

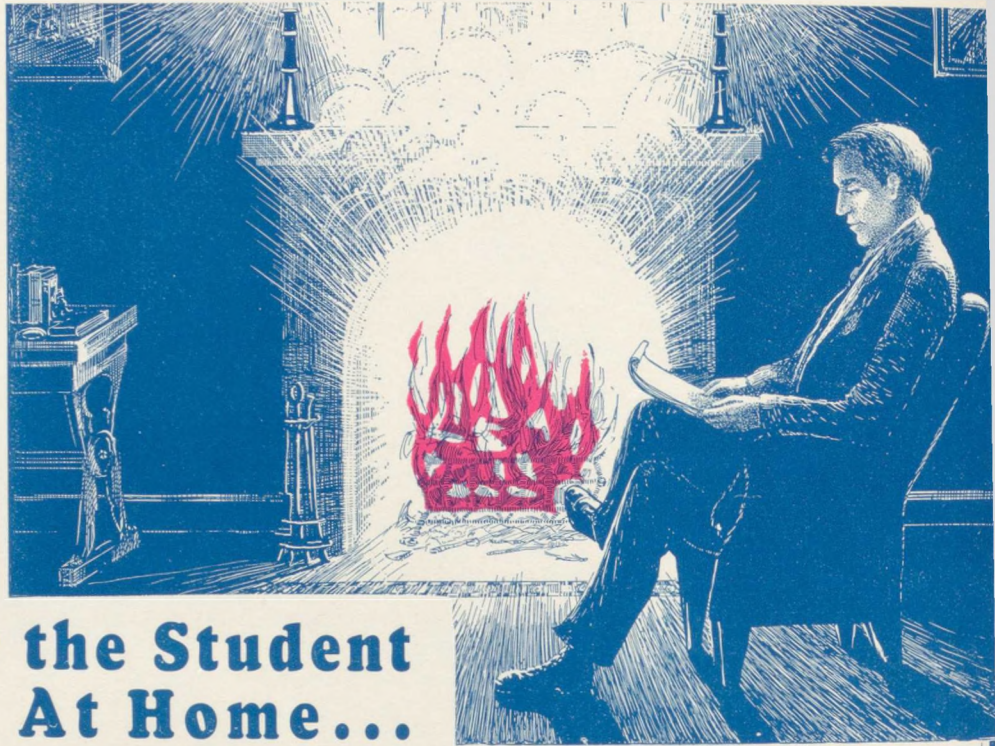
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THE  
ROSICRUCIAN  
DIGEST

OCT 29 1933  
NEW YORK



NOVEMBER 1933  
25c Per Copy





**For the Student  
At Home...**

**THIS MONTH'S SUGGESTION**

*Rosicrucian Incense*

(Oriental Flowers - India Moss Rose)



Each box of this specially prepared incense contains twelve, large, long-burning cubes.

**Only 65¢ per box**  
*Postage Paid*

Successful meditation and attunement is impossible if any of the senses are offended. One must surround himself with an ideal atmosphere. Centuries ago the ancient mystics and philosophers sought various ways to harmonize the senses. They discovered that the burning of certain scented oils produced vibrations conducive to Cosmic attunement. The modern mystic or Rosicrucian member finds incense extremely helpful also. Yet, good incense is difficult to secure. The ordinary incense one purchases, as perhaps you have discovered, makes it necessary to open the windows and doors for ventilation purposes. Therefore, we have a special incense for Rosicrucians, made under our direction, after having been tried at the Supreme Temple. It is most conducive to the conditions under which most Rosicrucian members study. It is healthful and pleasing; yet, it is extremely economical.

**ROSICRUCIAN SUPPLY BUREAU**  
SAN JOSE, CALIFORNIA, U. S. A.

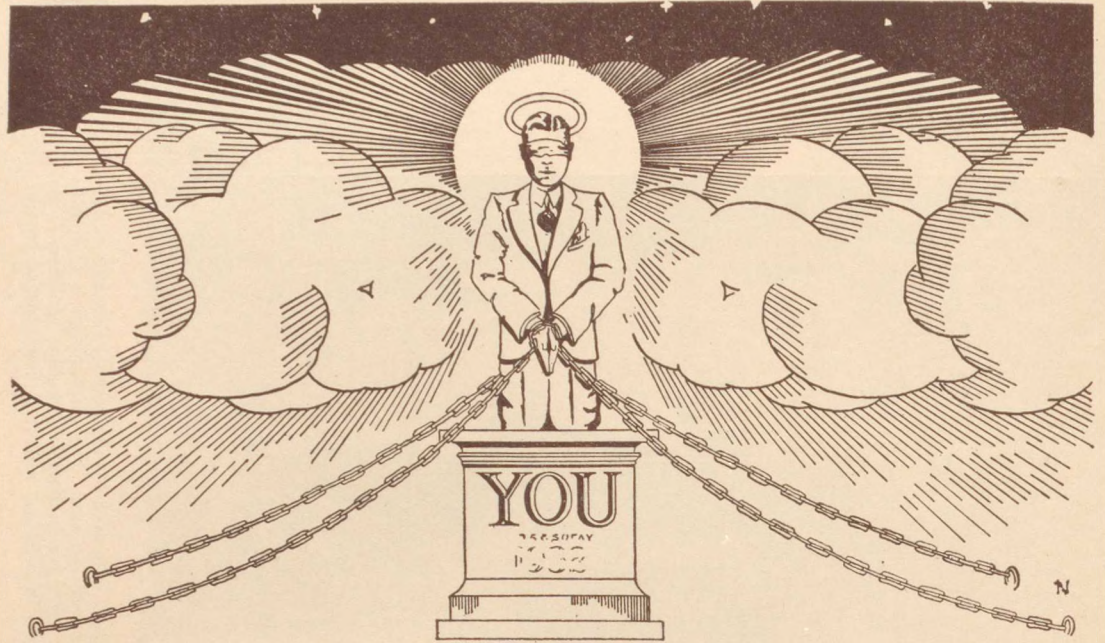




#### PRIMITIVE MAN SALUTING THE DAWN

This picture depicts a priest of the neolithic or new stone age, welcoming the birth of a new day. The scene is at Carnac, Brittany, where avenues of prehistoric burial stones extend for miles and where it is believed primitive man worshipped the sun. The photograph is of a life-size group in the Hall of the Stone Age at Field Museum of Natural History. The setting was prepared by Frederick Blaschke, sculptor. This unusual photograph is published by special permission from the Field Museum of Natural History in Chicago and it is copyrighted by the Field Museum.





# ARE YOU AN ENSLAVED GOD?

## Are You Blinded to the Truth?

Are all of the world's benefits just beyond your reach? Are you held fast to one position in life, one line of work, one little circle of home and social life? Is the great cry of the "Self Within" for freedom, joy, success and personal power choked into stillness by your limitations?

### *The Rosicrucians Invite You*

Thousands of Rosicrucians—workers for Personal Development and Abundant Life—in every part of this great land, invite you to share their unusual knowledge, and become Master of your Present Life.

### A NEW, SEALED, FREE BOOK

Come, lay your bias, doubt, and hesitancy aside! Learn the truth of your possibilities as soon as you free the inner self from its prison. Out of the grateful hearts of thousands in many lands have been set aside funds to pay for the printing and mailing of a strange message of Hope and Help. The book is called, "The Wisdom of the Sages," and it tells how the secrets of nature and of man's mind have been preserved since the days of Egypt's great power—and how you, in the privacy of your home, may use these simple laws to *overthrow obstacles in life, widen your circle of personal power, and command a realization of your desires*. Use the coupon below and get your copy of the book at once if you are really sincere in your desire. The book tells how you may receive these Rosicrucian teachings for study and help.

FRIAR S. P. C.

**ROSICRUCIAN BROTHERHOOD**  
**AMORC**  
**SAN JOSE, CALIFORNIA**

Watch for the word, "AMORC"—it's the symbol of Rosicrucian authenticity.

