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MAY 1932
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THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. X MAY, 1932 No. 4

CONTENTS

Jesus and His Councillors Frontispiece
 The Thought of the Month By The Imperator
 Are We Channels of the Cosmic?
By Frater Arthur Teale
 The Real Heaven and Hell By H. Spencer Lewis, Ph. D.
 Cathedral Contacts
 Wilderness Wanderers
By Frater A. Leon Batchelor, F.R.C.
 Rosicrucianism, An Art and A Science.....By The Imperator
 Sanctum Musings.....
 Pages from the Past
 William Blake—Painter, Poet and Mystic
By Frater Wm. H. McKegg, F.R.C.
 We Want to Meet You By Convention Chairman
 The Last Honors.....Illustration

Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.
 Entered as Second Class Matter at the Post Office at San Jose, California, under Act of August 24th, 1912.
 Changes of address must reach us by tenth of the month preceding date of issue.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
 ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

The
THOUGHT OF THE MONTH
 A COSMIC BLESSING

By THE IMPERATOR



VERY year during the past twelve years or more I have taken the opportunity to point out to our members a path that leads to great joy and happiness and brings to them a Cosmic blessing and benediction that assures them of greater prosper-

ity in the fulfillment of their heart's desires than any other path that they may select.

I refer to the plan of adopting a little child. Thousands of our members have good homes which may be only nominal, may be small and may be operated upon a very economical basis; or may be very elaborate and with a large sized budget available to meet all emergencies, but in all cases where there is a child absent the home is incomplete and one of the greatest of Cosmic benedictions is lacking. It does not matter when the man and wife are of middle age or past or whether they are young. It often does not matter whether they have had a child or have one who has grown to adulthood or whether they have never had a child. It does not matter whether the number of rooms is small or large or whether the home is wonderfully furnished or just comfortably so. It does not matter whether the home is in the country or in the city. If the man and wife are

well and can meet just a little sacrifice of a few dollars a month at the start they can turn this sacrifice into the most profitable investment that can be made by anyone, for the investment in a child and in child life brings a reward that is beyond any personal consideration that might be given to the matter.

Everywhere in America today can be found some little tot, some little baby from a day old to a year old whose parents cannot keep the child or who is homeless and in need of a home. These little children need not only a home but they need love, they need tenderness, affection, care and above everything else sympathetic understanding and guidance. No institution in which such children may be kept can be as wonderfully regulated and of such high influence upon the children as a home maintained by a man and wife who have brought into their lives the joy of a child of their own even though that child be an adopted one.

I am happy to say that in the past years thousands of children have been adopted by our members as a result of my annual plea in this regard. Some of those little children are now old enough to participate in some of the junior activities of our organization in cities where the junior work is being tried out. A few of the little girls are now old enough to be Vestal Virgins or Colombes in some of our branch lodges. The majority, however, are just normal, natural boys and girls, healthy and strong, living in good homes where they have seen a gradual improvement

*The
 Rosicrucian
 Digest
 May
 1932*

in material welfare as a result of their coming to that home. Letters from our members who have adopted children are constantly filled with praise and appreciation. The parents are thankful that they listened to the plea and adopted a child and whereas a month before had they read the plea they would have given little or no thought to child life or to the possession of a child, today nothing could take that child out of their lives except the will of God and they have had less illness and less trouble with these children and less problems to solve than is experienced with children in other homes.

It is not an expensive matter to take a young child, especially one just passed its sixth or eighth month, or about one year old and install it in your home. The cost of clothing for a young child and the cost for food is very small and a loving mother will find it very possible to make many things for such a child while the loving father will find it possible to give things to such a child without any great sacrifice on the part of either one. But I want to call attention to the fact that for each penny sacrificed and for each hour of service sacrificed for such a child the Cosmic piles up in the records a rich reward. Letters from our members who have adopted children verify this fact. Many of them show that shortly after the child entered the home there was sufficient increase in income or in business interests and financial returns to more than compensate for the extra cost of caring for the child. Both man and wife have found that the bringing of the child in their home was the turning point in their lives for from that moment on the Cosmic seemed to smile on them and to show its benedictions and blessings so frequently that there was a rapid increase in all of the worldly blessings so that the parents could provide all the necessities and even some luxuries for the little one they had brought into their lives.

On the other hand, the Cosmic looks with disdain upon a man and woman who have sufficient means and a home for one of these homeless children and yet refuse to do the great good that the Cosmic hopes will be done for chil-

dren of the homeless class. From a Cosmic point of view such a childless life is a selfish life. When such persons seek Cosmic help and benediction the Cosmic is reluctant to grant all that it might grant and do all that it might do, knowing that the man and woman could co-operate with the Cosmic in its problem of caring for homeless children and yet refuse to do it. I know from personal experience with hundreds of those who have asked our help that the seeming indifference on the part of the Cosmic to their prayers and pleas and the unwillingness of the universal consciousness to answer their prayers is but a reflection of the selfish attitude manifested by the couples in hesitating to share what they now have with some unfortunate waif.

At this spring time of the year when all of nature seems to be rejoicing in the blessings and benedictions of life I hope that any brother or sister of our organization who has a home or a fairly comfortable place of dwelling and who has no child's smile, no child's glances of appreciation, no child's pat of loving tenderness to add a benediction to the home will at once make plans to find a homeless one and legally adopt it.

There are organizations in every community where information regarding homeless children can be secured. Advertisements can be placed in the personal columns of the larger newspapers asking for information regarding children to be adopted. An occasional inquiry of the nurses and doctors of institutions where children are kept will tell you about their general tendencies and habits and whether such a child inherits good health, good points of character and good possibilities or not. To give a little child who is homeless the opportunity of developing its personal abilities and to have a name that will mean something and a home that will give it a social standing and to give it an education that will permit it to carry out its mission in life means co-operating with the Cosmic and is sure to result in a Cosmic blessing to all concerned. Do not let another week go by without bringing this great joy into your life.



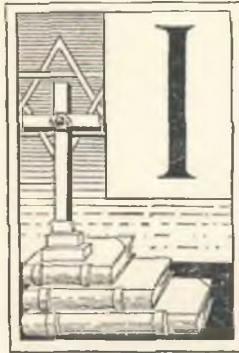
May we suggest that in securing a child you not only take the proper legal steps to do so which is not a costly process at all but that you make every effort to secure the child's exact birthday and even the approximate hour of birth if you can. Likewise securing some details regarding the nationality and characteristics of some of the child's ancestors, tabulating all of this

information upon a sheet to be preserved in the family Bible or family vault where it will be helpful at some time in the future when analyzing the child and aiding it to get started in its own career.

Remember what Jesus said when He was speaking as a representative of the Cosmic laws: "What ye do unto the least of these, ye do unto Me."

Are We Channels of the Cosmic?

By FRATER ARTHUR TEALE



It is often said that certain great workers in behalf of man have proved that their lives constituted but channels for the manifestation of Cosmic law. After all is said and done, are not all of us instruments for the Will of God, and chan-

nels for the expression or operation of His laws?

No matter what our humble place in life may be, we are just as much of a channel and an instrument for the working out of God's goodness or the fulfillment of God's Cosmic purpose as the one who is high in understanding and great in worldly accomplishment. It is strange how we view the world activities and label some of them humble, others mediocre, and others great and marvelous. From the Cosmic point of view, however, there cannot be any such classifications.

Is the great surgeon, who is marvelously masterful in his skill and who saves thousands of lives by his surgical operations, any greater as an instrument in the sight of God than the man who keeps the sewers clean and wholesome or uncontaminated, or the man who cleans the streets, or the man who carries the torch or some other device and lights the street lamps in the suburban districts?

We are reminded in all mystical literature that he is greater who is the greatest servant among us, or who

serves most of us and serves us well. Certainly, that distinction does not carry with it any definite classification of labor. The man who watches the dials and indicators in the powerhouse and sees that there is a proper flow of electric current passing out to every line that communicates lights and heat and power to every part of the city is probably a master servant to all of us, and yet, his position may be labeled as mediocre as compared with others.

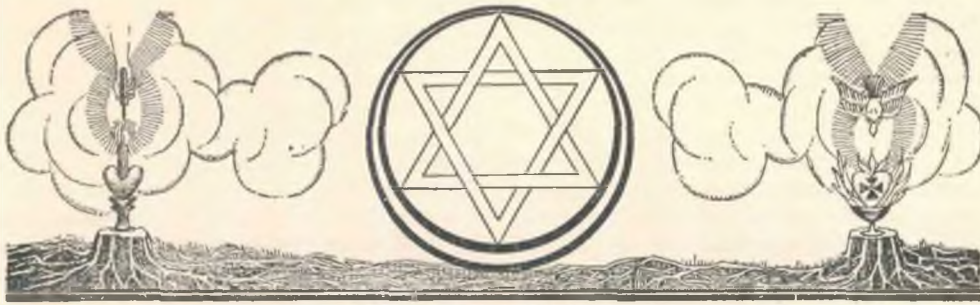
Mystical literature has shown us that God has smiled kindly and sweetly and with unusual illumination upon the humble cobbler, such as Jacob Boehme. Many another humble worker has arisen to great heights through doing his work well and not allowing his humble position to suppress the rising power of his spiritual unfoldment.

And in many instances we have found that he who seemed to be the greatest in our midst because of his famous worldly accomplishments was no greater a channel for good in the service of mankind than those of more humble occupation.

In the mind of God all work is necessary and all activities on this earth are a part of the great scheme of things, and someone must fill each position and play his part. Each must contribute to the good of the whole and be a benefactor to the needs of man.

We may seem to drift idly into our various occupations, but after all, there is a guiding hand that impels and inclines us toward those things which we can do the best, if we but accept that work and do it well.

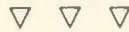
One hundred twenty-six



The Real Heaven and Hell

SPECIAL ADDRESS GIVEN IN FRANCIS BACON
AUDITORIUM, ROSICRUCIAN PARK,
SAN JOSE, CALIFORNIA

By H. SPENCER LEWIS, Ph. D., F.R.C.



THE subject chosen for the discourse this evening follows several of those recently given. It particularly follows the last two during which we dealt with the secret teachings of Jesus, and it also follows a recent discourse on what occurs after death. In dealing with the subject of the real Heaven and real Hell, we are dealing with a question that has interested thinking minds for many ages. I dare say that in spite of the opinions of a few that it is this subject, or the subject of Heaven and Hell, that has constituted or brought about a contest of intellects in the various churches and religions throughout the world in recent years. And perhaps these two subjects of Heaven and Hell are responsible for more criticisms and retraction of church doctrines than even the subjects of the Immaculate Conception of the Virgin Birth, the Resurrection, and Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Res-

urrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint, and therefore to deal with them and argue about them from any other than a mystical point of view is unfair to the subjects themselves.

However, when we come to the matter of Heaven and Hell, we are not supposed to be dealing with mystical subjects, but with some sort of actuality, or at least with some sort of concrete realities. It is for this reason that many thinking persons refuse to criticize or to analyze any of the present-day religions because of their acceptance of the Virgin Birth, and Ascension and Resurrection. They say that it is not for the average person to attempt to analyze those great experiences. But they say it is proper, it is fitting, that man should stop and think about and analyze any doctrines or any of the religious creeds that include the presentation of a so-called definite Heaven and Hell.

Now, then, it is our purpose, tonight, to tell you some things about this subject that are not commonly known or understood so that you might have a different viewpoint of this matter and come to some conclusion of your own. For, after all, it is you who must form the conclusion that will satisfy you. No



living being can ever tell you anything about either Heaven or Hell that will be acceptable to you unless it forms a conclusion in your own mind that is of your own creation.

In the last few discourses on the secret teachings of Jesus, it was pointed out that one of the outstanding mysteries to which He referred and which He dealt with so freely, was the mystery of the Kingdom of Heaven, and He astonished the people of His period, made Himself a modernist, made Himself an outstanding critic in all form of doctrines by claiming that the Kingdom of Heaven was within. It is strange to say, or to note, rather, that while Jesus said much about the Kingdom of Heaven, He said very little about any opposite kingdom that might be called the "Kingdom of Hell." Even His Disciples said very little, and in fact as we start to study the subject, we find that it is not until several centuries after Jesus had established His work, and after the church, itself—the Christian Church—was well established that any attempt was made to specify about Hell as a place or even as a condition of afterlife.

