

# The ROSICRUCIAN DIGEST



MARCH 1933  
25c Per Copy

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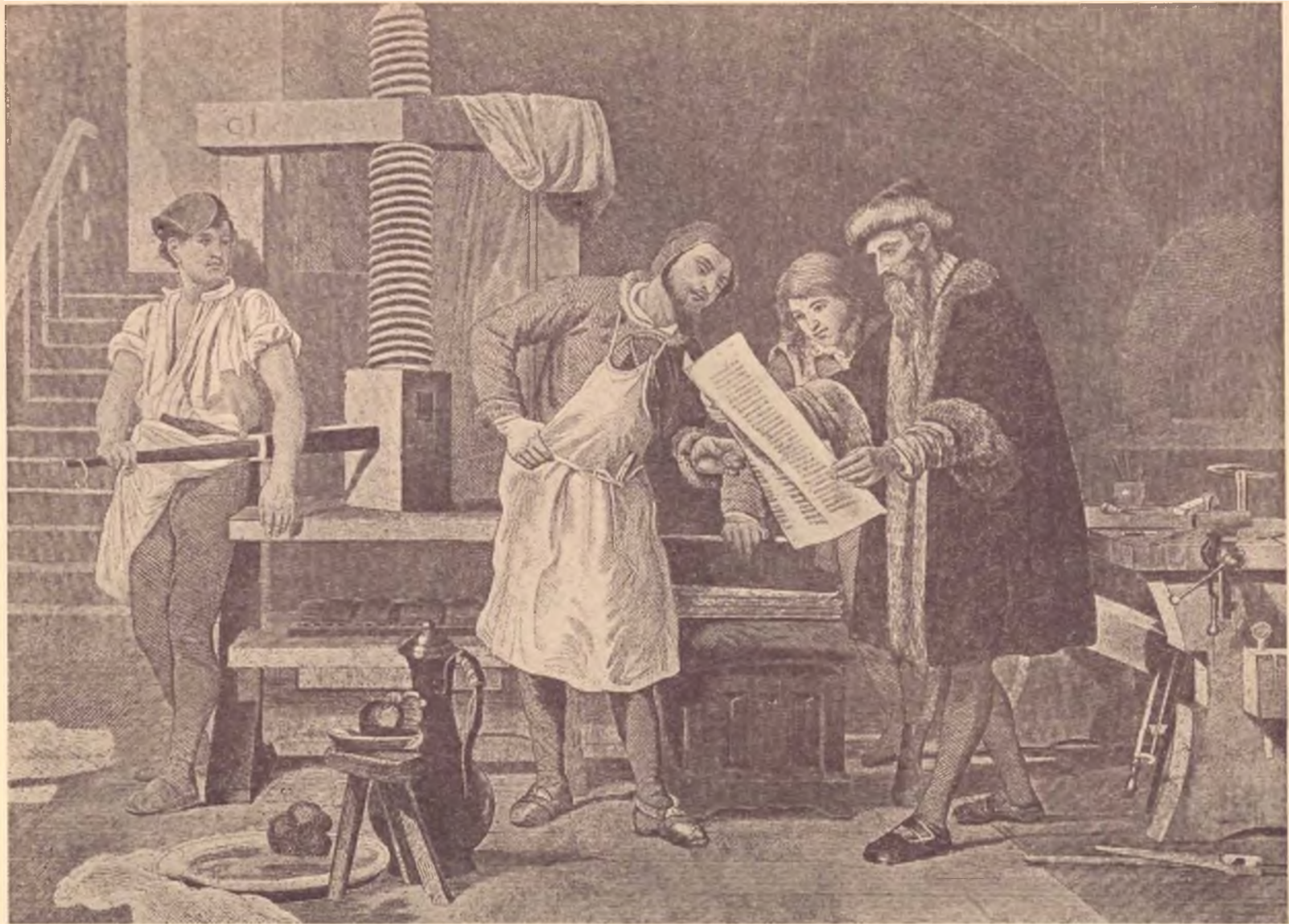
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# UNTO THEE I GRANT

• v •

**I**F someone were to formally present you with a document granting you a **NEW LIFE—a NEW START**, a chance to make good, and a few simple rules to make your dreams become facts—would **YOU** accept? Of course you would. Although life does not owe you success, **YOU** owe it to yourself. You have struggled daily with obstacles of home and business, and have tried, thought, and planned, all without avail. Perhaps you are not asking for luxuries, **BUT** you are **ENTITLED TO PEACE OF MIND**.

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**ROSIKRUCIAN BROTHERHOOD**  
AMORC

**SAN JOSE, CALIFORNIA**

*(Those who are members do not need this book)*



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AMENHOTEP IV



ST. FRANCIS



KEPLER



PAREZ



ARISTOTLE



NEWTON



SOCRATES



EINSTEIN



ST. MARTIN



BACON

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI

MARCH, 1933

No. 2

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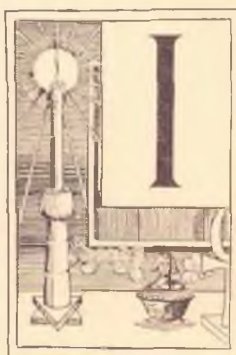
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# The THOUGHT OF THE MONTH THE COMING REVOLUTION

By THE IMPERATOR



It is strange how we always think of a revolution as something that starts suddenly, revolves fastly, and causes more destruction than construction. Perhaps this is because most of the popular revolutions in the past have been of that nature. We do not think of evolution as being rapid and destructive and certainly a revolution should not be any different than a phase of evolution. The wheel on an automobile revolves and it may revolve slowly or rapidly and yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving and we certainly can speak of the revolutions of the earth as something good and peaceful. Science has passed through revolutions as well as evolutions and so has art and music and many phases of civilization.

But there is another revolution coming that is different from all of the ones we have had in the past and will be constructive as well as partially destructive inasmuch as it will eliminate many of the various things in life, as well as create many new and beautiful things.

Much is being said these days about Technocracy and the revolution that I am speaking about will be related to many of the principles and ideas now being associated with Technocracy.

Technocracy in its fundamentals is not new. The word itself is new and the

man who invented the word admits that he did so because he thought a new and peculiar word would arouse interest and that is exactly what it has done. Seldom has any other invented word attracted so much attention as has the word Technocracy. It has caused thousands of persons to read and think about its meaning and the principles back of it, who would never have been attracted by some other term. If the Technocrats had used the words *Economic Evolution* or *Economic Change* or *The Evils of Economics* instead of the word Technocracy, their arguments and postulations would not have had the widespread appeal.

Undoubtedly, many of the fundamental claims put forward under Technocracy are correct and Rosicrucians throughout the world will agree with these fundamental principles. But many of the ideas built upon those principles are not correct. Rosicrucians have understood for many centuries that one of the evils of the present form of civilization is the arbitrary establishment of money in the form of paper and coin to be used as a means of reward for labor, services, and mental efficiency. In this very magazine and in our other publications, other writers than I have spoken of this evil of money and within the past three or four years I have said a number of times that one of the big problems that faces the future is the doing away with the present monetary system. So there is nothing new in that part of Technocracy. Likewise, we can all agree that the rapid development of machinery has enabled certain individuals to easily control many features of the present

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economic and monetary systems. We cannot say that machinery itself is responsible for these conditions, but the existence of machinery has enabled the wicked men of the world to do things that they could not have done otherwise. Certainly we would be wrong in calling natural gas or artificial gas a dangerous thing and condemn it and forbid anyone to make it or use it just because some persons have used it to commit suicide and others have used it for criminal purposes. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used. The machine is in the same position.

Machinery could be used today to solve many of our economic problems instead of increasing them. Machinery has aided civilization in the past and has helped every man and woman to live more happily and more properly and it can be made to help in the same way again in the future. The great problem that faces the future is that of finding some way of rewarding man for his services. The use of money permits of too much crime and too much elasticity in the artificial valuation of things. Money in and of itself should have no power but today it has a power and when this power is in the hands of the wrong person it becomes dangerous. It is not in accordance with Karmic law that man should be paid for his services and labor and devotion by giving him something that is wholly artificial and which he can use to injure others or to injure the very source from which the reward issues.

Think of those who have not labored at all, but who are living on the artificial reward accumulated by their parents or forbears and now with this unearned and undeserving power in their hands they may use it to live a life of idleness while others who are working and laboring do without the proper rewards, or they can use it to destroy friend and enemy. The Rosicrucians have long advocated that some other means of reward must be found.

If I may venture to make a suggestion that has been in the mind of the Rosicrucians for many centuries, it is this: A certificate based upon units of service

should be substituted in the place of money. As a basis for the system of measuring service, the service of the farmer might be taken as the standard. One day's service of the farmer or agriculturist could properly be called a basic service since the farmer's service represents the very strength and power of man's life on earth. Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional man, such as the doctor, who renders unusual service and benefit to the community might receive in one day script equal to three units of service or equal to three times the value of the service of the farmer. The clerk in the store might receive for each day's labor a unit and a half of this script. Younger people, or those in less important services, might receive for their daily pay script equalling half of the unit or equal to half the service rendered by the farmer in one day. All of these scripts representing various units of fundamental service could be cashed at stores or exchanged for food and necessities and even small fractions of a single unit might be used for exchange purposes. This script could neither be given away, nor banked, nor stored up, preserved, or saved for the future for it could only be exchanged for necessities and for service and would have to be used by the person to whom it was issued. In this way all of us would receive the necessities of life and even the luxuries in exchange for the service we rendered during the day or night. Those of us who wanted to labor in a productive capacity could go to work knowing that there would be sufficient script to pay us adequately and that no bank failures, no wars, and no fluctuations of stock markets or gold standards could affect the script we had received.

The Technocrats suggest an energy unit for the basis of our script but this would never prove to be satisfactory. A service unit is the only standard that could be made universal. Even the housewife would receive such script as was indicated by the services she rendered in her home. Such a plan would bring about universal employment and



universal prosperity and many other improvements such as the elimination of bank failures, the impossibility of false investments and artificial inflation of values and securities and similar things.

Such a revolution in our economic system is sure to come about. This is the revolution I referred to and anyone can plainly see that it is not going to happen suddenly and it will not upset our conditions overnight; nor will the plans of Technocracy even if they were reduced to feasibility. Certain it is, something must be done along the lines suggested by the Technocrats and our only concern is to watch out that we do not allow Communism and Bolshevism to enter into the matter.

Whether or not England and France and other countries will make the changes that may gradually come about in the United States, it is difficult to say. One thing is certain, however, and that is the countries of North America are safe, staple, and sane in their character. The last thing in the world that anyone should question is the integrity of these New World countries. Nothing is to be gained by criticizing the political or governmental powers that are always working in these North American countries to maintain peace and prosperity against the odds of a minority that represent the restless and the radicals.

One radical can do more to upset the balance of a nation or of a community, province, or state than a thousand persons can undo through legislature or through any other form of united activity. The radicals are always seeking an opportunity to promote their destructive

ideas and take advantage of every degree of restlessness to arouse the flame of destructive fire.

The countries of North America are not going to the dogs nor are we headed straight toward bankruptcy, failure, and civil or international war. We are now in the very process of reestablishing our economic integrity and each move must be made sanely and carefully and I, for one, believe in leaving the matters in the hands of our officials who are, after all, guided by higher powers who are protecting these countries and seeing to it that justice is done.

### *The Alcoves of March*

As stated in previous issues, the mystics assigned certain vocations, activities, and accomplishments to each month of the year and they gradually associated with those months certain characters who were outstanding examples of those vocations and attainments regardless of the month in which they were born.

March is considered one of the twelve monthly alcoves devoted to science. Those who are interested in scientific matters will find this month tending to awaken and increase their interest in such subjects and you may know the nature of the month by the fact that the ancient and modern mystics associated with the month such persons as Copernicus and Humboldt especially and such others as Euclid, Tycho Brahe, Newton, Herschel, Laplace, Kepler, Volta, Ampere, Harvey, Helmholtz, Lyell, Darwin, Sir Oliver Lodge, Huxley, Jenner, Koch, and Blackstone.