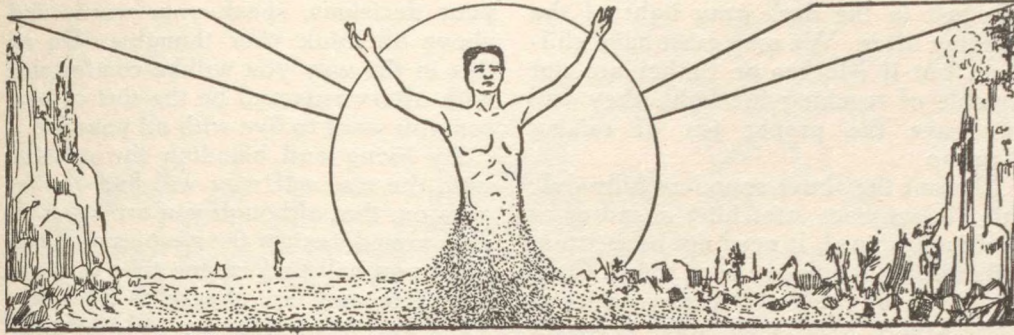
FRIAR S. P. C.  
 Rosicrucian Brotherhood (AMORC)  
 San Jose, California.

Please send me without obligation, a free copy of the SEALED BOOK. I am really sincere in knowing more about the Rosicrucians and their teachings.

Name.....

Address.....





## The Two Selves of the Body

EACH IS ESSENTIAL TO COMPLETE HAPPINESS

By FRATER ALBERT A. CHAPIN, JR., F. R. C.



**A** PROFOUND truth was uttered when Shakespeare said, "To thine own self be true, and it must follow as the night the day, thou can'st not then be false to any man." To the adepts this is very apparent and known. To the seeker on the path,

it must be and will become known before any length of time as a seeker of the Light.

Rosicrucian philosophy is a practical philosophy. It opens to each student on the path, the wonders of his own being; first, so that the Divine Mysteries of the Universe can more easily be understood and known after he thoroughly understands and knows his own self.

One of the great truths revealed to the lowest seeker is the one in which Shakespeare states: "To thine own self be true."

Every seeker must seek, seek, and find his own self, and know and recognize it as a part of the Divine being before he can become an adept; and know the greater mysteries, for as above so below, and man is and has all the laws of the Universe in his own being.

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Now before we can become an adept and know the greater mysteries, we must first of all find there is a union that grips us much closer than any material creation. One which makes marriage seem insignificant in comparison. It is an association we can never escape, and if we cannot make it a congenial one, we will never find another that can give us happiness during this incarnation. If we can make that one worth while, all the others we want in life will be added to it. That, which is the Soul, the real self, and not the material body and its functionings.

You have got to live with yourself, your real self, to obtain Love, Light and Life. It's a life sentence we are born with, and we cannot escape, no matter how frenziedly we may try. We can go to a picture show, see the picture and get ourselves into such a subjective state that we imagine and live in the picture for the time being. Or we can imagine for the time being we are one of the actors and enjoy living for the moment in the theme of the picture. Then when the show is over and the last curtain falls, we again realize we're back with the company we really are.

We can travel over all the world if the Cosmic has given us material wealth during this incarnation, but we cannot get away from ourselves for long. We can play bridge, dance or drink but sooner or later, we will have to face our





true self in the dark gray light of the morning after. We may even have children, but if Mother or Father are not capable of teaching the light, they will not have the proper joy of raising them up.

Doesn't the above sound awfully dull, this life sentence stretching ahead of us so discouraging? It need not be, because only boring people are ever bored. Once you've made yourself into good company you're fixed with good company for life.

You alone can make yourself into good company by living as the true Rosicrucian philosophy teaches, and following its teachings as a student on the path.

First of all do not run away from yourself, by not being afraid of your own company but regard the person you must live with as a person worth looking into, studying, exploring and examining. If you find a cheap streak clean it out and replace with a fine one.

If you find a weak spot strengthen it, whether it means a matter of exercises for the development of the material body, experiments for the development of the psychic functionings, or a course in shorthand or philosophy for the development of the brain and body.

If you find an ugly defect brighten it with beauty. Whether it is a permanent wave or a book of poetry that will teach you to open your eyes to the loveliness around you. Find your sense of humor, cultivate it, nourish it, and then use it until it grows into something to depend on. Meet all of your temptations, make

your decisions, speak your words and above all think your thoughts. Do all this in the way you will be comfortable with afterwards and be the sort of person you want to live with all your life.

By living and blending the material with the real self, you will find as time goes on, that although you are unassailably armed against the agonies of loneliness; you will find in due time that you have less and less chance to be lonely. Even for outside company, for there will be something about you that will shine in your confidence, and your freedom from fear, fathering and inadequacy, if you are on good terms with yourself.

This will attract people unfailingly, because people will always flock to something secure in a shaky world.

It all comes to this: Be the sort and act the sort and think and visualize the sort of person you want to be, and other people will want to be with you too.

While I am still as yet a very humble student, standing only at the outer circle, trying and hoping some day to be admitted to the Inner Light, whenever those who are guiding me see fit, I offer this, my humble message to those on the path.

Learn to rely upon your Inner Guide, your real self, baby it, talk with it and ask it for advice, wisdom and Divine guidance.

It is the Divine part, the real you, that has unlimited wisdom; for it is the God Head expressing itself in your being. No one can develop it for you; one can only point. It is yourself who has to seek and find it.

### IMPORTANT INSTRUCTIONS TO ALL MEMBERS

In accordance with recent mandates issued by the Emperor in harmony with those issued in other countries, all members in the Temple or Postulant Grades of the National Lodge should sign under their names on all communications not only their "Key Letters" but the *title* of their grades. For instance, those in the First Postulant Grade bear the title of Zelator. This word should be put beneath the signature on all official communications. The same applies to all members in lodges. Herewith is a list of the titles pertaining to the nine grades: (1) Zelator; (2) Theoricus; (3) Practicus; (4) Philosophus; (5) Adeptus Junior; (6) Adeptus Major; (7) Adeptus Exemptus; (8) Magister Templi; (9) Magus.

Our members, in addressing each other personally or through correspondence, should use these titles as we have done in our official correspondence for many years. The form would be "Beloved Frater Theoricus" or "Frater or Soror Adeptus Junior," etc.





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 Friar 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.*)

### AN INTERESTING EXPERIMENT



learning a really new fact in connection with metaphysical principles and the

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WE FEEL sure that our members who are actively participating in the various Cathedral periods will be interested in learning about a very surprising matter that will be a subject of profound investigation. It seems that we are on the verge of

functionings of the psychic part of man, and likewise the functionings of the human mind.

For many months past we have received reports from members in the eastern part of North America indicating that the various psychic and mental messages sent out from San Jose in California during the Cathedral periods and at other times have been received in eastern cities a few minutes later than the time anticipated. So persistent was this report of *delayed reception* that it puzzled us considerably, and we attempted to make a great many tests. Every test, however, seemed to have in





it the same element of *delayed reception*, and we were hard pressed indeed to find a proper explanation. Some of our advanced members, highly efficient in astronomical matters, attempted to explain the delay on the basis of a slight difference in time. Their argument was that the clock time as used throughout North America was not correct, and that there was a considerable difference between clock time and true sun time. They argued that when it was six o'clock p. m., true sun time in San Jose, California, it was not six o'clock p. m. true sun time in New York, Boston, Montreal, Washington, Jacksonville, and other eastern cities. Nor was it eight p. m. true sun time in Chicago, or other mid-central cities. But while these arguments accounted for a variation of from five to ten minutes in true sun time in many of the cities, it would not account for the three or four minutes' difference in the time of reception which our members report. It must be remembered by all of those who have been investigating this matter that the time used for all of our experiments is not sun time, but clock time, and regardless of the discrepancies or differences between the true sun time and the clock time, if all of us are setting out periods in accordance with the clock, and our clocks all agree, there should be absolutely no difference in time because of geographical distance.

In other words, when a radio announcer in the offices of the National Broadcasting Company in New York City announces over the air that according to his clock it is just nine o'clock Eastern Standard time (clock time), we have noted that it was always precisely six o'clock p. m. Pacific Standard time (clock time). In other words, if all of our clocks throughout the country are set by the Western Union Standard, or any other standard, there should be no difference of a few minutes because of the sun's position.

We believe we have solved the mystery, and now we must investigate it further. If our speculations are correct, it would appear that a psychic wave or thought wave requires time for the human consciousness to transmit it and receive it. Cosmically there is no such thing as time or duration of time, and

that which is *now* in San Jose is *now* in every part of the world. But it appears that a thought held in the human consciousness here in San Jose, and sent forth mentally and psychically to a distant place requires two or three, or possibly four minutes for the psychic consciousness in the person who receives the message to become conscious of it, and translate it into objective comprehension.