We find in the Old Testament many references to various kinds of Hells, but it is a mooted question among the theologians whether very few of the references in the Old Testament to Hell had any reference to any place or condition that is used today or referred to today in the Christian religion. In other words, Hell had a different meaning, a different term to the Old Testament writers, to all of the people before the Christian period; and Jesus, Himself, did not do much or say much to change that opinion.

Now, let me tell you what the Jews and those in other parts of Palestine and that part of the world thought or knew of Hell before the Christian era. The Jews had a different name for it. There was one place known as Tehenna. Here criminals were destroyed, the bodies burned and buried in fire. That was the beginning of an early conception of Hell. Later on, this place in Palestine in one of the very low valleys, unsuitable for agriculture or civilization, where the bodies of criminals were

burned, became a burial place for even those who were not criminals.

Many times in the history preceding the Christian era whenever famine, pestilence, or similar catastrophes brought death to a great many, and there was no time nor money nor facilities for the regular burial, the persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion), and those whose bodies could possibly contaminate others, were burned in this place that might be called Hell, or Tehenna, or some other name.

In fact, we find from not only Christian literature, the Old Testament, but other writings kept by the Jews and other people of the time, that the century just before the Christian era, this one particular place, the largest of all in one of the valleys of Palestine, had so many burials and so many bodies to burn that the deep pit in the valley had fires kept burning day and night in order to consume the bodies that had been put into it. In Egypt, thousands of years before, they had tried the same thing, but they found a way of burying the bodies in the sand and covering them with lime and burning them in that way. Along the Ganges River and other rivers throughout the world, even today persons' bodies are burned openly in order to get rid of the bodies after death. So this place in Palestine became known by a word that is translated as "Hell"—a burning place.

Now there were some outstanding points about it that made it acceptable to the people. One of these was that bodies that had died after they had some contagious, mysterious, or contaminating disease, if buried, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to say or proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt, fire was considered the one great purger of evil. Water is looked upon as a great solvent of washing and

One hundred twenty-eight

cleaning, but fire is the destroyer or purger of evil. It would turn gross matter into refined metals, as the later alchemists turned baser metals into gold. It is said that out of fire and the consuming flame came all the goodness of life because fire could only live on that which was evil or bad; and so the people of Palestine, not only Jews, but Gentiles, many nationalities, accepted the Roman place—the Palestine place—for the burning of the bodies in this great valley called "Hell."

Now with this in your mind, if you read passages in the Old Testament, referring to Hell and its fire, you will see that all of those references did not pertain to any theologian Hell, but to an actual Hell there in Palestine. You will notice in other places the references are allegorical; that is, that some of the prophets and Wise Men in speaking would use as an analogy, as a comparison, some of the things that were familiar to them, and you find, therefore, that in the Old Testament some of the Wise Men said to another, "Thy sins will have to burn out in Hell before Thou canst come before God." It was an analogy. The reference did not mean that they believed there was a Hell in this afterlife of reality. Other references plainly show they were used as analogies; for instance, when they said that "Before your soul will come before God, it will have to be purged," even like going through the fires of Hell would purge. This meant not a physical place, except the one in Palestine. I might go on and quote hundreds of passages in the Old Testament, some of which are indefinite, but even the present-day theologians are not sure the Old Testament positively had in its pages any reference to an actual Hell or Hell fire anywhere away from this earth or in future life.

Now, as Jesus came with His story that the Kingdom of Heaven is within, that it is being born within you and can be born without regeneration through cleansing yourself and redeeming yourself, He naturally aroused in the minds of the people some thought about Hell and fire that purged man's body. Yet Jesus did not make such reference to Hell that would positively indicate that he believed that there was a place, a

definite, material place, in the hereafter, with real fires such as have been referred to in later Christian doctrines.

It is true; records said Jesus went down into Hell, but again it is an analogy. In fact, in looking up this matter I find in the life of Buddha in ten days of wandering in the wilderness where all evil characters tempted him, he descended into Hell for three days. Why, it is said that Krishna went into Hell for three days, and Zoroaster was claimed to have gone to Hell for three days, and, in fact, there are eighteen of the greatest Avatars whose biographical sketches include the statements that they had descended into Hell, and in every case the explanation that follows shows it was not a material place that these men descended to, but was a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil that had surrounded them for a few days preceding.

So the reference of Jesus descending into Hell, as we find in the Apostle's Creed, is not necessarily a reference to a physical place. If you study how the Apostle's Creed was composed, and how they debated on what it meant before they included it, you will find that none of the Holy Fathers, when they talked, included it in the Apostle's Creed, and not one believed it meant that Jesus actually ascended into a material place where bodies are burned and purged.

Now we come to the interesting point of how we come to have in our present-day Christian doctrines a different understanding of Hell, as well as Heaven. Since these ancient writers in both the Old Testament and New Testament use the symbol of Hell with which they were familiar as something that was analogous of what must take place in man's life before he could become holy, we have before us the picture of the ancient writers presenting in their syllogies, allegories, and metaphores certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

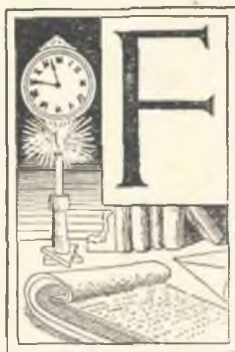
So when the Christian doctrines were gradually put into concrete form, we

(Continued on Page 150)





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



*The
Rosicrucian
Digest
May
1932*

FROM hundreds of parts of the world we receive reports showing that more and more groups are being formed in the homes of members and friends of members for the purpose of uniting in keeping the Sunday evening and Tuesday evening periods of the Cathedral, or in distant lands some of the other periods that are convenient.

From reading these reports, we are reminded of what Jesus said about two or three being gathered together in His

Name. It would seem that in many of the instances reported to us, there are from three to ten persons gathered together to keep a certain period of the Cathedral and then to follow the period with an hour of devotional study, song, and exchange of ideas. Very often an article from the "Rosicrucian Digest" is used for the basis of discussion and in most cases some passages from that wonderful book, "Unto Thee I Grant," are read.

Since we have released the phonograph records, a great many use one of them, especially the one for opening the Cathedral period, as part of a little ritual for their evening meeting, and these reports are just filled with testimonies of benefits that have come to the persons assembled. These benefits

One hundred thirty

have been in the nature of improvements in health, a relief from worries and troubles, a bringing of great peace and harmony into the life, and a complete tonic to the body and soul. We hope that more and more of our members will invite some of their friends to their homes for such periods and help to spread the good work that is possible in this way.

Our members appear to be especially happy with the Tuesday evening meetings held here by the Grand Master in our Supreme Temple. These meetings begin at 7:30, Pacific Standard Time, every Tuesday evening, and last for an hour and a half. During the first hour from 7:30 to 8:30, Pacific Standard Time, the members are in deep devotion and meditation with sacred music and the practices of sacred principles, and if our members in other parts of the world will try to attune with these Tuesday evening periods, especially for ten minutes from 8:00 to 8:10, they will find a great sense of fellowship and divine love pouring into their very beings. This will bring about the awakening of a new sense of peace and power and perfect health that is almost impossible to experience in any other way.

For the benefit of those living at great distances, we would like to say that eight o'clock, Pacific Standard Time, in San Jose, California, is equivalent to nine o'clock Mountain Time in

North America, ten o'clock Central Time in North America, and eleven o'clock Eastern Standard Time in North America, but it is seven o'clock in the evening in Alaska and 5:30 o'clock in the afternoon in the Hawaiian Islands, midnight in Halifax and Argentina, one o'clock the next morning in Brazil, and four o'clock the next morning in Great Britain, France and Spain. It is also 4:30 the next morning in Holland, five o'clock the next morning in Germany and Italy, six o'clock the next morning in Moscow and Egypt, seven o'clock the next morning in Arabia, 9:30 the next morning in Calcutta, ten o'clock the next morning in Tibet, 11:30 the next morning in Java, noontime the next day in Shanghai, one o'clock the next afternoon in Japan, two o'clock the next afternoon in Sydney, and 3:30 the next afternoon in New Zealand.

Our members living in Nigeria will find that when it is eight o'clock Tuesday evening here, it is five o'clock Wednesday morning in their country. Our members living in Palestine will find that when it is eight o'clock Tuesday evening here, it is six o'clock Wednesday morning in their country.

Do not hesitate to have your friends write to us for a copy of the Cathedral booklet, telling them to ask for a free copy of "Liber 777," as announced in the box at the head of this department.



ROSICRUCIAN MYSTIC CHEST

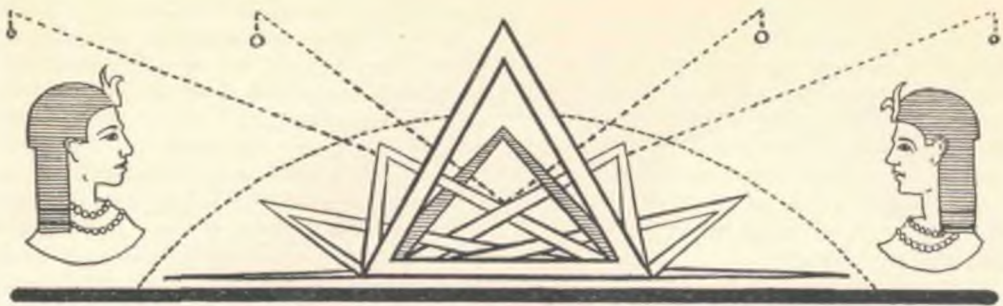
At the request of many we have prepared a very attractive replica of a famous hand carved Oriental box, which is known to all our members as the "Little Brown Casket." This replica of the antique original is carved in California redwood, because of its lasting quality. The casket is ornamented with the emblems of the Order and makes a mysterious and fascinating container for the very personal possessions of every Rosicrucian. It is twelve inches long, nine inches wide, and eight inches deep. *Special Price Now at \$6.00, including shipping charges to you. Send order with remittance to Rosicrucian Supply Bureau, San Jose, California.*



CONVENTION INFORMATION

If you are planning to come to the Convention do not hesitate to write in for all the particulars regarding hotel reservations, railroad tickets, etc. Address your letter to the Convention Chairman, c/o AMORC Temple, Rosicrucian Park, San Jose, Calif.

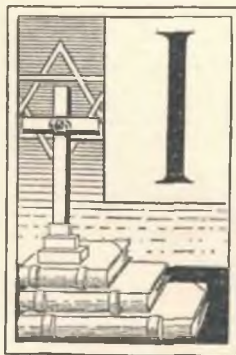




Wilderness Wanderers

OBSTACLES THAT HINDER THEIR PROGRESS

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



IN a previous issue of the "Rosicrucian Digest," we discussed that great wilderness of mental confusion through which all students on the path to knowledge and enlightenment must travel. None of us are completely out of the

wilderness, but many have journeyed through the dense thickets of the lowlands and now, from the distant hilltop, are able to look back and see those wanderers that have strayed from the path and are deep in confusion.

We have termed, "The Wilderness," that state, place, or condition into which many minds fall while trying to untangle the daily problems which confront man and compel him to think and work for self-preservation. This mental wilderness is a product and creation by man himself, an involved, complicated condition which is a great obstacle to man's evolution and enlightenment, and which prevents him from reaching that goal of perfection for which he is constantly striving.

We have previously dealt with two extreme types of wilderness wanderers: The superiority and the inferiority com-

plex victims. We will now observe more closely some of the other types between these two extremes.

We first observe the one that is constantly asking himself, "Am I worthy? I know that all of these beautiful things can be had by others, but I do not feel worthy of receiving them. That attitude of mind is quite common, but is by no means the most serious.

Early environment had much to do with this individual's guiding thought. For example: Suppose he were raised in a neighborhood where there were many children of fairly well-to-do families. He would see them playing daily and enjoying their toys, of which they had numbers. He would feel a discrimination, and perhaps he was told frequently that because of his poor status in life he should not expect all of those things that were lavished upon the children of the more well-to-do families. He may also have been an unwanted child, and as he grew he could observe that his older sister, or younger brother, was the more favored, and gradually there would develop that feeling of unworthiness. Curiously enough, the average person that has a feeling of not being worthy does not know or even suspect how that feeling came upon him.

