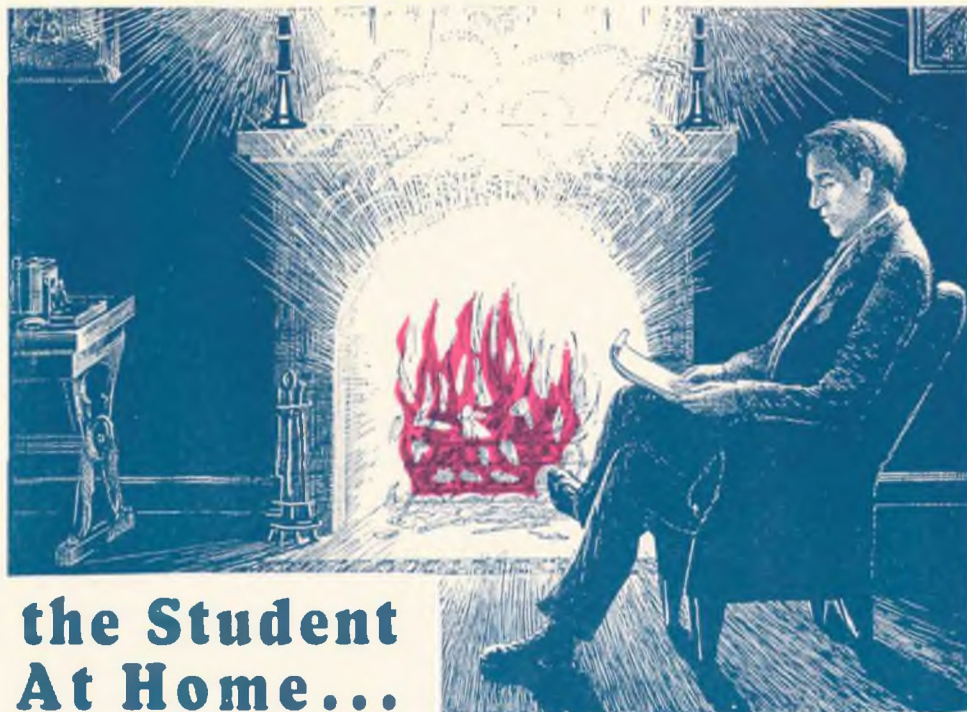


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JANUARY, 1934
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(See special article on page 452)



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SOCRATES



PAREZ



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SAN JOSE, CALIFORNIA

The
THOUGHT OF THE MONTH
 AN EXPERIMENT THAT FAILED

By THE IMPERATOR



AT THE hour that this is being written the United States of America is celebrating the repeal of a prohibition law which had been written into the national constitution as an amendment some years ago. The repeal of this law prohibiting the

manufacture and sale of alcoholic liquors is not so much the result of man's desire to have the intoxicating drinks that were denied him as it was the result of the lesson that the nation learned in regard to law enforcement.

Every student of Cosmic and universal laws is keenly aware of the fact that man in his attempt to emulate divine decrees and Cosmic laws has made a sorry mess of his attemptings. Believing himself to be almost omnipotent as well as all-wise, man has attempted to invent regulations and establish them as laws without giving due consideration to fundamental principles and very often the lawmakers themselves have been the first to find a need for violating them and a weakness in the law itself which provided a loophole for its legal evasion. We have had, therefore, the sorry picture of lawmakers and those bound under them using legal technicalities to avoid legal provisions and statutes.

Man has become quite a master in the art of using man-made law to break man-made law. The Rosicrucian has always claimed that the only law which man can break is the law that man can make. Divine laws are never broken but merely violated or disobeyed. One cannot evade these divine and Cosmic laws through some technicality for they are immutable and impartial in their action.

The era of prohibition against the manufacture, sale, and legitimate use of intoxicating liquors has demonstrated a very valuable lesson in the lives of thinking men and women. It has demonstrated that one cannot lift up and improve the tendencies of the human mind and heart through legislation or the prohibition of such acts as result spontaneously from inner fundamental beliefs and desires. The commandments against sin and against violation of natural laws as well as divine laws have never prevented sin. The world in its march toward advanced civilization has not made its great progress because of prohibitory laws and negative commandments. "Thou shalt not," has never been as effective in the development of higher idealism and, therefore, higher living as such commandments as, "Thou shalt."

Man is a stubborn creature and motivated generally by primitive instincts and certain fundamental emotions which may be covered with a thin veneer at times and may be slightly modified in certain circumstances and envi-

ronments, but left alone or challenged in the exercise of what he calls his personal freedom, he consciously or unconsciously reverts to an expression of these primitive instincts. It is only when these instincts have been eliminated through conscious evolution and through training, education, thinking, and the use of the will power that the expression of such instincts will fail to exercise a subtle governing power over the life of the individual.

Man has inherited in his worldly consciousness from the days of primitive existence the very false and erroneous idea that he is an absolutely free being and has certain privileges of free exercise of his judgment and acts which must not be denied or restrained. He claims to be willing to grant the same freedom of thought and action to all other human beings but here again he is laboring under a misunderstanding of fundamental principles and is controlled by his primitive instincts and resents on the part of others any expression of freedom which operates or tends to operate against his freedom of expression; and he is determined that his freedom of expression shall not be restrained because it tends to operate against the freedom of expression on the part of others.

The idea that the desire for liquor or intoxicating beverages or stimulating, pleasurable drinks of any kind could be eliminated from the lives of those who desire them by the mere promulgation of a law against them was fundamentally unsound and really absurd. The primitive instincts which we notice in children at play before they have been trained in the exercise of judgment and self control are made manifest in the lives of men and women even in adulthood, more often, however, under a cloak of modified restraint. We know that to deny a child of the thing that it believes it needs is only to challenge the resentment of the child and to awaken its will power in a determination to have its own way. The result usually is to force the child to adopt ways and means of securing its own way and fulfilling its own desires even to the reverting to subtle methods. Certainly the desire in the mind is not eliminated by

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the refusal to grant it. And our protests against the desire magnify the importance of the desire. The psychology of this is plainly understood by those who have studied the problem of child life.

But the same psychology manifests in even a stronger and more deliberate manner in the adult. It is not surprising, therefore, that the attempt to eliminate the use of intoxicating liquors from the lives of the people of the United States should have failed as both a psychological and legal experiment.

It took perhaps fifty million dollars and thirty-five years of hard work, much propaganda, wide-spread Federal activity, and tons of printed matter to bring the prohibition act or amendment into the constitution of the United States. It has taken less than five million dollars and less than one year of propaganda to upset it.

I remember that as a boy in my teens, still in grammar school, I was taken to many temperance lectures and propaganda meetings conducted by the National Prohibition Party, for my father was, and still is, an active officer in that organization. In those days the thought that the time would ever come when the constitution of the United States would forbid the sale, manufacture, and public use of alcoholic liquors was considered an impossible dream, but there was a very definite desire and a very definite hope on the part of a vast majority that the saloon as a public institution in the United States should be eventually done away with or so modified that it would never have any resemblance to the horrible historic institution of the past. There were many, therefore, that whole-heartedly supported the movement of the Anti-Saloon League who gave no support to the work of the National Prohibition Party.

The results of the past few years and the attitude today on the part of the people of America in regard to prohibition and its repeal indicates that the same attitude of mind remains. Therefore, while we are celebrating this very day, the return of so-called "personal freedom" which permits men and women to exercise the proper or improper instincts of their worldly consciousness there is a very definite expression of



thought even on the part of those who have been active in having the prohibition amendment repealed, that the saloon as it existed before the days of prohibition shall not now return and that the sale and dispensation of liquor shall be along modified and restrained lines.

We can see, therefore, that out of the experiment with prohibition, which has failed, one very valuable lesson has been learned and one very excellent modification in regard to the liquor matter has been permanently established. The learning of such lessons and the natural inclination of a great majority of persons toward an ethical problem like this is typical of the ways in which civilization has improved and the manner in which man has continued to evolve. It is a healthy, encouraging sign. When the people themselves whole-heartedly desire a modification of the sale of anything that is popular it indicates that the public believes there is a dangerous or an unfortunate condition associated with the sale. The elimination of the American saloon, therefore, is a very definite advancement in the cultural habits of the people of the United States. This in turn is going to lead to many other cultural advancements as well as ethical improvements.

There were certain features associated with the American saloon that were unquestionably demoralizing and inimical to the best interests of a community and its people. While much was said about the demoralizing effect of the saloon upon the adult, the truth of the matter was that its effect was greater upon the children. The elimination of the saloon, therefore, will take out of the lives of the youth of this country many subtle influences which made for immorality and criminal tendencies. This will result in an ethical and moral improvement in the lives of the rising generation at the present time and in the future. This in turn will result in the elimination of such subtle influences and temptations as lead young people into the habit of overindulging or unnecessary indulgence in intoxicating liquors. Through the elimination of this indulgence there will be the elimination of the desire for such liquors in each successive generation of the future and

this in itself will spell the ultimate destruction of the intoxicating liquor business in the United States in its grand and overimportant nature.

It is very safe to predict that the return of freedom in the manufacture, sale, and dispensation of intoxicating liquors will not prove to be the magnificent means of enormous incomes to the producers of the beverages that has been expected. A very large portion of the American people have become accustomed to doing without liquor during the period of prohibition for several reasons. First, because many felt that it would be unethical and a serious reflection upon their moral standard and good citizenship to violate the law openly and generally. Secondly, the impossibility of securing safe and dependable liquors and the danger resulting from the use of substitutes and artifices was too great. Thirdly, the cost in dollars and cents and in inviting undesirable associations and contacts in the attempt to purchase any kind of intoxicating beverages during prohibition was too great for the average man or woman who was seeking to maintain a home of respectability and meet all of their obligations to their families and to society generally in a fair and proper manner.

For these reasons and other reasons a majority of the people in the United States adapted their lives to the absence of liquor and prospered fairly well. A very large number found an improvement in their financial and social conditions as a result of the elimination of liquor from their lives and the lives of their associates. The several generations of children born during the period of prohibition were not born with an inherited taste for or craving for these liquors and have become accustomed in their youthful ways to its absence and to the idea that its use is socially unethical in the average instance. The rising generation, therefore, will not have the craving for it nor the desire to buy it and the older persons will not again build up their former desire for it and the liquor business generally will feel a decline year after year. Through the process of evolution, therefore, there will come about the very thing that the moralists and reformers tried to bring

about in an unnatural way through legislation.

We should be thankful, therefore, that the experiment was tried and that a great nation has learned a valuable lesson in the psychology of human evolution. Unquestionably the elimination of the conditions which surrounded the prohibition enforcement will likewise eliminate a great amount of crime in the United States and this also is something

for which the nation should be thankful. During the next five or ten years the United States will learn more about the proper way to continue its development and cultural improvement than it has learned in several centuries and every student of human tendencies and national psychology will be interested in watching the progress of this country and other countries during these days of regeneration.

"The Book of the Dead"

INTERESTING FEATURES OF EGYPTIAN RITUAL

By FRATER S. J. MARX



ALEXANDER GLOVATSKI was born in 1847 in Mashov, a village of the Government of Lublin. As he grew older he attended the preliminary schools in Lublin and later was graduated from the University of Warsaw. As a student

he showed notable power, and was exceptionally attracted by mathematics and sciences, and finally drifted into literature. He wrote many books, but undoubtedly one of his finest was the "Pharaoh and the Priest." This book was published in America by Little, Brown and Company in 1902; the English translation from the original Polish being made by Jeremiah Curtin, who also translated such other books as "The Deluge," "Quo Vadis," etc. The book has been for many years out of print and is now difficult to secure.

The book is a historical romance of Ancient Egypt, and goes intimately into the life of Rameses XII, whose full name was Mer-Amen-Rameses XII, the Lord of Upper and Lower Egypt, the ruler of Phoenicia and nine nations, and of his son and heir Cham-Sem-Merer-Amen-Rameses, who later became Rameses the XIII.

The book is full of gems that would delight the student of the occult, metaphysics and an intimate sight into the

life of the Royal House of Egypt and the Priesthood. Inasmuch as this book is now so rare, I felt that many of our students would be interested in a description given by Glovatski of the burial rites of the Pharaoh Mer-Amen-Rameses XII, who passed away after 34 years' rule in what was termed the month of Hator.

