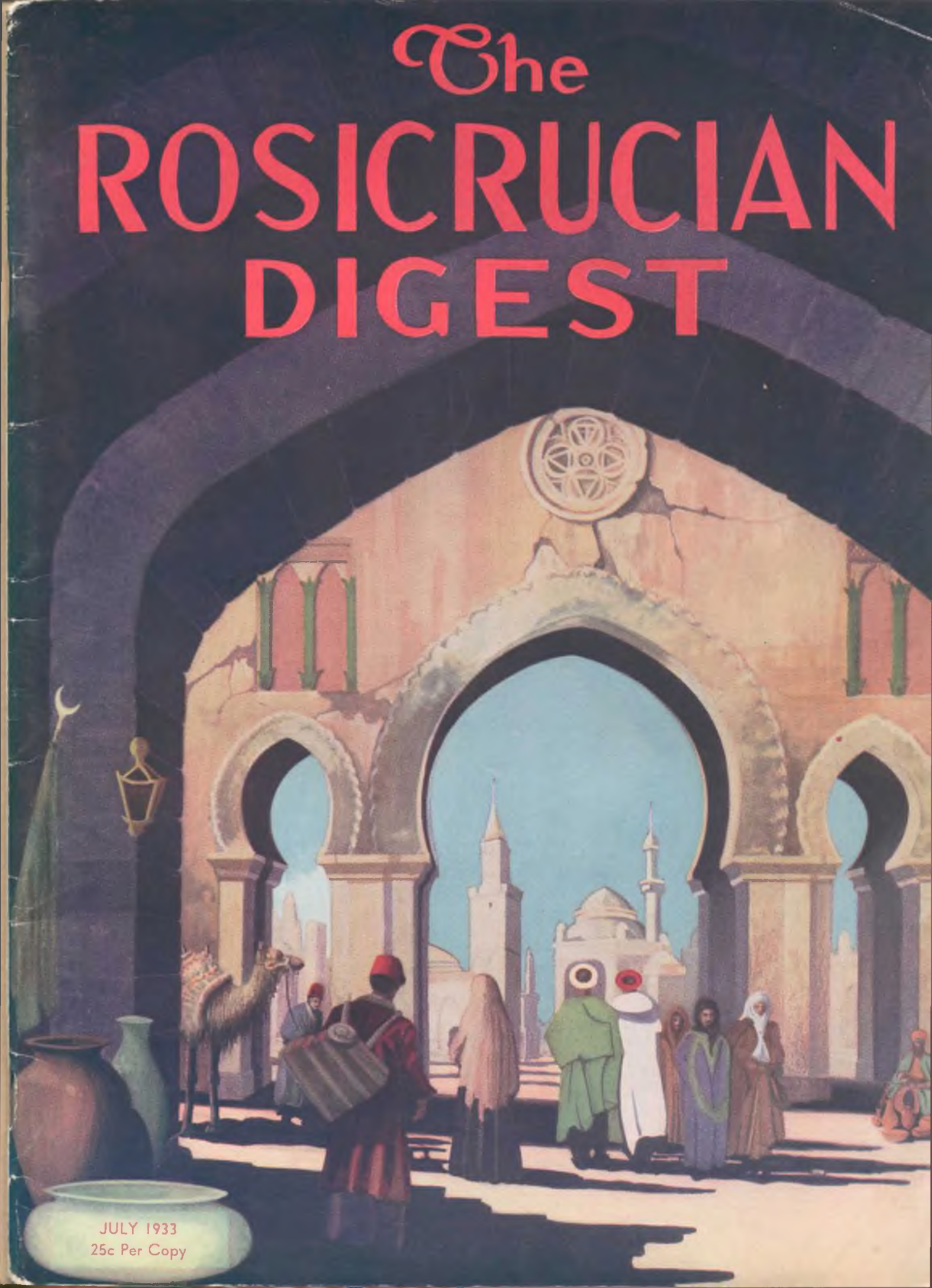


The ROSICRUCIAN DIGEST



JULY 1933
25c Per Copy

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$1.85. Women's style, with patent safety catch pin, \$2.00.

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NICHOLAS de ROERICH, F. R. C.

Legate of the Great White Brotherhood
International Councilor of AMORC.

(From a painting by his son.)

(Courtesy of The Rosicrucian Digest.)

Do You Laugh Your Greatest Powers Away?

Those Strange Inner Urges

You have heard the phrase, "Laugh, clown, laugh." Well, that fits me perfectly. I'd fret, worry and try to reason my way out of difficulties—all to no avail; then I'd have a hunch, a something within that would tell me to do a certain thing. I'd laugh it off with a shrug. I knew too much, I thought, to heed these impressions. Well, it's different now—I've learned to use this inner power, and I no longer make the mistakes I did, because I do the right thing at the right time.



This Free Book Will Prove What Your Mind Can Do!