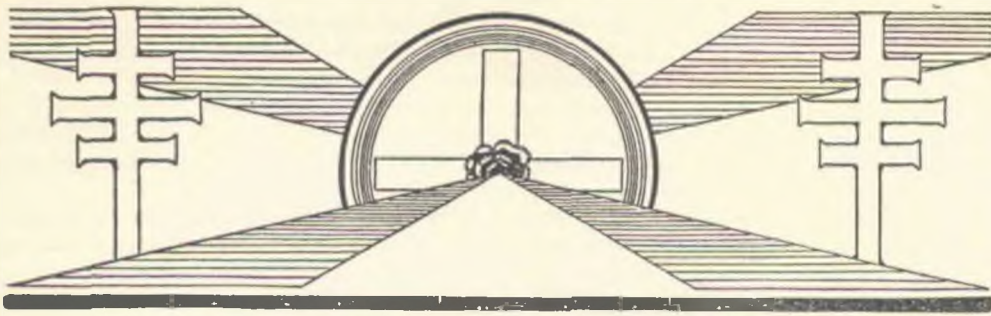
### GRAND SECRETARY'S LECTURE TOUR

The Grand Secretary has had very wonderful success with his lectures in the cities throughout the central south. Very large audiences have attended the public meetings and members of all grades of standing and even inactive members have enjoyed meeting the Grand Secretary at special meetings held for members only.

As we go to press he is passing through the cities of Ohio toward Pennsylvania and during the month of February will be on the eastern coast. Later on in the month and in March he will return by way of the north and central states through the larger cities of the west. All members, active and inactive, will be notified by special postcard from headquarters announcing the arrival of the Secretary in their cities. Watch for these cards and be sure to be present and see the interesting talking moving pictures presented by the Secretary and benefit by the personal contact with him and his own inspiring lectures.

Members are writing to us that this lecture tour is one of the most helpful, encouraging and practical forms of visitation ever conducted by an organization and the public has expressed its high approval through the many newspaper comments that are being published in various cities.





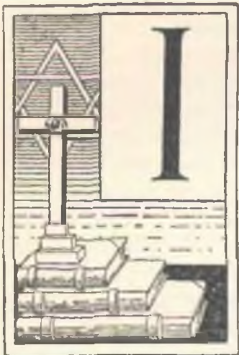
## Creative Music

### THE RELATION OF MAN TO THE VIBRATIONS OF THE UNIVERSE

By SRO. MARY ELLIS ROBINS

*"The harp at Nature's advent strung  
Has never ceased to play;  
The hymn the stars of morning sung  
Has never passed away."*

—John Greenleaf Whittier.



IN HIS BOOK on harmony and theory of music George A. Wedge writes: "Tone is a term applied to a musical sound. A musical sound differs from noise in that it has a definite pitch which is determined by a fixed

number of vibrations per second. A musical sound also has quantity or volume, i. e., the sound is loud or soft; quality, which is determined by the body or instrument which produces the sound; and duration, i. e., the length of time the sound continues. A tone is represented on paper by a note. The first seven letters of the alphabet are used to name the fundamental tones of music. The pitch of a tone is represented by the position of a note upon the staff.

Now, we see that the "staff" means five parallel, horizontal lines, marked on paper—five lines for the notes above what is called "middle C" on the piano and five more lines below middle C. for the bass notes; short lines being used for

notes above and below these. That is the written language of music. However, we are not now considering the method of writing music to be read, but what is back of this—music itself, as far as we may be able to discern it,—music as a vibration and creative force.

In this present age, when some knowledge of physiology is generally a part of training, we are shown that colours are seen by our eyes because each colour has its own vibration, and each vibration is impressed on certain cells of sight within our heads which translate the vibrations into the colours we see. Those who are colour-blind are defective in the operation of these cells and sometimes invert green and red, substituting one for the other and often making other inaccurate observations.

Hearing is described as being accomplished in a similar way by a different set of cells or nerve-fibres connected with the "organs of hearing." When a bell is rung it produces vibrations, not sound; these vibrations are translated into sound, within ourselves.

It is in the same manner, with additions, that we "hear" music.

Colours have vibrations which we see and actions have vibrations which we hear, and sometimes both alternate so



closely as to produce a colour symphony, or colour-phone, as is shown in a machine called the "clavilux".

What is vibration? It is described as resonance, or a returning sound, even as metal struck with a hammer, echoes or returns the quivering caused by the blow, and this reaching in waves the ear-drums of a man, produces what we call sound, as we have just understood. The occult qualities of vibration are known to the students of higher Grades of the Rosicrucian Order, who will understand much in this essay which may not be written here.

It has been aptly said that the Universe was born, not out of a cry but from a song. We find in the Book of Genesis of the Bible some early accounts of this coming into being of the Universe. It is simply told, as was necessary in days when, as we think, most people depended on their memories for facts handed down, and had no books to which to refer save stone tablets, painfully carved.

In this brief story we have the merest outline, but the cosmogony of Genesis is more and more being corroborated by modern scientific research. We who think we are making discoveries in the West, find that the East had knowledge thousands of years ago—that three thousand years ago China was aware of evolutionary processes and the circulation of the blood and had many instruments now called new appliances. The priests of Egypt; the wise men of the Hindus, also possessed wide knowledge of universal laws and used them in many practical ways, the science of music was applied both as a material and a spiritual force. Some of us may have seen or read about experiments with music-notes given forth by a violin or horn which showed the shattering of a glass or the dancing of a flame by the vibrations. It seems not impossible to believe that the walls of Jericho were levelled by the tones of the trumpets of Israel, especially as recent excavations show that the walls were neither high nor firmly built. Therefore, when we read in Genesis that God said: "'let there be light,' and there was light," we may feel that science has shown that statement to be true, whatever may have been the form of vibratory Thought in

the Mind of the Universal Being; that the words we utter have form and colour to the registering eye of the spectroscope and other sensitive instruments, and show forth different physical manifestations. Observe a Victor record and see the effect of sound upon the prepared plates.

Truly "for every idle word we must give account." Every word we speak takes effect somewhere—makes its record—whether to produce harmony and beauty or bruise the heart of a child. Madame Blavatsky, dropping her pencil, and saying that the sound would echo through the universe, only anticipated the findings of modern science.

What constitutes harmony? "Music differs from noise in that it has a definite pitch which is determined by a fixed number of vibrations." It has also the quality of loud and soft "and the quality of the instrument used". We may also add the intervals between the notes—the step, as it were; just as dancing is differentiated from uneven stumbling along; it conveys to us a sense of rhythm and beauty to which something within us responds, and different rhythms call forth varying responses in things apart from them—thoughts of joy or depression. On hearing Mendelssohn's "Spring Song" we may visualize, as he did, the children in the orchard, laughing and playing with the drifting apple-blossoms, or with Chopin in his "Funeral March" bow our heads with the passing of a soul. We may rock a cradle to the lilt of Brahms or rise from sin to illumination with Wagner's Tannhauser Overture. Beethoven stands a little apart—like the ocean—magnificent in the rolling waves of the Fifth and Ninth Symphonies but like singing youth in his songs or the exuberance of a major minuet. In the Fifth Symphony, he himself has described it as "fate knocks at the door," and we listen to the repetition of the E in the minor of the treble, the echoing and repeated G, and the sombre variants of the accompanying, muffled bass—as might a man's heart to the summons of fate.

Man is an instrument; a Word made flesh; a vibration out of the Creative Mind. We being one with that Creative Self, likewise take materials and mold ourselves, our lives, with the things

we absorb and transmute to something else, whether harmony or malicious gossip. We receive, and change what we receive according to our natures. Thus we raise or lower our vibrations by resistance which is noise and disintegrating, or harmony which is lovely and creative, and continuously alter our natures which we have been building up from the time we were grains of sand or a breath of ether "as yet without form and void".

—Each one of us has his own number of vibrations, like a pulse which affects his life, his work and his future. We also have each our particular colours, tone, tonic note and scale. When this is understood we know why we find it difficult to harmonize with some other people, as the old rhyme puts it:

"I do not like you, Dr. Fell,  
The reason why I cannot tell,  
But this I only know full well,—  
I do not like you, Dr. Fell."

In a case like this a knowledge of harmonic vibrations makes us see that there may be no fault in either to cause dislike save a lack of attunement, just as some colours clash with others. A knowledge of the existence of such profound psychic influences, once accepted, is a step toward the peace of the world. The footstep, the voice of a loved one—how we thrill to these, the sound, the intervals; in the opera of "Hernani" how the faint call of the fateful horn sets our hearts to throbbing with dread. The Marseillaise of Rouget de Lisle which drew and influenced the people of France to Revolution, even as has the "Internationale" of the Soviet Russia today, have altered the face of Europe.

O Shaugnessy describes this power in his great "Ode":

"One man with a dream, at pleasure  
Shall go forth and conquer a crown;  
And three with a new song's measure  
Can trample an Empire down."

The study of music, therefore, may help us to unfold our vast powers to create, and bring to us a realization of our oneness with the Beloved Leader of the Universal Orchestra in which Orchestra the planets assume various tones and colours and in which we all have a part. Pure music is the outward manifestation of harmony from within the soul. Coming from the depths of our

being it reaches the hearts of others—lifts them up to ecstasy, whether it be through the music of poetry or the poetry of music. Music is creative. The corn-songs of the Amerindian sow in the seed the vibrations of greater fertility; the snake-charmers rhythmically sway the serpents with their chants; the resonant sound of OM—OM—OM—of the Hindu produces in him a sense of unity with the Absolute; in the Western countries the songs of Thanksgiving and Christmas influence to a lesser degree because there is less consciousness of their vibrations, but even so they tend to bring families together, warm our hearts to the sorrowful and the stranger, and the bonds of personal separateness are loosened by the sense of gratitude and love which pervades the households, and all nature.

Music, creative music, is now being used extensively, besides the colour rays, in the recreating of the mentally afflicted and neurotic patients, and it would appear that in the near future we may learn so to attune as to affect certain localities in the human body by directing to the afflicted parts healing vibrations and restoring the harmony of the exhausted cells, the loss of harmony and balance being the cause of disease.

The question may be asked—could music over the Radio be used to heal? That would seem to depend on the transmitter—the person and purpose of the transmission. The Centurion appealed to the Christ of Galilee to heal his servant, lying ill at a distance: "speak but the word and my servant shall be healed," and we read further on: "and his servant was healed in the self-same hour."

The transmitter, however, must be pure of heart and strong in all the attributes of love, as well as skilled in knowledge, else in handling powers so great his body would be shattered, as is the frail glass before the vibrating forces of the music of the violin.

The human voice has a greater psychic and healing force than instruments of wood and brass; these are after all but poor transmitters though the great Masters of music have done their best to interpret with these poor tools the



heavenly harmonies which their souls have inbreathed from Cosmic Consciousness and they have written down in notation upon a treble and a bass staff with directions for volume, quality, duration—in the imperfect manner of material manifestation which man yet uses to express spiritual essence.

Creative music is the herald of the Kingdom of the soul, and the time approaches when the music of the future

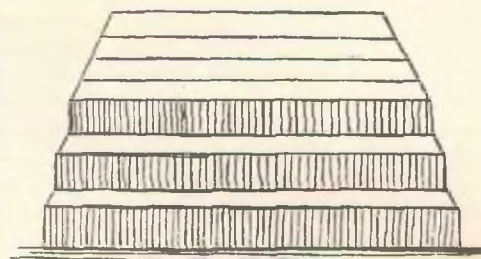
will fit the right note to the right word; sorrow and disease shall pass as we harmonize our three-fold powers and know that God is one with us—God of our Hearts. We shall live in accord with the rhythm of the stars—our stars—and as the spectrum colours of each year become revealed to the developed sight, we may hear the harmonies of Heaven and become aware of the Creative, psychic notes of the Song of the Universe.