It is recorded that he died because he felt his body was growing weak and useless. He died because he was yearning for his eternal home and wished to confide the cares of earthly rule to hands that were more youthful. Finally he died because he wished to die, for such was his will. His divine spirit flew away, like a falcon which, circling for a time above the earth, vanishes at last in blue expanses.

On the morning of his death, he woke about sunrise; leaning on two prophets, surrounded by a chorus of priests, he went to the chapel of Osiris. There as usual, he resurrected the divinity, washed and dressed it, made offerings, and raised his hands in prayer. Meanwhile the priests sang:

Chorus I. "Honor to thee who raisest thyself on the horizon and coursest across the sky."

Chorus II. "The pathway of thy sacredness is the prosperity of those on whose thy rays fall."

Chorus I. "Would that I might as thou goest oh SUN! without halting."

Chorus II. "Mighty wanderer in space, thou who hast no lord, for thee hundred of millions of years are merely the twinkle of the eye."



Chorus I. "Thou goest down but endurest. Thou multiplies hours, days, and nights, and remainest in solitude according to thy own laws."

Chorus II. "Thou doest illuminate the earth, offering thy own self with thy own hands, when under the form of Ra thou comest up on the horizon."

Chorus I. "O star, emerging great, through thy light, thou thyself formest thy own limbs."

Chorus II. "And not begotten of any, thou givest birth to thyself in the horizon."

At this point the pharaoh spoke:

"O thou radiant in the heavens! Permit that I enter eternity. Let me join the revered and perfect shadows of the upper land. Let me, together with them, behold thy rays in the morning, and in the evening, when thou joinest thy mother NUT. And when thou turnest thy face to the West let my hands join while praying in honor of life, which is going to sleep behind the mountains."

Thus spoke the pharaoh with upraised hands, surrounded by a cloud of incense. All at once he ceased, and dropped into the arms of the priests behind him.

He was no longer living.

At this historic period of Egypt all was ceremony and for everything from birth to death had its ceremonies. The people of the palace being informed that pharaoh had gone to join his fathers, gathered together with the priests and sang: "O our lord! O our father! O beloved! Can it be that thou has gone from us? Oh it is true, he has gone to Abydos! To the West, to the West to the land of the just ones! The place which thou hast loved groans and weeps for thee!"

"In peace, in peace to the West," sang the priestly chorus. "If it please the god, when the day of eternity comes, we shall see thee, O sovereign! For now thou are gone to the land that brings all men together."

I would love to pause here as a Rosicrucian student and give my reaction to this mystic ceremony, and the thoughts that Glovatski endeavored to convey to his readers of the sublime faith that the ancient Egyptians had in the immortality of the soul, but space does not permit. I leave with you this thought for meditation and I know that you will

secure much knowledge from your deductions.

The body of the Pharaoh was borne on a litter to the outskirts of the city, Memphis, where all the buildings were devoted to the dead, and it was inhabited only by dissectors and embalmers. This part of the city was the forecourt, as it were, of the cemetery proper, the bridge which joined the living society with the city of endless rest. To this place was brought the corpses, and mummies were made of them. Here were prepared sacred books and bandages, coffins, implements, vessels and statues for the departed. Many of our students will undoubtedly recall the wealth of funerary furniture, etc., that was recovered in 1922 from the tomb of Tutankhamen. So we can form an idea of the wonderful craftsmanship of the residents of this City of the Dead. Despite the inestimable treasures of ancient beauty existing in the museums of the world today, nothing so startlingly perfect in taste and craftsmanship had ever been seen as the beautiful group of alabaster vases discovered in a corner of the antechamber to King Tut's tomb. The faint fragrance of the perfumed essences they once contained was perceptible after 3,300 years.

But to continue with our ceremonies, we are describing: The retinue bearing the remains of the pharaoh halted before the gate, and one of the priests knocked at it.

"Who is there?" inquired those within.

"Osiris-Mer-Amen-Rameses, the lord of two worlds, has come and desirest that ye prepare him for his eternal journey," replied the priests.

"Is it possible, that he, the sun of Egypt is quenched? That he is dead who himself was breath and life?"

"Such was his will," answered a priest. "Receive them the lord with due honor and render all service to him, as is befitting, lest punishments meet you in this and the COMING life."

"We will do as ye say," said a voice from within.

The priests left the litter and hurried away. Those from within the gates raised the litter and bore it to the interior of the district for the dead.

"Thou art going in peace to Abydos! Mayest thou go in peace to the Theban

West! To the West, to the West, to the land of the just ones!"

The procession stopped in an antechamber, where stood the golden boat on wheels, and took the corpse from the litter and placed it in the boat. The boat was now raised by means of ropes to an internal balcony. From the entrance it went into a great hall, painted in the color of the sky, and ornamented with golden stars. Through the whole length of the hall, from one wall to another, was fixed a balcony in the form of an arch the ends of which were one story high and the center a story and a half. The hall represented the dome of heaven, the balcony the road of the sun in the sky. The last pharaoh was to represent Osiris, or the sun, which passes from east to west.

A sound of a gong ringing thrice was heard—and on the balcony appeared the golden boat of the sun in which the late pharaoh was advancing. Below sounded the hymn in honor of the sun:

"Behold he appears in a cloud to separate the sky from the earth, and later to connect them.

"Hidden unceasingly in all things, he alone lives, in him all things exist through eternity."

The boat moved gradually upward on the balcony, finally it halted at the highest point. Then at the lower end of the arch appeared a priestess, arrayed as a golden Isis, with her son Horus, and with equal slowness she began to ascend. That was the image of the moon which follows the sun. Now from the top of the arch, the boat began to go to the west, and the chorus below sang again:

"The god incarnate in all things, the spirit of Shu in all gods. He is the body of a living person, the creator of the tree which bears fruit, the causer of fertilizing overflows. Without him nothing lives in the earthly circle."

The boat vanished at the western termination of the balcony, Isis and Horus stopped at the summit of the arch. A crowd of priests ran to the boat, took out the corpse of the pharaoh and placed it on a marble table, as Osiris to rest after his toils of the day.

Now to the dead man came the dissector, dressed as the god TYPHON. On his head was a horrid mask and a red tangled wig, on his shoulders the skin of a wild boar, and in his hand an

Ethiopian stone knife. With this knife he began quickly to cut off the soles of the dead pharaoh's sandals.

"What are thou doing, O Typhon, to thy sleeping brother?" asked Isis from the balcony.

"I am scraping the feet of my brother Osiris, so that he may not befoul heaven with earthly dust," replied Typhon.

The dissector then proceeded with his work to take out from the body the brains, the heart, lungs and viscera. During this time his assistants brought four great urns adorned with the heads of Hape, Emset, Duamut and Quebhsneuf, gods of the vital parts of man, and into each of these urns he placed the parts he had taken from the body.

"But what art thou doing, O brother Typhon?" inquired Isis a second time.

"I am purifying my brother Osiris of earthly things, so that he may become more beautiful," replied Typhon.

Meanwhile Isis, when she has passed over the entire vault, approached the chamber where the dissectors had cleaned the pharaoh's body. She looked at the marble table, and seeing that it no longer contained the body, asked in terror,—

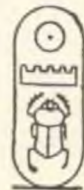
"Where is my brother? Where is my divine consort?"

Thereupon thunder roared, trumpets and bronze plates sounded; the dissector disguised as Typhon burst into laughter, and cried:

"O beautiful Isis, who in company with the stars delightest the night, thy consort exists not. Never again will the radiant Osiris sit in the golden boat, never again will that sun appear on the firmament. I have done this, I SET, and I have hidden him so deeply that none of the gods, nor all of the gods together will find him."

At these words the goddess rent her garments, she groaned and tore her hair. Again sounded trumpets, thunder and plates; among the priests and priestesses an uproar began. Suddenly all rushed at Typhon crying—

"Cursed spirit of darkness! Thou rousest the whirlwinds of the desert, thou rousest the sea, darkenest the light of day! Mayest thou fall into the pit from which the father of the gods himself could not free thee. Cursed! Cursed SET! May thy name be a disgust and a terror!"



Again the bronze plates sounded thrice and the embalmment ceremony ended.

All this solemnity, representing the legend of the slaying of Osiris (the SUN) by TYPHON (the god of night and crime) served to open and clean the body of the pharaoh, and in this way prepare it for the embalming proper. During 70 days the departed must lie in a solution of soda, in memory, it seems, of this, that the wicked Typhon had sunk the body of his brother in the Soda Lakes. During all these days, a priestess, dressed as Isis, came to the heavenly hall, morning and evening. There groaning and tearing her hair, she inquired of all present whether anyone had seen her divine consort and brother.

At the expiration of the period of mourning, Horus, the son and heir of Osiris, with his suite appeared in the hall, and they were the first to see the vat with the solution.

"Might we look here for the remains of my father and brother?" asked Horus.

So they searched and found; amidst the immense delight of the priests, with sounds of music, they removed the body of the pharaoh from the strengthening bath.

The body was put into a stone cylinder through which passed a hot breeze for a number of days, and, when the body was dried they gave it to the embalmers.

Now began the most important ceremonies, which were performed by the supreme priests of the court of the dead.

One priest now explained that the body of the departed was the body of Osiris, that his qualities were the qualities of Osiris. "The magic qualities of his left temple are the qualities of the god TUM and his right eye is the eye of the god TUM, whose rays pierce through darkness. His left eye is the eye of Horus, which dazzles every living creature; the upper lip that of Isis, and the lower that of Nefthys. The neck of the departed is the goddess, his hands are divine spirits, his fingers the heavenly serpents, sons of the goddess Set-Kit. His sides are the two daughters of Amon, his back the backbone of SIB, his belly is the good NUE."

Another priest spoke,—

"A mouth was given me for speaking, feet for walking, hands to overturn my

enemies. I rise from the dead, I exist, I open heaven, I do what has been commanded me in Memphis."

Meanwhile, on the neck of the departed they hung a scarab made of a precious stone, on which was this inscription: "O my heart, heart which I received from my mother, which I had when I was on earth, O heart do not rise against me and do not give evil witness in the day of judgment."

Next priests wound around each arm and foot, each finger and toe, strips on which were written prayers and spells. Those strips they fastened with gum and balsam. On the breast and neck they placed complete manuscripts of the BOOK OF THE DEAD with the following meditations which the priests read aloud over the body,—

"I am he before whom no god puts an obstacle.

"Who is that?"

"He is TUM on his shield, he is Ra on his shield which rises in the east of heaven.

"I am Yesterday and I know Tomorrow.

"Who is he?"

"Yesterday is Osiris, Tomorrow is Ra on the day when he annihilates the enemies of the Lord who is above all and when he consecrates his son Horus. In other words, in the day when his father Ra meets the coffin of Osiris. He conquers gods at the command of Osiris, the lord of the mountain of Amenti.

"What is that?"

"Amenti is a creation of the soul of the gods, at command of Osiris the lord of the mountain.

"In other words Amenti is that impulse roused by Ra. Every god who arrives there carries on a battle. I know the great god who dwells there.

"I am from my country, I come from my city, I destroy evil, I set aside that which is not good, I remove uncleanness from myself, I betake myself to the country of the dwellers in heaven, I enter through the mighty gate.

"O ye comrades, give me a hand, for I shall be one with you."

When every member of the departed was covered with these prayer bandages, and furnished with amulets, when he had a sufficient supply of meditations to find the way to the region of the gods, it was proper to think of a document

Four hundred fifty

which would open the gate of that region. For between the tomb and heaven forty-two terrible judges were awaiting the dead man; these, under presidency of Osiris, examined his earthly life. Only when the heart of the departed weighed in the scales of justice, appeared equal to the goddess of truth, when the god DUTES, who writes on his tablets the deeds of the dead, considered it best, only then did Horus take the soul by hand and lead it before the throne of Osiris.