The example just given is only one of a thousand ways in which the thought of unworthiness could be im-

pressed upon the consciousness to such a degree that it becomes a predominating subjective and objective idea, and influence the thinking of the individual all through his life. There is also that feeling of unworthiness that comes to the adult when he looks back through five or six years of his life and can see that he has not lived it wisely; perhaps he has strayed from the straight and narrow path, and has committed a sin, or a crime, or performed some act which is in direct opposition to what he would ordinarily do. This feeling of unworthiness is a condemnation of the inner consciousness and is not to be confused with the other type of unworthiness which we have just discussed. In either case, we can truthfully say that regardless of who you are or what life you have led, *you are worthy* in the eyes of God for help and assistance if you are sincere in your desire to learn, to grow, and to come to a full realization of the truth.

The only one not worthy of assistance is that personality or ego that has already reached perfection; it no longer needs help and is not worthy of receiving help which should be given to others. Those having this feeling of unworthiness should hold their thoughts before them, study them carefully, and in doing so, they will come to a realization that they are worthy if they will but put forth the effort to rise above the unworthy feeling that is holding them down.

We observe next that class of "wilderness wanderers" that composes a large army getting nowhere—the procrastinator, constantly postponing and putting off, possessing a lack of will power, the inability to decide. This type is even more a victim of early environment than the type just previously described. Can you not see a loving and overzealous parent trying to do so much for the child, misapplying the ability to guide the energies of the child? It does not require a great exercise of the imagination for you to hear the parent saying: "John, it is time to practice your piano lesson"; "John, don't forget your rubbers"; "John, don't play in the muddy lot"; "John, don't play in the street"; "John, be home by five o'clock"; and constantly, from morning

until night, John is told to do things and not to do them.

John, having a mind of his own, would like to exercise it; consequently, he begins to put off those things which are disagreeable and to want to do things which are agreeable to him and would really give him an opportunity of expression of his energies. He is hampered, cramped, stifled, and when he grows up he cannot make up his own mind. He cannot make decisions because he was never taught how to make them nor even permitted to make them. And, so instead of making a decision when brought face to face with the necessity of doing so, he postpones, procrastinates, and avoids the responsibility of deciding for himself.

As John grows up he will still expect things to be decided for him; he will not have his mother to make his decisions, and unless his wife assumes the role, tells him what neckties to wear and what shoes not to wear, he will be constantly terrified with each new task or responsibility that he must face. He will constantly shrink from new undertakings although, once started on them, his work seems to be quite efficient. This is one type of adult infantilism, and is recognized by the psycho-analyst immediately as a form of childishness.

The cure for a condition of this kind is a strong, determined effort on the part of the individual himself to exercise the will, to make a decision and to abide by it, to do something the best he possibly can until it is completed, whether it is right or wrong. It will be right more often than wrong.

Will Power must be used here, a decision to start work at a certain time and not to put it off one minute, not to avoid beginning the work by lighting an extra smoke, washing the hands, combing the hair, getting a drink of water, phoning a friend. All of these things are simply excuses to stave off the actual doing of the work in hand. This person must make up his mind to be prompt with himself; and once he has made a decision to do a certain thing at a certain time, to do it.

Perhaps no greater exercise of the will is necessary than to arise in the morning when the alarm clock indicates that it is time to prepare for the day's



work. If you ever wish to increase the will power, no better start could be made than the first thing in the morning, when the clock indicates that it is time to get out of bed. It may require constant repetition; but each time one makes a trial and succeeds, he is just that much nearer the elimination of the undesirable trait and the establishment of that which is more desirable.

We next observe that type of "wilderness wanderer" who flies into a fury at every disconcerting thought, obstacle, opposition, or contradiction with which he must contend. We observe him in his home, storming through the house because his beef steak was not cooked to a turn; or perhaps there was too much salt in the soup, or too little sugar in the dessert. He will smash the cups on the floor if his coffee is too cold.

At work he will curse the tools he works with because they slip; he will blame the hammer if he cannot drive a nail straight. He will storm and fume if everyone around him does not think exactly as he does. It is easy to see that early in life he would ask his parents for something, and being refused, immediately start to storm, to cry, to set up such a howl that the parents would give it to him in order to keep him quiet. It only takes about four or five such tantrums in early life to fix in the child's mind the one predominating thought—that anything that is refused can be had by making an unpleasant situation for others.

In the same classification we might include the "whiner." His condition began not by creating a noise and a howl because he was refused, but by endeavoring to give the impression that his feelings were hurt, to create sympathy, to attract attention. And so we find, as this person grows older, he still whines if he does not have his way, and it becomes such a dominating thought that nothing occurs without bringing forth some expression of a whine from him. If it rains, he whines because there is no sunshine; if the sun shines, he whines because it is too warm. If he has no automobile, he whines because he wants one; if he has one, he whines because he has to wash it occasionally, and buy gasoline. He whines because his favorite chair is

being used by another; and in his work he whines because the boss shows preference to others and gives other persons easier tasks than his own. He whines to all of his neighbors, and whines because they do not come to see him.

A whine is never a means of facing a situation fairly and squarely; it is a refuge, an excuse and an escape. The man or woman who is constantly whining in the home will find his or her marital life gradually becoming more and more unpleasant, and the whiner will become a lifelong domestic pest.

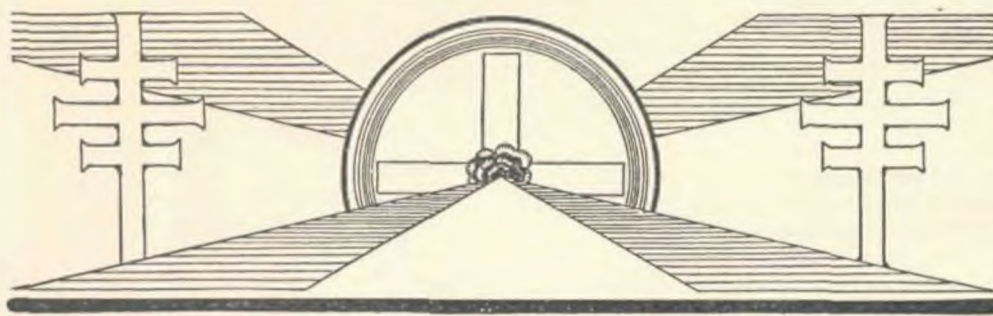
Perhaps we have opportunity to observe one more "wilderness wanderer"—the "scoffer." Our nation, as a whole, is inclined to scoff. Just how it started, we do not propose to discuss, it being too great a subject to be covered in an article of this kind. That must be left for discussion by the great students of social psychology and mass-mind consciousness, such as William McDougall, E. A. Ross, Andre Tridon, John B. Watson, and Overstreet. You will recognize the person who is inclined to scoff by the expression that comes over his face when he discovers that someone else knows something that he does not know. It is a trait so closely associated with a feeling of superiority that perhaps it could be included in that general classification.

Dealing with it individually, we find the scoffer making fun of the operas; he imitates the prima donnas, and tells you he detests the screeching. If he has read two books on a subject and you attempt to discuss a third, his usual words are, "I know all about that; it is old stuff," thereby scoffing at the idea that perhaps you know something that he does not. If he lives in New York City, he will scoff at anyone coming from East of Rahway—they are hicks from the sticks. He forgets that although there are five or six million people crowded into the city of New York and environs, there are approximately 120 millions that find life enjoyable elsewhere.

All through life we find this type of individual scoffing at the works of art, the theaters, the musicians, the business man, his fellow workers, at everyone but himself. An amusing incident is

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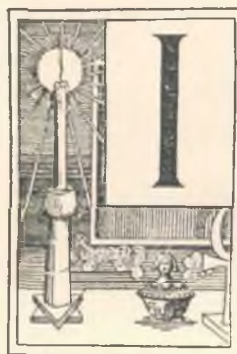
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Rosicrucianism, An Art and A Science

OUR MEMBERS SHOULD REALIZE THAT IT IS NOT A
PURELY RELIGIOUS PHILOSOPHY

By THE EMPEROR



IN so many of the ancient manuscripts we read of "The Art of the Rosy Cross," and in others we read of "The Practice of the Rosicrucian Sciences." Nowhere do we read of any Rosicrucian religion, Rosicrucian theology, or Rosicrucian

churchisms.

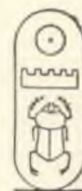
It appears from comments made in public occasionally and in some modern writings that persons who are not correctly informed believe that Rosicrucianism is a religious philosophy, purely and simply. This is a very serious mistake and is responsible for many of the erroneous conclusions reached by these persons.

Persons who think that the teachings and doctrines of Rosicrucianism are purely spiritual and deal more essentially with religious ideals are always shocked when they learn that some Rosicrucians are dealing with the practical problems of life. They are shocked when they read in the advertisement that the organization offers to help men and women meet the practical problems of life. They are shocked when they find men and women in the organization studying for the purpose of im-

proving their social, business, financial, or intellectual position in life, rather than their spiritual position exclusively.

Many of these persons become critical of the organization and insist that "since the Rosicrucian organization is a spiritual organization, it ought to conduct itself along purely spiritual lines." The mistake in this argument is the assumption that the Rosicrucian organization is purely spiritual.

This sort of criticism has annoyed me at times, and I have spent days and weeks searching through the oldest Rosicrucian manuscripts available to find where there is any warrant for this false belief. I have communicated with the oldest living representatives of the organization in various parts of the world. I have hunted through the writings of some of the oldest representatives of the organization who were active in the organization in the days of its glorious achievements of the last cycle. Nowhere do I find warrant for this assumption that Rosicrucianism is a religious philosophy or a religious cult or movement. Nearly everyone of the ancient masters spent much time in laboratories and workshops dealing with the arts and sciences. If we extract from the ancient records and writings all of the hours of labor devoted by the great Rosicrucian Masters to chemistry and alchemy, we will find only a few hours left which were devoted to philosophical speculation or



religious meditation. Then at a previous period we find that most of the time spent by the Masters was devoted to the art of medicine and to astronomy and to biology and even to such sciences as botany.

While it is true that many eminent monks, friars, and even Jesuit priests were connected with the organization at one time and wrote much on the subject of Rosicrucianism, we find that these theologians and spiritual persons were attracted to the Rosicrucian Order not because of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucianism, not because of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucianism, not because it could possibly add one iota of knowledge to the great wisdom he possessed along spiritual lines, but because it afforded him an opportunity to exercise some of his hobbies, and these hobbies dealt with chemistry, physics, and practical subjects, and he found little or no opportunity to enlarge upon them and develop them as sciences in connection with his theological and religious training.

Of course, Jakob Bohme is an outstanding exception to the general rule, and it is fortunate for us that there were notable exceptions. The exceptional men—and some women—were so steeped and absorbed in the material affairs of life in order to earn a living that spiritual meditation became their hobby and their relaxation, and they became interested in Rosicrucianism because they hoped it would afford them an opportunity to add to their spiritual knowledge in a manner not otherwise available to them.

These types of persons received from the Cosmic marvelous illuminations and revelations regarding spiritual laws which they added to the Rosicrucian storehouse of wisdom. But because these great lights of spiritual wisdom—easily counted on the fingers of two hands—became famous as Rosicrucians, there is no reason for us to ignore the thousands of others who were practical

workers in the practical arts and sciences and looked upon Rosicrucianism as a school of spiritual wisdom exclusively.

Even the famous pamphlets of 1610 and 1614 issued in Germany and other countries at that time and which startled the world into a realization of the existence of the Rosicrucian Order did not proclaim its plans of world-wide reformation along exclusively spiritual lines. In fact, from our modern point of view these pamphlets proclaimed more of the socialistic doctrine and a socialistic philosophy than a spiritual or religious one.

If we take the book written by Sir Francis Bacon entitled, "The New Atlantis," we will find this eminent Rosicrucian following right in line with the pamphlets of 1610 and 1614 and promulgating a scheme for the salvation of the world or the advancement of civilization along socialistic, scientific, humanitarian lines, rather than purely spiritual or religious.