## 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 THREE STEPS.** While exoterically representing the three steps or phases of life,—youth, manhood and age, or the three degrees of progress through the mysteries of Life, the truly ancient interpretation is quite different.

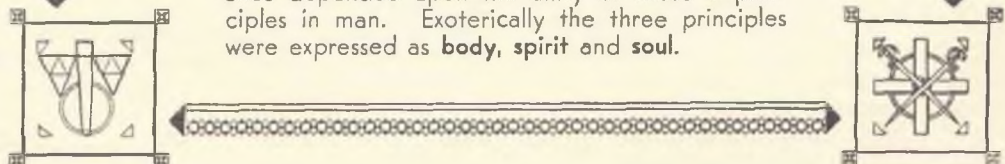


As temple after temple in ancient Egypt are brought to Light by the excavations of the various exploring organizations, we find that **three steps** lead to the entrances of these temples or to the altars within. In no part of these temples where any "holy" or sacred point was located do we not find **three steps** leading thereto.

The explanation—or interpretation—of this symbol is found in the triangle, the most ancient of all symbols or emblems. The equilateral triangle was a mystical symbol because it was possible to place it in any position and have it true in its representation. In this the **square** or cube was much like the triangle.

The principle is found in the figure 3. This numeral typified the ancient principles of **divinities**, or the law of creation, **perfect creation**. Therefore, in approaching a "holy" or sacred place, three steps were taken (as the last steps in reaching the point, not as three steps in the beginning or middle of the approach as is now often done) to indicate that he who approached the point was conscious of, or mindful of, the **three** principles of nature and God which gave him earthly existence. For, according to the law of the triangle, man's whole conscious existence depended upon the unity of these 3 principles in man. Exoterically the three principles were expressed as **body, spirit and soul**.

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## Going Into the Divine Presence

WE HAVE A RARE PRIVILEGE AND WE SHOULD USE IT

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

*"... And Hezekiah received the letter from the hand of the messenger and read it: And Hezekiah went up into the House of the Lord and spread it before the Lord."—Isaiah 37.14.*



WHEN King Hezekiah of Jerusalem (B. C. 713) was surrounded by the great army of the king of Assyria—so the story says—he received a very harsh and insulting letter from the Assyrian king demanding surrender. With little promise of success

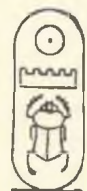
if he gave battle, and with only a few fighting men at his command, all hope seemed lost. But, King Hezekiah was a true believer in the One God and a faithful servant of Him. And so, we are told, in his distress he sought help from his God and he took the letter into the House of the Lord and "spread it before the Lord."

King Hezekiah was faced with the problem of defending his city, defending his people, and his kingdom. He saw around him the hordes of Assyria's fighting men in full armor—men who had been successful in laying siege to all

kingdoms and cities around him. He knew that of himself, and with the material and physical force at his command, he would be unable to cope with this situation and emerge victorious. Knowing that his city would be pillaged, the houses burned, and his people massacred, he became desperate.

Picture, if you can, this king; picture him as a lord and master of his people, but nevertheless their servant, everyone looking to him for safety, direction, and guidance. And visualize, if you can, his plight. What would you have done in a similar case? Would you have submitted to the demands of the Assyrian king and the hordes, or would you have ordered your armies to defend the city, feeling in advance that defense would only mean delaying the burning of the city and the slaughter of the people?

King Hezekiah did neither. He simply went into the Temple and placed the problem before the Lord. He prayed unto the living God to save his people; and—so we are told—the Lord assured him that He would defend the city. "And then the angel of the Lord went



forth, and smote in the camp of the Assyrians one hundred and four score and five thousand: And when they arose early in the morning, Behold, they were all dead corpses."—Isaiah 37:36.

And so we are told that the Lord smote the Assyrians and sent the Assyrian king home to his country in disgrace.

Luke Fides, the noted artist, depicted this instance in one of his great paintings and showed King Hezekiah spreading the letter before the Lord. Herein lies a great lesson; and if we will ponder for a moment on the significance of this act, a great revelation will come to us. Each day—figuratively speaking—the Assyrian hordes surround us, not in the form of armies, but in the form of troubles, problems, and extreme situations. We are beset on all sides by worry, fear, and gloom. Our plans for attaining peace and harmony stand defeated and wholly surrounded by an army of opposition. What are we to do? What are we to say? How shall we act? How shall we attain? All of these questions face us daily.

Can we not learn by reading of King Hezekiah, and take our problems in the sanctum and spread them before the God of our hearts? Can we not learn to submit humbly to the will of the Lord rather than to fight ourselves as the great king? Can we not recognize the Infinite Spark of love within us and endeavor to express that to our fellow-man? Isn't it possible to think of an Infinite part of God dwelling within the center of our being, possessed of knowledge and wisdom, as being the one to whom we should take our troubles? Isn't it advisable, when we have problems to solve beyond our physical strength, to enlist the strength of an unlimited source of energy to help us?

Humbleness and humility, if properly understood, aid us in solving our problems. We must not be humble before our fears and worries; we must not be humble before problems and outside influences; we must not be humble before the Assyrian hordes of opposition. But we must be humble before the God of our hearts. Take your problems into your sanctums, place your worries before your God, and pray. Pray for help

and assistance, and you will receive it. Pray for guidance and wisdom, and you will obtain it. Pray for the solution of your problems to be brought about, and you will find that you will be symbolically placing the letter before the Lord. And as the Assyrian hordes were smitten and chastized, so will you find the hordes of fears and worries around you eliminated, and you will shine forth as a true servant of God.

Your sanctum may be in the corner of your room, in the attic, or in the basement. It makes no difference. It may be in some nearby church, temple, or synagogue. It may be situated in your heart, and you may only need to close your eyes to be mentally in the sanctum within. It matters not where your sanctum is; results are the same if you will but take your problems before your God and spread them out, that the Lord may know of your willingness to serve.

"Man's extremity is God's opportunity." This is a familiar statement, and it is very true. When all hope seems lost, man turns to God. If financial difficulties present themselves, and no possible means of solution is known to man, he turns to God. When sickness threatens to take away a loved one, and all professional assistance fails, man also turns to God. And time and again it has been demonstrated that God can heal, can cure, and can solve problems.

All of us have a tendency to go our merry way, rejoicing, when conditions are good. We ride the wave of prosperity, having a good time, and thinking nothing of the future. But good times with no thought of the future contribute nothing to the soul's growth and unfoldment; and consequently because of our neglect on one hand we are compelled to learn through bitter experiences on the other. But even so, the lesson may be tempered and the experience shortened if we realize our oneness with God and turn to him for help and guidance. We are all taught obedience; and when we stray from the path, we are brought back by our Divine and loving Father and again headed in the right direction.

"Whom the Lord loveth, he chasteneth"; and surely many of us can say, "The Lord loves me!"



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



WE HAVE a very important announcement to make to our members and readers and all friends of the Cathedral of the Soul. The Columbia Broadcasting Network will carry on the air through its various stations for some months to come a special Sunday afternoon period called the Cathedral Period. This Period begins at 3:30 P. M. Pacific Standard Time, 4:30 P. M. Mountain Standard Time, 5:30 P. M. Central Standard

Time, and 6:30 P. M. Eastern Standard Time.

This Cathedral Period will be devoted to music of a special nature, comments that will direct your attention to inspiring passages of music and thought, and afford opportunity for meditation, contemplation, and concentration. Our members should keep in mind, however, the one special benefit of this Cathedral Period; namely, that the Supreme Officers, the highest officers in the organization, and our most advanced members in every community will be in concentration listening and sending forth their kindest thoughts and good wishes to all of our members during the period. With all of our members or most of them united in this way by the wonderful



opportunity afforded by the Columbia Network, we will be united and in attunement in a manner entirely unique with the Rosicrucian organization.

Tell your friends about this Cathedral period. Have them enjoy this wonderful privilege which the great organization of the Columbia affords the people of the Western world.

Radio is truly coming into a unique position and considering the other very many interesting programs which the Columbia gives to the public on Sunday afternoons, this additional feature certainly makes it possible for everyone to enjoy a Sunday at home more beneficially and with greater inspiration than ever before. It is just another evidence of how great corporations, great systems, and great facilities can be united to work together and give us privileges and benefits that money could not buy.

The other periods of the Cathedral as outlined in our book *Liber 777* are being held by more and more persons each month and we still hear from new and distant points where direct benefits have been received through these periods.

On Sunday evening March 26, at the close of the radio Cathedral Period, the Emperor will have a special Cathedral period for ten minutes. This period will therefore begin at 4:00 P. M. Pacific Standard Time, 5:00 P. M. Mountain Standard Time, 6:00 Central Standard Time, and 7:00 P. M. Eastern Standard Time. For ten minutes the Emperor will make a special contact with all members who are in attunement with him in their sanctums and in this way help them in their spiritual unfoldment.

#### *Junior Rosicrucian Lodge*

Many Rosicrucian parents are sending for the free leaflets "M" and "J-B." The former describes the present progress of the Junior work in home and Lodge. Those who fill in and return the latter, have the opportunity of becoming a member of the Research Committee, and will receive material suitable for the needs of their children. Many parents and others interested in young people are contributing information, which is being classified to be sent out to members of the Research Committee.

The leaders of each Junior Lodge are receiving monthly mimeographed "Guides," filled with helpful information for different phases of the work. Reports of each Junior meeting are sent in by Leaders.

If those who write in for information, will state in the first letter whether they desire material for their children in the home, or to organize a Junior Lodge, it will be possible to send other useful material in the first supply. Write to Mrs. Eva Walters, F. R. C., Box 516, Route 2, Vacaville, California, General Secretary of the Junior Rosicrucian Order.

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Hermes Lodge—E. E. Chaffey, F. R. C., Master; AMORC Egyptian Temple, 672 Lafayette Park Place, Los Angeles, Calif. Junior meeting of "Light Bearers," every Sunday morning at 10.30 A. M.

Francis Bacon Lodge—Willard Ballam, Master; AMORC Temple, 1655 Polk Street, San Francisco, Calif. Junior meeting of "Francis Bacon Seekers of Light," first and third Sundays of each month at 6:30 P. M.

Oakland Chapter — Gertrude Platt, Secretary; 2309 E. 22nd St., Oakland, Calif. Junior meeting of "Tri-L Club," at 1419 Harrison Street, on first and third Sunday evenings of each month at 7:00 P. M.

Seattle Chapter — A. C. Runte, Master; 301 Haight Bldg., Seattle, Washington. Junior meeting of "Gizeh Lodge," every Sunday afternoon at 3 P. M.

Victoria Lodge — G. A. Phillips, Master; The Bourne, Shore Road, Victoria, B. C., Canada. Junior meeting of "Tri-Square Club," every Sunday afternoon at 2 P. M.

Vancouver, Washington—Mrs. J. E. Sturgeon, Junior Leader; Box 160, Route 2, Vancouver, Washington. Junior meeting of "Whispering Shell Club," every Saturday afternoon at 1:30 P. M.

British West Indies—Joseph Alexander, Secretary; P. O. Box 16, Kingstown, St. Vincent, B. W. I. Three Junior groups, with 84 members, from 4 to 16 years of age.



Lodges and Chapters with Junior Committees appointed, who report progress:

Toronto Lodge — B. F. Wakelin, Junior Secretary, 1279 Dufferin St., Toronto, Ont., Can.

Chicago Chapter—O. G. O'Delius, Master; The Lyon & Healy Bldg., 64 E. Jackson Blvd., Chicago, Ill.

San Diego Chapter—Sam W. Saun-

ders, Master; 3720 Crestwood Place, San Diego, Calif.

Boston Lodge—Mrs. Marie Clemens, S. R. C., Master; 739 Boylston St., Boston, Mass.