So that the dead might be able to justify himself before the court it was necessary to wrap the mummy in a papyrus on which was written a general confession. While they were wrapping him in this document the high priest spoke clearly and with emphasis, so that the dead might not forget,—

"Lord of truth I bring truth itself. I have not done evil to any man treacherously. I have not made any one near me unfortunate. I have not permitted myself any lewdness or abusive word in the house of veracity. I have had no intimacy with evil. I have committed no bad. As a superior I have not commanded my subordinates to work beyond their strength. No one through my fault has become afraid, poor, suffering or unhappy. I have done nothing of any kind which the gods would despise. I have not tormented a slave. I have not killed him with hunger. I have not forced tears from him. I have not slain. I have not lied, I have not plundered the property of the temples. I have not decreased the income devoted to the gods. I have not taken away the bread or bandages of mummies. I have committed no sin with the priest of my district. I have not used false weights. I have not snatched an infant away from the breast of its nurse. I have never interfered with the inundation of water. I have not turned away the course of canals. I have not quenched fire at a time that was not proper, I am pure—I am pure—I am pure."

When the departed was able, thanks to the BOOK OF THE DEAD, to help himself to the region of eternity, and above all when he knew how to justify himself before the court of the forty-two gods, the priests furnished him still further with an introduction to this book, and explained to him orally its immense

importance. In view of this the emblammers who surrounded the fresh mummy of the pharaoh withdrew and a high priest came and whispered in the ear of the departed:

"Know that through the possession of this book thou shalt belong to the living and attain to great significance among the gods. Know, that thanks to it, no one will dare oppose thee, for thou wilt belong to their company.

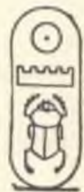
"Know that this book informs thee of what was at the beginning. No man has uttered it, no eye has seen it, no ear has heard it. This book is truth itself, but no one has ever known it. Let it be seen only through thee and through him who will behold it in thee. Add to it no commentary which thy memory or imagination might suggest to thee. It is written entirely in the hall where the departed are embalmed. It is a great secret which no common man knows, not one in the world.

"This book will be thy nourishment in the lower region of spirits, it will give thy soul means of sojourn on earth, it will give it eternal life, and effect this, that no man will have power over thee."

The remains of the pharaoh were then arrayed in costly garments, with a gold mask on the face, with bracelets on the wrist, and with rings on the hands, which were crossed on the breast. Under the head was put a support of ivory, such as Egyptians were accustomed to sleep upon. Finally the body was enclosed in three coffins; one of paper covered with inscriptions, one of cedar which was gilt, and one of marble. The forms of the first two correspond accurately to the form of the body; even the sculptured face was like the original, though smiling.

After a stay of three months in the quarter of the dead the mummy of the pharaoh was ready for solemn funeral; therefore it was taken back to the palace.

To the earnest student it becomes evident that the ancient Egyptian priesthood was well learned in the Ancient Kabala and little wonder that students from all parts of the world journeyed to ancient Egypt for instruction. The Book of the Dead is symbolic of our Rosicrucian studies; it deals with the immortality of the Soul and teaches the importance of right living, tolerance and truth.

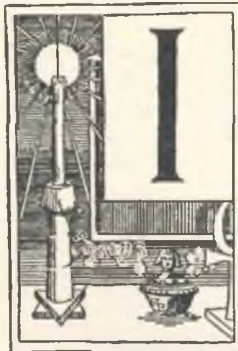




Our Future Grand Master

A BRIEF AND INTERESTING INTRODUCTION

By THE EMPEROR



IT IS my pleasure at this time to introduce to the members and friends of our jurisdiction in North America our future Grand Master.

Therefore permit me to say a few words regarding our illustrious Frater Clement B.

Le Brun. He was born in the city of Fontanes (Gard), France. He is a descendant of a Huguenot family active in the ranks of the Knights of the Temple in the fourteenth and fifteenth centuries and later, and, therefore, associated with the inner circle of the Rosicrucian Order, and the other channels of the Great White Brotherhood. A careful examination of ancient Rosicrucian mystical writings and records reveals quite frequently the important position in the mystical-philosophical field of activity held by a number of eminent individuals bearing the name *Le Brun*, or *Lebrun*.

At the age of sixteen he became interested in the study of the Cosmic sciences in addition to the natural inclination he had inherited toward mysticism and the study of the mysteries of life. His researches and study convinced him

that his life was to be devoted to this field of humanitarian effort and at the age of seventeen he went to England to study, and there joined the Quaker Church because of its mystical teachings. After completing his studies in England and returning to France he finally decided to extend his studies to foreign lands, and in 1887 came to America and entered Cornell University. After graduating from that university he toured in America and then returned to New York City, and for a number of years was closely associated with the most advanced workers in the Theosophical Society, and also became a personal pupil of William T. Stead and other eminent teachers of mystical philosophy in various cities of America and Europe. Believing that a knowledge of the various arts and sciences would be helpful to him in his great mission in life, he took up the study of architecture and made the plans for a number of buildings that were built in America, and planned other unique and beautiful structures, revealing a fundamental knowledge of the most subtle laws of harmony. In order to extend his field of services to a greater degree he decided to become a physician, and for a number of years devoted himself to preparation for this work. After becoming a Fellow of the Psychological

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Research Society he was admitted into Freemasonry and advanced in that line of noble effort.

Returning to his native country, he spent some time in Toulouse, the ancient center of Rosicrucian activities, and there became acquainted with some of the master minds of philosophical and mystical wisdom. Finally affiliating with the Rosicrucian Order, properly qualified and prepared for its higher work, he and his wife united in their devotion to support the Rosicrucian activities in France, and together they have advanced to the highest grades, mastering each and every step and devoting their lives unselfishly to helping others.

For a number of years Frater Le Brun has been a member of the Grand Lodge Staff of the Order in France, and has been in personal contact with many of our members who have visited the Grand Lodge Council at Nice.

Mrs. Matie Dawson Le Brun was born in Troy, New York, and is a graduate physician, and a lifetime student of the mystical and arcane sciences, and after her marriage to Frater Le Brun she assisted him very greatly in carrying on many forms of welfare work in behalf of the members of the Rosicrucian Order. Mrs. Le Brun is a very charming, magnetic woman, whose sympathetic and understanding soul has made her greatly beloved by all who have met her, and her sweet devotion to the high principles that dominate the life of herself and her husband has enabled her to be of untold service to the organization.

When the transition of our beloved Frater Charles Dana Dean occurred last July, leaving the high office of Grand Master for the Northern Jurisdiction vacant, we realized how necessary it was to seek another who might competently and lovingly carry out the magnificent and sublime work of this important place in our organization. But we also realized that because of the continued advancement of our highest members in the North American Jurisdiction, and because of the increasing associations of our work with the work of foreign jurisdictions, it would be quite necessary to place in the Grand

Master's position one who was advanced to a very high degree in the teachings and principles of Rosicrucianism, and one who was well acquainted with the organization details in Europe, capable of corresponding in foreign languages, and maintaining the intimate contact with European and other branches in a highly satisfactory manner. For this reason we appealed to the members of the International Rosicrucian Council, and consulted with the highest officials in Europe asking them to recommend a member of the International Council, and a highly competent authority, to come to America and associate himself with us here at headquarters and work here with us in extending and increasing the work that has become so absorbingly interesting and helpful to so many.

We are happy to say that Frater Le Brun was recommended, and when this high call to greater effort, labor, and duty was presented to him he responded wholeheartedly, laying aside all considerations of the personal sacrifices that would have to be made, and the great interruptions that would be caused in his family, social, and other affairs. Like a good soldier and a *Knight of the Temple*, and in the true Rosicrucian spirit he obeyed the instructions transmitted to him, and sent word to us that in a few weeks he would be on his way from France to California.

He and his wife upon their arrival from France were met in New York by a committee of members from the New York Chapter representing the organization, and this committee paid its respects in behalf of every one of the members of the North American Jurisdiction.

Upon their arrival in California they were met at the train and given a reception by representatives of the Supreme Lodge and hurried to Rosicrucian Park where they were introduced to other officers and members of the Supreme Lodge and the Supreme Council.

For a number of years Frater Le Brun has been an active member of the North American Jurisdiction, as well as of the French and other jurisdictions, and on Saturday evening, December 9, a special meeting of the Supreme Lodge was held at Rosicrucian Park and Frater Le



Brun was elected to membership in the Supreme Council and made a member of the Board of Directors of the Supreme Lodge. In such capacity he will serve as one of the group of executives and chief officers of the organization and have a voice and vote in all of its affairs, and in the conduct of the organization in North America.

On Thursday evening, December 14, a special convocation was held in the Supreme Grand Lodge Temple with several hundred members present. At this convocation Frater Le Brun was given an enthusiastic reception and welcome.

Soror Le Brun was also given a hearty reception, and made a few brief remarks expressing her joy in having the opportunity to serve with her husband.

The Canadian section of our organization was represented at the convocation by Grand Councillor, Merritt G. Gordon, past Grand Master of the Canadian Grand Lodge who presented to the future Grand Master the parchment scroll containing the salutations and greeting of the Canadian section and pledged the allegiance and support of the entire Canadian division to the future Grand Master and wished him and his wife happiness and supreme joy in the administration of his office and his devoted service to the Order.

The future Grand Master will maintain his office at the Supreme Lodge Temple in Rosicrucian Park, and will take care of a vast amount of important correspondence with the members and officers throughout the North American Jurisdiction. He will participate in all important ceremonies and council meetings, and will be glad to meet the members who visit the Supreme Temple.

We are very fortunate, indeed, in having such an eminent man as a mem-

ber of our staff, and next Grand Master for North America. The symbolical Latin name "Sarsernius" which was selected by the Supreme Council for North America as the Latin symbolical name for the future Grand Master will be conferred upon him and many letters and communications going to our officers and members throughout North America will be signed with this name. And we would have all of our members understand that it is the symbolical name of Supreme Councillor Le Brun, and is used exclusively by him in all future correspondence in addition to his legal name and official seal.

Supreme Councillor Le Brun impresses everyone who sees him as a man of profound learning, very great culture, unusually magnetic personality, and marvelous vitality. He is a living picture of supreme mastership, and a veritable dynamo of work and efficiency. He has learned well the secret of maintaining health through right living and right thinking, and he is today a perfect image of the result of his adherence to the Rosicrucian teachings.

We know that the hundreds of members and delegates who come to the Convention next summer will be extremely anxious to meet Frater Le Brun and consult with him on matters pertaining to the work of the organization and its teachings.

The impressive installation ceremony at which Supreme Councillor Le Brun will be vested with the regalia and authority of Grand Master for North America will be held sometime during the coming weeks in the Supreme Lodge Temple, and announcement regarding the installation and the ceremony will be made in "The Rosicrucian Digest" during the month of January or February.

THE INSTITUTION BEHIND THE ORGANIZATION

You are undoubtedly proud of the stability and facilities of the Rosicrucian organization. You are pleased to realize that it is more than a mere name or Post Office Box Address. Therefore, why not purchase a half dozen of the attractive Rosicrucian view cards, showing the beautiful grounds, the Museum Buildings, the oriental style of architecture and the Egyptian Supreme Temple. These attractive photographic cards may be purchased for 5c each. The complete set may be obtained for 30c from the Rosicrucian Supply Bureau. Use them when you write to your friends or acquaintances. (No order for less than six filled.)

*The
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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.*)



THE Cathedral of the Soul is still being featured among our members and friends as one of the most efficient helps and beloved factors of our entire work. It is, in fact, as popular with those who are enthusiastic students and workers. Every day brings letters to us from persons outside of the organization telling of how the Cathedral of the Soul has

helped them, or telling how they have endorsed it and recommended it to others.

Just this very day we received a book printed in the Russian language, and issued in China for circulation through China and Russia, which is a duplicate of our book called "Liber 777." The magnificent work of the Cathedral of the Soul in China and Russia has attracted a great deal of attention and necessitated the printing of this very fine Rosicrucian edition. The same book has been translated in other languages and circulated in other countries, and our English edition has a world-wide circulation that is constantly increasing.



Many clergymen of different denominations have written to us stating that they have spoken of the beautiful idea of the Cathedral of the Soul, and if any reader of this magazine has never had a copy of "Liber 777" describing the wonderful benefits to be derived through the mental and spiritual contacts with the Cathedral, he should send for one of the books immediately, following the advice that is given in the box at the head of this department.