The idea has also been promoted that because the thought is directed through the Cathedral that there is a loss of a minute in making contact with the Cathedral, and another minute lost in being reflected from the Cathedral to the individual person to receive it, and another minute or two lost in translating it to objective consciousness. In other words, the present theory is that from three to four minutes are consumed in the transmission of the mental message. If this can be proven true, it will be the first new fact to be discovered in connection with metaphysics and mysticism in a century or more, and it will help us to discover some very important associated facts, and perhaps bring to light an understanding of some of the psychological or mystical processes of the human mind and the human consciousness. If such facts are proven and revealed as true it will constitute a very remarkable and astonishing principle. We have talked with an eminent scientist of one of the largest scientific institutions in the West, and he proposes the idea that thought waves require more time to travel than light waves. We are reluctant to accept this idea, but nevertheless it is one idea that must be thoroughly investigated before it is either accepted or rejected. Rosicrucians do not accept theories nor work upon the basis of a theory without constantly seeking to verify it and prove it to be true or untrue.

We, therefore, wish to have the hearty cooperation of every one of our members in the future tests that will be made as special cathedral contacts. We ask that all of these members participating in the special contacts make sure that their clocks are absolutely correct. This can be done by telephoning to the Western Union Telegraph office nearest to you and asking them to give you the

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precise time in minutes and seconds on the evening of your anticipated experiment, and then setting your watch or clock accordingly. Then note whether the impressions you receive come to you exactly on the minute that they are transmitted from San Jose, or whether there is a delay of three or four minutes, and state these facts in your report to us.

#### *Special Contacts For November*

Our next special cathedral contact will be on Saturday evening, November 25. This date was selected because it is the Emperor's birthday, and he wishes to send a special message of good wishes to all members and a set of symbolical ideas to those members whose last names begin with the initials V, W, and X. The time set for this special contact is precisely six o'clock Pacific Standard Clock time, Saturday evening, November 25. This will be equivalent to nine o'clock Eastern Standard Clock time in eastern cities, and precisely eight o'clock Central Standard time, and precisely seven o'clock Mountain Standard time. Of course it will be much later in European cities, and much earlier in other parts of the world. It will be eleven o'clock p. m. in Brazil. It will be two o'clock a. m. on Sunday morning in Great Britain and Spain and parts of France, and three o'clock on Sunday morning in most of Germany and Italy, and five o'clock in parts of Russia and Egypt, and seven o'clock in parts of China, and eleven-thirty a. m. Sunday morning in Australia. On the other hand, it will be five o'clock Saturday evening in Alaska, and three-thirty p. m. on Saturday in the Hawaiian Islands.

The matter that will be sent to the members whose last names begin with V, W, and X will be similar to that sent on October 22, and which was described on Page 33 of the October issue of the *Rosicrucian Digest*. All members participating in this special period should make their reports to the Secretary to the Emperor, care of AMORC, Rosicrucian Park, San Jose, California. Be sure to put at the top of the first page of your letter the words "special cathedral contact report." All other regular periods of the Cathedral as outlined in Liber 777 will be maintained throughout the months as usual.

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#### *The Radio "Cathedral" Hour*

We are sorry to inform our members throughout the country that the Cathedral Hour of music and meditation which has been conducted by the Columbia Broadcasting System over its general network for many months, had to discontinue on Sunday, October 1. We learned of this late in September—too late to make note of it in our October issue of this magazine. The period that was used for this excellent program has been absorbed by contracts that were arranged to cover various hours of Sunday afternoon and evening and it may be some time before this radio period can be established again. However, this has no effect upon the other special radio periods conducted by us over stations using either the Columbia or N. B. C. These special programs will be announced by us from time to time in special notices appearing in this magazine.

The manager of the Cathedral Hour at the Columbia Broadcasting headquarters in New York says in his letter to us:

"Let me thank you for the interest all of you have shown in my work and for the nice things that have been said about the Cathedral Hour. It will be nice to remember these things during the first few Sundays after the broadcasting has discontinued for these vacant Sunday hours will be sad hours indeed."

#### *New Rosicrucian Music*

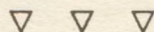
We are happy to announce now that there is a program being issued every Thursday evening (the Rosicrucian night) at ten o'clock Eastern Daylight Saving time or nine o'clock Eastern Standard time, of symbolical, mystical music arranged and conducted by one of our members with the plan of expressing the great Cosmic and spiritual truths through the medium of music. This program originates in the Columbia Broadcasting System offices in New York, and may be heard on most of the Columbia chain stations throughout the East and West. It is symbolically called the Deep River Hour, or is sometimes listed as Willard Robinson's Orchestra Hour. All Rosicrucians are invited to share in





the mystical, musical experiences of this unusual period. Remember that even the most popular forms of music, as well as the many classical and semi-classical pieces of the past can be rendered in harmony with mystical laws to express fundamental truths and create unusual

metaphysical and spiritual effects. Attune yourself to this music each Thursday night, and derive the benefits of the constructive healing vibrations that are strangely hidden in the combination of tone and rhythm.



## What Is Mysticism?

A VERY LUCID EXPLANATION OF A MISUNDERSTOOD SUBJECT

By FRATER E. H. CASSIDY



AS SIMPLY stated as possible, mysticism is an attitude to truth. It implies a belief in, and the practice of a certain method of understanding reality and of broadening man's knowledge of his relation to the universe.

What is this method? It is the practice of inwardness, the belief in what may be variously called attunement, intuition, inspiration; although all these words are used in so many different senses by exponents of divergent philosophical systems that the precise meaning intended eludes definition.

Mysticism is opposed to positivistic science, which is based on the worship of the physical senses. The positivist seeks to understand the universe through matter. He believes that the physical senses are capable of giving him a true contact with reality. The mystic does not despise the practical uses of his physical senses, but he does not believe that they can be trusted in the search for the reality behind appearances. They are to him merely useful tools in everyday existence.

Mysticism is not a system of beliefs, but a method of approaching life. There is no dogma essentially mystical except

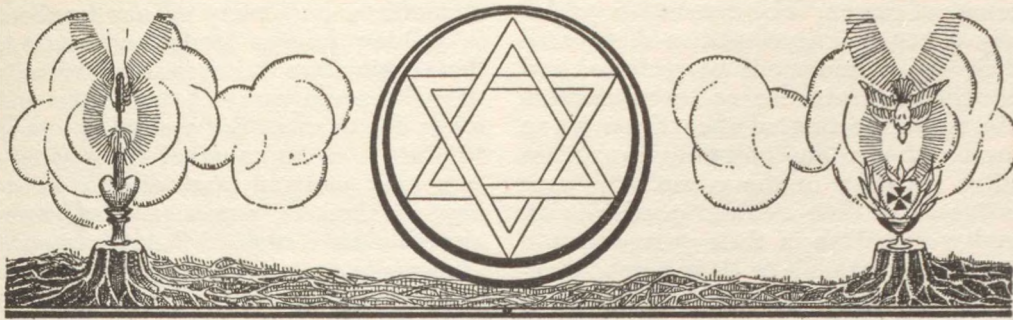
the belief in the mystical attitude to reality. It is true, however, that mystics tend to agree in their beliefs because in so far as their mystical inspiration, illumination, or revelation is reliable it must be the same for all, since it is an expression of the same reality. On the other hand, the essential agreement among mystics is often obscured by their different methods of expression. Their experience is really beyond all language, and when they attempt the communication of what they have learned all they can do is speak in figures. Their figures of speech will naturally be drawn from their educational background. Thus there are Christian mystics, Buddhist mystics, Hindu mystics, and so on. Each will use the terms peculiar to the religion which he happens to follow, or if he is fortunate enough to be fairly free from religious bias, he will choose figures from his general experience. In each case the expression of the same truth will differ so widely in form from others that it may appear to be a statement of a conflicting belief.

The greatest thing about the mystic is that while he respects the revelations of others, he is not satisfied until he has won his own illumination. The achievements of others are of value to him as guides, but he never forgets that they are but a means to an end. They show him what can be done, they suggest to him a course of action, but they do not relieve him from the necessity for personal effort and accomplishment.