Milwaukee Chapter — Chester W. Brown, K. R. C., Master; 4506 W. Keefe Ave., Milwaukee, Wis.

San Bernardino, Calif.—M. C. Phetteplace, Secretary; 308 D. Street, San Bernardino, Calif.

## Important Notices

### EDITORIAL AND RESEARCH COMMITTEES REORGANIZED

During the months of February and March of this year the periodic change in the membership of the National Editorial Committee and the National Research Department will be modified and amended for the coming period. The National Editorial Committee composed of approximately one hundred advanced students of the work in this country and other countries, makes continuous recommendations for the modification, enlargement, and general improvement of the graded lectures of our organization and the National Research Bureau is composed of members of our organization who are eminent specialists in the various sciences, and arts, trades and professions and who make investigations and researches for the assistants of the Editorial Committee.

The work of these two nation-wide committees is submitted to the Committee of Instruction and Efficiency located at headquarters. All of these committees are appointed by the Board of Regents of AMORC composed of the executives of the various departments and the Board of Directors of the organization. Those members who receive notification of their appointment to such committees will understand therefore that the matter is official and a part of the official program for this year. *Grand Secretary.*

### THE \$100 REWARD OFFER

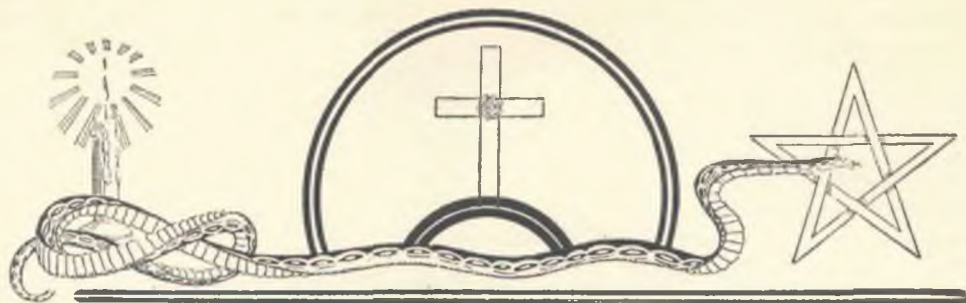
Referring to the announcement of a reward of \$100 which appeared on Page 446 of the January, 1933, issue of The Rosicrucian Digest, we wish to say that the time limit of this offer closed on February 1 without a single person presenting any evidence of any kind that could even be considered as related to the subject of the offer. In other words, not a single letter or newspaper clipping or magazine clipping or scrap of paper of any kind was sent in by anyone and, therefore, the claim that there were letters being circulated or statements being printed and published containing condemnations of the AMORC organization must be considered as absolutely false, for in addition to the announcement in the magazine we have sent notices of this offer to hundreds of sources from which evidence might come if such evidence existed.

We wish to say, furthermore, that in asking that this evidence be sent to the Better Business Bureau of San Jose, we did so because no one connected with the Better Business Bureau is in any way connected with our organization and we made such announcement without any arrangement with the Better Business Bureau or without informing them beforehand as to the real purpose of the contest. Therefore, their position has been an absolutely neutral one and we are sorry if we have bothered anybody or any organization in attempting to secure the facts. We must therefore consider the whole incident closed and a very damaging falsehood corrected for the persons who believed that such a method of misrepresentation could possibly injure an organization such as AMORC.

### WATCH OUT FOR IMPOSTERS

Again we must warn our members everywhere and especially in North America to watch out for persons posing as fortune-tellers, crystal gazers, "psychics" and otherwise, who claim to be members of our organization and solicit funds, money for investments, or personal benefits. Such types of individuals are not connected with our organization. Insist that every such person show you a 1933 membership card before you trust him as a member of the organization and if in doubt write us or telegraph us. There are a number of such persons calling themselves by such professional names as Siona the Great or the Indian Prince, visiting our various branches and obtaining money under false pretenses.





## My Personal Experiences

SOME UNUSUAL PSYCHIC ADVENTURES OF A STARTLING  
AND INTERESTING NATURE

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



(NOTE—This series of articles will present the strange and mystical experiences which may come to one who has gradually attuned himself to the higher or more subtle forces existing around us. Perhaps some of our members have had identical experiences and the explanation given by our Emperor in connection with the ones he has had will help our members to understand some of the laws that are possibly involved. These experiences will be presented in the form of one complete story in each issue from time to time. Many points connected with each of these experiences are difficult to explain and still remain in the realm of the unknown. You may take the Emperor's partial explanation and accept it or you may reject it. He is merely offering his personal opinion while he still holds an open mind and is seeking through tests and experiments to determine the exact nature of whatever principles or laws were actually involved in these experiences. Incidentally, these experiences show what may come into the life of a person who is Cosmically or psychically attuned and who is in constant contact with conditions, persons, and places throughout the country, and while holding the position he holds in relation to the work of this organization.—Editor.)

### No. 4—*The Haunted House*



*The  
Rosicrucian  
Digest  
March  
1933*

AT THE TIME that this experience occurred I was living in New York and was president of the New York Institution for Psychical Research. Soon after the New York World published some of the reports of our investigations, mediums and claimants for recognition as great psychics wrote to the newspaper, and to us, demanding that they be given an opportunity to prove the genuineness of their work. There was not a single fraud in the psychic realm of New York, including the Moores, who did not think

that they were clever enough to deceive such an organization as ours, and that if they were successful in making ghosts walk for us or sing or play tambourines without becoming caught in the trickery they would be able to secure some sort of indorsement from our organization and flaunt this to the public.

But there were also many other requests that came to us from interesting sources and from persons who were truly anxious to solve some of the common mysteries of life. There were requests to come and visit so-called haunted houses, or participate in some tests relating to strange noises and sounds or occurrences in various parts of the eastern States, or explain strange writings that would be occasionally

found on mirrors in some homes or written with charcoal on the stone pavement before a private house.

One of the most interesting of these requests came from a city in the northern part of New York State where, it was claimed, a house had been known as a haunted place for over one hundred years and that every attempt to sell the house or adjoining property resulted in failure, because the prospective owner would quickly learn of its reputation and would take no chances in even burning down the house or wrecking it and building a new one in its place.

The letter that came to us contained a report signed by a committee of prominent citizens of the near-by town, stating the many definite things that had been witnessed in connection with the mysterious occurrences of this haunted house. Among these strange things was the statement that at each full moon, the old and dilapidated shutters at each window of the second story of the house would become closed and that through the broken slats of these shutters, especially at the bottom of the window a light could be seen moving around in the upper rooms. On such occasions at midnight smoke would be seen emanating from the old chimney, indicating that a real fire was burning in either the fireplace of the first floor or the stove in the kitchen. These persons also stated that at various times throughout the month, and usually between ten and eleven o'clock, a white figure was seen to come out of the front door of the home and to walk up and down the old wooden porch that covered the entire front of the house. Various sounds and cat-calls, blood curdling shrieks and moans were also mentioned and there were the testimonies of four or five to the effect that they had seen a similar white figure walking from the house to an old well and disappearing in the well.

They stated also that investigations made in the daylight revealed that the front door was barricaded and nailed and that it could not be opened without injuring the door considerably and that it had never been found open. They said, however, that there were many footprints in the dust and dirt on

the front porch and that having gained entrance into the inside of the house through the cellar door they saw footprints within the building and the evidence of burnt paper in the fireplace and that a number of pieces of charred paper seemed to contain a few words similar to those that might be found in a will or testament.

They all had different theories as to what was going on but the most imaginative and emotional of the group of investigators said that he believed that some ghost was returning to the house and was selecting various important legal documents and papers from some secret hiding place within the building and burning these one at a time, each full moon of the month.

Would you like to go and spend a night sitting in that lonely house, especially when you knew it was the night of a full moon? That is precisely what I decided to do and I don't think that any trip that I have taken to Europe or any other place, except possibly the one to Egypt, gave me more thrills in anticipation than did this trip by train to the village in New York State one summer month.

Referring to my notations, which I have kept of each of these incidents, I find that I reached the town about twenty minutes after five and that I went to the little hotel known as Doyle's Place and registered in an old-fashioned manner and secured a room. I had more than one suitcase with me because I had a very large camera and a number of scientific instruments for measuring and registering impressions, footprints, thumb prints, and other marks. My baggage, however, made me look like a travelling salesman and the first question Mr. Doyle asked me was, "What are you selling?" I told him that I was not there to sell anything but to buy something, and then I explained I wanted to buy real information regarding the haunted house and that I would pay him to take me to it and I would pay him to stay overnight as a witness. He quickly told me I was mistaken in expecting that he would even go inside the old, rugged, wooden fence that surrounded the six acres of property upon which the house stood.



After having an evening meal he was kind enough, and, incidentally, enthusiastic enough to invite in all who had written to our organization, and a few more, and we had a round table of discussion for several hours until I finally admitted at ten minutes after nine that I thought it was time for me to go to the mysterious home. Not one in that crowd offered to go with me and even Mr. Doyle's dog, who had taken a fancy to me and to whom I looked for some companionship on my trip, scowled and crawled away from my presence when I asked him if he would go along with me.

I imagined right then that if this old house was another one of the examples of a place being occupied with hoboos or thieves and that their ghostly actions were intended to keep investigators away, they had been a wonderful success. I don't believe that the Police Department or Fire Department of that village would have gone within half a mile of the house under any pretense or for any money that might be offered.

I was finally driven to the place, however, in an old-fashioned carriage accompanied by three or four of the village folk, each of whom refused to continue with me. They left me at the beginning of the arbored road that led to the house and told me how to get into the cellar and go up-stairs with my big suitcase of equipment, wished me well, hoped I would show up for breakfast, and assured me if I did not that they would send proper word to the authorities in New York City. I would have liked to have had the members of our organization with me but I realized that very often genuine psychic manifestations do not occur when there is more than one person present, or if there are manifestations they are inconsequential and often noisy ones, merely to let others know that someone is present but refraining from any definite revelation that would clear up the mystery. If I failed to get any satisfactory explanation during my one night's visit I could return again with a group of persons and let all of them witness whatever might occur. Therefore, I proceeded on this night's investigation entirely alone, and what a night it turned out to be!

The cellar entrance was typical of the old-fashioned, double door, slanting passage way and I went down the damp stone steps into a musty smelling cellar guided by one of those old-time flashlights that was big enough to operate an automobile, but giving just as much light as a pocket cigar lighter. After making sure that I was standing in the center of solid ground of some kind I lighted a number of matches which gave me more light and enabled me to look around the cellar. There were a few barrels, one old broken trunk painted red and covered with iron bands but half rotted and entirely empty. There was also one old rocking chair that was very dilapidated, the head and foot board of an old bedstead and a number of pans, pots, and other utensils of farm usage with many cobwebs and some scattered pieces of a yellowed newspaper.

Since nothing had been said about any unusual occurrences in the cellar I did not linger there but went up-stairs. The cellar stairway was of the usual kind but safe and strong despite its age. The door at the head of the stairway creaked and stuck as I pushed it open. I found myself in a small hallway just off the kitchen. I knew it was the kitchen by a sink and hand pump in one corner. I turned in the opposite direction and going through an open door found myself in what was probably the dining room, and adjoining this was another hallway leading to the front door and on the opposite side of that doorway the living room in which there was a large fireplace, and I took notice that there was some charred paper lying on the stones amid a lot of burnt charcoal and dirt or dust.

I turned around and went back to examine the front door and found that the natives were right in saying that the door could not be opened without being broken into pieces. I looked closely at the old-fashioned polished stone handle or nob and found it so covered with finger marks that none of them would be of any value. At the end of this little hall that led to the front door was a wide stairway that went to the second floor. As I walked up each step and lighted it to see that it was safe to step upon I noticed that the tacks

were still in the wood with a white pulpy paper attached to each tack showing where the padding under the carpet had been pulled loose or pulled off without removing the tacks. The steps creaked badly and I stood still on one and lightly pressed my foot on the one above and determined that if only a child of sixty pounds walked on the step it would make a loud noise and I imagined that a ghost of four or five pounds would make some noise providing a ghost has any weight and providing a number of other things.