Thousands testify every month to the benefits derived physically, mentally, financially, socially, and otherwise through the individual and concerted contacts with the Cathedral at the regular contact periods, and special periods. We are happy that so many hundreds of families have properly presented the Cathedral of the Soul idea to their children, even to the very young ones, who seem to grasp the idea with unusual keenness, and use it to a great advantage.

Special Sunday Contacts

For those who live in foreign countries a special contact period conducted by the Emperor will be held beginning at one o'clock P. M. Pacific standard time, on Sunday evening, January 24. This will be equivalent to nine o'clock P. M. Greenwich time, and ten or eleven o'clock P. M. in other parts of Europe, and it will be earlier in the morning in parts of the Western World. All members and friends desiring to unite in this special contact for ten minutes may do so with resulting benefits.

The regular contacts as outlined in the schedule in "Liber 777" will be maintained as usual.

Expectant Mothers

Women members of the organization or women members of their family who

are expecting the blessings of the visitation of the stork are invited to take advantage of the special help of the Council of Solace given in such cases. Through the use of special Rosicrucian methods during the past ten years a thousand or more expectant mothers have had all of their fears and dreads eliminated and all of the unusual difficulties of their labor avoided through the special service that we gladly render without obligation of any kind. A few hours before the anticipated time of the birth a telegram should be sent to our department called the Council of Solace merely stating, "I am now ready for the help I need," signed by the name of the expectant mother, or if sent by someone else giving us the name of the expectant mother. From the time the message is received special help will be sent, and the result will be very noticeable. In not a single case handled by this department has there been any unusual difficulty or anything but the most happy results. A telegram announcing the birth of the child should also follow so that our records may be completed.

All other special requests of help of any kind should be sent to the Council of Solace with brief details, and a letter of acknowledgment and instructions will be sent without any obligation or special fee. Such help, however, of a general nature must be confined to the members of the organization or immediate members of their families. Our work in this direction is too heavy and too extensive to be extended to all who are *not members of the organization*. All others should, therefore, take advantage of the help offered through the Cathedral of the Soul as explained in the free booklet "Liber 777."

READ THE ROSICRUCIAN FORUM

YOU CAN HELP

Start the New Year right. See that a friend or acquaintance is a reader of "The Rosicrucian Digest," and at the same time help the organization in spreading its message. Send in \$1.00, or \$1.50, and the name and address of a friend or acquaintance. The magazine will be sent to them for four months, for \$1.00 or six months for \$1.50. This little contribution on your part may bring happiness and joy to another.

Send your remittance, and the name and address of the person to The Rosicrucian Digest, San Jose, California.

**The
Rosicrucian
Digest
January
1934**



Is Civilization Sanity?

MAN-MADE LAWS vs. NATURE'S LAWS

By FRATER WILLIAM H. McKEGG



HERE is beneath society," wrote Victor Hugo, "the great cavern of evil. This cavern is beneath all. It is hate universal. It is darkness and it desires chaos. It is vaulted in with ignorance. *Destroy the cave of Ignorance and you destroy*

the mole Crime."

Today, after countless ages of civilization, the world is still divided into two—good people and bad people. The good, so they themselves readily declare, receive the gifts of life and the blessings of heaven; the bad, the good also state, get naught but misery, and are eternally damned.

If this be so, then the teachings of the Master Jesus are false.

"To God," Heraclitus said, "all things are beautiful and good and right; men deem some things wrong and some right."

It is doubtful if the Cosmic Powers condemn a man for his weakness. But one thing remains true—man can never escape from his own punishment. Whatever evil man does he must make due recompense. If not in this life, then in

future incarnations. *He can never evade the Law of Compensation!*

Man evolves his own punishment, his own agonizing torture. For this is the great Universal law. Material law takes matters into its own hands. People, good ones, on whom the blessings of heaven fall, and therefore cannot be wrong, demand death.

Are good people, acting under their so-called heavenly guidance, always right?

"Death belongs to God alone," Victor Hugo further wrote. "By what right do men touch that unknown thing?"

By the law of man, if one man kills another he is branded a murderer. By the same law the murderer is killed, and society calls it justice. Man insists still on punishing the *effect* with death, all too often ignoring the *cause*.

By all that is logical, the cause is the real evil—the origin of the effect; therefore the cause is guilty of whatever the effect might be. It would astound many righteous persons if they were told that many of their daily acts—some small hatred, meanness, indifference—often give cause for evil in others.

Of course we say we are not our brother's keeper. Society has said this for countless ages.

In his revealing book, "20,000 Years in Sing Sing," Lewis E. Lawes touches



this vital point. "Every murder, whether instigated by passion, criminality, or even gang warfare, reaches back to some form of social disaffection. Why not reexamine the fundamentals that have to do with shaping and strengthening the guide posts of good living and real thinking?"

Again, from the same book: "We may never produce a world with 'Men Like Gods,' but we can at least implant a social consciousness that shall make each of us in truth and in fact his brother's keeper."

According to the Bible, God took no vengeance on Cain. "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Modern civilization thinks little of slaying the criminal. Evil, society says, must be punished. Someone must be killed to appease social consciousness.

What, after all, is evil?

Man considers evil only in the light of man-made laws: which, so long as they are man-made, will always be broken by man.

Sometimes a criminal may evade earthly laws. He "gets away with it," or so he thinks. But there is one law he can never, never escape—the Cosmic law. Let him flee to the ends of the earth, let him annihilate himself, never can he get away from the laws set in motion by his own acts!

To my mind there has always been something hideously cruel in civilization's desire to punish. A man commits a crime, and society unconsciously, under the guise of administering justice, turns criminal too! It is out to destroy the wrongdoer with all the blood lust of the savage!

A criminal should be given life imprisonment, many say, but never death. This sounds feasible. A criminal is a danger to society and should be isolated. *But his isolation ought to be turned into his steps toward reformation.* We do not do this. If a criminal is not sentenced to death, he is kept in prison and punished.

Why should an upright man punish a criminal—even kill him—for not possessing what he has? For no honest man would dare deny that there has ever been a crime done that he might not, but for some spiritual intelligence, have committed himself. The only dif-

ference between the good man and the evil man is that one thin veil!

All evil doers, we are taught, will be thrown into Hell—a fantastic place, so dearly loved and cherished by Christians for so many ages; while the Church has held a monopoly on the lower regions since its foundation! Saints as well as sinners have been assigned to that peculiarly warm dominion, and to its lord and master Satan.

This bogey idea of Hell and Satan is dying out from all intellectual minds. Yet so long as certain religious sects din home its reality to their followers, those followers will always be ruled by fear.

From whence did the origin of evil spring? How did Hell and Satan come into being?

In the beginning, so we are informed, God created the heavens and the earth—and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.

Now an ancient story, older than Genesis, relates that not God, but some of the sons of God, created Earth. Tennyson, in an outline of an unwritten poem he planned, gives this account of the legend:

"In the eternal day, before the days were, the Almighty created Freewill in the two great spirits Ormuzd and Ahriman.

"And these two came before the throne of the Almighty, and spoke to Him, saying: 'Thou hast shown thyself of Almightyness to make us free; now therefore to be free is to act, how should we be idle?'

"And the Lord said to them: 'The elements are in your hands.'

"And they answered and said, 'We will make the world.'

"And the Lord said, 'One of you is dark, and one is bright, and ye will contend each against each, and your work will be evil. Ormuzd will put pleasure into that which he does, and Ahriman will put pain.'

"And Ormuzd said, 'The pleasure will overbear the pain. And Ahriman

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said, 'The pain will overbear the pleasure.'

"And the Lord said to Ahriman, 'Why wilt thou work against Ormuzd?' And Ahriman said, 'I know not, Thou hast made me.' And the Lord said, 'I know why I have made thee, but thou knowest not.' And the two went forth from the Lord, and made the world."

According to modern thinking, God punished the first man and the first woman for not obeying his commands. The Fall—which in reality took countless ages—was of man's own desire. It had to be for his final salvation.

Without the Fall man would never have known happiness, or spiritual joy of any sort. For while in the spiritual Eden he was as a dead being; he had no personality, no will; he was in a state of complete bliss, though being at the same time unaware of it, for he had never experienced sorrow or evil.

Instead of the weak creature tradition credits her with being, Eve ought to be given her due for bravery. Had she not eaten of the fruit of the Tree of Life, man would never have been roused from his spiritual lethargy, to find his own being.

After living for ages, man learned the difference between good and evil. With his gift of Free Will he could choose which way he desired to go.

The light in man desired good. The darkness in him desired evil. Ormuzd and Ahriman strove for each soul from its birth into the world. Nothing prevents man from going contrary to Nature, except his own conscience. If he still disregards his inner voice he brings upon himself his own troubles. He is ever free to do as he wants—but never without taking on the laws he disturbs by his own perversity.

Since man had the power to know good and evil, and used his powers in a wrong direction, he was deprived of the "Fruit of the Tree," the complete mastership of life. He gradually sank to the Earth plane.

His only hope was to return to his Eden-like state. He was not being direly "punished" by God. He was merely paying the price of his own acts. Even after the fall, mankind for many ages was in much closer contact with Cosmic Powers than today. "And the sons of God saw the daughters of man, that

they were fair, and they took them wives of all that they chose."

Man's fall from spiritual grace to earthly existence has always been symbolized by the goat. The Greek word for goat is *tragos*, from which the word *tragedy* springs. This accounts for the fact that in many old theatres in Europe the head of a goat is often seen in the mural decorations. Pan, the god of nature, is half-goat.

"There is a curious allegory in the making of Pan goatfooted," says Lord Bacon, "on account of the motion as ascent, which the terrestrial bodies have toward the air and heavens: for the goat is a clambering creature, that delights in climbing up rocks and precipices; and in the same manner the matters destined to this lower globe strongly effect to rise upward, as appears from the clouds and meteors. As it was not without reason that Gilbert, who has written a painful and elaborate work upon the magnet, doubted whether ponderous bodies, after being separated a long distance from earth, do not lose their gravitating tendency toward it."

Natura non vincitur nisi parendo. It is only by obeying Nature that we conquer her. This was another statement made by Bacon, and it is the key to all aspirations.

When man rises above Nature he no longer is controlled by its material influence. It is this everlasting struggle to ascend that causes man to meet with suffering and much sorrow. Of course he blames misfortune. In olden days he blamed the gods, calling them *daemons*.

Now in Greek *daivon* means the dead, for it was believed that the dead returned to earth to harm the living. Since the dead were sensibly considered to be near the gods they were called *daemons*.

The origin of the word *daemon* means semi-divine. The gypsies call God *dewel*, which also comes from Sanskrit. The ancient Aryans used the word *Bhaga* for God, because of the light of the sun which illumined the earth. The Slavonic races refer to God as *Bog*, from which the word bogey originated to frighten children. In Cuneiform it is *Baga*. The Aryan word *Ahura* is used for God by the Parsis. The Hindus use the same word for devil! While *deva*



means devil in Persian, and God in India!

There is little or no allusion to Satan in ancient writings, or even in the old Testament. In the book of Job, for instance, Satan is mentioned as being one of the sons of Elohim—members of the celestial court, many of the sons of which descended to earth and married the daughters of man.

Milton was harshly criticized for making Lucifer almost angelic in "*Paradise Lost*." Byron added further controversy to his reputation with his poetical drama "*Cain*." Byron also made Lucifer another heroic figure. Marie Corelli caused many righteous people to bristle and revolt at the majestic figure she drew of Lucifer in her famous romance, "*The Sorrows of Satan*."

In all ancient records there is but one Supreme Being—the Supreme Wizard.

"Whatever is under the whole heaven is mine." (Job 41:11.)

"I am Jehovah, and there is none else. I form the light, and create darkness; I make peace and create evil; I am Jehovah that doeth all these things." (Isaiah 45:6.)

"There is one God, supreme among gods and men—but not alike in form or mind," Xenophanes declared. "If animals had hands they'd paint gods after their own likenesses."

Humanity's one drawback is that it sees God as a man. We fear to think of any Source of Divine Goodness being beyond form. Just as the first men could not imagine a Supreme Being without man's savagery and bloodthirstiness.