The Rosicrucians who came to America in 1694 in accordance with the very plan outlined by Bacon in his "New Atlantis" did not come here to spiritualize America, but to bring many practical sciences and arts to the new country. In picking very carefully the limited number of specialized persons to compose the pilgrimage to America, they did not confine themselves exclusively to theologians, although they did add to the party two or three of the most eminent, reformed, modernistic theologians to be found in Europe. But they saw to it that they had men who were scientists and practical workers in everyone of the practical occupations of the day. They saw to it that there was a man who could build organs, a man who could make paper, a man who could institute a botanical garden, a man who was an expert at astronomy, another who was an expert in chemistry, another who was an expert in physics, another an expert in music, and so on down the entire line of distinctions of the very practical sciences.

Their first great work in America was to establish various trades and industries and to teach these and to show the new inhabitants of the New World how to begin their careers of practical

work. Religious philosophy was but two per cent of the great work accomplished by them while morals and ethics generally represented about twenty-five per cent of their work, and the remainder pertained to the practical work of living a useful life in the New World.

In the traditional history of the organization we read on each occasion of the opening of the "tomb" of "C. R-C" that instructions were found for the operation of the Order in its new cycle, and these instructions dealt far more completely with the doing of practical things than with any purely devotional service of a religious nature.

Nor was the Rosicrucian Order ever intended to be circumscribed by social or cultural standards. The portals of the organization were open to everyone, and if we read the history of the organization, we find that everyone regardless of color, sect or creed, and regardless of social, financial, or ethical position in life, entered those portals and became a welcome associate. How could it possibly be otherwise? Since the very teachings of the Order recognize only one universal soul existing in all beings, and recognize as the real part of man only the soul, there could be no serious distinctions or differentiations on purely material lines.

As stated above, the earliest pamphlets printed for public distribution by the organization proclaimed the ideals of the organization to be in favor of a world-wide reformation of all thinking persons. There was no attempt to limit the propaganda of the appeal to those who were of some superior worldly station. Most certainly, no humbler Neophyte ever crossed the threshold of the organization than Jakob Bohme, the very poor and very plebeian cobbler of shoes. Yet, he is idealized in the Rosicrucian literature and idealized in our hearts today. There are some at the present time outside of the organization and possibly inside of it who would probably raise their hands in protest against the admission into the organization today of such characters as Jakob Bohme.

Even Dr. John Dalton was nothing but the type of person that some of our

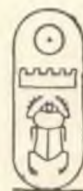
snobbish social lights of today would not think of associating with in any organization, for Dr. Dalton was such a devotee to his sciences and arts that he neglected his personal appearance, his clothing, and even his whole environment, and looked more like a tramp of the streets than an eminent scientist and was the laughing stock of his scientific associates who could not believe that a man of his unkempt appearance could possibly have any illumination or any new or original thoughts. It was not until years after they had debarred him from any position of equal standing in the scientific organizations of Europe that they had discovered they had made the greatest error of their lives.

It is true that we speak much of Divine laws which we are studying in the Rosicrucian school. But when you come to analyze them, you find that from the Rosicrucian point of view every law is a Divine law since God created it. We look upon the bursting of the seed in the soil and the process of reproducing itself as typical of Divine law. Yet the study of botany belongs to the sciences and not to religion. Just because we are dealing with the soul and its incarnations and analyzing the process and finding duplicates of these laws in other parts of nature, it does not mean that we are studying a spiritual science or a religious doctrine, but Divine natural laws.

When the Rosicrucian pays adoration to God and prays to Him and communes with Him, he is not doing so in a religious sense, but in the sense of a natural appreciation of his intimate association with God and in recognition of God's universal direction and control of all of the laws of the universe.

Some criticism has been made regarding the fact that there are dues connected with the Rosicrucian work, and the persons who make these criticisms bluntly proclaim "spiritual truths should not be sold or paid for, and a religious teaching should be given freely." That idea is entirely wrong and is based upon the assumption that Rosicrucianism is a religious or a spiritual school of religious philosophy.

(Continued on Page 154)





SANCTUM MUSINGS

DOES MAN INHERIT THE ORIGINAL SIN?



WHEN such a question as this was asked some years ago the questioner was immediately classified as a heretic, a skeptic, and probably a heathen. Most certainly such questions identified the questioner as one who was beyond the pale of Christian salvation and unworthy of a place among those who were considered to be good Christians.

Yet today we find the Christian churches uniting in submitting these very questions to their followers in an effort to determine whether the points involved in these questions and similar points are essential to Christian doctrines and Christian growth.

Only recently the Christian Methodists of an Eastern city submitted a questionnaire to over thirty-five hundred orthodox Christians in an effort to determine whether the fundamental message of Methodism should be revised in regard to certain points of belief, or remain unchanged.

While it is significant that a recognized part of the Methodist Church of America should even consider an examination into these matters, it is more

significant to note that the replies returned to the church indicated that even the devout followers of Methodism were making certain mental reservations in regard to the Methodist doctrines, and did not agree wholeheartedly with what the church was teaching. It is quite apparent from the results of this investigation that a wide difference of opinion exists between many of the ministers and most of the members of their congregations; and a further investigation of this very point indicates that "It is fair to raise the question whether laymen are able to follow these sermons without a sense of unreality." Or in other words, "One would like to know how closely the basic assumptions of life held by the laymen resemble those held by ministers." According to the results of this investigation, a large percentage of those persons who are in devout attendance at the churches are not agreeing to all that is being preached, and therefore, are not in absolute accord or harmony with the doctrines being presented to them and which they are supposed to support by their continued membership in the church.

Here we are face to face with a very serious matter. From most of the answers to the questionnaire, we would find that there is a very large proportion of those who attend the Protestant Christian churches and support the

Protestant activities, but who are not 100% loyal in their devotion to the doctrines and who make various exceptions to certain doctrinal points in accordance with their personal understanding or personal inclinations.

This is, of course, an indication of lack of solidarity, and such a condition, whether in a church or fraternal organization, is responsible for continuous inharmonies, dissensions, and schisms. If there were such a disagreement in the acceptance of fundamentals among our members, for instance, the Rosicrucian organization would not have the strength and power which it has always possessed. It is only when the members of such an organization think alike and agree in regard to the principles, and co-operate in the application of them that they can unite in living the life that is held forward as the ideal. If there are thousands of individuals in an organization, living according to their own interpretations of the principles, there is no standardization and no form of co-operation. Naturally, such an organization will constantly modify its inner and outer aspects and will not become a permanent power in any other form.

Two of the many questions submitted to these church people were as follows: 1. What is the relation of belief or disbelief in the virgin birth to personal salvation? 2. Can one who doubts the virgin birth accept Christ as a Divine Saviour? It is interesting to note that a large number definitely stated that it was not necessary to believe in the virgin birth to accept Christ as the Saviour of men and that a belief in the virgin birth was not necessary to personal salvation.

This leads us at once to question whether the belief in the virgin birth is a necessary Christian principle and what is meant by personal or individual salvation.

It is not my purpose at the present time to touch upon the subject of the virgin birth, but rather to speak for a few moments on the subject of personal salvation.

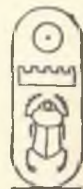
Viewing the matter broadly, one may say that the church claims that since man inherited the great original sin or essential sin of Adam and Eve, he must

be saved; and that since personal salvation is necessary as a Christian doctrine, we must have inherited some sin from which to be saved. Such a statement is one which moves around in a circle. In order to make salvation essential there must be an essential sin; because there is an essential sin, there must be a salvation for man.

The necessity for salvation lies in the principle that man inherited sin; the necessity for the principle of inherited essential sin lies in the necessity of having a doctrine of salvation. If there were no essential sin, there would be no need for salvation; without the need of salvation, the church would have no need for many of its own doctrines, and could not maintain its position that it has an essential work to do. In order that the essential work may be of an individual, personal nature, it must claim to offer man salvation or redemption of some kind. In order that that salvation and redemption is applied to all beings, regardless of how they may live and to even children and babies who have not sinned of themselves, there must be an essential inherited sin for all to acquire, regardless of how pure their lives may be.

Many eminent theologians have admitted that the doctrine of inherited essential sin is "a theological necessity." In other words, there is no proof, no evidence, no other religious, divine or even theological reason for the belief that every man, woman and child has inherited the sin of Adam and Eve, except the real theological necessity for such a belief. If you eliminate the doctrine of inherited essential sin, you immediately eliminate the need of salvation for those who have not sinned in this life, and it could not be claimed, therefore, that a man or woman unfamiliar with the Christian doctrines by living a pure and sinless life could enter the Kingdom of Heaven and find grace and pleasure in the presence of God along with those who had been saved of their sins.

If the doctrine of salvation applied only to the sins of our present lives and to those who were wilfully sinful in their own acts, it would reduce the number of persons who must seek salvation. Furthermore, since Jesus taught



and other religions expound the fact that our every transgression and sin may be instantly forgiven through prayers for forgiveness and by repentance and through good deeds, the number of persons requiring a special form of salvation in order to enter the Kingdom of Heaven would be reduced very considerably.

As the doctrine now stands, it makes no difference how innocently and purely a child may be born or how perfectly it may be raised and how religiously it may live in practicing the Golden Rule and the teachings taught by Jesus and all the other great Masters, it is still a sinful being and cannot enter the Kingdom of Heaven until it accepts the Christian form of salvation or has been cleansed by that special form of salvation that is unique to the Christian church.

This is the point that is severely doubted by the average thinking person. It not only appears to be unjust, unfair, and lacking in mercy, but is manifestly ungodly, since God is claimed to be a loving father and merciful. That Adam and Eve may have sinned in their ignorance or in disobedience to Divine injunction and that their sin may have brought some consequences to their offspring, is a reasonable theological statement. That every man and woman born since the creation of Adam and Eve has inherited the sin of Adam and Eve and cannot enter the Kingdom of Heaven until saved from that sin by a special form of salvation, is an unreasonable postulation that no profound thinker and no rational person can accept without some form of reservation.

In the first place, the idea that all of us have inherited the sin of Adam and Eve assumes that each and everyone of us is a direct descendant by blood of Adam and Eve as the first man and woman created by God. Even the Christian Bible does not support such an assumption, and nowhere can we find in the sacred writings of the Christian Bible any positive statement that all mankind descended from Adam and Eve.

In fact, there is in the Old Testament sufficient definite evidence to contradict this. When Cain and Abel, two

children of Adam and Eve, disobeyed the Divine principles or instructions, one of them was sent to the land of the Noddites, or into the Land of Nod, to live there and become a part of the people of that land, marrying one of them and having descendants of an entirely different line than that of the other brother. The real meaning of the phrase, "Land of Nod," or of the Noddites in the original language of the Holy Writings is, "A Land of Wandering People." The existence of this land and of its people clearly indicates that Adam and Eve were not the only beings existing on the face of the earth at the time of the original sin and that the races of mankind existing today did not descend exclusively through the children of Adam and Eve. We know furthermore that human civilization did not begin exclusively in one small section of the world and that we are not all descendants of one family tree. Therefore, the idea of the inheritance of the sin of Adam and Eve is not supported by Bible testimony or by scientific study.

From our Rosicrucian point of view, man is accountable only for the sins that he has personally committed and of his own volition and knowledge. Only recently I heard the professor of morals and ethics of a Roman Catholic university in California expound some of the principles of morals and ethics, touching upon sin. This learned Father of the Roman Catholic Church distinctly stated that if a man committed a crime while ignorant of the fact that he was committing a crime and without any wilful intention on his part to commit a crime, he was not morally responsible for that crime and could not morally be held to make compensation.

He distinctly stated that our penal laws or the laws of the state may have a different view and may hold that from a civic point of consideration ignorance of a law does not excuse a man, and he could be made by the state to make compensation for a crime that he commits in innocence but that from a moral and ethical point of view, he is not responsible. He contended very definitely that not only must the sinner be conscious of the fact that he is committing a sin but that he is willfully doing it with intention.

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He cited, as an example of his point, the fact that if two men were out hunting in the woods and one of them shot the other, not knowing that he was shooting a human being, he could not be held morally responsible for the murder. This is typical of the Rosicrucian point of view and is a common sense point of view.