The second floor was divided into a number of bedrooms and there was no bathroom although there was one room smaller than the rest with a slanting ceiling in which there was a very large round vessel which might have been used for a foot bath before retiring. I found that this was a common custom of the people of this country in the years when the house had been occupied. The larger room on the second floor was probably the principal bedroom. I went to the windows of this room and found that some were up and some down and in one or two other rooms the glass was cracked or broken out entirely. I forced one of these windows up and reached out to pull the shutter closed in the manner in which the report said they had been closed on certain occasions and found the shutter so fast or rusted against the house that it could not be pulled around to close against the window. In trying to pull the other one on the other side, I pulled so hard that I pulled it off the hinges and it fell with a loud noise on the cellar door below. I could not but smile and wonder if any of the neighbors were nearby and what they would think of that crash. I realized if any were passing the house and did not know of my presence there and saw the light and heard the crash they would be more convinced than ever that on this night of the full moon a ghost was walking around the interior of the house. But what a ghost! One hundred and eighty-three pounds is a little more weight than the usual ghost admits and much more than any ghost I have ever seen.

*Fifty-nine*

A test of the other windows showed that the shutters could not have been closed a number of times within recent years and that probably the only way to close them would be to tear them from their old rusted hinges and catches and re-fasten them across the front of the windows. I knew then that somebody had falsified in the report or had been mistaken in some way. Seating myself on one end of the large suitcase containing my camera, I thought that I would make my plans for staying up until midnight. I found it was a little after ten o'clock and I did not contemplate much pleasure in waiting so long in such a quiet place for it seemed like a very considerable waste of time.

Hearing no sounds or seeing nothing in the bedrooms I went down-stairs and placed my suit case in the center of the hallway and sat upon it so that I could see the front door. Through the two glass panels in that door partly covered with wooden braces I could see the sky faintly enough to enable me to notice if any figure passed by the door on the outside. I listened intently for any sound that might come from any part of the house and was thus occupied in listening and reasoning when I began to notice a warm color lighting up some of the woodwork and very suddenly increasing in brilliancy to such an extent that it caused my body to cast a shadow on the wall of the hall. Realizing that this unexpected light came from the large living room at the right I turned around suddenly and looked into this big room and was surprised to find paper burning in the fireplace and some of the charred pieces being drawn up the chimney by the suction of the draft. I analyzed it for a moment and realized that the fire was too small to permit of being photographed and in another moment there was nothing but the slightly red and charred pieces of paper lying on the stone of the fireplace. Remembering what had been said about these fires containing documents I went over with my flashlight and knelt down in front of the fireplace and extracted two or

*(Continued on Page 67)*





## The German Rosicrucian Situation

By THE SUPREME SECRETARY



O MANY hundreds of our members in North America are interested in the progress and development of the reorganization of Rosicrucianism in Germany that we feel that it is necessary to make some announcement regarding the present situation of the developments. The several different Rosicrucian societies that have existed in Germany during the past twenty-five years as a result of the silent period of the International Brotherhood are still contending that each and every one of them are ready to carry on the revival of the true order for its next cycle of activity. This is the same confusion that has existed for a long time, much to the regret of every Rosicrucian student born in Germany. In Austria there is no such

confusion, and at present time we are unable to make any definite announcement regarding a definite plan instituted in the German jurisdiction. We are not anxious to do more than lend a helping hand and assist to some extent in a financial way, and we have no desire to usurp any of the power and authority of competent Rosicrucian leadership in Germany. We have organized among German-speaking persons, especially those born in Germany and now living here in America, a committee known as a German Advisory Council to assist us in translating the correspondence from Germany, and in making recommendations. If each of the present Rosicrucian societies in Germany can establish its rights to the successorship of the International Organization for the new period we shall be happy to meet its requests for our continued help and fraternal cooperation. More in this regard will be published or announced when there is something of interest to all of our members.

### NEW YEAR CELEBRATION AT SUPREME LODGE

All members of any grade or any part of the studies of AMORC and who live within calling distance of San Jose are invited to attend the annual New Year feast and celebration to be held in the Francis Bacon Auditorium at Rosicrucian Park on Tuesday evening, March 21st. All members visiting the State, or who can visit, are entitled to participate whether they are at the present time active or inactive in their studies. The session will commence at 7:30, and the auditorium will be open at 7:00. The Imperator will direct the ritualistic ceremonies, and the various Supreme Officers will address the assembly. Come and participate in this very important mystical and experimental meeting.

*The  
Rosicrucian  
Digest  
March  
1933*

# PAGES from the PAST



## BUDDHA

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

A large number of our members, readers, and friends in America, as well as many thousands of our members and friends in oriental lands, are intensely interested in the life and teachings of Buddha, The Enlightened One. Contrary to common impressions the true religion of Buddha is not an idolatrous one. In some countries where the real religion of Buddha and his true teachings have been perverted or misunderstood there are idolatrous temples for such worship, but in America and most advanced countries the religion of Buddha is rapidly increasing in intelligent followers who find in it a very high moral and ethical guide for life.

It has been said by theologians and those who devote their lives to a study of the subject that many of the beautiful thoughts found in modern Christian teachings can be traced to the Buddha gospel and doctrines. That is a subject, however, that calls for expert personal opinion and is beyond our survey.

According to various traditions and some reliable historical records the exact birthdate of Buddha is not known, but his transition is generally fixed as on the date of 544 B. C. Nearly all of the records of his life agree, however, that he was the son of a King of the Sakyas, a people of the warrior caste near the Himalayas, and north of the Kosala Kingdom, who claimed to belong to the Gautama Clan. Hence Buddha was called Gautama Buddha. It appears that it had been prophesied at his conception that occasions would arise in his life which would tempt him to renounce the world if he ever came in contact with the sick, the old, and the dead. To prevent such a break in the line of the family power the child was raised in great luxury where he saw nothing but that which was of the very finest, the most elevating, and cultural. Apparently this did not prevent him from thinking, however, and in his meditations his soul was led toward contacts with humanity, and at the age of twenty-nine he left home, and after wandering for six years seeking the spiritual enlightenment which his soul craved, it came to him while meditating under a tree known as the BO-TREE, which is always associated with his life. And from this enlightenment he derived the complete title of his name. After this incident he formed an order of Monks to which later in his lifetime an order of nuns was added, and he spent the remainder of his life wandering and preaching the newly revealed doctrines not only to the monks who were members of his order, but to the laity generally. His transition occurred at the age of eighty.

In order that our readers may judge the high standard of his teachings, which surely are as applicable in our lives today as they ever were, we give herewith one chapter from the gospel of Buddha dealing with the subject of "The Dhammapada" as translated by Paul Carus. It points out the path of true religion.



**T**HIS is the Dhammapada, the path of religion pursued by those who are followers of the Buddha:

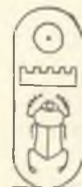
Creatures from mind their character derive; mind-marshalled are they, mind-made. Mind is the source either of bliss or of corruption.

By oneself evil is done; by oneself one

suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

You yourself must make an effort. The Tathagatas are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak; that lazy and idle man will never find the way to enlightenment.



If a man hold himself dear, let him watch himself carefully; the truth guards him who guards himself.

If a man makes himself as he teaches others to be, then, being himself subdued, he may subdue others; one's own self is indeed difficult to subdue.

If some men conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

It is the habit of fools, be they laymen or members of the clergy, to think, "this is done by me. May others be subject to me. In this or that transaction a prominent part should be played by me." Fools do not care for the duty to be performed or the aim to be reached, but think of their self alone. Everything is but a pedestal of their vanity.

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult.

If anything is to be done, let a man do it, let him attack it vigorously!

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

Those who imagine they find truth in untruth, and see untruth in truth, will never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise. Having listened to the law, they become serene, like a deep, smooth, and still lake.

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

An evil deed is better left undone, for a man will repent of it afterwards; a good deed is better done, for having done it one will not repent.

If a man commits a wrong let him not do it again; let him not delight in wrongdoing; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

Let no man think lightly of evil, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil, though he gather it little by little.

Let no man think lightly of good, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather it little by little.

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasures, his senses well-controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is a fool indeed.

To the evil-doer wrong appears sweet as honey; he looks upon it as pleasant so long as it bears no fruit; but when its fruit ripens, then he looks upon it as wrong. And so the good man looks upon the goodness of the Dharma as a burden and an evil so long as it bears no fruit; but when its fruit ripens then he sees its goodness.

A hater may do great harm to a hater, or an enemy to an enemy; but a wrongly-directed mind will do greater mischief unto itself. A mother, a father, or any other relative will do much good; but a well-directed mind will do greater service unto itself.

He whose wickedness is very great brings himself down to that state where



his enemy wishes him to be. He himself is his greatest enemy. Thus a creeper destroys the life of a tree on which it finds support.

Do not direct thy thought to what gives pleasure, that thou mayest not cry out when burning, "This is pain." The wicked man burns by his own deeds, as if burnt by fire.

Pleasures destroy the foolish; the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by passion, by hatred, by vanity, and by lust.

Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation.

The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler.

If a man looks after the faults of others, and is always inclined to take offense, his own passions will grow, and he is far from the destruction of passions.

Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences alone should a sage be worried.

Good people shine from afar, like the snowy mountains; bad people are concealed, like arrows shot by night.

If a man by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness will never be free from hatred.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

*Sixty-three*

For hatred does not cease by hatred at any time; hatred ceases by non-hatred, this is an old rule.

Speak the truth, do not yield to anger; give, if thou art asked; by these three steps thou wilt become divine.

Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.

Lead others, not by violence, but by righteousness and equity.

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in the community.

If a traveler does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with fools.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion.

Better than living a hundred years, not seeing the highest truth, is one day in the life of a man who sees the highest truth.

Some form their Dharma arbitrarily and fabricate it artificially; they advance complex speculations and imagine that good results are attainable only by the acceptance of their theories; yet the truth is but one; there are not different truths in the world. Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sin. But shall we be able to proceed together with him?

The best of ways is the eightfold path. This is the path. There is no other that leads to the purifying of intelligence. Go on this path! Everything else is the deceit of Mara, the tempter. If you go on this path, you will make an end of pain! Says the Tathagata, The path was preached by me, when I had understood the removal of the thorn in the flesh.

Not only by discipline and vows, not only by much learning, do I earn the happiness of release which no worlding



can know. Bhikkhu, be not confident as long as thou hast not attained the extinction of thirst. The extinction of evil desire is the highest religion.

The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness; the delight in religion exceeds all delights; the extinction of thirst overcomes all pain.

Few are there among men who cross the river and reach the goal. The great multitudes are running up and down the shore; but there is no suffering for him who has finished his journey.

As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rub-

bish, among the people that walk in darkness.

Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred!

Let us live happily then, free from all ailments among the ailing! Among men who are ailing let us dwell free from ailments!

Let us live happily, then, free from greed among the greedy! Among men who are greedy let us dwell free from greed!

The sun is bright by day, the moon shines by night, the warrior is bright in his armor, thinkers are bright in their meditation; but among all the brightest with splendor day and night is the Buddha, the Awakened, the Holy, Blessed.

## READ THE ROSICRUCIAN FORUM

### PASSED TO THE HIGHER INITIATION

It is our sad duty to announce that we have lost the close personal contact of one of our beloved brothers, Dr. James D. Ward of San Antonio, Texas, who closed this earthly incarnation on Friday, January 13 last. Dr. Ward was not only a member of the Grand Council of our organization but in personal and professional life was one of the unusual characters of this country.