The God of the Old Testament is a savage God, according to the old writers. He is more like a devil, demanding human sacrifices, and smiting people right and left.

Such was man's early conception of the Supreme Being. In similar manner he lost the true spirit of ancient teachings, and interpreted mystical wording in a literal sense. He sacrificed animals, when the real meaning was for him to sacrifice all base desires caused by the animalistic instincts in him.

Even when Christianity appeared, man still blundered. The teachings of the Master Jesus were distorted so that today Christianity is merely a hetero-

genous fusion of many creeds, mixed together to suit the easiest way.

The medieval church created a frightening creature called Satan—a word very similar to the Greek word for Self! Horns were attributed to Satan, though Moses was also often described as possessing horns.* Candlesticks even now are so designed as to symbolize the spiral current of Divine Fire.

Wise men have often been denounced as demons. Today finds civilization still ready to believe a person can be "possessed of a devil"!

Wizards of ancient times were spiritually illuminated men, as were the Druids and Druidesses. With Divine Magic they did many wonderful things for humanity, but often fell foul of the priests and others in material power. And even in their own ranks were those who fell by the way, and who, in revenge, tried to pervert their knowledge for evil purposes. This was called witchcraft, or black magic, and harmed no one but those that feared, and the perpetrators themselves.

Just as Lucifer is perverted divinity, black magic perverted white magic, crime perverted goodness, we must see clearly that there is no positive evil. Evil must come from good, for good can never come from evil.

A short poem written by Marie Corelli, called "God and Satan," explains this.

God said: "I will create
A world in the air!"
Satan heard and answered:
"I, too, will be there!"

God said: "I will make of man
A creature supremel"
Satan answered: "I will destroy
Thy splendid dream!"

God said: "I will ordain
That Thou shalt no longer be!"
Satan answered: "Thou canst not, Lord,
For I am a part of Thee!"

*The five books of Moses should be regarded as one vast allegory, relating to the creation of man, and the hidden secrets of his macrocosmic being.

Lucifer was the angel representing Intellect. Intellect caused his downfall, and brought about the loss of his own Godhead. Even today a man often destroys himself through intellectuality. He believes he knows as much as anyone can know; he fancies himself his own God, since so many supernatural things can be revealed in his own being; he imagines himself unto a creation of his own, from which he excludes the Divine; and in so doing he causes his own tragedy in the world.

The highest and the lowest fall to the same depths—but the highest has the longest and deepest fall, for he falls from such superb heights! Since Free Will alone can save the misguided, they alone can help themselves. There is only one safeguard for us all—to go *with* Nature, instead of *against* her.

Most of civilization's codes and rules and laws are illogical, crude and criminal.

Pascal pointed out in his "Thoughts" that if he killed a man during peace he would be deemed an assassin, but if he killed a man during war he would be called a hero!

Right now, civilization is being transformed. We are soon to enter the Golden Age. Old superstitions and hates and hypocrasies are vanishing and man is ridding himself of fear.

Today there is only one terrible being he need fear—Self! There is only one thing that can harm him—Self! There is only one thing more hideously evil than all the unmentionable shades of the fathomless abyss—Self! There is only one hell in which he will suffer for his own evil acts—the hell of Self, in which man is his own devil!

FASCINATING MYSTERIES FOR HOME SOLUTION

A stormy night, a roaring fire, darting shadows on the wall, the deep bong-bong of the slowly striking hall clock, and you are prepared for induction into a world of mystery. Why fire your imagination and challenge your reason with the invented tales and fantasies of the human mind as found in the usual novel or fiction story? Around you and in you, exist phenomena and mystery more intriguing than within the possibility of the human imagination and further, the mystery about you is REAL and pertains to YOU. Become a mystery reader, a reader and student of life's true Cosmic mysteries. Spend some of the long evening hours exploring the mind of man and the Universe in which you live.

THE READER'S RESEARCH ACADEMY will provide you with two fascinating lectures each month, devoted to these universal mysteries, for the nominal sum of only 50c per month. Just note these courses:

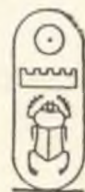
ARCANE COSMOLOGY (21 lectures)—the most modern and startling conception of our Universe—a new cosmology. Do we really live inside of a vast globe, instead of upon the outside? Are the planets small bodies close at hand, instead of large worlds at stupendous distances? Is the sun a magnetic condition instead of an actual body? These are merely some of the topics discussed in an interesting and instructive manner in this series.

R.A.D. No. 231—The mystery of miracles. What truth is there to the strange occurrences related in sacred literature? Was there really Divine intervention of natural law? How and why the miracles were performed, and the laws related to them are discussed in an interesting manner.

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SANCTUM MUSINGS

OUR MENTAL LIFE



OUR knowledge of existence or being starts with our own consciousness. In fact, it is our consciousness and reason which assign form to all being. Being, of course, exists apart from the mind of man and always has existed. Since being pervades the entire universe and is the universe, it is self-generated. Something cannot arise from nothing; for the same reason is all being indestructible, for where could matter or energy be placed if it were to be removed from the universe? To destroy something means to do away with it completely. If being is Infinite, its nature must be without end. Therefore, it can be reduced indefinitely and yet have existence. When a substance is reduced by man to motion or a primal energy, it still is being, even if only an infinitesimal impulse.

It is through motion, the eternal essence, that we perceive being. Where the motion is beyond our human ability to detect it, there we say exists space. Therefore, by relative comparison do we

designate certain manifestations of our universe as matter and others as space. If, in reality, space was a void, it would have no existence; therefore, it would not be part of our universe, and our universe would continue to be just that which had existence, or being, as previously declared. But since we perceive space alike with matter, it, like matter, is also being, a part of our physical universe. It is but a different phase of the all-pervading universal Cosmic motion. As the true nature of what we designate as space is not as yet perceivable by man, the sensations its impulses do engender in the consciousness, through the senses, are always the same to all men and for that reason all men assign the same form to space.

What man designates as matter are particular manifestations of being, differences in motion, discernible by the human senses, and these differences are given identity, name, and form by the human consciousness. Fundamentally, all being is motion. Foundationally, there is no difference between space and matter. Certain variations of motion produce corresponding sensations in the mind of man. To these sensations man attributes the form of things he says he knows. Our universe is therefore formless. Knowledge is a matter of personal

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interpretation of the impulses emanating from being and arises alone within the mind. We may perceive from without, but we know from within.

The fullness of human life depends on two functions. The neglect of either function deprives man of his possible attainment. The first function is observation or concentration in the popular sense—that is, voluntary alertness, the focusing of the consciousness, by effort of the will, upon the impulses of matter received through the senses, the effort to try to see, hear, taste, feel and smell as much as possible. This is concentration upon the world of reality and the orderly assembly of the consequent sensations by the reason. Failure to do this limits your knowledge of being.

The second function is meditation and imagination. After numerous sensations have been registered in the mind or experiences acquired, there must be reflection upon them, if their import is to be appreciated. The sensations must be recollected and carefully scrutinized, and their worth determined. The imaginative process consists of the assembly of these sensations into new sensations and

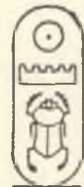
forms not like anything previously perceived. In this manner man may create in his mind a reality, which in its composite form may have no existence in the universe, even though the elements of that form would have. The imagination of man, therefore, makes up the lack of his physical senses and his inability to perceive but a portion of all being in the universe. Imagination enlarges man's world of reality. Although the physical senses limit man to the knowledge of only that being which he can perceive, the imagination affords him the opportunity of countless combinations of the sensations previously received and accordingly advances his sphere of reality. The dependability of imagination's forms may be severely questioned, but so may be the dependability of the forms attributed to the reality which man perceives through his senses. But inasmuch as knowledge arises within the mind of man, the true nature of existence apart from man's comprehension of it is of little consequence. This statement is, however, obviously polemic. Consider well the importance and exercise of these two functions of man.

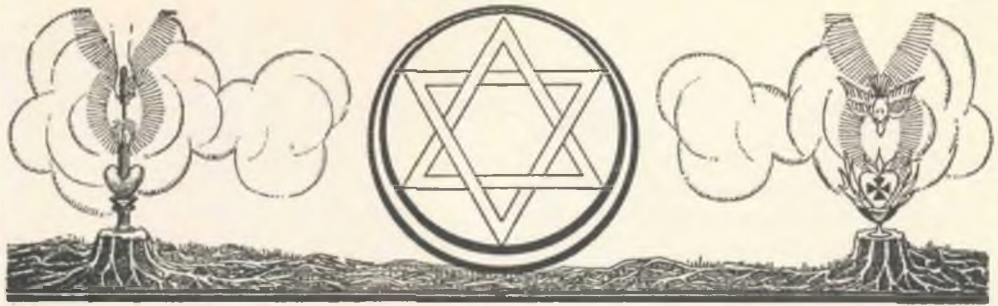
"GUILTY"

For a number of years several individuals banded themselves together into a conspiracy with the very obvious intent of vilification of the Rosicrucian Order AMORC and its officers and staff. These unscrupulous individuals resorted to every means of defamation and attempted to disparage the good name and reputation of this organization. Nothing was left undone, nothing was considered too unethical or improper in their course of action. The sole object was to try and destroy or bring into ill repute, the AMORC.

For a number of years the Rosicrucian Order AMORC gave their activities little concern, considering it beneath the dignity of the Order. However, their attacks and methods eventually became so obnoxious that at a National Convention of the Order, held at Rosicrucian Park, by vote of the membership, it was decided that the organization should resort to legal means for defense of its character and interests. Every seeker of truth and every individual who loves fair play will be pleased to know that the AMORC WAS VICTORIOUS in receiving judgment in its favor, and the conspirators were reprimanded by the Judge.

We have published a booklet entitled, "Guilty," which gives a review of the case and the Judge's decision, and the Court's findings. If you will address a letter or postcard to the Rosicrucian Extension Bureau and ask for as many copies of the "Guilty" booklet as you would like to have to give to your friends, in helping to make this victory known, it will be our pleasure to send them to you gratis, postage paid. It is another instance of the ultimate triumph of victory. You may be further interested in knowing that in this booklet the actual case number of the action is given, so that every statement purporting to be the findings of the court may be verified by reference to the county clerk of the Superior Court at San Jose, California.

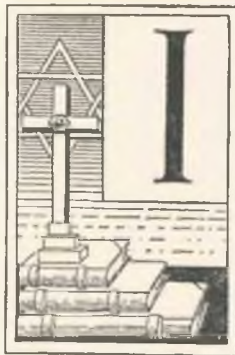




“I Found God Through the Microscope”

AN INTERESTING EXPERIMENT THAT REVEALS
A GREAT TRUTH

By FRATER X. Y. Z.



IT WAS long after midnight — in the early hours of the morning—and the laboratory was quiet and the whole world seemed to be at rest and at peace. Outside of my own breathing and animation the only other indication of life was the throbbing, pulsating movement of the few living cells under the powerful lenses of my microscope.

I had spent hours watching the smallest forms of living matter manifesting the great universal laws. These little cells were ovums—the living cells from which the human species evolve and grow and mature and then pass on and return into cells again. Each of the cells is so small that without the aid of a powerful microscope it is invisible to the eye. Without the privilege of such high magnification and without the revelations which the microscope have made to man, man would be warranted in believing that the cells did not exist. How many ages have passed—aeons of time—during which man has held fast to the idea that that which he cannot see or sense in any objective manner does not exist? But here in a very small drop

of fluid the microscope permits me to see a great number of these cells and I have separated some of them until in the center of my field of microscope vision I have three or four of these cells as plainly visible to me as though they were glass balls as large as an orange. I can see the very substance of their outer walls and I can look through this transparent substance and see the substance within them. Each one of them is actually smaller by far than the sharp end of a small needle, yet more powerful in its ability to demonstrate and manifest the laws of God and nature than many of the larger living things in this world.

And as I analyzed the inner and outer parts of the cell and studied the process whereby these cells are enlarged and thought of the methods by which all living cells grow and reproduce themselves and multiply, I saw the universal scheme of God's creative power.