Furthermore, the Rosicrucians claim that there is only one essential sin which all of us can inherit and that is the sin of ignorance. But this is claimed only in connection with the idea for a need of universal salvation. In other words, if there is any universal sin from which all men must be saved, it is exclusively the sin of ignorance—ignorance of law, ignorance of God's ways, ignorance of natural laws, ignorance of sin and its consequence, ignorance of the law of compensation and universal adjustment. Until man is saved from this ignorance he cannot be happy and successful in life, for he cannot cooperate with the laws of nature and the laws of God, and cannot be free of unconscious violations of law or of unintentional sin.

So once again we return to the statement made by the eminent theologians who say that the principle of inherited essential sin is a "theological necessity." It was invented in the days when it was deemed necessary that to build the

Christian church stronger and to make it necessary for all human beings to come to that church for a necessary salvation, it was necessary to establish the existence of a universal sin that all possessed.

Therefore, the sin of Adam and Eve was decreed to be a universal sin which all living beings inherited, and from which there was no escape or redemption nor any form of salvation except through the Christian formula. That such an idea is being rejected by a large portion of Christian followers seems reasonable and logical, and until the Christian church can modify this doctrine and modify similar doctrines, there will continue to be the large portion of laymen in all Christian churches who do not follow the minister in his statements and beliefs whole-heartedly and with 100% devotion.

The great question is this: Will the churches modify their teachings to fit the evolving consciousness and understanding of modern civilization or will they continue to try to adhere to doctrines that are not acceptable, and therefore, not binding upon all of their followers? We will watch the future events in the Christian churches and note whether the next few years do not bring many changes in regard to these doctrines.

(See the unusual subscription offer on inside Back Cover)

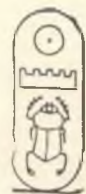


ATTRACTIVE ROSICRUCIAN LITERATURE

We believe that all members of the Rosicrucian Order would be pleased with the variety of new pieces of Rosicrucian propaganda literature prepared after much study on the matter. The new leaflets are in color, are allegorical and symbolical in design, and the subject matter of the literature is such as to appeal to the intelligent and to the sincere person who is really a student. The literature has dignity and an appeal. Secure some of these colored leaflets and distribute them to your friends and acquaintances. Write in to the Extension Department and ask for a quantity of the following:

- "The Dawn of Abundant Life"
- "The Evolution of You"
- "You and the Universe"
- "1932 and You"

Just state the quantity you wish and it will be sent to you without any obligation.





A HISTORY OF THE BOOK OF JASHER

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these minds through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translations or interpretations of other eminent authors or thinkers of the past.

Typical of the latter class of work is that which we present this month. A brief outline of the mystery surrounding the book and its discoverer and translator will be welcomed by all lovers of the weird incidents of research.

The "Book of Jasher" is one of the very old sacred books which should have been incorporated in the present Christian Bible, but for some peculiar reason was eliminated when the first compilations of sacred books were made, and thereafter seemed to become lost, and there is no reason to believe that the original manuscript of the book was purposely, willfully hidden or suppressed. A reading of the book itself will probably create in the minds of our members many reasons as to why it was deemed better to suppress it than to include it among the other books of the Old Testament.

The Book of Jasher is mentioned in the other books of the New Testament in such a manner as to indicate that the Book of Jasher was well known to the writers of the other sacred books and was important in its historical statements. In the Tenth Chapter, thirteenth verse, of the Book of Joshua, we find this sentence, "Is not this written in the Book of Jasher?" In the Second Book of Samuel, First Chapter, eighteenth verse, a similar reference is made to the important facts contained in the Book of Jasher, for therein is the sentence, "Behold, it is written in the Book of Jasher."

Rosicrucians will be especially interested in the story of the finding of the Book of Jasher, for it was a Rosicrucian who made the discovery and translated the Hebrew manuscript into English. Alcuin, the mystic monk who was instrumental in introducing the Rosicrucian teachings into the Palace School of Charlemagne, is the Rosicrucian to whom we refer. Mention is made of him in our official history of the Order entitled, "Rosicrucian Questions and Answers with Complete History of the Order." It may not be out of place here to say a little more about this great man.

He was known in history as Flaccus Albinus Alcuinus, of Britain. He was at one time abbot of Canterbury and established one of the first universities in Europe. It is recorded that he had in his sanctum the first map of the world known to be made in the shape of a globe or a sphere and that he probably exhibited this as a correct conception of the earth at a time when most of the world believed that the earth was flat. We must bear in mind that Alcuin lived in the Eighth Century, and his conception of the shape of the earth and the existence of the continents so many hundreds of years before Columbus advanced his similar ideas was due to his training and education through Rosicrucian channels.

Alcuin was naturally interested in the teachings and culture of civilization in many lands and journeyed to many cities and countries, and it was on one of his trips to the Holy Land and Persia when he discovered the Book of Jasher. While in Persia he learned from one of the mystics of the mystery schools that in the furthestmost part of Persia, in the city of Gazna, was a manuscript, written in Hebrew and called the Book of Jasher. Ancient records which he had seen not only referred to the Book of Jasher as a sacred book of Divine Testimony but that it was well known and well studied before the writings known as the Books of Moses. Hoping that he might have an opportunity to examine such a rare manuscript, he journeyed to Gazna, and after winning the confidence of the keeper of the sacred library there, was informed that although the Book of Jasher had appeared in the list of rare books, it had never been located in the great library during the forty-five years that he had been custodian of the library. The book was finally found locked in a very old chest, containing many rare relics, and Alcuin was given the privilege of reading the ancient manuscript.

Alcuin describes the manuscript as being a great scroll, in width, two feet three inches, and in length, about nine feet. The writing was in large characters and exceedingly beautiful. The hand-made paper on which it was written was nearly an eighth of an inch thick and was as soft as velvet to the touch and as white as snow. At the beginning was a story of the manuscript and its origin. Briefly, this story is to the effect that Jasher was born in Goshen, in the land of Egypt, that he was the son of mighty Caleb, who was general of the Hebrews, whilst Moses was with Jethro in Midian. Jasher was appointed virger to Moses and Aaron, to bear the rod before them and since Jasher always accompanied Moses, he had the greatest opportunities for learning the facts recorded by him in this manuscript.

*The
Rosicrucian
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One hundred forty-two

After copying the manuscript, Alcuin returned to England, but not without great difficulty in securing permission to take his transcript out of Persia. Since Alcuin was not only a linguist, but an eminent authority in logic and literature, he was well qualified to make a good translation. On the way back to England, Alcuin had an audience with the Pope at Rome during which he showed the *Book of Jasher to the Holy Father, who was very pleased to know that the long lost book had been recovered.*

However, the manuscript was not incorporated in the newer editions of the Bible, but was again suppressed until 1721 it came to light once more and while a new edition of the Bible was being translated, the *Book of Jasher* was presented to the committee, but once again rejected. The chairman of the committee, one Wickliffe, attached to the rejected manuscript the following notation, "I have read the *Book of Jasher* twice over; and I much approve of it, as a piece of great antiquity and curiosity; but I cannot assert, that it should be made a part of the Canon of Scripture."

Once again the manuscript remained hidden until the close of the Seventeenth Century when some English gentleman authorized its private printing in Broadmeade, England. A copy of this rare, limited printing is in our library at Rosicrucian Park, and we are publishing herewith the first three chapters of the book for our readers to examine critically. The *Book of Jasher* contains thirty-seven chapters with many notations of definitions of terms and many notes of explanation. The first chapter deals with the creation of the universe and the creation of man, and the succeeding chapters continue through the story of the Israelites crossing through the Red Sea into the wilderness.

Our members will be interested to note the unique description of the creation of the universe which uses a different language, and expresses a different process than that contained in the *Book of Genesis*, although agreeing with it in fact. The most interesting point of the first chapter is that no mention is made of the creation of Eve or woman. If we have in mind the ancient story that in the beginning man was dual sexed like many creatures of today, we can easily understand the story told in the first chapter of this *Book of Jasher*.

THE BOOK OF JASHER

Chapter One



WHILST it was the beginning, darkness overspread the face of nature.

2. And the ether moved upon the surface of the chaos.

3. And it came to pass, that a great light shone forth from the firmament, and enlightened the

abyss.

4. And the abyss fled before the face of the light, and divided between the light and the darkness.

5. So that the face of nature was formed a second time.

6. And behold there appeared in the firmament two great lights: the one to rule the light, and the other to rule the darkness.

7. And the ground brought forth grass: the herb yielding seed, and the fruit-tree after his kind.

8. And every beast after his kind: and every thing that creepeth, after their kind.

9. And the waters brought forth the moving creatures, after their kind.

10. And the ether brought forth every winged fowl, after his kind.

11. And when all these things were fulfilled, behold **JEHOVAH** appeared in Eden, and created man, and made him to be an image of his own eternity.

12. And to him was given power and lordship over all living creatures, and over every herb, and over every tree of the field.

13. And it came to pass, in process of time, that the man begat Cain: and he also begat his brother Abel.

14. And Cain was the first man who tilled the ground:

15. And Abel was a feeder of sheep.

16. And Cain went out and dwelt on the east of Eden, in the land of Nod.

17. And Cain begat Enoch: then did men begin to build cities.

18. And unto Lamech was born Jabal: he was the first who taught men to build tents.

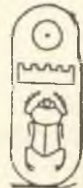
19. And unto Lamech also was born Tubal-Cain: he was the first who wrought in brass and iron, and who builded up the harp and the organ.

20. And Seth begat Enos: then began men by name to call on the Lord.

21. And all the days of the life of Adam, there was rest, and peace, and quiet, unto all men.

22. For they listened unto all things, concerning which he spake unto them.

23. And Adam lived nine hundred and thirty years, and he died.



Chapter Two

1. And Lamech, the son of Methuselah, begat Noah.

2. And Noah was the first who builded the ship; and who sojourned upon the great waters.

3. And he was the father of those who go down into the deep, and who occupy themselves in much water.

4. At this time the whole was of one lip, and of one word: and there was peace unto all.

5. And it came to pass, that men were multiplied before the face of the earth; and they became mighty, and men of renown.

6. And Japhet, and his sons, and his sons' sons, said unto Noah, Behold, thou art our father! permit us, we beseech thee, seeing the land is not able to bear us, our children, and our herds, and our flocks, to pass over and dwell in the plain of Shinar.

7. And Noah said, Be it unto you, as ye list: only this thing I command ye, that ye worship the God of your fathers, observing all things which ye have received.

8. And Noah lived nine hundred and thirty years: and he died.

9. And from these men of renown rose up great nations, by whom the isles of the Gentiles were peopled.

10. And it came to pass, in process of time, that there stood up among men, Peleg, the son of Eber.

11. It was he who first invented the hedge and ditch, the wall and bulwark: and who by lot divided the lands among his brethren.

12. And Nimrod said, Wherefore should we obey Peleg: and why should we forsake the customs of our forefathers.

13. And the people hearkened unto him: for Nimrod was a mighty hunter, and a man of renown.

14. And there arose a great strife among the people: and they were scattered upon the earth.

15. And Nimrod builded him cities: and he gathered together the scattered of the land.

2. And Abraham said, Lo, the nations are full of confusion: and the inhabitants of the earth have perverted their ways.

3. Thus saith Abraham, the son of Terah, I have spied iniquity among the Gentiles, and evil among the sons of Cain.

4. And Abraham departed from his brethren, and passed through the land of Canaan, he and his wife; and he pitched his tent on the plain of Moriah.

5. And as he journeyed still on to the south, he heard a voice saying unto him, I will make of thee a great nation.

6. And Abraham went into Egypt: and he abode there, and found favour with Pharaoh.

7. And Pharaoh gave unto Abraham, sheep and oxen; and he-asses and she-asses, and men-servants and maid-servants.

8. And Abraham was rich in cattle, and in men-servants and maid-servants, and in silver and gold: and Abraham went up out of Egypt, even unto Bethel did he go.

9. And the herds and possessions of Abraham increased exceedingly; so that the land was not able to bear them.

10. Insomuch that the servants of Abraham, and the servants of Lot strove together.

11. Then Abraham arose, his wife, his servants, and his flocks: and he removed his tent, and he came and dwelt in the plain of Mamre, nigh unto Hebron.