He was born in Irving, Illinois, and went to San Antonio, Texas, fifty-one years ago as an understudy army surgeon. He had studied medicine in Leipsic and Berlin and later went to India to study in the mystery schools and scientific academies and was the only living American graduate of three of these Indian schools and universities in Calcutta, and Bombay and for years held the position of American representative extraordinary of the Rosicrucian and the Fra. Lechas mystical organizations of that country.

He became a major in the Medical Corps of the United States Army and was known throughout the southern part of America as a miracle worker in cases so extraordinary that other schools of medicine and other physicians sent to him patients with apparently incurable conditions. Most of his time during the retired portion of his life was given to humanitarian work and in addition to his medical practice he was one of America's outstanding attorneys.

Being a descendant of the family of the noted statesman, Stephen Douglas, and a school mate of the Vice-President, Charles Curtis, he believed the study of law would aid him in the great work he was doing as a Rosicrucian and a representative of the mystery schools of India. Among the many famous legal cases won by him was the case of Madeline Polard against Colonel Breckenridge, Governor of Kentucky, and he was a prosecuting attorney under Grover Cleveland.

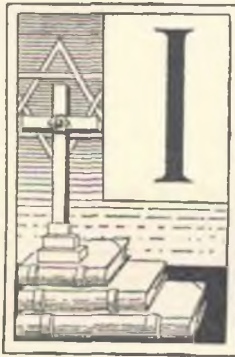
At the funeral services conducted by the pastor of the Immanuel Baptist Church there were present active and honorary pallbearers from all of the professional and scientific walks of life who took this opportunity of paying their high respects to him for the last time. Surviving Dr. Ward are his widow, also an active member of the Rosicrucian Order, two daughters, and a son. Dr. Ward gave of his seventy-one years of earthly life, the utmost that was in him for the good of the human race and he has left behind him a monument that will ever remain as a testimony to the high ideals of his life.



## Here Is Your Opportunity

DO NOT OVERLOOK THIS UNUSUAL PRIVILEGE

By CHARLES DANA DEAN, Grand Master



THIS IS MY privilege and certainly a very great joy to invite each and every member of the Rosicrucian Order throughout the world and especially those who belong to our own North American jurisdiction to come and attend the next International

Rosicrucian Convention to be held at Rosicrucian Park, San Jose, California, for the week beginning July 16.

Members from foreign lands are invited to come and visit us and share in these unusual festivities and delegates and International Councilors will find this Convention an unusual occasion for the carrying out of their special duties.

I wonder if all of our members fully realize what a store of blessings and what an abundance of enjoyable things await them here at Rosicrucian Park on such an occasion as an International Convention. The thousands who have attended in past years have said over and over again in their correspondence that they enjoyed it so greatly that they will never forget the greatest treat of a lifetime. Many of them have come for the second and third time and thus each year the attendance grows in numbers of those who attend and in interesting features.

First of all, there is the opportunity for a wonderful vacation period in this glorious State of California with its abundant variations of scenery and climate. Then there are the opportunities for historical study. The glorious Pacific Ocean with its many ancient landmarks, the various localities in the State that antedate American history and go back into the mysteries of the times of the lost continent of Lemuria. And then there are magnificent automobile highways for making it possible to cover all parts of the west coast from Vancouver, Canada, to Mexico in a few days. There are magnificent mountains towering high into the sky with snow peaks even in the summer and fertile valleys and miles of flower gardens and fruit like an ancient paradise. There are bays and rivers and miles of beaches for boating, bathing, swimming, exploration, and fishing. There are the beautiful cities with their fascinating attractions.

San Francisco with its hills, its seal rocks, its wonderful Chinatown and hundreds of other attractions. Los Angeles and Hollywood with their theaters, moving picture studios, outdoor moving picture locations, magnificent homes, beaches, resorts, and mountains. There are mining camps and ancient Indian settlements, the old missions, and the old mission trail. The many universities and their marvelous varieties of campus Greek theaters, and stadiums. The great Stanford University and the home of President Hoover. The astronomical



observatory up on Mt. Hamilton to which our members make a journey under special guides and by a special invitation of the directors and where the heavens and all their glories are brought close enough to us through huge telescopes to permit us to see them as though they were things in our own hands.

Then there is the city of San Jose with its ancient landmarks, for it was the first Indian village in the State and first capital of the State. Magnificent stores, theaters, shops of all kinds, hotels of various grades from the most economical to the highest class. Fine meals and fine living in every sense at a more reasonable price than you will find anywhere in America during the summer vacation period.

And then Rosicrucian Park with all of its many attractions. Thousands of persons annually visit Rosicrucian Park who are not connected with the organization but come here from the highways and byways to see one of the great sights of this beautiful valley. Our Oriental Museum brings many thousands to it. Our open air Egyptian Shrine, a replica of an ancient temple in Egypt; our great printing plant, the finest and largest of its kind on the coast; our Administration Building, library, executive offices and beautiful grounds with shrubs and plants from all parts of the world and then finally the great Oriental auditorium in which the Convention itself is held—all of these things in one beautiful harmonious group for hours and days of entertainment and instruction to our members right here on our own grounds at Rosicrucian Park. Sessions twice a day in the Convention hall, speeches, addresses, lectures, discussions, demonstrations galore! The most advanced do their utmost to instruct, guide, and help the newer members. The great masters of our work in every department give all of their time during the Convention week to personal interviews, personal contacts and helpful lectures. Guides and hostesses to entertain you, wonderful music in the auditorium and in the Egyptian Temple. Special periods daily for concentration and meditation in the Supreme Lodge Temple under the direction of the highest officers. Classes for

instruction in many of the difficult principles of our work without any fees or additional charges for this help. Ancient documents to be seen, rare books to be handled, magnificent relics to be examined, intimate contacts with persons prominent in every field of activity and each and every minute of the day and night filled with such thrilling, exciting experiences that practically every member attending the Convention hesitates to leave Rosicrucian Park and go to his hotel or rooming place to sleep.

On the last day of the Convention a magnificent banquet with wonderful music, fine speeches, and an inspiring farewell in the beautiful Spanish rooms of one of the finest hotels in the city. Everything connected with the Convention including interviews, lectures, studies, special instructions admission to all buildings and the excellent banquet are included in the one small registration fee of \$1.00. The banquet alone is worth more than this and so is every interview and every lecture and every discussion and demonstration. The whole Convention has not the least element of commercialism in it for the expenses involved are enormous, but the benefits are all given freely to the members in order that each year these Conventions may become the most helpful offering we have to those who can spend their vacation for a few weeks in California.

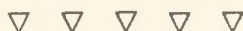
Plan now to reach San Jose by July 9 or 10. It is only three and a half days by train from New York via Chicago and San Francisco or four and a half days via Washington D. C. and New Orleans and Los Angeles. Your railway tickets will let you go to all of the big cities of the State with stop-over privileges not only in the West but in the Midwest, at the Grand Canyon and in the other great districts of the central States. Carfares are reduced in the summer time and those who wish can economize by automobile over fine roads. If you want help in making your plans, write to "The Convention Secretary" c/o AMORC Temple, San Jose, California, at once and helpful information will be sent to you and economical reservations made for you of any class or nature you may desire. Do not buy

railroad tickets on any railroad without first writing to the Convention Secretary and getting his economical suggestions. Every member of every grade or classification of our work is entitled to attend the Convention. New members who have never contacted the Supreme officers or visited our buildings here will find this the most helpful and encouraging aid to their progress.

Remember the dates—July 16 to 22. Six wonderful inspiring days. Never any rain, mild temperature, wonderful

fruits, flowers, and vegetables. Electrifying atmosphere and climate, vitalizing exercise, and thousands of pleasing incidents to make your vacation the most enjoyable you have ever had and I will be glad to shake your hand and meet you and introduce you to the various officers and literally hand you the key to Rosicrucian Park for the time that you are here. Come, let us enjoy this great Convention time together and make 1933's Convention the greatest of them all!

## READ THE ROSICRUCIAN FORUM



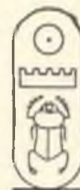
### *My Personal Experiences*

*(Continued from Page 59)*

three pieces and laid them on a clean piece of white note paper and unfolded them smoothly. As I reached for another piece of paper I found that the burned paper was covering a small piece of wood which I felt sure I had not seen in the center of the fireplace before. Lifting this piece of wood up and bringing it close to the flashlight it did not seem to be as old as some of the other little pieces that were back in the corner of the fireplace and there seemed to be a piece of thread around one end of it or, heavy thread I should say, as though another piece had been tied to it. The thread had burned up close to where it was knotted around the stick and for this reason I could tell little about its purpose. I cast it aside, however, thinking it must have been there when I made the first examination and gave my attention to the charred pieces of paper. I found there was only one word or part of a word that I could decipher and that was what seemed to be the word "warning" written in an upright style or writing as though disguised. I unfolded this piece of paper in the white sheet and placed it in a note book to preserve and then waited for something more to happen.

*Sixty-seven*

I finally heard some noise in the upper story that sounded very much like a large box containing marbles or buttons or pebbles being rolled or rocked from side to side. The sound changed finally until it seemed more like a wooden box with just three or four marbles in it that would be occasionally rolled from one side to the other by tipping the box. Counting the length of time of the rolling, however, or measuring it in a mental way, I judged the box to be five or six feet long for the marbles or pebbles to roll for such a length of time. What could such a thing be? I tried to compare it with things that would be commonplace with an old haunted house and was surprised how quickly my imagination seized upon the idea of a skeleton walking across the room and having all of its jointed parts rattle in the manner I had heard. If I had been of the fearful, superstitious type, and a firm believer in ghosts and their expeditions to haunted houses, I would have accepted the imaginative picture and elaborated upon it and wiped out of my consciousness the previous analysis I had made that sounds were like those of rolling pebbles or marbles on a wooden surface. This is the sort of



thing that so many persons actually do when they are face to face with something that they are attempting to analyze. After doing some real reasoning and actually getting near to a solution of the problem their own imagination or someone else's will give them a false picture that seems logical and it will be seized upon and all the previous reasoning cast aside. I know how the mind can take a suggestion of this kind and almost unconsciously elaborate upon it and build up a reality that is never satisfying until a component or complementary actuality is found.

I waited a full hour in the upper rooms without discovering anything more about these noises except that they came from two rear rooms and seemed to be in the ceiling or garret. I found no way of getting into the garret easily and I waited for further developments. Midnight came and passed. I saw no light, but I did hear moans that seemed at times to come from the outside of the house, or coming through windows somewhere actually seemed to be in some of the rooms at other times. Once there was a crash against one of the windowpanes and instantly I thought of the shutters. I rushed into the room where the sound of crashing glass came from and while I found some broken glass on the floor in front of three of the windows I could not tell which window had been affected by the crash but noticed that the shutters were still in the usual position.

A little after one o'clock I abandoned the place for there were no further sounds or sights. I went out the way I had come in but thought I would take with me some of the yellow newspaper and see if I could determine the date so that I might know how long ago the house had been occupied. Reaching over to get some of this crumpled paper I found that in the center was something tied into a bundle, and so I took the entire bundle. I had made arrangements that at two-thirty those who had driven me to the place should come nearby and look toward the front door of the house, and if they saw my flashlight lighted and moving around in a large circle

continuously they would know that I was ready to leave, and that if they did not see such a light they should attempt to come to the house and call my name and if they got no answer they should decide that something was wrong and take whatever steps they could to see what had happened.

Accordingly at about two-thirty I made my circle of light and was happy to find the carriage coming toward me in a few moments so that I could return to the hotel and complete my investigation. The first thing that I did was to open the bundle of old newspapers. I was alone in my room for I did not want any witness to know what I might find until after I had made a complete investigation. I was surprised to find that the newspapers were not more than two years old although I had been told that the house had been unoccupied for many years. In the center of the bundle I found some pieces of twigs from trees with the bark still upon them and not over eight to twelve inches in length. My very first impression was that this was a gathering of wood and paper for the building of a fire in the kitchen stove but my attention was attracted to the fact that the paper and wood had been tied by the use of heavy thread. This thread was not charred and could be easily examined. I left that for my morning examination. Again examining the charred piece of paper by the oil lamp in my room and assuring myself that the word "warning" was still visible I put it away safely and retired for the night.