And then I thought of how each of these cells could become the seed of a human being. Each of them needed but the magnetic, electric, vitalizing touch of its opposite polarity to bring the male and female element of generation into spontaneous action. What was it within each of these little cells that constituted the human specie? As I pondered over this question and adjusted the lenses to a condition of increased magnification, I analyzed the inner nature of the cell.

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Our chemical analyses have told us all about the chemical nature of the fluid-like, almost transparent substances within the cell. In the center of it there appears a slightly more dense or opaque substance and in various parts of the cell between the center and outer wall there are other little points of density or distinctive substance. Each of these very minute and microscopically small elements within the cell represent characteristics of the human body.

And then I watched the cell become fertilized. Instantly the little ovum became vibrant with an increased energy and certain portions of its interior developed new points of density and these moved and came together and enlarged themselves and the cell began to increase in size and there was before me the human egg in which the human specie grows and develops all of its physical, mental, and spiritual characteristics and nature.

No matter how many years' experience you may have in observing the life of living cells under the microscope, one is constantly impressed with an increasing sense of astonishment and awe with the fact that the miracle of life is contained in each of these living cells and that man in all of his progress through the sciences has not yet learned the great secrets.

What was there within the cell before my eyes that would determine its growth and development into the body of a human being? Chemical nature was present and would explain the chemical nature of man's body, but what of the mind, and what of the spirit? Thinking of the spiritual nature invisibly located somewhere within that cell, I began to think of those traits and elements of the human being called distinctive characteristics. I thought of how each cell reproduces the inherited qualities of its parents. Here before my eyes was a cell that might have become—that could have become—the living foetus of a human being. I tried to visualize what that human being might have been like. It might have been a male with red, curly hair; strong, broad shoulders; large and perfectly formed physical body. It might have had the gray blue eyes of its father. It might have had the tender lips of its mother. It might have had the

strong chin and firm features of its forebears. It might have had the musical ability of both of its parents; it might have had the inherited desire for travel, the inherited desire for the fine arts. The inherited justice and moral courage would have surely been transmitted to it. All of these things and a hundred more distinctive characteristics that would have made this living cell resemble both of its parents and even include some of the outstanding characteristics of its grandparents were concealed somewhere within that living cell.

Scientific studies of these cells have proved to us that each cell carries within it, in its invisible essence, those sublimely mysterious things which determine whether it shall be a male or a female of the white race, the black race, the yellow race, or the red race; whether its hair shall be dark or light; its nationality of the Italian, the French, the German, the English, the American, the Egyptian, or the Persian, or some other strain given to it by one or both of its parents.

As I pondered over the existence of these unseen elements in the cell, I thought that the cell had an "over-lord," that the father and the mother combined were within the cell unseen and yet demonstrating the very existence and development of the cell. In other words, the cell before my eyes could not become anything else in its growth and development than that which was within it, for its parents in all of their essential powers and qualities were contained within the substance of the cell and these parents would insist, in some mysterious way, in making that cell grow and reveal themselves in a new form, a new body, a new individual.

What a startling and marvelous thought this is. Within a cellular body so small that it could pass through the very fine mesh of the finest piece of silk, that it could pass through the smallest point possible to make with the finest point of a needle, there was a father and mother nature with all of the physical, mental, and spiritual qualities of the parents residing in vitality and dominance ready and insistent upon making themselves manifest through the expansion and growth of the cell.



And then I thought of man in his maturity. He finds it hard to understand that within his small body there is a kingdom of heaven and within that the living God of the universe. Man is prone to think of God as being so universally broad, so universally large, so omnipotently great in size and extensive existence that he cannot be resident within man. It seems almost improbable to the average person that the kingdom of heaven—that magnificent world of spiritual life, that realm of omnipotent possibilities—could be within a human body. Yet here before my eyes is a cell smaller than anything the human eye can see and within that small cell are all the essential powers, all of the physical nature, mental and spiritual qualities and elements of a father and mother and their long line of forebears. Could not God, then, be within our human forms in the same manner as is the nature and power of our parents within the small cell that reproduces them in their own image? As I thought of this I again looked down at the cell and watched it grow and realized that that which controlled its growth and dominated its development, forced it to manifest itself in the living image of its parents was that which was within it even now. Not that from without but from within the cell was the power—physical, mental, and spiritual—that controlled its development and molded its outer form and revealed its inner nature. And as I watched the cell grow and saw the center of it beginning to take form I saw God—God in His powers and in His magnificence—at work.

And so I found God through my microscope. I have come to the conviction that within the living body of each one of us there is that unseen, invisible, supreme quality of spiritual and material direction and control which men have

named God. And I am convinced that it is from the God within us that all of our development and growth proceeds and that this God within us, like the essence and element of the parents within the cell, attempts to make our outer selves reveal the image of the inner lord. I am convinced that the over-lord of the universe, the father-mother element from which came all created things, has placed within us a part of Himself in order that this human body like a cell may grow to unfold and reveal the very nature and element of the God within.

This, then, would make of each one of us the living image, mentally and spiritually and in other characteristics, of the God within the cell, and that it is only through our wilful and stubborn interferences with the continued perfection of our outer selves and our insistent attitude of restraint and personal modification that prevents our very nature, our mental attitudes, and our spiritual radiations from molding us into living images of the great Father of all.

Man has, therefore, within him the essence and the potential powers of God's creative nature and of God's great spiritual characteristics and wisdom. These things are within man just as are the traits of human characteristics within the living cell. Man is, therefore, constantly in contest battling either against the influences from the outside which will make him a part of the mortal and weak elements of the world around him or battling against the influences of the God within who seeks to make the outer as well as the inner being a perfect representation of the spiritual Father. As we attune ourselves to vibrate in harmony with either the inner God or the outer gods of the world, so we mold our outer selves and create our mundane lives.

*The
Rosicrucian
Digest
January
1934*



ROSICRUCIAN MYSTICAL RADIO BROADCAST

During the winter months of 1934, the Rosicrucian mystical musical programs will be broadcast over some of the nation's leading broadcasting stations, bringing to thousands of listeners the message of the Order in word and in music.

Starting on Monday, January 8th, at 8:15 p.m., Pacific Coast Time, there will be broadcast over radio station KNX, Hollywood, California, "The Rosicrucian Cathedral Hour," a period for meditation and inspiration. The broadcast will continue over that station indefinitely at the same time, and on the same day each week. Have your friends and acquaintances, and those interested in good music, an inspirational talk, and a period of meditation, tune in to this program.

Four hundred sixty-six

PAGES from the PAST



SCHOPENHAUER

Each month there will appear 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 Schopenhauer.

Arthur Schopenhauer was born in Dantzic, Germany, on February 22, 1788. His father was a prominent banker and highly respected in the district in which he lived. His mother was a writer of novels and books of travel. Young Schopenhauer entered the University of Göttingen in 1809. There he studied philosophy under the capable tutorship of Schulze, the Skeptic.

He was an ardent student of the writings of Kant and Plato. In 1811 he had the good fortune of attending a series of lectures in Berlin by Fichte.

Schopenhauer's graduation essay was "On the Fourfold Root of the Principle of Sufficient Reason." In 1814, at the age of 26, he had become quite pessimistic and disputatious and he is known as the pessimistic philosopher. In 1819 he published his magnum opus entitled, "The World as Will and Idea."

He died September 21, 1860, just about the time when his works were becoming extremely popular.

It is our pleasure to bring you below one of his many essays.

ON MEN OF LEARNING



WHEN one sees the number and variety of institutions which exist for the purpose of education, and the vast throng of scholars and masters, one might fancy the human race to be very much concerned about truth and wisdom. But here, too, appearances are deceptive. The masters teach in order to gain money, and strive, not after wisdom, but the outward show and reputation of it; and the scholars learn, not for the sake of knowledge and insight, but to be able to chatter and give themselves airs. Every thirty years a new race comes into the world—a youngster that knows nothing about anything, and after summarily devour-

ing in all haste the results of human knowledge as they have been accumulated for thousands of years, aspires to be thought cleverer than the whole of the past. For this purpose he goes to the University, and takes to reading books—new books, as being of his own age and standing. Everything he reads must be briefly put, must be new! he is new himself. Then he falls to and criticises. And here I am not taking the slightest account of studies pursued for the sole object of making a living.

Students, and learned persons of all sorts and every age, aim as a rule at acquiring information rather than insight. They pique themselves upon knowing about everything—stones, plants, battles, experiments, and all the books in existence. It never occurs to them that information is only a means of insight, and in itself of little or no value; that it is his way of thinking that makes a man a philosopher. When I



hear of these portents of learning and their imposing erudition, I sometimes say to myself: Ah, how little they must have had to think about, to have been able to read so much! And when I actually find it reported of the elder Pliny that he was continually reading or being read to, at table, on a journey, or in his bath, the question forces itself upon my mind, whether the man was so very lacking in thought of his own that he had to have alien thought incessantly instilled into him; as though he were a consumptive patient taking jellies to keep himself alive. And neither his undiscerning credulity nor his inexpressibly repulsive and barely intelligible style—which seems like of a man taking notes, and very economical of paper—is of a kind to give me a high opinion of his power of independent thought.

We have seen that much reading and learning is prejudicial to thinking for oneself; and, in the same way, through much writing and teaching, a man loses the habit of being quite clear, and therefore thorough, in regard to the things he knows and understands; simply because he has left himself no time to acquire clearness or thoroughness. And so, when clear knowledge fails him in his utterances, he is forced to fill out the gaps with words and phrases. It is this, and not the dryness of the subject-matter, that makes most books such tedious reading. There is a saying that a good cook can make a palatable dish even out of an old shoe; and a good writer can make the driest things interesting.

With by far the largest number of learned men, knowledge is a means, not an end. That is why they will never achieve any great work; because, to do that, he who pursues knowledge must pursue it as an end, and treat everything else, even existence itself, as only a means. For everything which a man fails to pursue for its own sake is but half-pursued; and true excellence, no matter in what sphere, can be attained only where the work has been produced for its own sake alone, and not as a means to further ends.

And so, too, no one will ever succeed in doing anything really great and original in the way of thought, who does not seek to acquire knowledge for himself, and making this the immediate object of

his studies, decline to trouble himself about the knowledge of others. But the average man of learning studies for the purpose of being able to teach and write. His head is like a stomach and intestines which let the food pass through them undigested. That is just why his teaching and writing is of so little use. For it is not upon undigested refuse that people can be nourished, but solely upon the milk which secretes from the very blood itself.

The wig is the appropriate symbol of the man of learning, pure and simple. It adorns the head with a copious quantity of false hair, in lack of one's own; just as erudition means endowing it with a great mass of alien thought. This, to be sure, does not clothe the head so well and naturally, nor is it so generally useful, nor so suited for all purposes, nor so firmly rooted; nor when alien thought is used up, can it be immediately replaced by more from the same source, as is the case with that which springs from soil of one's own. So we find Sterne, in his *Tristram Shandy*, boldly asserting that *an ounce of a man's own wit is worth a ton of other people's*.

And in fact the most profound erudition is no more akin to genius than a collection of dried plants is like Nature, with its constant flow of new life, ever fresh, ever young, ever changing. There are no two things more opposed than the childish naivette of an ancient author and the learning of his commentator.

Dilettanti, dilettanti! This is the slighting way in which those who pursue any branch of art or learning for the love and enjoyment of the thing,—*per il loro diletto*, are spoken of by those who have taken it up for the sake of gain, attracted solely by the prospect of money. This contempt of theirs comes from the base belief that no man will seriously devote himself to a subject, unless he is spurred on to it by want, hunger, or else some form of greed. The public is of the same way of thinking; and hence its general respect for professionals and its distrust of *dilettanti*. But the truth is that the *dilettante* treats his subject as an end, whereas the professional, pure and simple, treats it merely as a means. He alone will be really in earnest about a matter, who has a direct interest therein, takes to it be-

cause he likes it, and pursues it *con amore*. It is these, and not hirelings, that have always done the greatest work.

In the republic of letters it is as in other republics; favor is shown to the plain man—he who goes his way in silence and does not set up to be cleverer than others. But the abnormal man is looked upon as threatening danger; people band together against him, and have, oh! such a majority on their side.