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## Future Helps for Members

THIS IMPORTANT ANNOUNCEMENT SHOULD  
BE READ BY EVERY MEMBER

By THE IMPERATOR



WE BELIEVE that every member will be intensely interested in the following announcements which we wish to make officially through the medium of our monthly magazine.

In fact, the following announcements are of vital interest to our members and every word contained in these announcements should be registered in the minds of our members so that they may easily recall the facts and help us to establish these facts very generally throughout the organization.

For over a year or more we have been withholding these facts and delaying the announcement of them until the propitious time came and everything was ready for us to present them in the fullest form. Some hint in this regard was given to the members and delegates present here at the Convention last July, and the reaction on the part of the Convention was highly enthusiastic.

Our organization has been growing in the past few years in more ways than one. It is true that the existence of the depression in this country and in other countries had its effect upon the increase

of membership in AMORC, just as it had an effect upon the increase of membership in every fraternal organization and society. But the growth of Rosicrucianism and the development of its power and ability to carry on its great work does not rest exclusively in the increase of its membership. There are some organizations of an excellent nature whose power is centered almost entirely in physical power. There are other organizations whose power consists almost exclusively of mental and intellectual power. With the AMORC the real power rests in the mental, intellectual, spiritual and devotional qualities of its members regardless of their number. I do not think that this point need be explained in any detail. Our rank and file of membership has not been as greatly depleted by the depression as in many other organizations. A number of factors have entered into the cause of a slower increase of membership during the past three or four years, but practically each one of these factors has gradually been overcome. The depression was one factor, the erroneous statements regarding the Rosicrucian organization that have appeared in misinformed encyclopedias or reference books has been another factor, and the writing of anonymous, symbolically-signed, malicious letters by the group of conspirators was another factor. The first two were overcome by the natural





course of events. The depression gradually changed, encyclopedias discovered their errors and made corrections, and naught remained for us to accomplish but the correction of the effects being produced by the conspirators. Since those involved in the conspiracy were insincere in their avowed good intents, and were selfish in their purposes, and in disagreement as to their personal rewards for what they were doing, it was inevitable that sooner or later they would enter into personal disagreement and break down the concerted action, which would lead to a frustration of their own plans.

In the meantime the AMORC was growing in other ways, and to such an extent as to make it more and more difficult for all of the enemies of Light and Peace to maintain their offensive against such an organization. The silence on our part over a long period of time in regard to many important matters related to our organization and the preposterous, malicious statements made by the conspirators were other factors that aided the annoying situation. But we had excellent reasons for remaining silent, and for waiting until the proper time to speak our little part. In fact, it is not a little part, but so large and important that it answers all of the false charges made by the conspirators and settles once and for all many of the points that have been discussed by those not familiar with the real history and work of our organization.

Over a year ago we could have said many things in this magazine that would have greatly enlightened our members and the public in regard to those points that seem to be mysterious and dark. Certainly we could have published years ago the photographs of the various documents that are now appearing monthly on one of the last pages of this magazine showing the authenticity, and chartered, recognized authority possessed by this organization. These documents and charters have been shown year after year to the members and delegates assembled here at our annual Conventions, and various committees at those Conventions have been voluntarily formed to communicate with foreign persons of recognized standing to verify the nature of those charters and

documents, and many of our members in visiting foreign lands have made it their business to contact various authorities who could verify these charters and other documents. But we did not want to place into the hands of the conspirators such matters, photographs, wordings of charters, names, and addresses as would have enabled them to augment their malicious work of misquoting these things, and extending their annoying activities into the domains of other peaceful and happy jurisdictions. But as I have said above our silence in regard to these things led these conspirators and some self-appointed leaders of other organizations to contend and publicly claim that AMORC did not have, did not possess, could not reveal any charters, documents, any foreign affiliations, any recognized authority or sponsorship for the work of AMORC in this country.

#### *Important New Factors*

Now we are ready to reveal many things, and this means we will be able to introduce into our work and offer to our members many extraordinary and highly beneficial features that we have had to hold in abeyance until this time. Some of these new features will surprise our members, and all of them will be of personal help and interest.

First, we wish to announce that the original organization of *Templars* formed in Jerusalem in 1118 A. D. by some Brethren of the Essenes and under the sponsorship of the Great White Brotherhood which has continued an unbroken history in Europe for many centuries, and is the oldest and most exclusive knighthood and chivalric order associated with the Rosicrucians, has conferred upon the Emperor of North America the high position of Grand Bailli with the Grand Croix. This is the first time that anyone living in North America has received this high recognition and extreme honor. It confers upon him a special coat of arms transmissible to his descendants, and confers upon him the privilege and right to confer the honorary degree of Sir Knight of the Temple, or its equivalent, for the Sorors of our organization, upon those in AMORC who distinguish themselves in



the service of the organization. In passing we may say that this Templar Organization is distinctly different from that degree of Freemasonry known in America as the Knights Templar. That degree was added to Freemasonry arbitrarily a number of years ago as a form of recognition of the high regard that the early Freemasons held for this European Organization, just as was the degree of the Rose Croix added to Freemasonry arbitrarily in a similar manner. But in Europe the "Sovereign Military Order of the Temple" or "Knights of the Temple" is not a part of Freemasonry, and its aims and purposes are those held sacred by all Rosicrucians. The certificate granting this title and authority upon the Emperor of North America will be published soon in this magazine, and it constitutes one of the highest papers of recognition ever granted to us by any of the foreign organizations affiliated with the Great White Brotherhood.

Secondly, another branch of the Rosicrucian activities which had its origin in Egypt, and of which many eminent men were the prominent leaders such as the Count St. Germain, and which has always been known as the great secret body of highly qualified and trained initiates officially known as the "conservators of the rites and teachings of the Rosicrucians," has likewise conferred a number of honors upon the Emperor of North America and a branch of this exclusive body is now being established in America in affiliation with the other branches throughout the world. Through this connection members in our organization who attain a certain degree of proficiency in their work will be permitted to pursue additional courses of study and to assemble from time to time in certain high secret conclaves for the furtherance of the great work. The honors thus conferred upon the Emperor of North America and on our organization as shown in various charters and documents will be published sometime in the near future in this magazine.

Thirdly, through all these connections and affiliations the AMORC will have access to the documents, secret teachings, rare manuscripts, and hidden papers preserved in the archives of many foreign lands, and the AMORC in

North America will now be free to release to its members other secret documents, manuscripts, and papers of higher teachings which it has carefully protected in its vaults for a number of years, waiting for this propitious time.

#### *The Importance of These Connections*

It is interesting to note that no other metaphysical, occult, mystical or fraternal organization in North America has ever perceived these foreign affiliations and recognitions, and no other so-called group of Rosicrucians anywhere in North America at any time has ever been authorized or empowered to carry on the Rosicrucian activities and its allied interests in so extensive a manner as has the present regime of AMORC. A number of very personal honors have also been bestowed upon the Emperor which make available to him, and through him to our members, more additional helps. One of these, for instance, is a document received by him recently which makes him a high caste guru of the Brahmanist Order of the Orient. This is probably the first time that such a degree or position has been given to a citizen of North America, and which offers to him and to our members a contact with the Brahmanist teachings that have never been introduced in this country.

It is true that our recent court trial gave us a victory over the conspirators who have been annoying us, and who have caused much dissention and unrest among those who are not members of our Order, but seeking for the truth, yet even if this victory had not been obtained in the courts it would have been obtained during the coming year through the publication and revelation of these unusual documents and papers of high authority, for they would have settled all questions as to our authenticity and proper authority to function as the only recognized and properly sponsored Rosicrucian Organization in North America. Since the year 1933 was decreed by the Cosmic to be the great year of regeneration and revival of the ancient work as set forth in an article in this magazine last month under the title of "Where the Eagle Spreads its Wings," we knew that by waiting for





the Fall of 1933 to make the proper announcements we would be prepared to augment our organization and lift it to supreme heights despite the activities of any enemies of Light, and despite any political or economical conditions existing anywhere in the world.

Details about all of the foregoing additions to our work will be properly announced from time to time in this magazine, and all members should wait for such announcements rather than increase our correspondence unnecessarily asking questions about them. Your comments of appreciation will be welcome, but questions asking for further

details should be deferred for a little while.