The sunshine awakened me in the morning and before I dressed I had my instruments spread out on the little table that had stood in the center of the room with the lamp on it and which I moved toward the window and was busy examining the pieces of wood, the thread, and the paper. The wood had not been broken from the trees for more than two or three months and, therefore, had been recently placed in the cellar. The paper around it, as I have said, was less than two years old. Certainly, someone had access to the cellar and was doing something in the cellar that had no

reason for being done in an old and abandoned house.

Examining the thread I found that it was identical with that used by shoemakers for sewing soles and buttons and other things, and in fact, one end of the one hundred and three inches of thread was tied around the package had wax upon it like the beeswax used by shoemakers. That seemed to be a very good clue.

In examining the charred piece of paper in the bright daylight and under a large magnifying glass, it became evident that the writing was written by someone disguising his hand, or, more than likely, by a child!

I put all of the exhibits away carefully and went downstairs to breakfast, and during the course of the meal, with Mr. Doyle and his wife, son, daughter, and a neighbor, sitting at the large round table asking me questions, I casually remarked that I would like to have a patch put on my shoe and wondered if there was a shoemaker in the village. They assured me that there was one in the far side of town who had been their only shoemaker for many years. I asked if he lived there and they told me he did not, but that he had opened his shop in this place several years ago because there was a barber shop and a soft drink place and saloon adjoining and that they were all practically under one roof which afforded the shoemaker a very small rent for the corner that he occupied.

I happened to ask a little later on where the shoemaker lived and they told me that he lived with his wife and children, one of whom was married and whose husband lived with them, in a house at the end of the road upon which we had traveled in going to the haunted house. Showing some interest in this road and to where it led, I was informed that at the end of the road was the house in which the shoemaker lived and opposite them another very large home occupied and owned by a family which operated a mill near the end of the road where there was a stream. I asked them to drive me out to see the mill and that I probably would take a picture of it. They

wanted to know what this had to do with my investigation and I told them that my investigation of ghosts was at night as ghosts do not walk in the daytime; and that during the day I had other things in which I was interested and one of these was mills and friendly neighbors and their children, and little boys, especially. When we got to the mill and looked around I asked to be taken to the shoemaker's home. It being summer time and the school closed, I found the younger children of the family working around the house and playing with a dog. Of these younger children there was only one who was a boy and he was about eleven years of age. He was a bright, energetic, lovable sort of a youngster, whose eyes revealed a mischievous temperament and a deep sense of humor. Asking to have a talk with the boy alone for a few moments I started to talk about the dog as we walked away from the crowd and got beyond where they could hear me speaking. I then asked the boy if he would go back to the haunted house and for a dish of ice cream reproduce for me the fire and funny noises I had heard. I assured him that the town constable would not arrest him and that I might keep to myself what I saw but I wanted to have the fun of seeing him make the noises and fire.

Later that afternoon when we were alone he explained to me that from the earliest days of his life he had heard about the house being haunted and he had spent many a night around the house watching for something to happen. He had left his home on many nights unbeknown to his folks and had waited until early in the morning for some sight or sound. He never was afraid but wanted to have one good look at the ghost that the whole town had been talking about. He confidentially told me, also, that he thought the whole hokus-pokus of the ghost business had been invented by the constable because he did not like the people who owned the property where the house was located. However, as time passed and the young people of the village complained that the ghost never walked for them and that the old folk must be mistaken, Bobby decided



to help the situation by becoming the ghost.

He thought it would be a great lark to revive the stories and give some credence to them by performing for the young people a genuine demonstration. So, one afternoon in anticipation of a full moon, he told a number of the children who gathered at the Sunday school that he believed that night would be a good one for seeing the ghost. He knew from their expressions that many of them would assemble near the house at midnight and would be anticipating something unusual. Going with me to the house he showed me the little ladder in the rear of the house which enabled him to get into the room over the kitchen and from this crawl up the slanting shingle roof to the chimney. Using some of his father's thread he fastened at one end a stick of wood as a weight and tied some pieces of paper to these and lighted them with a match and dropped them down into the fireplace in order to make a light shine in the room. Then he took from his pocket a number of pebbles and let them roll down the side of the shingle room until they would drop on pieces of metal, stone, and wood, in the yard below and cause a peculiar rattling noise as they went over the shingles. This demonstration was so successful that the next day it was widely discussed and an investigation of the house was made again and the charred paper on the fireplace was found. Bobby feared that this might reveal his secret and for two days he refrained from taking any part in the ghost discussion. He was pleased, however, to learn that the adults interpreted the fire in the fireplace as very significant and they claimed the possibility of important documents being burned. He therefore conceived the idea of writing certain things on the sheets of paper so that if any writing was found it would be significant.

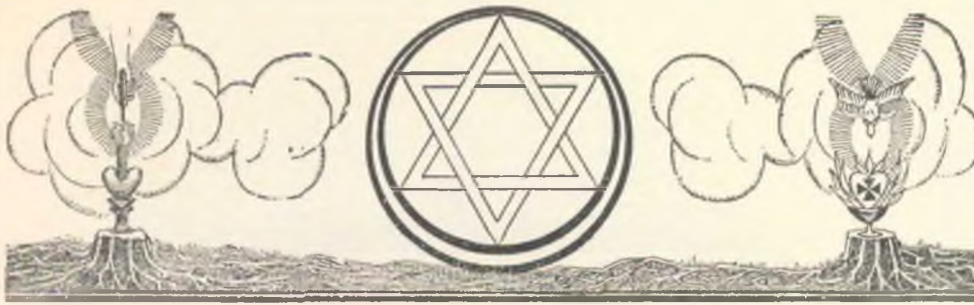
The night that his father told him of my visit to the house he was sure that if no fire occurred and no sounds occurred there would be further investigations that might reveal his secret, and he was afraid of what the constable might do. He therefore conceived the idea of writing the word "warning" on

a number of pieces of paper for my benefit, hoping that if I saw it I would be frightened and go away.

Talking to him while he ate a big dish of ice cream and stuffed some packages of candy in his pockets he agreed it was easy to scare people. "If they only believed something." I asked what he meant by *believing in some thing*, and he said, "If you believe there are ghosts you will be sure to find some and if you don't find one you will think you will see one so long as you believe there is one." His philosophy was sound but his sense of humor was even more so. I explained nothing to his parents except to say that I thought there would be no more of what had previously happened, and I suggested, also, that the chimney top be closed to prevent any draft and that the cellar doors be closed, or, better still, that the entire house be torn down!

Here we have a typical example of how ghost stories are invented, created, or supported. There are some ghost stories that are not as easily solved as this one and sometime I shall speak about them. However, there is much of human psychology in this experience and the only point left unexplained was the statement about the shutters being closed. However, if you have ever investigated ghost stories you will agree with me that out of one hundred definite statements made by witnesses you can cross off eighty of them as being either the result of imagination or absolute falsehoods. The shutters of this old building had never been closed at any night or on any occasion for many years. Probably the fact that the light in the room was low down close to the floor and was only visible by reflection upon the lower part of the window frames created the impression that the shutters were closed and the light was being seen only through some of the broken slats. I would like to give the benefit of the doubt to the one who made that statement, but I am afraid that the statement was purely fiction and invented to add color and mystery to the whole affair.





## The Mystic's Myriad Facets

By SRO. GENEVIEVE CHERRY MCKAY



THE LOVER of beauty there is not only a pleasurable sensation to the eye, but an aesthetic appreciation to the soul, in the sight of a pure, well-cut diamond gleaming in the sunlight. As the colorful scintillations reflect the glory of the

sun, one thinks how like the diamond the true mystic is.

In the fire of test and trial he has purified himself, until now into his being, as into the crystal-clear jewel, Light may completely permeate. With the impurities burned away the diamond stands, a perfect vehicle for catching and reflecting light. And with desires purified, and dross expelled, the mystic stands, a medium for the reception and refraction of Divine Light.

By a knowledge of certain laws rough diamonds are cut to catch the maximum of light rays, and to reflect these rays so as to produce innumerable flashes of radiance. In much the same manner, the Rosicrucian, by the knowledge of certain mystical principles, may mould a personality attuned to receive the white Light of divine benediction, and to reflect this Light in myriad hues and shades of color.

Moving in a world of shifting ideals, varying moods, multiplicity of desires; the mystic finds here someone in sorrow and gives a ray of consolation; there he may pass another, hilariously indulging

in the pleasures of the senses, and a sobering intensity of hue may reach that other from the mystic's darker range of radiance. The hurt and lonely child may find some happy sunshine in the mystic's cheerful mein, while the true seeker will find in him an understanding of profoundest depths.

Whether it be the cool blue emanation, telling of nobility; the flash of an emerald shade with its freshness of sympathy; or, perhaps, a luminous rose hue; each shaft of color tossed into the surrounding gloom forms the facet of the diamond, is like some ray of light the mystic may shed into the gloom of worldly doubt and trouble. One recipient of the mystic's evanescent light-colors may be a needy man feeling the pinch of utter want; another may be rich in earthly treasure yet destitute of health; the cynic may be pierced by some particular beam cast from one of the mystic's facets; or the plodder may receive some inspiration to fairly give him wings.

Thus, as we meditate upon the principles presented in so inimitable a fashion by our great Order; as we learn to lift the vibrations of our being up into the higher octaves of the Cosmic; as we feel the benedictions, the benefactions of the Divine stealing so sweetly into our consciousness we learn the added blessing of our power to reflect all this in our contacts with our fellow-beings.

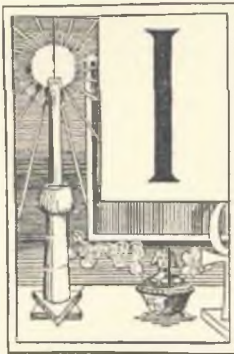
We receive white glory from the eternal Light. Its dispersion is accomplished by psychic means within us, and we reflect its myriad colors by means of the triangle-facets of our being.





## SANCTUM MUSINGS

### ROSICRUCIAN MORALS



IN looking back over the ethical and esoteric principles propounded by the leaders of the Rosicrucian Grand Lodges and special conventions at different times, I was greatly impressed with the consistency manifested in the attitude the organization has taken regarding the subject of morals.

I presume everyone of my readers will realize that the subject of morals is so big and so broad that hundreds of books have been written regarding the fundamentals of morality and attempting to interpret the moral principles found in various philosophies.

Today we find the standard of morals among the Western World people passing more rapidly than usual through another one of the many periodic changes, but from the dawn of civilization the standard of morals has been an evolving one and so flexible that no one has been able to make a statement regarding morals that is justly and reasonably applicable to all peoples in all periods of time.

We are often amused here in North America and especially in parts of the United States by the flexibility of our so-called moral code. Even years ago before the present wide-spread disturbance of established customs and morals, we realized that our moral code was easily affected by geography and occasion. What was unethical or immoral at one place or one time was looked upon as perfectly moral and proper at another place and at a different time. The churches as representatives of the highest standards in morality have always been at variance on certain non-essential points and occasionally in regard to some fundamentals. The courts of law look upon morals from an entirely different angle than do the priests, clergymen, and representatives of the religions. There are so-called moral obligations, moral duties, and moral standards recognized by all civilized beings and yet even these are sometimes set aside without hesitancy by those who at other times are exceedingly strict.