The condition of this republic is much like that of a small State in America, where every man is intent only upon his own advantage, and seeks reputation and power for himself, quite heedless of the general weal, which then goes to ruin. So it is in the republic of letters; it is himself, and himself alone, that a man puts forward, because he wants to gain fame. The only thing in which all agree is in trying to keep down a really eminent man, if he should chance to show himself, as one who would be a common peril. From this it is easy to see how it fares with knowledge as a whole.

Between professors and independent men of learning there has always been from of old a certain antagonism, which may perhaps be likened to that existing between dogs and wolves. In virtue of their position, professors enjoy great facilities for becoming known to their contemporaries. Contrarily, independent men of learning enjoy, by their position, great facilities for becoming known to posterity; to which it is necessary that, amongst other and much rarer gifts, a man should have a certain leisure and freedom. As mankind takes a long time in finding out on whom to bestow its attention, they may both work together side by side.

He who holds a professorship may be said to receive his food in the stall; and this is the best way with ruminant animals. But he who finds his food for himself at the hands of Nature is better off in the open field.

Of human knowledge as a whole and in every branch of it, by far the largest part exists nowhere but on paper,—I mean, in books, that paper memory of mankind. Only a small part of it is at any given period really active in the minds of particular persons. This is due,

in the main, to the brevity and uncertainty of life; but it also comes from the fact that men are lazy and bent on pleasure. Every generation attains, on its hasty passage through existence, just so much of human knowledge as it needs, and then soon disappears. Most men of learning are very superficial. Then follows a new generation, full of hope, but ignorant, and with everything to learn from the beginning. It seizes, in its turn, just so much as it can grasp or find useful on its brief journey and then too goes its way. How badly it would fare with human knowledge if it were not for the art of writing and printing! This it is that makes libraries the only sure and lasting memory of the human race, for its individual members have all of them but a very limited and imperfect one. Hence most men of learning as are loth to have their knowledge examined as merchants to lay bare their books.

Human knowledge extends on all sides farther than the eye can reach; and of that which would be generally worth knowing, no one man can possess even the thousandth part.

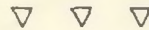
All branches of learning have thus been so much enlarged that he who would "do something" has to pursue no more than one subject and disregard all others. In his own subject he will then, it is true, be superior to the vulgar; but in all else he will belong to it. If we add to this that neglect of the ancient languages, which is now-a-days on the increase, and is doing away with all general education in the humanities—for a mere smattering of Latin and Greek is of no use—we shall come to have men of learning who outside their own subject display an ignorance truly bovine.

An exclusive specialist of this kind stands on a par with a workman in a factory, whose whole life is spent in making one particular kind of screw, or catch, or handle, for some particular instrument or machine, in which, indeed, he attains incredible dexterity. The specialist may also be likened to a man who lives in his own house and never leaves it. There he is perfectly familiar with everything, every little step, corner, or board; much as Quasimodo in Victor Hugo's *Notre Dame* knows the cathedral; but outside it, all is strange and unknown.

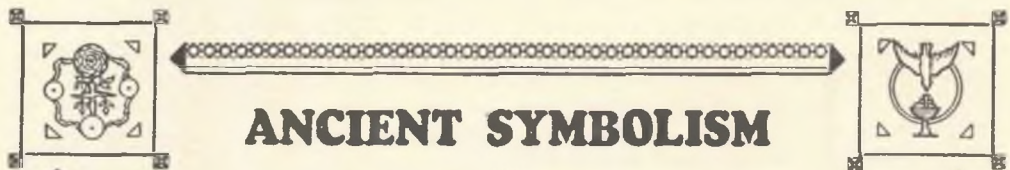


For true culture in the humanities it is absolutely necessary that a man should be many-sided and take large views; and for a man of learning in the higher sense of the word, an extensive acquaintance with history is needful. He, however, who wishes to be a complete philosopher, must gather into his head the remotest ends of human knowledge; for where else could they ever come together?

It is precisely minds of the first order that will never be specialists. For their very nature is to make the whole of existence their problem; and this is a subject upon which they will every one of them in some form provide mankind with a new revelation. For he alone can deserve the name of genius who takes the All, the Essential, the Universal, for the theme of his achievements; not he who spends his life in explaining some special relation of things one to another.



READ THE ROSICRUCIAN FORUM



ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.

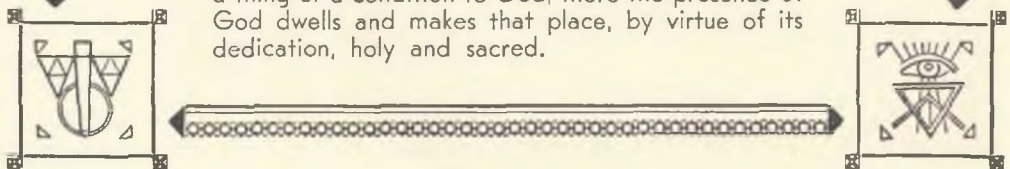
THE ARK OF THE COVENANT



Originally a Temple was a certain area of ground or space set aside for sacred purposes, or for worship, where men and women could congregate to make their offerings and to meditate. It was holy ground. It did not mean a structure, but rather a place. It was customary to have in this area, a focal point represented by a small structure or altar, which alluded to the presence of God. This central point became known as the Sanctum Sanctorum and the altar became known as the ark or the Shekinah. Later when actual structures were erected to house or protect the sacred ground, the Shekinah or ark continued to be placed in the center. It was

the place where the consciousness of God was thought to descend to the mundane. There has come down to us today the belief in most all religions that wherever man may dedicate a place, a thing or a condition to God, there the presence of God dwells and makes that place, by virtue of its dedication, holy and sacred.

*The
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1934*

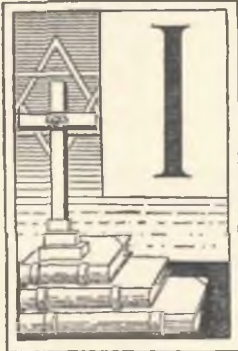




Cosmic Consciousness

THE ESSENTIAL ELEMENT OF MAN'S SPIRITUALITY

By SOROR ETHEL I. MCKENZIE



IN THE beginning God conceived the creation of the universe and the thought directed the vibrations of the spirit into all space which was void. The Spirit entered into that which was without spirit and unto it gave life. God commanded that

all matter be conscious of its existence and know the Spirit by which it is made manifest. And there was created the Cosmic Consciousness which was the GREAT LIGHT of the world.

Consciousness is the great central light that "lighteth every man that cometh into the world." Without consciousness, manifestation would be darkness. Thus it is said, "The light shineth in darkness and the darkness comprehendeth it not." This applies to that tiny spark of divinity in which consciousness exists but where there is not realization of its divinity. Not only is this fact applicable to animal kingdoms but many men are not conscious of the "light that shineth within them," save as there is an aggregate of cell consciousness which recognizes its focalized power as an organism.

Consciousness is the life essence of everything. It enters into every form and phase of manifested life emanating from that one Eternal Power, The Di-

vine Mind. All manifestation expresses degrees or phases of consciousness. The degree of this consciousness fixes the status of the organism and determines its classification, whether it is organic or inorganic. Every cell, each separate cell has its own consciousness and is a center of this power that we term consciousness. A group of cells with this power focalized to a given point, or center, makes an organ of consciousness, and so on up through the scale through many degrees of complexity of organism until we come to man.

Man is essentially a spiritual being. The destiny of man is perfection. Mortality is subject to change and death. Mortality is the manifest—the stage upon which "man in his life plays many parts."

Immortality is godhood recognized in the mortal. "Im," or "Om," the more general term—stands for the Changeless, Birthless, Deathless, Unnamable Power that holds the worlds in space, and puts intelligence into man. Immortality is our rightful heritage but it must be earned. It is an attribute of the gods, but since all souls possess a spark of the divine essence of The Absolute, Illumination may be attained by earnest seeking, and thus immortality be realized. The attainment of this state has been described as "cosmic consciousness," "illumination," "liberation," the "baptism of the Holy Ghost," and becoming "immersed in the great white light."



Baptism, which is a ceremony very generally incorporated into religious systems, is a symbol of this esoteric truth, namely the necessity for Illumination in order that the soul may be "saved" from further incarnations—from further experience. The term Cosmic Consciousness as well describes this condition of the disciple, as any words can, perhaps, although the term "liberation" is more literal, since the influx of this state of being is actually the liberation of the Eternal Self from the illusion of the external. It is best translated in the term "liberation" signifying to be set free from the limitations of the senses, and of self-consciousness, and to have glimpsed the larger area of consciousness that takes in the very cosmos. This experience is accompanied by a great light, whether this light is manifested as spiritual, or as intellectual power, determines its expression. It has been expressed through religious enthusiasm, poetical fervor; or great intellectual power.

This power partakes of the quality of omniscience. It harmonizes with and blends into all the various degrees and qualities of consciousness in the cosmos, and becomes "at-one" with the universal heart throb. There is an effacement of all identity, as it were, with sorrow, sin and death, and in all instances there is an overwhelming conviction of the transitory character of the external world and the emptiness of all man-bestowed honors and riches. That which men call learning guarantees no power regarding that area of consciousness which brings Illumination—liberation from enchantment of the senses. Cosmic Consciousness is reached through the heart and not through the mind. The Oriental would-be initiate shuts out the voice of the world, that he may know the heart of the world. Many are the years of isolation and preparation which such an earnest one accepts in order that he may attain to that state of super consciousness in which "nothing is hidden that shall not be revealed" to his clarified vision. Oriental mysticism tells us that one of the attributes of the liberated one is the power to read the hearts and souls of all men; to feel what they feel, and to so unite with them in consciousness that we are for the time being the very

person or thing we contemplate. It is said "to him who overcometh, will I give the inheritance." Overcoming may be variously interpreted. In the past it has been presented to the initiate as a sacrifice. If so it be, then is it because of lack of that wisdom which knows that there is no sacrifice in exchanging the physical for the spiritual—the ephemeral for the abiding? Says the ancient manuscript: "The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom."

One purpose only, actuates the earnest disciple, like a glorious star lighting the path of the mariner on life's troublous sea. That goal is the attainment of that beatific state in which is revealed to the soul and the mind, the real and the unreal; the external substance of truth, and the shifting kaleidoscope of the external world.

The Buddha spent seven years in an intense longing and desire to attain that liberation which brought him consciousness of godhood—deliverance from the sense of sin and sorrow that had oppressed him; immunity from the necessity for reincarnation.

Jesus became a Christ only after passing through the agonies of Gethsemane. A Christ is one who has found liberation; who has been born again in his individual consciousness into the inner areas of consciousness which are the Self, and this attainment establishes his identity with The Absolute.

Physical, or sense consciousness is shared alike by man and the animals. Through the mineral kingdom, the vegetable kingdom and animal kingdom the law of Being is measured by the perfection of the species. That which is less perfect is being gradually exterminated. The earth as a planet is obeying this cosmic law of evolution from grossness to refinement; from crudity to perfection; from the limited to the all-inclusive. The beasts of burden are fast disappearing from the earth. If this perfection of species or phases could be attained without pain, it were well. Pain comes from lack of wisdom to realize that out of the lower the higher inevitably springs, as the butterfly springs from the cocoon; as the flower springs from the seed.

Four hundred seventy-two

The cosmos is complete. "As it was in the beginning, it is now and ever shall be, worlds without end." We cannot add to the universal consciousness; nor take away therefrom. We can extend our own area of consciousness from the narrow limits of personal self, into the heights and depths of the atman, and who shall set limitations to the power of the atman, the higher self, when it has attained at-one-ment with "Om"?

We cannot take time to trace the spiritual ascent of man further than to point out the wide gulf between the degrees of consciousness manifested in the lower animals and that of human consciousness; again tracing in the human, the ever-widening area of his cognition of the personal self, and its needs, to the awakening of the soul and its needs; which need includes the welfare of all living things as an absolute necessity to individual happiness.

Altruism, therefore, is not a virtue. It is a means of self-preservation—without this degree of initiation into the boundless area of the universal, or Cosmic Consciousness, we may not escape the karmic law.