Our members will be glad to know that the Rosicrucians of Switzerland have opened a permanent AMORC Information and Tourist Reading Rooms at Lausanne in the lobby of the magnificent British-American Hotel des Alpes, overlooking Lake Geneva. Lausanne has become the center for so many international conferences and congresses all through the year, that thousands of tourists are visitors there annually for weeks at a time. Our American and foreign members will find this new center of contact of great value and interest.

### TO THOSE WHO WRITE

Have you had an inclination to express your innermost ideas and opinions in the form of an essay or treatise? How do you know but what you have latent literary ability? Why not contribute an article to "The Rosicrucian Digest?" Prepare an article on the Rosicrucian views, philosophy, or metaphysics, and submit it to the editor of the Digest. If it is acceptable, you will be notified to that effect and it will appear in a future issue of the Digest. Both men and women members of the organization—we welcome your articles. If your article is not accepted, it will be returned. Send your literary contributions to the Editor of the Rosicrucian Digest, Rosicrucian Park, San Jose, California.

### HOW YOU MAY HELP

On the inside back cover of this issue you will find a large announcement entitled, "Earthbound." Read it carefully. Why not arrange to give a subscription to a friend, or acquaintance, of this interesting magazine for six months? If you do, we will see that you receive, personally, the premium of the special discourses mentioned in the announcement. In other words, send in a six months' subscription for a friend or acquaintance, accompany it with a remittance for \$1.50, and if you ask for the discourses which are sent free, we will send them to you and the magazine to your friend. At the same time you will be greatly helping the organization in increasing its circulation of the valuable "Rosicrucian Digest." Do not overlook this opportunity of helping yourself and the Rosicrucian Order.

### WARNING NOTICE

All members are warned to pay no attention to any communications sent to them from California or elsewhere, signed with the name Frank Schliemann. The writer of such letters claims to have been appointed "Junior Master of AMORC." The man is personally unknown to the Supreme Officers, was never appointed to, nor filled any position in the Order, and is unknown to the Lodge members in the city where he lives. The claims he makes in his correspondence are false.

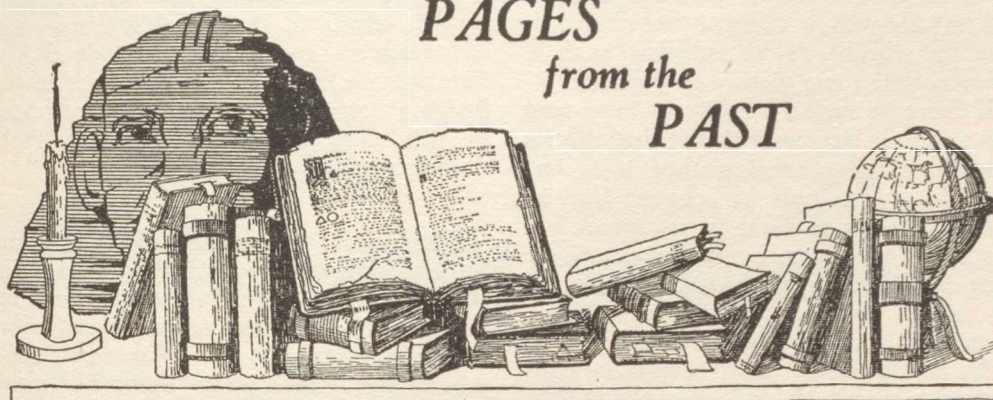
SUPREME SECRETARY.

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# PAGES from the PAST



## FICHTE

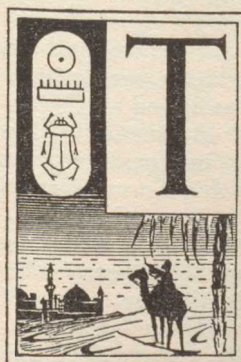
Each month there will be excerpts from the writings of famous thinkers and teachers of the past. This will give our readers the opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we bring to you Johanne Gottlieb Fichte. Students of Rosicrucianism will find in the writings of Fichte much which parallels the Rosicrucian conception of consciousness and perception. Johanne Gottlieb Fichte was born May 19, 1762, in Upper Lusatia, Germany. He was educated in the lower common schools under the patronage of the Baron Von Miltitz. Later during 1780 to 1787 at Jena and Leipzig he studied theology, during which time he supported himself by tutoring. In 1790 he published the work, "The Critique of All Revelation," which caused quite a sensation. It was attributed to Kant as, due to an error, Fichte's name was omitted. Kant corrected the mistake, admitting it was not his own, and at the same time, praised Fichte. The approbation by Kant resulted in the making of Fichte.

Fichte later took an active interest in politics, and wrote considerable in an attempt to justify the French Revolution. In 1794 he completed his "Science of Knowledge" in which he demonstrated Kant's system of conception by an analysis of consciousness. Considerable criticism was heaped upon him because of his statement that a moral order or system was the equivalent of the idea of God. He eventually fled for refuge to Berlin where with the aid of his students he incited the Germans in an uprising in 1808 against Napoleon. He died of a hospital fever on January 27, 1814.

The essence of his philosophy is: That though being or phenomena may exist apart from man, it receives its identity or its form from the human consciousness; and that the soul of man is merely man's consciousness of the conduct and acts of his ego, or, in other words, the realization of the life force within himself. We bring to you below excerpts from his "Outlines of the Doctrine of Knowledge."

## OUTLINES OF THE DOCTRINE OF KNOWLEDGE

### I.



THE Doctrine of Knowledge, apart from all special and definite knowing, proceeds immediately upon Knowledge itself, in the essential unity in which it recognizes Knowledge as existing; and it raises this question in the first place: How this Knowledge can come into being, and what it is in its inward and essential Nature?

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The following must be apparent: There is but One who exists absolutely by and through himself,—namely, God; and God is not the mere dead conception to which we have thus given utterance, but he is in Himself pure life. He can neither change nor determine himself in aught within himself, nor become any other Being; for his Being contains within it all his Being and all possible Being, and neither within him nor out of him can any new Being arise.

If, therefore, Knowledge must be, and yet be not God Himself, then, since there is nothing but God, it can only be God out of himself,—God's Being out of his Being,—his Manifestation, in





which he dwells wholly as he is in himself, while within himself he also still remains wholly as he is. But such a Manifestation is a picture or *Schema*.

If there be such a Manifestation—and this can only become evident through its immediate being, seeing that it is immediate—it can only be because God is; and, so surely as God is, it cannot but be. It is, however, by no means to be conceived of as a work of God, effected by some particular act, whereby a change is wrought in himself; but it is to be conceived of as an immediate consequence of his Being. It is absolutely, according to the Form of his Being, just as he himself is absolutely; although it is not he himself, but his Manifestation.

Again:—Out of God there can be nothing whatever but this:—no Being that is essentially independent, for that he alone is;—only his Manifestation can there be out of him, and thus a Being out of God signifies merely his Manifestation;—the two expressions mean precisely the same thing.

## II.

Further:—Since it cannot be overlooked by the Doctrine of Knowledge that Actual Knowledge does by no means present itself as a Unity, such as is assumed above, but as a Multiplicity, there is consequently a second task imposed upon it,—that of setting forth the ground of this apparent Multiplicity. It is of course understood that this ground is not to be derived from any outward source, but must be shown to be contained in the essential Nature of Knowledge itself as such;—and that therefore this problem, although apparently twofold, is yet but one and the same,—namely, to set forth the essential Nature of Knowledge.

## III.

This Being out of God cannot, by any means, be a limited, completed, and inert Being, since God himself is not such a dead Being, but, on the contrary, is Life;—but it can only be a Power, since only a Power is the true formal picture or Manifestation of Life. And indeed it can only be the Power of realizing that which is contained in itself—a Manifestation. Since this Power is the expression of a determinate Being—the Manifestation of the Divine Life—

it is itself determined; but only in the way in which an absolute Power may be determined,—by laws, and indeed by determinate laws. If this or that is to become actual, the Power must operate in this way or that, subject to that determination.