12. Now so it came to pass, that Sarah, Abraham's wife, had not brought forth her first-born.

13. And Abraham complained, and said; Unto me thou hast not given an heir: lo! the stranger, born in my house, shall rule after me.

14. And Abraham heard a voice saying unto him, Circumcise the flesh of thy foreskin, for therefore art thou barren.

15. And Abraham did so: and he went in unto Sarah, and she conceived, and bare a son, and he called his name Isaac.

16. And Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

Chapter Three

1. And Abraham was the son of Terah: and Sarah was the wife of Abraham.

17. And Abraham removed from the plains of Mamre, and went and dwelt between Kadesh and Shur.

18. And Abraham was stricken in years, and his strength failed him.

19. And when Isaac was twenty and five years old, Abraham heard a voice, saying, Take thy son, and slay him, and offer him up a burnt-offering in the land wherein he was born.

20. And Sarah spake unto Abraham, and said, The holy voice hath not so spoken; for remember thou the words of that voice which said unto thee, I will make of thee a great nation.

21. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

22. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

23. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

24. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

25. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

26. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

27. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

28. And Abraham stretched forth his hand, and took the knife to slay his son.

29. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

30. And he said, Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

31. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

32. And Abraham called the name of that place Jehovahjireh; as it is said to this day, In the mount of the Lord it shall be seen.

33. And the angel of the Lord called unto Abraham out of heaven the second time.

34. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

35. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

36. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

37. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

38. And Abraham repented him of the evil he purposed to do unto his son, his only son, Isaac.

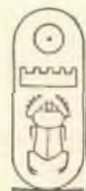
39. And Abraham died, and was buried; even in the place where Sarah his wife was buried, there was he buried also.

40. And Isaac begat Jacob of Rebecca his wife.

41. And it came to pass, in process of time, that Isaac was gathered unto his fathers: and Jacob increased in men-servants, and in maid-servants, and in sheep, and in oxen, in he-asses and in she-asses, and in silver and in gold.

42. And Jacob dwelt in the land of Canaan.

43. And it came to pass, after many days were fulfilled, that there was a great famine in that land.



44. And Joseph, one of the sons of Jacob, in those days ministered in Egypt.

45. And Jacob said unto his sons, Arise, go down into Egypt, and buy ye corn for us, your wives, and your little ones, that we and they may live, and not die.

46. And they saddled their asses, and they journeyed into Egypt, and they hastened to do according to all that Jacob had spoken, for the famine was sore in the land.

47. And Joseph interceded for his brethren: and Pharaoh said unto the sons of Jacob, Lade ye your beasts, and return ye into the land of Canaan.

48. And say ye unto your father, Thus saith Pharaoh, king of Egypt,

Come unto me, ye, your wives, your sons, and your daughters, and your little ones; and ye shall dwell in the land of Egypt, and ye shall eat of the fat of the land.

49. And they returned into Canaan; and they told unto Jacob, their father, all those things which Pharaoh had commanded them.

50. And Jacob accepted the offer that Pharaoh had made him, because the famine was sore in the land of Canaan.

51. And Jacob delayed not, but came down he, and his family, into Egypt.

52. And Pharaoh gave him the land of Goshen to dwell in, which was near.

53. And Jacob died in the land of Goshen, in the land of Egypt.



Wilderness Wanderers

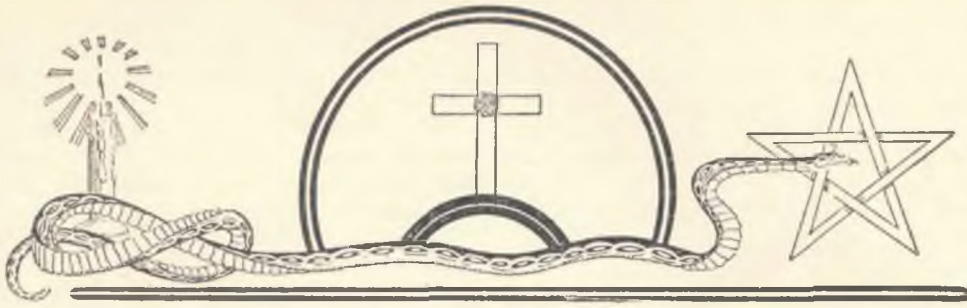
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when two or more chronic scoffers come together, each trying to outdo the other in his conversation. You can rest assured that the meeting is not one of mutual admiration. Men seem to be addicted to scoffing more than women; and perhaps this can be said to be the compromise in men of that trait of gossiping that is supposed to be present only in women.

We hope to deal with other types of wilderness wanderers, not from a technical, psychological view-point, but from a simple point of observation, holding in front of us, as it were, a mirror, reflecting some of the characteristics of man that we constantly see in others and perhaps may find within ourselves. We, alone, must be the judge and jury; and if we find them in our own make-up, let us begin corrective measures. Remember, there is one aim toward which all mankind is working, and that is the perfection of man and the evolution and unfoldment of

the soul. We are not separate and apart from others around us; we are an expression of the Divine and those around us are similar expressions. Can we condemn that which is part of ourselves? If we point our finger condemning the acts, thoughts, and expressions of our brothers, we are in turn condemning ourselves because the Divine expressed in them is exactly the same as that which is expressed within us.

The next time you observe these characteristics and undesirable traits in others, be tolerant and meditate a moment to see whether or not you are free entirely from these expressions. Face the facts fearlessly, and supplant the undesirable with its opposite, the desirable. You will experience growth, advancement, and a greater feeling of realization with the All, and you will live more in harmony with all of God's manifestations.



William Blake—Painter, Poet and Mystic

By BRO. WILLIAM H. MCKEGG, F.R.C.



AMONG all the famous Rosicrucian painters and poets who flared across the artistic and literary horizons in the late eighteenth and early nineteenth centuries, William Blake stands out as one of the most illuminated minds through whom

Cosmic Wisdom flowed. In being able to symbolize great Truths, in art and writing, Blake is without a peer. His paintings and poems revealed to the men of his time what the occult philosophy of Jacob Boehme had revealed to sixteenth century Europe.

Like other great mystics who essayed to help man out of the dull rut of tradition and bigotry, Blake was little understood and never achieved the just fame he deserved during his lifetime. But after his transition he was recognized as a genius, and today he stands high among the list of England's Immortals.

He was born in London, in 1757, the second of five children. His father was a hosier, and fairly prosperous. When he was eight years old, Blake beheld beautiful, strange visions. Na-

ture appeared to him not in her usual guise, but in the Royal Splendor of her True Self. He was sternly ridiculed by his elders and others when he related to them what he could see. And once, running in to his mother to tell her he had just seen a vision of the prophet Ezekiel standing under a tree, he received not her approbation for gaining such an honor, but a sound thrashing for being too imaginative.

However, his ardent desire to create finally caused his parents to permit him to take drawing lessons.

Later, he was apprenticed to Basire, an engraver to the Society of Antiquaries. Basire sent young Blake to Westminster Abbey to sketch. There, in Edward the Confessor's Chapel, the Holy of Holies in Westminster, he copied the heads of dead and gone kings and queens. It was here he also drew his first picture of importance, "Joseph of Arimathea Among the Rocks of Albion".

He was greatly attracted to the story of the Holy Grail, to the magician Merlin, and King Arthur and his Knights of the Round Table. Between the ages of twelve and twenty he wrote his first poems.

Eventually, branching out as an artist, he was urged to paint in oils. Blake tried this experiment, but discarded it as being inadequate to his style. He



stated that oil paintings "sank," taking away the brilliance and color he aimed at.

"Coloring," Blake declared, "does not depend on where the colors are put, but on where the lights and darks are put, and all depends on form or outline, on where that is put; where that is wrong the coloring never can be right."

His bold assertions and odd views incited the antagonism of various established artists, but they had to admit that Blake's creations possessed a beauty of color and symbolic vision excelling all those of mediocrity. Tatham, the friend of his later days and his biographer, said: "Like his thoughts, his paintings seem to be inspired by fairies, and his colors look as if they were the bloom dropped from the brilliant wings of the spirits of the prism."

At twenty-four, Blake fell in love with a young girl who did not, however, return his affections. Taken ill, he went into the country to regain his health and there stayed with a family named Boutcher. He met the daughter Catherine, whose sympathy and care attracted him to her. A year later they were married and a devoted union of ideal beauty existed between the two until Blake's transition, which occurred four years before the passing of his wife.

Blake asserted to his friends—among whom were some of the most famous men of his time—that he had the power of bringing his imaginations before his *mind's eye* so clearly that he could not go wrong in designing them. He also said he was often the companion of spirits who taught and advised him. His painting of "The Vision of Jacob's Ladder" will reveal to most mystics to what Blake was referring. He likewise declared that he had the power of calling upon personages of ancient times, to talk with them of their painting methods. His own creations compared, strangely enough, with those of the cinquecento period. He held the works of Raphael and Michael Angelo in deep veneration.

As a Rosicrucian adept, Blake had revealed to him the Divine Wonders of the Universe and the secrets of Nature.

Once, a prospective patron declared his designs were too unreal. Blake replied:

"The tree which moves some to tears of joy is in the eyes of others only a green thing which stands in the way. Some see Nature all ridicule and deformity, and by these I shall not regulate my proportion; and some scarce see Nature at all. But to the eyes of the man of Imagination, Nature is Imagination itself. *As a man is, so he sees.* To me this world is all one continued vision of fancy, or imagination, and I feel flattered when I am told so."

"Why," he later stated, "is the Bible more entertaining and instructive than any other book? Is it not because they are addressed to the imagination, which is spiritual sensation, and but mediately to the understanding or reason? Consider what Lord Bacon says: "Sense sends over to imagination before reason have judged, and reason sends over to imagination before the decree can be acted." I am happy to find a great majority of fellow mortals who can elucidate my visions, and particularly they have been elucidated by children who have taken a greater delight in contemplating my picture than I even hoped."

Blake had one horror in life—the fear of wealth, which, he was wont to declare, destroyed creative art. He was not a rich man, nor was he, on the other hand, poor. Those who were closest to him affirmed that he always appeared to have had sufficient on which to live and make himself and his wife happy and contented. They were each known to be very charitable; they never failed in kindness; and always had a pound to spare to anyone greatly in need of it.

Blake lived as many other Rosicrucian mystics before and since have lived—with utter indifference to all worldly wealth. Naturally he was never understood. In fact, many regarded him as mad. A person prompted only by idle curiosity would get a bewildering reply to any question he put to him, which confirmed his suspicion that Blake was crazy. But to a soul eager for knowledge and enlightenment, Blake showed

One hundred forty-eight

himself to be a well of profound wisdom.

When his youngest brother died, Blake declared that he appeared to him one night and disclosed a method whereby he could invent and put to use what he later called "Illuminated Printing".

"I am not ashamed, afraid, or averse to tell you," he wrote one friend, "what ought to be told; that I am under the direction of messengers from heaven, daily and nightly."

All those who aspire must go, at least once, through a period of despair.

Blake's mystical pictures and poetry met with ridicule from critics and those jealous of his prowess. This rejection of his artistic efforts seemed to be his dark hour. His world appeared to crumble about him.

He left London and placed his talents at the disposal of a rather exacting friend, who had an eye more on financial gain than artistic furtherance. Much against his grain, Blake made miniatures. He deserted "imaginative" art—which is ever the highest—for "imitative" art, which, though possibly more lucrative, carries with it no satisfaction, no worth.

"I say this much to you," he wrote to one of his most intimate friends, "knowing that you will not make bad use of it. But it is a fact too true that, if I had only depended on mortal things, both myself and my wife must have been lost. I shall leave everyone in this country astonished at my patience and forbearance of injuries upon injuries; and I do assure you that, if I could have returned to London a month after my arrival here, I should have done so. But I was commanded by my spiritual friends to bear all and be silent, and to go through all without murmuring."

It would appear from Blake's inference that he was passing through a great test. Rosicrucian students of the higher grades—especially the ninth degree—will understand this "dark night of the soul" through which he was passing and from which he emerged, shining with an inner light that flamed all the more brilliantly after its temporary inactivity. He returned to Lon-

don and renewed his former life and work.

Blake knew the wonders within man. He essayed to enlighten his fellow men by revealing the powers they could attain from within themselves if they but put to use various simple, natural laws.