The revelations therefore upon which are founded the numerous religious systems, are comparable with the many and various degrees of initiation into THAT WHICH IS. They represent the degree which the initiate has taken in the lodge.

It may be argued that this fact of individual initiation into the ever present truth of Being, as into a lodge, offers no proof that this earth is to ultimately become a heaven. It may be that this planet is the outer-most lodge room and that there will never be a sufficient number of initiates to make the earth a fit dwelling place for a higher order of beings than now inhabit it. This may, indeed, be true. But all evidence tends toward the hope that even the planet itself will come under the regenerating power of Illumination. All prophecies embody this promise; all that we know of what materialists call "evolution" and occultists might well name "uncovering of consciousness," points to a time when "God's will" shall be done on earth as it is in heaven."

Both religion and science point to a time when this earth will know freedom

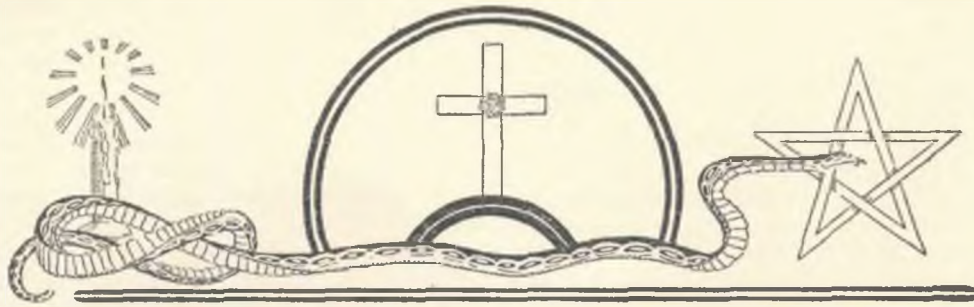
Four hundred seventy-three

from strife and suffering. Even the elements which have hitherto been regarded as beyond the boundaries of man's will may be completely controlled; not may be, but will be. Manual labor will cease. National Eugenic societies will put a stop to war, when they come to the inevitable conclusion that no race can by any possibility be improved while the most perfect physical species are reserved for armies. Those who realize the signs of the times look for the birth of Cosmic Consciousness as race-consciousness, foreshadowing the new day, "the second coming of Christ," not as a personal, vicarious sacrifice, but as a factor in human attainment. "For I am persuaded," said St. Paul, "that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." If we interpret this in the light of Cosmic Consciousness, we realize that we shall know, and experience that boundless, deathless, perfect, satisfying, complete and all-embracing love which is the goal of immortality; which is an attribute (we may say the one attribute) of God. We are not looking for a second coming of a man who shall be as Jesus was, but we are anticipating the coming of *the* man, who shall be cosmically conscious even as was Jesus of Nazareth; as was Guatama, the Buddha. "We shall not all sleep, but we shall all be changed in the twinkling of an eye," said St. Paul.

The prophecy of "the woman clothed with the sun, and with the moon under her feet," is not a woman, but of Woman, in the light of a race of men who have attained Cosmic Consciousness.

Nothing more is needed to make a heaven of earth, than that the great light and love that comes of Illumination, shall become dominant. It will solve all problems because problems arise only because we are groping in the dark. The elimination of selfishness; of condemnation; of fear and anger, and doubt, must have far greater power for universal happiness and well-being than all the systems which theology or science or politics could devise. In the fullness of the Light, the need for systems will have passed away.





Some Ancient Religious Customs of Primitive Races

By BOON CLARK

PERU



THE earliest races of primitive Peru were the Aymans, or Colla, who were the progenitors of the Quichnas, a round-headed, sullen people of a churlish and disagreeable disposition.

Their civilization, as displayed by the monuments to be found at Tiachuanaco, on Lake Titicaca, are as colossal in size and as massive in structure as the Egyptian sculptures of Baalbec.

These enormous works were never completed, as when the older tribes of Aymaras were conquered by the younger branch of the family, the Quichnas, the building operations were stopped by order of the Incas, who presided over the Royal Inca tribe of the Kilcamayin valley.

The Peruvians have a tradition that once, in the far distant past, their shores were visited by Two Children of the Sun, who came and taught the people wise laws and useful arts.

From these two persons were descended the Incas, or Royal Priests, who possessed the supreme power, even in relation to the king himself.

Under the direction of the Incas, the land was divided into three parts, one part being dedicated to the Sun God, one to the Incas (whose earthly representative he was), and one for the people.

This third part was re-distributed every year, according to the size of the families.

Young men and maidens were, at certain times of the year, assembled in the market squares of the towns, and there officially mated, after which they retired to a home, which was provided for them at the expense of the state, together with a piece of land surrounding their domicile, by the cultivation of which they were enabled to live.

The country was divided into four provinces, having a Viceroy over each division.

All tribunals of justice were responsible to the crown, and there was in use a system of "Post" carried on by runners, which was superior to anything at the time in Europe.

When the Peruvians conquered a country, the idols of the tributary and vanquished tribe were placed in the Pantheon at Curzo, and the children were encouraged to learn the language of the victors.

The Peruvian Incas, in common with the Roman "Augurs" divined by Haruspication, or viewing the entrails of animals.

Four hundred seventy-four

There was a celebrated festival called Sitna, during which the inhabitants rubbed their bodies with cakes of a paste which had been moistened with human blood, little children being bled between the eyebrows to procure the liquid.

The prevailing idea was to free their bodies from all evil influences, or malignant diseases.

After washing themselves at the conclusion of a fast, they ate cakes of an ordinary kind, unmixed with blood, and then repaired to the temple, where the Incas, or Priest, clothed in splendid raiment, and with a lance in his hand came running down the steps of the Sun god, where he met four other Incas, or royal priests likewise armed. He touched their lances with his own, when they in turn ran through the four principal streets of the city, carrying with them, north, south, east and west the ills and afflictions of the populace.

These Incas were met outside the city by other runners, who went away some distance in their turn, until all the ills of the city were said to have lost their power to return.

In a Pass of the Peruvian Andes are to be seen two ruined towers, facing one another on opposite hills.

In the towers are embedded iron hooks, from which in olden times a huge net could be slung to catch the departing sun and prolong the day when his light was particularly desired to complete some important task.

When the Spaniards under Pizarro gained possession of the person of the Incas Atahualka the Peruvians paid 3½ million sterling as ransom.

Mexico

Away, hidden in the mists of antiquity, there came from the northern part of America a man named Votan who took up his abode in the land now occupied by Mexico. He found the inhabitants to be people living in a very barbarous condition, and speaking a language which was evidently a very inadequate method of expressing their needs, so he supplanted it by teaching them the language which he, himself, spoke, which was Nahuath.

Nor was this all, for he told them of a Supreme Deity to Whom they owed their life, and all that they possessed.

Four hundred seventy-five

It is not surprising that these Toltecs came to consider Votan as being himself divine, and fell into the error of worshipping him as a god.

To him they owed the civilization which had raised them from savagery to become so intelligent that today the finest monuments in Mexico owe their architecture to this people.

The Toltecs were ultimately overcome by the Mayas.

The Aztecs

These people came from Aztlan, a northern country where the fabulous seven caves were said to exist.

These Aztecs fought against the Toltec-Mayas tribe, and founded an Empire in the Mexican valley about four hundred years before America was discovered by Columbus.

The Aztecs borrowed much of their culture from the tribes whom they had subdued, but their religious rites were their own, and in cruelty and gruesome horridness surpassed those of any recorded religion.

In science the Aztecs were both astrologers and astronomers, in the latter science making themselves more than usually proficient.

The Aztec religion was of a particularly ghastly character, cannibalism of a very revolting kind being practiced, for the bodies of the victims were daintily cooked, and deliciously served as the bakemeats of their religious festivals.

The Aztecs recognized a supreme creator, Teu-til, Father of all Things, also Ihalnemohuani — meaning He-by-whom-all-men-live—The Sun God, then there was Tez-catlipoca, the Wind God, whose festival was in the month of May, and Mexith, the Mars, or God of War, of Central America, whose altars were always streaming with human blood, and to whom King Ghatemuzin offered the Spanish soldiers whom he took prisoners when they came to conquer Mexico.

There were also a group of gods presiding over food, especially maize, called *Centoll*.

The deities presiding over all beverages were called Pulque gods, and were worshipped under the guise of a rabbit, which was supposed to have less sense than other animals.



A person wishing to become only slightly drunk worshipped one rabbit:

Half drunk..... two rabbits
Mad drunk.....four rabbits
Dead drunksix rabbits

The English language cannot describe the condition of the man who worshipped to the limit of the number allowed, namely, four hundred rabbits.

Other deities were the Father God Xpigocoe, Mother God Xhmucane, who helped Hurakan—the god of lightning—to create the earth.

Dreadful though their religious practices had become, there was a brighter side, for hospitals were established in the land, where the sick were attended to by skilled physicians and nurses.

The men chosen for priestly office must often have had a most tedious time for their monotonous and uninteresting lives were cut off by ceremonial from the natural and useful pursuits of their adorers.

Take, for example, the High Pontiff of the Zapotecs, in Southern Mexico, whose feet were never allowed to touch the earth lest he should be defiled, and so was carried in a palanquin, being also considered too holy for even the sun to shine upon.

The Mexicans had a horrible custom of skinning a human victim, as in the festival of the god Toltec, afterwards a priest would clothe himself in the dead man's skin, and put on the same ornaments which adorned the image of the deity in his shrine, then himself being considered the living representative of the god he received the offerings of the devotees.

There are still to be seen the remains of a temple pyramid near Tehuantepec where were performed the ceremonial rites of "*killing a god.*"

A young man was chosen from among the people, and dressed in the divine ornaments was allowed to lead a life of luxury and ease for from six to twelve months, though always accompanied by twelve strong men to prevent his escaping.

All people did him honor as he passed through the city streets and byeways, often playing tunes upon his little flutes.

Twenty days before the feast when he would be sacrificed, four young and

beautiful virgins bearing the names of goddesses were given to him for wives.

Never was he left alone, then one bright May morning he bade farewell to his wives and followers, and was rowed silently across the lake to the pyramid, on which stood the temple where he was to die.

As he mounted the stairs of the pyramid he paused at each step and broke, one by one, the little pipes on which he had played his merry or mournful tunes during the past luxurious year, then laying himself down upon the stone, where he was held in position by strong hands, his heart was cut out by the priest, who offered it to the sun; his skull was hung up, a ghastly, dripping relic, beside the heads of previous victims, and his legs prepared as the chief dish of the Festival Banquet.

The Mexicans, also, had a tradition that years before a divine being named Quetzalcoatl had appeared, and ruling them with wisdom and kindness had greatly increased their prosperity.

This had bitterly incensed the neighboring tribes, who by craft and subtlety endeavoured to undermine his influence, so that at last he had been compelled to leave Mexico promising to return.

When the Spaniards came to conquer the Mexicans, and not only to provide them with a new Religion of Peace by the execrable methods of bloodshed and warfare, but also to enrich the Spanish coffers with Mexican treasure, the Mexicans at first believed the pale black-bearded Spaniards were indeed the ambassadors of their departed protector, Quetzalcoatl, for the Spaniards landed at the place now called Vera Cruz, where the lost leader had last parted with them. Later, however, they discovered their mistake.

These stories of both Peruvians and Mexicans, of strangers coming from afar who brought wisdom and righteousness in their train, and for a time, at least, a gentler and nobler way of living, had doubtless its origin in some teacher sent by God, perhaps one of the Apostolic band of the Lord Jesus Christ, or at least a disciple who had obeyed that command, as new today as when uttered nearly two thousand years ago: "Go ye into all the world, and preach the Gospel to every creature."

Four hundred seventy-six



ARCHIMEDES

Archimedes was one of the world's first and greatest scientists. This Greek mathematician was born 287 B. C. He discovered many fundamental principles of mechanics and is further famous because of the many contrivances he invented which astounded the ancient world. Here we see him tracing geometrical designs in the sand, just before he was run through the body by the sword of one of the Roman soldiers, in the capture by the Romans of Syracuse. He taught in the ancient University of Alexandria.

(Courtesy of The Rosicrucian Digest)



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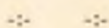
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