## IV.

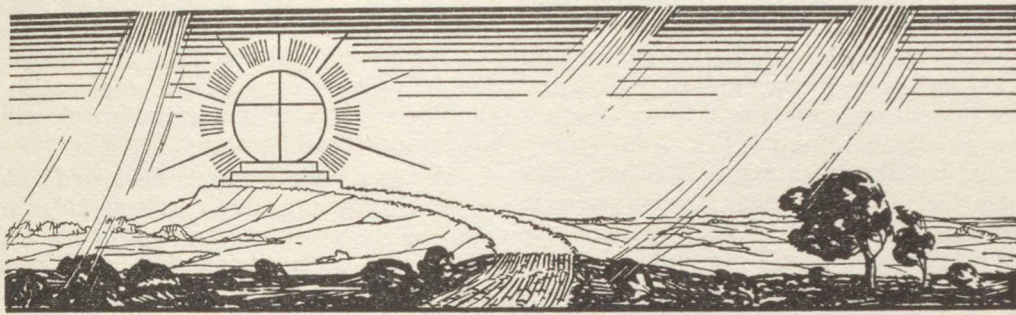
This in the first place:—There can be an actual Being out of God only through the self-realization of this absolute Power:—this Power, however, can only produce pictures or Manifestations, which by combination become Actual Knowledge. Thus, whatever exists out of God, exists only by means of absolutely free Power, as the Knowledge belonging to this Power, and in its Knowledge;—and any other Being but this out of the true Being which lies hidden in God is altogether impossible.

## V.

Again, as to the determination of this Power by laws:—It is, in the first place, determined through itself, as the Power of Actual Knowledge. But it is essential to Actual Knowledge that some particular Manifestation should be realized through this Power; and then that through the same identical Power, in the same identical position, this Manifestation should be recognized as a Manifestation, and as a Manifestation not in itself independent, but demanding, as a condition of its existence, a Being out of itself. The immediate and concrete expression of this recognition,—which in Actual Knowledge never attains to consciousness, but which is elevated into consciousness only by means of the Doctrine of Knowledge,—is Actual Knowledge itself in its Form; and, in consequence of this latter recognition, there is, of necessity, assumed an Objective Reality, wholly transcending the Manifestation and independent of Knowledge. Since in this Knowledge of the Objective Reality, even the Manifestation itself is concealed, much more is the Power which creates it concealed and unseen. This is the fundamental law of the Form of Knowledge. So surely therefore as the Power develops itself in this particular way, it develops itself as we have described; not merely Manifesting, but also manifesting the Manifestation as a Manifestation, and

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## Some Mysteries of Light

WITH ITS UNLIMITED POSSIBILITIES

By FRATER G. N. GARRISON



THE light waves and high-frequency waves, such as are used in radio communication, are accredited by some of the world's greatest scientists to be fundamentally alike in character, in that they are both assumed to be vibrations, or,

or in the same intangible medium, the ether, and to vary from each other only in their period or rate of vibration.

Light, of course, is something we are all familiar with; that is, we are familiar with some of its manifestations. There are, however, many manifestations of, in, or through the ether with which we are not so familiar. And there are still other vibrations entirely beyond the present comprehension of the mind of man.

Light, according to science, travels at the rate of 186,000 miles a second. This speed appears tremendous when measured by our puny terrestrial yardstick, but it is little more than a snail's pace when we attempt to measure the vast distances that separate us from some of the stars. For we find that the light that has just reached us and has been traveling from those stars toward us at

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this speed of 186,000 miles a second, has been thus traveling for thousands upon thousands of years! Yet we sometimes speak of the "great" distances that separate New York from California; America from Europe; or the North Pole from the South Pole!

According to the same authority, science, light travels at the uniform velocity mentioned regardless of the medium through which it is passing. But our good Brother George Hakala, of Ashtabula, Ohio, believes that light APPARENTLY travels more slowly through glass than through air, because glass represents a greater amount of CONDENSED SPACE than does ordinary air. In collaboration with Brother Hakala, as a result of extended experiments, we hope to have an additional article on this phase of the behavior of light in an early issue of *The Rosicrucian Digest*.

If light waves and high-frequency waves, such as are used in radio communication, as well as other ethereal waves, are, in reality, vibrations in, through, or of, the ether, then it seems reasonable to assume that it is simply necessary, at least in theory, by suitable means, to change the rate of vibrations which produce a certain effect into another rate of vibrations which will produce an entirely different effect.

In radio it is well-known that a "beat note" is produced by the heterodyning





of two radio waves varying slightly from each other in their frequency of vibration. The pitch, or frequency, of the resultant note is the difference between the frequencies of the two conflicting waves which caused it.

Let us take an example: If either a 609 or a 611 kyc (kilocycle) radio wave is impressed on a 610 kyc wave, the resultant beat note will be audible, for it will have a frequency of 1000 cycles a second, which is well within the range of audible frequencies.

The lowest frequency commonly used in radio communication is about 30 kyc a second, while the highest frequency employed is in the neighborhood of 3000 kyc a second.

On the other hand, vibrations of the ether that we designate as light, vary in frequency from 387,000,000,000 kyc all the way up to 759,000,000,000 kyc a second. Beyond either end of these limits, such vibrations, while they may and probably do exist, are no longer perceptible to us as light.

Differences in colors are due to the different rates at which light, falling upon matter, causes the ether to vibrate. This may happen anywhere between the frequencies of 387,000,000,000 kyc, producing red, and 759,000,000,000 kyc a second, at which frequency we experience the color violet. The frequencies lying between these two extremes produce all the colors, shades, and variations of colors with which we are familiar.

When we went to school we had a little tin box containing three primary colors, red, yellow, and blue. From these it was possible, by mixing two or more of these primary pigments in varying amounts or proportions, to produce

colors and shades differing from the original primary hues. At the time, we gave very little thought to the "Whys" and "Wherefores". Its explanation, however, is quite simple, although still not understood by many.

When a yellow pigment is mixed with a blue pigment, the resultant color is neither yellow nor blue, but green, the shade of green depending upon how much or how little of each is thus mixed.

The same effect is produced by combining a ray of yellow and a ray of blue light. The result of this mixture is a green light.

This is so in both cases because green is the difference in frequency, in the one case, between the yellow pigment and the blue pigment; and in the other case, between the yellow and the blue light wave. One wave HETERODYNES the other and green is the BEAT NOTE.

Now, if two light waves of nearly the same frequency, say, 500,000,000,000 kyc and 499,999,999,999 kyc a second are caused to combine, thus heterodyning each other, the resultant wave or beat "note" between the two thus produced, should have a frequency of 610 kyc a second, which is the frequency of broadcasting stations operating on 492 meters.

The strength of the oscillations thus produced, would, undoubtedly, be governed by the intensity of the combining light waves. And who knows but what the proper heterodyning of light waves may furnish all the power required by the broadcasting stations of the future, as well as produce other effects and other manifestations not yet conceived of by man?

## READ THE ROSICRUCIAN FORUM

### SEATTLE CHAPTER HAS NEW QUARTERS

All active members of AMORC in good standing should visit the new Chapter quarters in Seattle, located in the Lowman Building, rooms 312-13-14. The Lowman Building is between First and Second Avenues on Cherry Street. The official opening of their quarters is on Monday, October 23, at 8:00 P.M. Be sure to bring your membership credentials and you will be heartily welcomed. You will be pleased with the activities there in addition to your National membership.

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## SANCTUM MUSINGS

SUPERSTITION, WHITE AND BLACK MAGIC



MAN'S existence is paralleled, as far as we are able to discern backward into the mists of time, by superstition and magic, white and black. Therefore, if we are to trace their early beginnings, we must start with the early beginnings of man. How

far back we could go, is problematical. Up until 1859 Christendom thought our earth no older than 4000 years—in fact, civilization was quite confident up until the early part of 1859, that it had a definite chronological record of the beginning of all things, animate and inanimate. Its assurance was gained from the book of Genesis of the Christian Bible, which definitely stated creation as having begun in the year 4004, B. C.

In 1859, there was a further advance in science and a greater development of that particular science known as archeology. Discoveries of remnants of vast civilizations highly developed, having enormous structures, paved streets, sewerage systems, having a knowledge of the sciences of architecture, astronomy, art, were made. There was every evidence that these civilizations existed

much prior to 4004, B. C., and yet, up until 1859 most of ancient history was a closed book except what was recorded in the Christian Bible. These indisputable facts could not be denied, however. They had to be analyzed and studied. Something was missing between the period of the mute evidence of an early civilization and the written records which man had. How old was mankind, was the predominate question. How old was civilization? Herodotus, the ancient Greek historian, recorded that the civilization of the Egyptians went back 13,000 years. But the Babylonians, wrote Herodotus, claimed a national existence for 230,000 years.