I was impressed, however, with the stability and the consistency of the Rosicrucian moral code. In the first place, the very basis for a code of morality is essentially different with the Rosicrucian than it is with those who are following the dictates of some

church or religion. The Rosicrucians do not believe that morality and morals are exclusively a part of theology and that God alone is the judge of these things. The Rosicrucian believes that the universal mind and the universal laws operating throughout the whole of nature are the very foundation upon which any permanent and reasonable code of morality can be based. Considering that man in his thinking is not universally treated according to the same standard and that in his life and habits there is a great divergence according to races, nations, climates, and degrees of evolution, it is impossible to create a moral code dealing with minor points that will be generally accepted.

In the second place, the creation of a code that must necessarily have many exceptions to its rules constantly made because of universally recognized conditions, is much worse than no code at all.

Take, for instance, the subject of nudity. This matter has absolutely no relationship with theology, religion, or churchship. Primitive man in his nudity and the unevolved man in primitive parts of the world today who is nude is capable of spiritual development and the observance of very high spiritual ideas. Clothing the body and covering the flesh is not essential to the development of spirituality and cannot be claimed as a sign of righteousness, despite the fact that many missionaries of the Christian church go to the foreign lands attempting to point out to the natives of various lands that their nudity is against their progress in spiritual things. This has led many types of unevolved beings to believe that the covering of the body represented a cloak of righteousness and piety and gave them a spiritual standing which they did not have before that. On the other hand, the subject of nudity is rightly associated with morality. But no standard in this regard can be created that would be universal and without acceptable exceptions. Today a degree of nudity is permitted at the public bathing beaches which would have been horrifying a few years ago, and even a few years ago when there was much restriction regarding the exposure of the human body at the public beaches, there was a wide and almost general violation of this rule in social circles when so-

called formal dress permitted more exposure of the body than would proper bathing suits at a beach.

In the first place the Rosicrucian code of morals takes into consideration the motive for every act. The intent and purpose is unquestionably the essential thing to be considered. We recognize the proper essential need for complete nudity in private bathing but we cannot recognize or even comprehend any such essential need for nudity in other circumstances except in the case of accident, surgical operation, illness, or abnormal conditions and circumstances of this kind. But here again we see that the purpose is important and absolutely qualifies the law. Without taking the purpose or intent into consideration, no progress can be made in trying to lay down a rule for such a subject.

The Rosicrucians do not hold to the idea that "the end justifies the means." In ancient times and in modern times such a thought has been advanced to excuse sinful acts and immoral acts. The Rosicrucian says that while the purpose and intent which are responsible for an act determine whether the act is an immoral or sinful one to a large extent, on the other hand, the idea that a good thing is to be accomplished does not warrant the violation of the moral code or the commission of a crime. The Rosicrucian may rightfully say that if the end to be gained is good, there must be a good way or a good method or a good channel for its accomplishment. The Rosicrucian does not attempt to reverse this statement and say that good cannot come out of evil for he knows that by the process of transmutation evil can be transmuted into good but that does not warrant the creation of evil or the application of evil for the purpose of accomplishing something that may be called good or which may even prove to be good.

Perhaps in other respects we are able to understand the Rosicrucian moral code even more completely. Take the matter of marriage and divorce for instance. The Rosicrucians have never held that divorce should not be granted to any married couple nor have they ever contended that divorce should be freely granted. In the first place, a marriage is looked upon from an entirely



different point of view by the Rosicrucians. The physical, material ceremony of marriage as performed by the church or by the Justice of the Peace or by law is purely secondary from the Rosicrucian point of view. The essential marriage is that of the souls or minds of the two persons involved. If these are properly blended and properly united through proper attunement and natural Cosmic attraction, then they may unite in marriage and would in fact, have a degree of alchemical affinityship naturally existing. Once two such persons pledge to live with each other and unite their efforts and interests they have entered into a Cosmic situation that is not so easily broken and can be considered as improper or ineffective only when there are extreme violations of the conditions which should have been and could have been maintained. The fact that such a couple are united by a legal or material contract or promises by word of mouth does not change the situation, for the Rosicrucian looks upon such marriages as mere conformity to man-made laws.

If a man and wife do not manifest the proper attunement and the proper Cosmic relationship they are no longer married from a spiritual or Cosmic point of view, regardless of whether they live together under the terms of a marriage contract or not. Having the marriage contract dissolved or broken, therefore, through the process of divorce is only a secondary step to the one that is already existing in a Cosmic sense. The Rosicrucians say, therefore, that great care should be taken in the matter of marriage and only those who are properly mated or Cosmically united in an alchemical sense should marry. Such persons, of course, would remain married throughout their lives and the development of free and easy divorce laws would never prove any temptation to them.

On the other hand, a Rosicrucian realizes that above everything else his moral obligation and his word of honor are essential things that bind his very soul to the Cosmic and to the Cosmic conditions around him. Therefore, while the Rosicrucian does not attempt to put the marriage ceremony and the divorce procedure in his moral code, he does

know that if a man and woman are married legally and otherwise or at least in a legal sense and have accepted each other before a legal authority as being ready and willing to carry out the marriage contract, then a situation is created which is binding upon both of them and this arrangement can only be broken through the proper legal steps. In other words, if a man and woman think enough of man-made laws to use them for the purpose of being married and thereby conform to the highest standards of civilized ethics and rules, then the man and woman should proceed to secure a divorce by using the very same channels, the same court procedure, and the same tests.

For this reason a man or woman who without proper divorce procedure abandons his or her home, leaving the marriage partner with children or otherwise, and goes to some other place to live is guilty of a sin from the Rosicrucian point of view and the Rosicrucian Order has always held that any member of its organization who wilfully and knowingly deserts a marriage companion without due process of law or without some proper legal and other arrangements with the marriage partner, must be expelled from the organization. I am glad to say in this regard that in the years that the Supreme Lodge has been operating only two such cases have ever been brought to our attention.

The Rosicrucians likewise hold that theft and robbery are sins that cannot be diminished in importance or eliminated from the Karmic consequences merely because of technicalities in law or explanations and a penitent attitude. The unnecessary use of profane words, the development of vulgar traits and habits, the avoidance of family responsibilities and the dishonor of parents are other points which the moral code of the Rosicrucians is very emphatic. The integrity of the home seems to be an essential thing with the Rosicrucians throughout all of the ages. In some of the ancient oaths taken by the ancients there was a statement included which said that the candidate for membership promised to do his utmost to remove from his country any institutions, systems, thoughts or products that attacked the integrity of the home or reduced the

moral standards of its people. In other places there were positive condemnations of acts that led to the violation of the integrity of any home. The Rosicrucians did not quote any ancient phrase as to the home of a man being his palace and, therefore, to be protected at any cost for this was not the idea back of the preservation of the home from the Rosicrucian point of view. The home for the Rosicrucian included always his sanctum and his home was not only a place for the living and protection of the wife and children and a place to sleep and eat but a place for contemplation, meditation, and study and the care of children and the protection of the best interests of the family. For this reason the home was always to be protected and never discredited or dishonored by any acts on the part of those who were connected with the home.

The taking of human life for any purpose except in the absolute necessity of protecting one's own life was never sanctioned by the Rosicrucians. The Rosicrucians did not believe in the law of an eye for an eye and a tooth for a tooth and never supported the idea that because a criminal had taken the life of another, the state or nation or people had any right to take his life. The taking of the life of lower animals is also condemned except when absolutely necessary for food or the protection of one's life. Punishment was never intended by the Rosicrucians to be inflicted as a punishment or a means for suffering to compensate for a crime, but always as a means for teaching a lesson and every method was studied which would teach a lesson to the criminal without inflicting pain or any unnecessary degree of unpleasantness.

Lord Lytton once said in some of his writings that the Rosicrucians were more strict in their morals than even a monastic order. As one goes through the various moral postulations of the Rosicrucians of the past and present one is impressed with the sincerity and the strictness of many of the standards in their moral code. As stated above, the word of a Rosicrucian is intended to be taken seriously and is looked upon as a binding thing in a Cosmic sense for it is an obligation that the Rosicrucian is

ready to have the law of Karma judge and pass upon and he knows that the consequences cannot be avoided. Therefore, he is unhappy when his word is questioned and is always sure to demonstrate in every possible instance that his word is even more binding upon him than any written agreement. In the matter of other obligations the Rosicrucian is always anxious that others should be owing to him rather than that he should be owing to them for anything. He therefore does not accept favors unless they are of a nature for which he can compensate in some way in the same spirit. If he feels sure that he can compensate some time in the future through service or through his abilities, he will accept material things or service for which he cannot now compensate in a material or other form.

On the other hand, if he is sure that he cannot ever make compensation either in money, service, or other way, he will refuse to accept any gift or any blessing from either the Cosmic or human beings and he will not ask for such blessings or gifts. It is for this reason that Rosicrucians in all ages have been known for their prompt payment of debts to the best of their ability and it is quite common to find among Rosicrucians who are just entering along the path, a strong inclination to review their past life and discover any delinquencies in their obligations and try to meet them immediately. Thousands of notations may be found in the lives of ancient and present-day Rosicrucians where they have made many personal sacrifices to pay past debts which from a legal and ethical point of view were now out-lawed. The growing sense of a moral obligation to meet these ancient debts impresses them with the desire to such an extent that they are restless in a Cosmic sense until they have obeyed the impulse. For this reason wilful fraud or entering fraud on the part of a Rosicrucian who is developing along the path is an extremely rare thing. This develops in the Rosicrucian a frankness regarding conditions that we do not always find in others for he desires to make sure that there is nothing concealed in his transactions or nothing concealed in his intents and purposes and if he discovers at any time that he



has unconsciously misled anyone, he feels it his moral duty as a Rosicrucian to make explanations and adjustments. This is not from any fear of the law but rather from a sense of absolute justice.

All in all we find that the Rosicrucian code abhors vulgarity, meanness, fraud, and indulgence in the weaknesses of the flesh. Perhaps this is one of the most perplexing conditions which enters into the life of the Rosicrucian who is new on the path. Very early in his progress he begins to sense a dislike for many of the things which previously attracted him. Friends or acquaintances whose company he enjoyed in the past but whose language, habits, customs, pastimes, and interests bordered upon the vulgar, the very commonplace, the sordid, or the unclean, and immoral, or unmoral, no longer interest him. Reading and other forms of pastime which are not constructive but destructive or which awaken and quicken the pleasures of the flesh become less and less attractive. Idleness becomes a gradually increasing annoyance because of the increasing desire for study, contemplation, meditation, and investigation. The Neophyte on the path is puzzled by his changing likes and dislikes and often wonders what it will lead to. He realizes also that he is becoming a different character to many of his friends and acquaintances and is fearful that he may be doing them an injustice through a wrong sense of superiority. Gradually, however, he finds he is attracting to himself a different set of acquaintances and friendships and a different standard of reading, living, thinking, and expenditure of time. He notices that these are of a higher type and profitable to him. This in itself quickens his desire

to comply with all of the standards that are associated with these higher phases of life and he is unconsciously attuned with the fundamental essentials of the Rosicrucian moral code.

To the Rosicrucian virtue has not only its own rewards but has its obligations and essential place in life. Temperance or moderation in all things soon becomes a habit with a Rosicrucian because he finds that this is one of the universal laws of nature. Toleration and broadness of vision are developed because he finds it is a part of the Cosmic nature. Justice and mercy are developed in the nature because the Neophyte finds that only through them can he cooperate with the spirit of the work to which he is devoting himself. All in all the moral code of the Rosicrucians is idealistic and based, as I have said, upon a consideration of the intents and purposes of our acts. An act which seems innocent in itself and productive of some good if indulged in for the sole purpose of selfish or fleshly pleasure without benefit to anyone else appears to be without moral reason. Injustice, fraud, deceit, malicious injury, and hatred or envy are immoral because the intent and purpose back of them are not constructive and in harmony with Cosmic principles.

The profound Rosicrucian student finds in reading the philosophies of the ancient mystics and in musing through the writings of the philosophers that those who were essential Rosicrucians in their lifetime activities were the most strict in moral deportment and this encourages him to adopt the moral codes of the organization for his own protection and development and for the good of others.

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