"Oh! what wonders are the children of men!" he wrote. "Would to God that they would consider it—that they would consider their spiritual life, regardless of that faint shadow called natural life, and that they would promote each other's spiritual labors, each according to its rank."

"If the doors of perception were cleansed everything would appear to man as it is, infinite. . . . For man has closed himself up till he sees all things through narrow clinks of his cavern."

Imagination was the word Blake used when alluding to True Spiritual Life.

"I know of no other Christianity, and of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of Imagination: Imagination, the real and eternal World of which this Vegetable Universe is but a faint shadow, and in which we shall live in our Eternal or Imaginative Bodies, when these Vegetable Mortal Bodies are no more."

If his mystic paintings appeared odd to the average person, they appealed to all those who sought Light, and were regarded with high esteem by some of the greatest artists. Both Romney and Fuseli were ardent admirers of Blake's paintings, as Coleridge and Wordsworth were admirers of his poetry. He read books in their original languages—which he taught himself. When he was past sixty he read Dante, though before then he knew no Italian.

Just before his transition, while in bed, he executed his most distinguished picture—"The Ancient of Days Striking the First Circle of the Earth". It was suggested to him by the lines in Book VII. of "Paradise Lost", beginning with "He took the golden Compasses. . . ."



Blake spoke calmly of the approach of his transition; and never was he more joyous and happy than during the hour in which it took place. He sang in a manner so strangely beautiful that those who heard it were held spell-bound by its mystic import.

"His bursts of gladness made the room peal again," Tatham relates. "The walls rang and resounded with the beatific symphony. It was a prelude to the hymns of saints. It was an overture to the choir of heaven. It was a chant for the response of angels. . . . Then his spirit departed like the sighing of a gentle breeze."

Another friend wrote of him: "He was more like the ancient pattern of

virtue than I ever expected to see in this world; he feared nothing so much as being rich, lest he should lose his spiritual riches. He was at the same time the most sublime in his expressions, with the simplicity and gentleness of a child."

The predominant Truth William Blake expounded throughout the sixty-nine years of his life, may be summed up in some of his own lines:

"Nature has no Outline, but Imagination has. Nature has no Tune, but Imagination has. Nature has no Supernatural and dissolves: Imagination is Eternity."

* (Any Rosicrucian student desiring to gain a deeper insight into the mystical import of Blake's life and works may do so by reading the following two books: edited by A. G. B. Russell, Charles Scribner's Sons, New York. And THE POETICAL WORKS OF WILLIAM BLAKE, edited by John Sampson, Oxford University Press.)



The Real Heaven and Hell

(Continued from Page 129)

find this doctrine of Hell presented a very complicated situation. "It must either be one thing or another," said St. Jerome in one of the meetings of the Council in Rome. "Hell must be a place of fire and purging or some place of conscious condemnation."

It must be understood that the Christian doctrine was reaching the land of people which was not familiar with Hell as it was described. In fact, when the Greeks and Romans and others heard of this Hell of the future into which man must go, it was a revolting, shocking thing, something they would not accept for a long time. It seemed to be so inconsistent with the teachings of a loving, merciful, and just God. Yet the Disciples had made statements about Hell fires in their early writings, and these later Fathers of the church, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise, but assume that there is a real Hell with real fire for the future." They knew better; they knew it just as we know today that the after-life is not pictured with any such situations as the early fathers of the church gave us in

their descriptions of both Heaven and Hell. Why, even the Sufi religion, that is so old and long in existence before the Christian era, contained a description about Heaven and Hell. We have it in the one poem of Omar Khayyam in which he said, "I sent my soul out into space, A little of the after-life to spell, And bye and bye my soul came back to me; I, myself, am Heaven and Hell."

Think of it! That was religion hundreds of years before the Holy Fathers established this present-day doctrine of Heaven and Hell; and so these people in Persia, India, Greece and Rome, and the other lands where culture and education, and even morals, were highly developed, were shocked at any such idea of a living and just God, a merciful God, a Father of all Beings, condemning any one of his children to any such purging because they were with sin.

Then what do we find? We find that several hundred years later a second Hell—a second form of Hell—was invented. It was not a matter of trying to understand something already referred to as the first Hell, but now it was a matter of inventing something

entirely new. We find that the Council took up the great subject of Purgatory, not mentioned anywhere in the Bible, and something Jesus and his Disciples never referred to, something absolutely unknown. In reading about it just the last few days in some of the official writings of the Roman Catholic Encyclopedia, we find nine pages describing how Purgatory became invented as a doctrine. (Notice that it had been "invented.") They had two passages in the Bible which they found might be used to substantiate the idea that there was a Purgatory.

Before giving you those two passages let me tell you what the early idea of Purgatory was before it was invented. It was supposed to be a one-half-way place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at time of transition or time of passing into a state of unconscious existence, it was necessary to await a Judgment Day when the souls of the dead would be judged, and the sinful sent to Hell and the good admitted to Heaven. That Judgment Day might be millions and trillions of years away. In the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike, all sleeping peacefully awaiting Judgment Day.

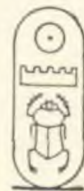
But some said, "Is it not possible that these souls might be semi-conscious and that some of them might be uneasy over some minor sins, some little sins that they forgot to confess before they passed on, that they forgot to tell their priest about, and forgot to ask redemption before their transition, and are now worrying about it, and there is some test, some *little* fire, some little purging process that can be used to cleanse them and let them wait in peace until Judgment Day instead of mental worry and torment?"

I admit if you and I and all of us assembled here tonight were to call this meeting to order for the purpose of inventing a doctrine we would begin to argue and say, "Let's see I don't think waiting for the Judgment Day is a nice thing; it is too long a wait. I would like to know sooner whether I am going to

Heaven or Hell." And suppose someone said, "I don't think we should wait that long either. I think there should be a preliminary examination to let us know whether we are on one track or another, and some of us will at least be more comfortable." And someone else thinks there ought to be periodic examinations, and we go on and argue it out, and come to the conclusion, as far as we are concerned, that we would like to have a few way stations until Judgment Day, with periodic stops to see whether we are gaining or slipping back, and whether we are getting clean or still sinful; and after analyzing it, we come to the decision, not that it should be, or ought to be, but that *there is* a way station where there will be, not God, but some able assistant, maybe Moses or a few others, or Jesus, or maybe some of the clergymen of the churches. We could pick them out and say, "Here and now at this great Council, held the fourteenth of February, 1932, we decide that there are passages in some of the sacred writings that warrant us in claiming there is a way station between here and Judgment Day," and that settles it. When going out of the double doors tonight, you might say, "I have a way station between here and Judgment Day," and another would reply, "I have one, too." And when walking down the street, you might say to someone else, "I have a way station between here and Judgment Day," and he would say, "I haven't one." "Well, you were not at the meeting to pass on it, so you don't have one."

Then came the question as to what to call it. "Purgatory" was a good name, and that is how it was made. In all seriousness, that is how Purgatory came into existence. If you want to verify what I am going to tell you, go to the library and ask for the Roman Catholic Encyclopedia, where nine pages are devoted to the subject.

I am not criticizing the Roman Catholic Church or these Fathers who did this. Man's mind wanted creeds in those days; they wanted them cut and dried and wanted religion handed to them on slabs, just as Moses knew as he came down from the mountain that God did not extend His hand out of



Heaven and carve these laws. What really happened is that he was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic Fathers were confronted with the theologian necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a Purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

Now, what were the two passages in the Bible that warrant such an idea? One of the Apostles, it is told, prayed for the departed souls, that they might get to Heaven. Why pray for a soul now, if it is not going to do it any good until Judgment Day? Why not wait until Judgment Day? The only idea of praying for the soul now is that maybe a temporary or intermediate judgment will be given; and there was another passage in the Bible that was similar; but you could plainly see such passages might be interpreted two or three ways.

So it is with Hell in all of its features; it has been invented as we have it today. In fact, there passed only the fact that fire burns up all the gross material in matter and washes it off in a pure state. You can take a big building, with all of its rottenness, and reduce it to ashes pure enough to clean teeth with it. You can take fire and kill germs, kill everything harmful. The ancients knew this, and the people of Palestine knew this—that fire was the symbol of purging, and yet they had this pit that was called "Hell," or "Tehenna." And that is how the story of fire and brimstone came into existence.

Today there are millions of men questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and standards of living by telling them allegories instead of telling them the truth; and it is this questioning on the part of the men and women that forms a problem for the churches of today.

Don't forget that within the last hundred years there have been high council meetings held in England and other lands by representatives of the leading

churches, except the Roman Catholic, for the purpose of revising these doctrines and gradually eliminating some of these things that were objectionable to the thinking persons. You know and I know, that if every word were true about Hell, they would not dare eliminate one word of it. When you start to take a doctrine and leave out a word here and there and soften one or two adjectives so they would not be so hard and harsh any more, then you are admitting the whole thing is a lie. We cannot alter God's word; we cannot modify Cosmic principles.

The old Rosicrucians knew that the only laws that man ever broke were the laws man made. The only doctrine or creed that men can come together and patch up and take off some of its shine or tarnish is something they made themselves. If God made it, man cannot touch it. And so they decided to cut out some of the words and they cut out the "brimstone," as they were not sure there was enough brimstone to keep the fires burning, so brimstone today is eliminated for some other odor.

I remember a story a clergyman told. When Satan came to earth to get his annual supply of coal, he went by a hospital, and in passing he said, "My, what is that odor?" And he called one of the orderlies and said, "Can you tell me what the odor is?" "Yes; that is iodoform." Satan said, "Then that is what I am going to order instead of brimstone." Now these clergymen tell stories among themselves because it was only at the time of their ordination that they had to swear they believed in the actual existence of fire and brimstone, and now they tell jokes about it, and say, "Well, it was a theologian necessity, and now it has passed, we let it pass through." As though that could be done with anything with the least bit of truth connected with it.

The story of being washed in holy water does not mean anything to the thinking mind. How is the average man or woman here that wants to be redeemed and wants to be saved against his own will power—how is he going to wash himself in the blood of the lamb and holy water? God says it can be done. But God has never said it can

be done only through going to church or during ritual or preaching. God said if you ask and pray for forgiveness it can be and will be given. Man has come to the realization that just as he stops in the middle of the street and says, "I am on my way to a place of gambling, or a saloon, or a bootlegging place, or a house of questionable character," so can he change his mind; so he believes he could stop transgressing in his life any moment he pleases and direct himself rightly from that hour on. It is right; it is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the blackest bodies and the most sinful souls into the purest white with the twinkling of an eye. He stood before the accused woman who admitted her sin, and what did he say? "Go on and sin no more." It was all over. No blood of the lamb nor ritual was necessary, neither did her body have to be burned in any sense except by her conscience; and that is the story; Heaven is within us, so is Hell.

If it is angelic music you wish to play, don't expect to find a harp with catgut strings. Don't wait to be an angel; it can be done now before your transition. There can be angels treading the streets of San Francisco, New York, and even Los Angeles, if anyone wants to have it now, and even Chicago, too. There is no need of waiting for some special day or for some special purpose. Heaven is within you and when Heaven is not manifesting, it is Hell. When there is no daylight you have night; and when you have night, the sun is not shining. The opposites are all through life. Evil is the absence of color. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill health are all negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. If you have not goodness in your heart, don't look to Heaven. It must be there and is a great thing that must be worked out. It can be made to appear with the twinkling of an eye.

One hundred fifty-three

The moment you proclaim to yourself, "I am holy; I am clean," and start to live that thought with the positive element in you, you begin to journey through Hell and Purgatory and you end it when you find it has consumed all the evil in you.

The Rosicrucians have been teaching, for many centuries, truths about man's unfoldment, and that man inherits no original sin, pain, or suffering. These things he has created just as man created Purgatory; in fact, time has added to the conception until it is the blackest living thing like the Frankenstein creature. Many people today are living in fear of an artificial, negative something they have built up in their own lives. It may be fear of death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, great experiences and great unfoldment; and yet they live in fear of that hour. Do you go to bed at night fearing your eyes may close and your consciousness leave you for several hours in an unknown state? No, you have learned to trust sleep. You have learned from the first experience that it is painless, beautiful, that it contributes to the health. You have learned that after sleeping you come back to consciousness again and know what sleep is; so you should look upon "death," as they call it—that transition from this state into another—yet millions and billions live in fear of it. They live in fear of God, that God might point his finger and say, "Die, die, die!" in accordance with some mystical law of annihilation.