Then, out of this darkness, confusion, misunderstanding and conjecture, a great discovery, which had been made considerably before 1859, was finally thoroughly understood and shed new light. Napoleon's army, when digging trenches in the Rosetta Valley of Egypt, discovered a Basalt stone having a three lingual inscription. The three languages were: first, the Egyptian hieroglyph, or Egyptian picture writing; next, the Demotic or advanced writing of the Egyptians, and finally the Archaic Greek. The weird inscriptions on the obelisks, and in the temples and tombs of the Egyptians, had been little understood by the archeologists. They were mute, graven inscriptions, leaving





naught but speculation for the civilization of the time as to what secrets they concealed, of men of centuries ago. These three languages on the one stone became a key to the solution of their mystery. The Archaic Greek was understood and easily read and through the efforts of a French scientist the alphabet of the Egyptian hieroglyph was discovered by finding the word Cleopatra in the hieroglyph and further learning that each of the languages was used in writing about the same subject and thus by comparison the hieroglyph was deciphered. The alphabet was easily ascertained and the pages of history of a great past civilization were easily read. Egypt seemed to live again; the conquests of her great kings were known; the hopes, ambitions and beliefs of her people were learned, felt, and understood. Civilization moved backward, the time of its beginning was established several thousand years earlier.

Then came the discovery of the great inscriptions of Darius at Behistun. This Persian king, on a precipitous cliff 300 feet in height, had inscribed in three languages, the Persian, the Babylonian, and the Susian, the facts of his conquest of his enemies and the establishment of his new regime. This aided archeologists and historians in translating the heretofore unintelligible cuneiform writing, and the lives of the people of ancient Assyria, Babylon, and Persia were revealed.

If civilization went back that far, how much further back did man go? Man must have existed for ages before he acquired the culture which was evidenced in the accomplishments of these earlier civilizations. Archeologists unceasingly continued their quest and hoped for the answer to the question. With the discovery of fossil remains of man and of animals which had no relationship to any known species, it was definitely established that man existed thousands of years before the earliest remains of civilization.

These periods of the age of man were purely speculative. One of the earliest is the Palæolithic period, which is estimated at about 50,000 years ago at least. The Palæolithic period is divided into two sections. There is the early stone age and the middle stone age. The

middle stone age is of the latter part of the Palæolithic period. The manner in which man sharpened his implements and made his weapons indicates in which of these two periods; namely, the early, or middle stone age, he existed. If his crude flint axes were made by percussion; that is, by striking the flint with a larger stone and thus sharpening the edges, it is said he existed in the early stone age. If, however, his arrowheads and spearheads were made by chipping, i. e., by laying them flat and pressing a larger stone along the edges so as to break off the irregular protrusions, and shape and sharpen them, his time of existence is attributed to the middle stone age.

It is not difficult for us to visualize the existence of man at that time, from the things we find buried with him. His clothing, of course, must have been the crudest, roughest skins. His covering was not used because he was conscious of any sense of morality, but rather as a means of comfort and protection against the biting winds, extreme temperature, the sharp rocks, and the prickling foliage. His paramount interest in life must have been sustenance, the acquisition of those things necessary for his very existence—food, clothing, drink and protection from those beings that surrounded him, that were better prepared for the combat of life, and who must have preyed upon him as he preyed upon those things to which he was superior.

Early in man's existence he must have become gregarious. There must have been an inherent urge to gather in groups. It was not because of any love for his fellowman, or for any desire to improve his situation, but for reasons of procreation and for reasons of defense and mutual sustenance. As their number grew, and strength developed they were able to stalk larger game and outwit it, then gradually, within the range of their crude encampments, game became scarce and avoided this strange being, man. Man was obliged to hunt further and further away from his abode, until eventually he became a nomad, following the rain. Where grazing was better, there was more animal life, more food, more skins, and as he traveled, he became aware of the different functions of nature. There

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began to dawn on him the mystery of the world of phenomena, the strangeness of it all enhanced him. True, primitive man could not have been mystified to any greater extent by the things which we consider simple phenomena, than we are by many of the mysteries of the universe today, which we consider complex and major problems, because we are as devoid of knowledge of their nature as primitive man was of the simple phenomena.

We can easily imagine the terror which must have struck at the heart of the troglodyte when he heard the clap of thunder and saw the felling by nature of a giant tree in a primeval forest, and saw and heard the shimmering, scintillating flash of lightning as it bolted across the sky, or as a mighty hurricane or cyclone swept across the prehistoric plains, uprooting everything before it. Snow, rain, ice—these, too, were great mysteries, powers beyond the puny efforts of man, things to be respected, feared, perhaps used, but certainly not controlled. They had force, motion, action in a way like the efforts of man. They accomplished things on a majestic scale; therefore, these forces of life must be animate and there dawned upon man the belief that all things were living, just as he lived. The swaying trees, the rustling leaves, the rippling water, the gradually growing grass beneath his feet, everything was animated with a spirit.

A considerable time must have passed before man endeavored to ascribe to this spirit any form or shape. Eventually, however, man conceived this spirit as capable of doing things which were beyond his puny efforts and having a ferocious figure, as a grotesque being, animal-like, perhaps having the strength of an elephant, the ferocity of a tiger, the speed of an antelope. Truly, these powers that were beyond him, these entities must have greater attributes than all the visual things about him. It was not until man had moved quite far upward in the scale and gained a false confidence in his own powers and ability by conquering other life about him, that he ascribed to these spirit forces which he considered as gods, the form of man. It has been said that anthropomorphism entered with man's realization of his

own supremacy, for if man were the greatest thing on earth, the conqueror of all living things, then the forces and phenomena which were superior to him, over which he had no control, certainly could not have form or shape like that of the inferior animals, but must resemble man only on a larger and more magnificent scale. The destruction, death, and waste, which were imposed on man and all living things by these forces of nature, these strange gods, were a common experience to primitive man, and he imagined that these gods did this only when their wrath was aroused. It was an indication of their anger. Man could not oppose them, so man must appease them. At this point we find a gradual evolution of superstition into a system, a method, out of which evolved the later development or magic.

What is superstition? Superstition consists of all those habits, beliefs, and fancies, which appear not to be founded on a reasonable conception of the world or of natural, human conduct. In other words, certain phenomena are common to man—the rising of the sun, so-called, and the setting of the sun; the movement of the tides and the seasons; the action of gravity. We may not thoroughly understand their functioning, but we accept them and we are accustomed to them. Whenever any unusual phenomenon occurs that man has never experienced before or that he cannot relate with some phenomena with which he is familiar, he immediately presupposes the newly discovered phenomenon the result of some prenatal, supernatural power.

In other words, the natural world to man is the world he can understand, the world of phenomena of which he can give some logical explanation to himself, whether the explanation be founded on fact or not. Thus, when an incident occurs in nature which is not compatible with his explanation of natural phenomena, it would seem to be an interception of natural law, an introduction of some new phenomena by a Deity and there is ascribed to it the word supernatural—in fact, the word superstition means in part super, or excess.

There are some who claim that all mystics must of necessity be superstitious, because of the fact that they are





students of the mystical, of that which goes beyond matter or common phenomena, but that is wrong. Perhaps the greatest mystic of all was Plato, yet he was most rational and logical. In delving into the metaphysical causes of existence he stayed within reason, and superstition is never in accord with reason. Other than ascribing an unusual phenomena to the supernatural, superstition goes no further toward its explanation. Mysticism will ascribe certain occurrences in nature to teleological causes, but at the same time will endeavor to explain the reason of the cause, and the cause is always directly related to the effect. In other words, it is not an exception to natural law and order.

The superstitious mind, therefore, is the mind that is not educated enough to discern the character of existence of any unusual phenomena, or is not patient enough to investigate the unusual phenomena. This resolves to the fact that the superstitious mind is the ignorant mind. It is ignorant of the nature of unusual phenomena, and because of its ignorance, it fears to investigate. From this, we may see that the abolition of superstition is solely dependent upon knowledge and learning. Superstitions are of two types. First, there is the noxious type which instils in man baseless terrors, causes him to live a life of fear and trembling, and be a slave to non-existent horrors. The other type of superstitions is innocuous, such as fairy tales, myths, explanations of the weather, lucky coins, charms, etc.