Churches tell you about walking around and going about your affairs as good Christians, living in the fear of God. Did Jesus say that? Live in the love of God. Walk with God; talk with God; make a friend of God; tell your best story to Him. A story you can tell to God is clean and you can tell it to anyone. Tell Him your problems, your interesting incidents. When you sit down along the countryside and see a beautiful sunset or scenery, say, "God, you know this is a lovely day, a beautiful scene. Your sun is magnificent. I am glad I am living today. God, I wish you would tell me how you made those things. I am going to



listen," and sit quietly and see if God will inspire you with an idea. If you are going some place, say, "God, come along with me. God, I am going to listen to some good music, maybe you can nudge me in the side when there is some particular divinely inspired harmony." Make a companion of God; do not fear him.

That is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain, that disease can be eliminated here and now by living in harmony with positive laws.

Not many years ago it was considered that persons who joined certain sects or movements that were instructive and helpful came into lucky spells because they found the average one of those persons was more fortunate. If we were to judge the Rosicrucian Order by that, we would think there was a mystical key that they carried on a watch chain, but it is not that. They have the power of understanding.

Life is not a path filled with unsurmountable obstacles. Today is an easy

path. The problems of yesterday seemed unsurmountable, but they are simple today when we understand them. That is what Jesus started to teach—the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that every individual will be given just one lifetime or one period of existence. Suppose you were sent out into this world of ignorance, unguided, to stumble, fall, and learn bitter lessons, and when, the last day at the end of the path, you stumbled, you must go into eternal Hell. Your brother who escaped is to be eternally blessed. Is that fair? Does that sound like the loving, merciful Father of all creatures? Is your conception of God like that? If so, your conception of God is wrong; so I tell you, as a concluding thought, that the real Heaven and Hell are within you, just as is God.



Rosicrucianism, An Art and A Science

(Continued from Page 137)

The Rosicrucian institution is a practical university teaching the practical arts and sciences. It is dealing with the material welfare of life more completely and more intimately than it is attempting to deal with any phases of religious philosophy. Furthermore, the dues do not pay for the teachings, but for the thousand and one other benefits of membership, and the teachings are held as wholly independent of any fees or dues. But even if the teachings were put upon a tuition basis, it would not be a matter for criticism since the organization does not claim to be and has never attempted to be a school or seminary of religious or spiritual thought.

Neither Jesus nor any of the great Masters before Him or after Him ever manifested any of this modern attitude of discrimination on social or material lines. To these Masters the least of

our brethren were equal with all of us in the need for and the worthiness of receiving the practical help which such an organization as the Rosicrucian Order can give. The parable of the ninety and nine is an old one and constitutes one of the foundation principles of the Rosicrucian organization. He or she who is so weak, so humble, so low down in the scale of worldly recognition as to be a mark of pity or criticism is one who is truly worthy of all the help that our organization can give, and that is why we are proud of the fact that not only in the present cycle, but in previous cycles, the work of the organization continued in asylums, institutions, prisons, and places where the so-called sinful and illiterate are to be found.

Another criticism made by those who do not understand the real principles

of the organization is that the organization today is flooding the country with too much literature, too much propaganda, too much talk about itself and its plans and ambitions. These persons forget that since the art of printing was made practical, the Rosicrucian Order was the first to use printing in a national sense, for the early pamphlets of 1610 and 1614 were translated into many languages and scattered broadcast like seeds blown over the entire continent of Europe. To these were added other pamphlets of explanation and endorsement. For fifteen or twenty years the whole of Europe read more about and heard more about the Rosicrucian organization than it had ever read or heard about any other world-wide movement in the whole of the history of civilization. These pamphlets were addressed to all of the people of the world regardless of distinction or position. The pamphlets announced "a world-wide reformation," and these pamphlets undoubtedly constituted the largest individual system of propaganda ever instituted by man. Is that not a precedent by which we can gauge our present activities? There was no attempt to hide the existence of the organization or the nature of its activities, hopes and ambitions from the public mind. Everything was done to make the organization become talked about and talked over the breakfast cup of coffee and in the twilight hours around the fireside. The fact of the matter is that the fulfillment of the desires of the Rosicrucian organization can be added only by world-wide publicity and by the enrollment of the interest if not the active participation of entire nations of people.

Those who think that our present propaganda, that is, distributing tons upon tons of literature weekly into every part of North America is an astonishing violation of the supposed rules of conservatism, will learn, if they live a few hours more, that is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most conservative churches will be carrying on sim-

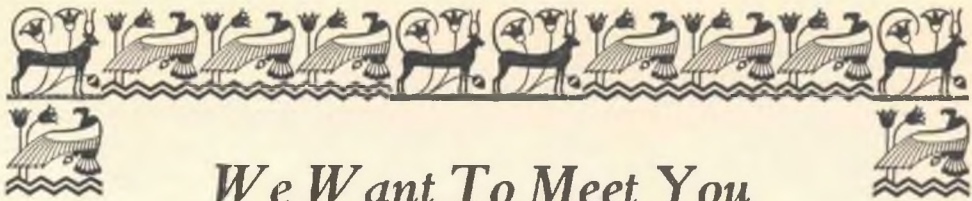
One hundred fifty-five

ilar forms of propaganda and we will have entered into an age of nation-wide discussion of existing organizations with a realization that only a nation-wide comprehension of the activities of any organization will bring about the possibilities of its fundamental plans.

Real Rosicrucians are never concerned with what an individual has been or may be at the time he makes application for membership into the portals of the fraternity. The primary thing to consider is his worthiness to enter because of his sincere desire to improve himself. If sincerity and honesty of purpose marks the motive back of his application, he is truly worthy regardless of his social or financial position in life. The important thing for us to consider is what the individual becomes after being in the organization a certain length of time. If the individual becomes illuminated, reformed, redeemed, regenerated, reborn and re-established in the Divine harmonious relationship with the Cosmic in which he was born into this life, then the organization can consider that it has done a noble work. Too many of those who criticize the admission of the poor and humble into the organization are in it themselves only because of the broad-minded, tolerant view that the organization takes of worldly distinctions; and if the organization were truly as conservative and restricted in its membership as some of these critics now insist it should be, they themselves, would not be in it to find out what sort of members it has, for they would have probably been the first to have been rejected when their applications reached the Board of Censorship. But we hope in time to change their view-point and to bring about a broadening of their vision and a widening of their consciousness until they develop the true Rosicrucian universal spirit of love for all human beings under the Fatherhood of God.

The overemphasis of spiritual truths is merely a tendency toward religious cultism and finds no response in the heart of the organization in any land.





We Want To Meet You

AT OUR CONVENTION, JULY 10th TO 16th

By THE CONVENTION CHAIRMAN



THE other day I asked the Emperor if we should send any special invitation to any officers or advanced members, urging them to be present at the next Convention, and the Emperor looked surprised for a moment and then said, "Why, bless your heart, I want you to invite every member, for I am anxious to meet each and everyone of them!" Now, that is certainly a big invitation, and I wish I could sit down and dictate personal letters to everyone of you and tell you what such an invitation means. It means that the Emperor wants to have a few minutes chat with you, at least long enough to shake your hands and say a few words to you and look you squarely in the eye and hear the tone of your voice so that he can register it and be ready some time to make a different kind of a contact with you, and know you as he knows some of the members who have been with us for twenty years or more.

Certainly every member who has attended our Conventions knows what it means to have an opportunity to meet all of the Supreme Officers and to have a short interview with them, to visit the Emperor's sanctum and make an intimate personal contact with him, and then hear him and the others speak on many occasions on various subjects in the great auditorium. And then there are the wonderful demonstrations conducted by the Emperor and his associates—demonstrations of various laws and principles taught in our work, so

thrilling, inspiring, and elevating that they are never forgotten. Some of the sacred convocations at each Convention hold the entire audience spell-bound in psychic illumination and Cosmic elevation, mentally and spiritually, and these occasions are always proclaimed to be worth all of the time and trouble involved in coming to California. And then there is the opportunity of meeting hundreds of members from all parts of the world—men who are in the highest professions, women who are nationally known in their careers, men and women of all walks of life, members who are highly advanced in doing marvelous work and whose reports and helpful comments given from the platform or in private interviews with other members help everyone to make greater progress in his own life.

Then there are the many lectures which explain the most important principles and answer hundreds of questions that are in the minds of the members who are in attendance. Every department head, every executive, every officer of the organization deals with certain subjects in detail and in the most helpful and instructive manner. Then there is the social contact and the hundreds of opportunities for small or long interviews with members who are working out great problems and who have found the mysterious keys that solve difficulties which they and others have had to contend with.

Along with all of this is the wonderful vacation period with the beautiful scenery, the many joyous rides, the fine climate, the excellent food, and the beneficial effects of various kinds.

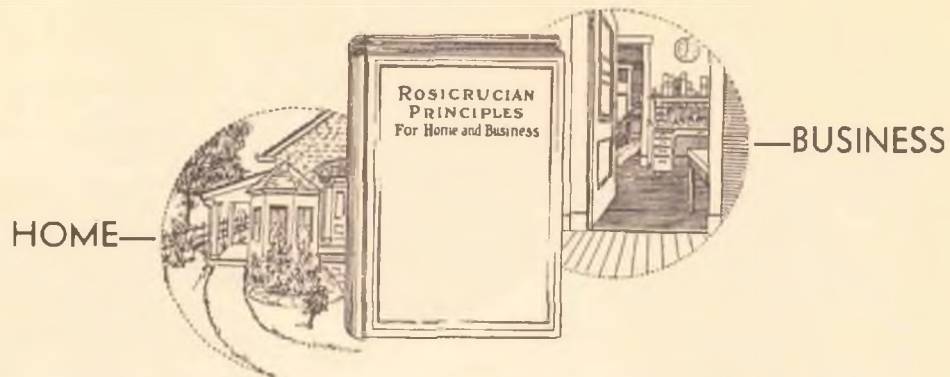
No matter what grade of the studies you are in, and no matter how new you may be in the work, you are invited to share in these Convention benefits.



THE LAST HONORS

Ancient Egyptians paying their final tribute to a departed one, whose mummy stands before them in the home. Painting by Claudius.
(Compliments of The Rosicrucian Digest)

YOUR DAILY WORLD



Have You a Solution For The Problems That Arise ?

In a material sense your daily world is dual. One portion of your daily life is devoted to your home, family and friends, the other to your business, to the field of endeavor, to the part you personally play in the great scheme of life. Daily, even hourly, there are problems that arise of paramount importance. Upon the proper solution of them depends perhaps not only your own happiness, but the **happiness** and **welfare** of those dependent upon you. You have oft times felt the need of such advice as could be immediately applied to the problems at hand, advice which would give you practical, working tools to correct conditions of your environment whether it be **home or office**.

The book "Rosicrucian Principles for the Home and Business" deals exhaustively with the prevention of ill health, the curing of many of the common ailments, and the attainment of **peace** and **happiness**, as well as the building up of the affairs of life that deal with financial conditions. The book is filled with hundreds of practical points, dealing especially with the problems of the average business man and the person employed in business. It points out the wrong and right way for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Look at some of these chapter headings. You will note that they take into consideration those things which we all face daily in our lives.

The Truth About Affirmations.
The Cosmic and You.
Mental Alchemy.
Commanding Cosmic Help.
Securing Money.
The Attainment of Wealth.

Seeking Employment.
Impressing Others.
An Unusual Help in Need.
The Law of Compensation.
Attracting Patronage.
The Round Table.

"Rosicrucian Principles for the Home and Business" is not theoretical, but strictly practical, and is in its third edition having had a wide circulation and a universal endorsement not only among members of the Organization who have voluntarily stated that they have greatly improved their lives, by the application of its suggestions, but among thousands of persons outside of the Organization. It has also been endorsed by business organizations and business authorities. The book is of standard size, well printed, bound in silk cloth, and stamped in gold. Price, postage prepaid, \$2.25

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SAN JOSE, CALIFORNIA

U. S. A.

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

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

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

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