Let us consider now the development of magic from superstition. There are two fundamental laws of homeopathic or imitative magic. The first is known as a law of similarity or the belief in magic that like produces like. The next law is the law of contagion, and that every effect resembles its cause. Magic is an abortive science. The so-called white or practical magic is really a systematic study of the natural laws of phenomena, as they are discovered in the various spheres of reality and therefore white magic is a pseudo-science. Those studying the fundamental laws of nature and of all phenomena detract from the dignity of their study by ascribing to it the nomenclature of magic. White magic preceded black magic. The law of simi-

larity, or like produces like, in magic preceded the law of contagion. We previously stated that when man recognized the supremacy of the forces of nature which he deified and further realized his inability to conquer them, he made them overtures of friendship. He realized that if he were to continue to exist, if he were not to be the victim of their wrath, he must appease them in a similar manner to the way he would appease the anger of a chieftain of his tribe, only, of course, his gifts, his sacrifices must be much greater. The demands of the gods were, of course, thought to be greater than the demands of men. With such reasoning, we have the origin of sacrifice. Great altars were built in the center of a large open space, and man slaughtered or gave up to the gods, his most treasured possessions. In ancient times these were his cattle, even a member of his family, or the most beautiful maiden of the tribe, or the greatest warrior. The gods naturally were grateful, so thought primitive man, for these offerings, and would willingly reciprocate and shower on man gifts in turn, things man needed, but man must suggest to the gods what he needed for the gods' interests were not man's interests, and they naturally could not be expected to know what was of great consequence and importance to man. Here we find the application of the law of similarity, or that like produces like. Man proceeded to suggest to the gods what he needed. If he could produce something on a minor scale, something that resembled what he needed, for example, the gods would receive the suggestion and in turn give him what he really desired.

On the occasion of a great draught, when the grazing land was parched and game was dying, and water was scarce, even for man, a great earthen vessel made of natural clay was filled with water, the remnant of the remaining vital liquid. With great pomp and ceremony, and in a long processional, every member of the tribe that could walk or even crawl, went out into the center of a great open area in which was placed by the Shaman or medicine man, with the aid of his helpers, this great jug, containing the vital liquid, so necessary to life. Then, with sharp implements,

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apertures were chipped into the great vase or jug, until water spouted out from all sides. The jug was then lifted up on the shoulders of two stalwart warriors, who, under the direction of the Shaman, paraded about the open area, and the water gushing from the many apertures in the jug resembled the very much needed rain they hoped would come from the motionless sky above.

Here was a suggestion to the gods that as the water gushed from this jug, and congealed the thick dust beneath their feet, so the gods would produce the like by showering the earth with water from the heavens or blessed rain. This was imitative magic. If this did not produce results within a few hours, then the ceremony was extended. Hollow logs were put in the midst of the assembly and all members of the tribe would beat upon them with great sticks until peal after peal resounded like miniature thunder. Perhaps this would produce like on a much grander scale, perhaps the gods would imitate it and there would be thunder, lightning, rain.

When grain was scarce, certain chosen ones would fill skin pouches with grain from their scanty supply and scatter it about near the growing crop on the bare ground, suggesting to the creative gods or the gods of reproduction that they should be fruitful and bountiful, and by some miraculous power, increase the grain crop before harvest. In other words, the gods of growth and plenty should be as generous in showering on man, grain, as man's suggestion was in showering it upon the bare ground around him. Further instances of the application of the law of similarity or imitative magic, are that in waters that were not plentiful with fish, the younger fishermen would dive overboard in the water and others would throw over a net in which the swimmers would appear to be caught, and be pulled on board, or pulled in on the land. This was the suggestion of the need of a larger catch of fish. When certain birds or game were scarce, that they needed for food, crude pictures of the game or of the edible portion of the game were painted on the bare ground. All these practices were innocuous. They were crude; they seem irrational to us today, yet they were not harmful and

they formed the basis of many of our religious rites today, even though some of us may be horrified to admit it, or disclaim any connection between the religious practices and rites of modern theology or modern religion with early magic.

Eventually, man reasoned that if these gods had the power to produce the necessary things of life to help man in general, these gods could also help man in particular. Their powers could be employed for all sorts of purposes, merely by the simple offering of a gift or the making of a sacrifice and with the extension of the use of the powers of the gods, came the extension of magic and *black magic*. Whatever man could not accomplish, certainly was in the domain of the gods, for they were all powerful. If man could not vanquish an enemy, the gods could. It was merely a matter of winning favor with the gods, and suggesting what they should do to reciprocate. Here, we find the application of *the law of contagion* in magic or that effect resembles cause. Every cause must have an effect and man believed every effect, therefore, must resemble its cause. The gods could cause anything to happen, if man could merely suggest to them the cause. What better way would there be than to reveal to the gods the effect that man wished. With this suggestion, the gods could cause it to occur. If one had a personal enemy that he could not vanquish in personal combat without loss of life or serious injury to himself, one could invoke the aid of the gods. He would take a piece of wood and carve it to resemble in effigy, his enemy. The wooden effigy would usually be of about 8 or 10 inches in height. Then, after placing it on a stone altar crudely erected for the occasion, accompanied by the necessary incantations, proceed to pierce the wooden effigy with a long needle in the area of the vital organs, which he hoped to have been able to accomplish if he entered into physical combat with the enemy. When the vital organs were pierced with a needle, the effigy was thrown to the ground to simulate mortal wounding or death, then it was smeared with the juices of certain herbs, resembling blood. It was hoped then that the gods would inflict the enemy with severe





wounds in the area suggested by the injury to the effigy. Here was true black magic, the invoking of the powers of the gods with the hope that their Divine powers so-called could be used by the individual to bring injury and misfortune upon another—the utilization of Divine powers to intercede for a human in making his nefarious personal desires a success. The Peruvian Indians, for example, make effigies of their enemies of fat and grain. Then they are placed in the center of a road and burned with the hope that the same fate shall befall the enemy. The Malays work another charm of black magic. They accumulate in some way, the parings of nails, hair, and eyelashes, of their enemies and make miniature figures of them with the aid of beeswax, which are usually burned. The ceremony is accompanied by the following chant:

*"It is not wax that I am scorching, it is the liver, heart and spleen of so and so that I scorch."*

The interest of black magic to modern students of magical practices is to discover why minds, which purport to be advanced today or at least avail themselves of the products of civilization, cling tenaciously to customs and practices which date back to the time when man as man had existed perhaps but for a short time before having descended from lower organic beings. In every civilized state today, among people thought to be the product of civilization, are practices weird, strange and founded upon the black magic of antiquity. How far need civilization advance until its lowest levels will be free from such shackles of superstition.



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### ANNOUNCEMENT TO ALL MEMBERS

The AMORC wishes to announce at this time and to put upon record the fact that for a number of years the AMORC of North America has been the sole directors and sponsors of a very ancient ally of the Rosicrucians known as the "Militia Crucifeira Evangelica," a group of selected and loyal Rosicrucians forming a militant, protective, and defensive section of the general membership. The "Militia Crucifeira Evangelica" was originally formed as a special group of the "Knights of the Temple" who were Rosicrucians, and the organization became a secret Rosicrucian body throughout the whole of Europe. Finally, on the 27th day of July in 1586, an international convention of the "Militia Crucifeira Evangelica" was called and was attended by representatives and delegates of the Rosicrucian Order throughout Europe, and among the patrons and supporters of this were Henry IV, King of Navarre, Queen Elizabeth of England, the King of Denmark, and many others. The plans of the Militia in America were sponsored by the Mystic Templars of Europe, and the only authorized branch of the Militia in North America is under the immediate direction of our Emperor, H. Spencer Lewis, who is its Generalissimo. From time to time the members of AMORC who have distinguished themselves in the defense and protection of the integrity and ideals of Rosicrucianism are made Chevaliers of the Militia and issued certificates and membership cards. For a number of years these members have maintained their membership in secrecy. In accordance with this announcement all such members in all parts of North America may now reveal their identity and be prepared to greet such new members as will be selected and appointed in each district, thus completing the outer organization of this secret body. This announcement is authorized by the Generalissimo.

*Attest,* SUPREME SECRETARY.

October 16, A. D., 1933.

*The  
Rosicrucian  
Digest  
November  
1933*



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