HERE is how I got started right. I began to think there must be some inner intelligence with which we were born. In fact, I had often heard it said there was; but how could I use it, how could I make it work for me daily? That was my problem. I wanted to learn to direct this inner self of mine, master it if I could. Finally, I wrote to the Rosicrucians and received from them a sealed, private book. Within its pages I found the key to the real solution. That book opened a new world to me. I advise you to write today and ask for the free, sealed book. It will prove to you what your mind can demonstrate. Why go through life laughing these mental powers of yours away? Just drop a letter to.

FRIAR S.P.C.

ROSIKRUCIAN BROTHERHOOD

AMORC

SAN JOSE, CALIFORNIA

(Read our monthly magazine, "The Rosicrucian Digest,"
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI

JULY, 1933

No. 6

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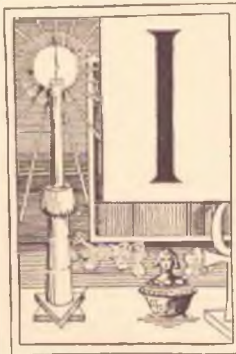
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The
THOUGHT OF THE MONTH
 WE SERIOUSLY PROTEST

By THE IMPERATOR



IN the first issue of "The Rosicrucian Digest" published many years ago, we tried to make it plain to our members, and the many thousands of readers who are not members, that the Digest would take a militant stand in its support and

approval of every human activity that tended to uplift man and bring him closer to a perfect realization of the Cosmic ideals and the blessings that are possible in this earthly life; and that in the same militant manner would we protest against and attempt to deter any human agent or agency, system or method, that would tend to enslave the human mind and consciousness, and keep it from evolving and reaching that high degree of perfection.

In the past years we have freely praised many persons and many movements, many books and many ideas that are contributing or have contributed to men's spiritual and esoteric welfare. Only occasionally have we had reason to condemn something as unworthy or undesirable. Perhaps on no occasion have we felt the need to protest and condemn in a strong manner anything which deserves such protests and condemnations as that which we now wish to speak about.

We believe that in the higher evolution of man that is taking place almost generally throughout the more civilized

parts of the world there is neither room for, nor reason for, the interjection into our philosophies of life of such superstitions and such practices as tend to hold men enslaved with fears and erroneous ideas. We believe first of all that not only will truth make man free, but truth can become the agency of man's freedom only when untruth, misconceptions, falsehood, and superstitious ideas have lost their scintillating attractiveness, alluring seduction, and false glamour of power and reward.

So long as any person or institution, any individual or group of individuals propounds those superstitious beliefs which tend to make men pin their faith to the unrealities of life, it will be difficult for truth to seize hold of their hearts and give them eternal life and eternal freedom. Truth is seldom as bombastic and as glamorous in its reflected lights, and as fascinating in its phantasms, as untruth. Truth does not need to paint itself, nor garb itself in flowing robes spotted with rhinestones and mirrors. It does not need colored lights to make it dazzle the eyes or benumb the senses. It does not require the inharmonies of music and art to bemuddle the consciousness and make itself a hypnotic influence. Truth is always outrivaled and handicapped by the attractiveness of its unfair competitor; it must be militant to win, while untruth can be subtle and insidious. Truth must conquer while untruth seduces. Truth must have a clean mind in which to reside and glorify its benedictions, while untruth is happy in unclean and unwholesome surroundings. Truth must first purge the receptacle that is to

receive it, and make it uncontaminating before it can rest in peace, while untruth cares naught for the vessel into which it pours itself and intoxicates the consciousness.

In our long and tedious fight to free the present-day civilized lands of the misconceptions of science and religion, of the errors of ancient philosophies, and of the worldly materialism, we have had to combat the agencies of the black forces following the banner of untruth and deceit. However, we have seldom had to combat untruth while garbed in the bleached robes falsely parading itself as *purity*, when it was really as impure as the filth in the black hole of Calcutta.

But today we are face to face with just such an enemy of man's spiritual freedom. We are confronted by the world-wide activities of some organizations claiming to represent the highest ideals in life, and even claiming to be representatives of the Great White Brotherhood of purest and inspired truth, while under the cover of painted robes they are actually intruding into the homes of respectable spiritual-seeking individuals and gradually and insidiously leading them into darkness instead of light.

And now we find one organization which has heretofore held its head high in its forward march of progressive knowledge as a Divinely-appointed agent of the Cosmic, resorting to a form of propaganda that is the most dangerous, the most insidious, the most subtle of undesirable influences that has ever been offered to the Western world. It is against this new propaganda that we seriously protest and at once lift up our militant spirits, and put on our armour and go to battle, as the crusaders mounted their steeds in the twelfth century and started for the Holy Land to redeem it from the power of the infidels. This new form of propaganda consists of a series of radio plays being released over a radio station in the western part of the United States for wide and very general influence in many thousands of homes. The plays are called "Black Magic," and this title in itself is a disgrace to the organization sponsoring them. If ever any one term representing

a superstitious belief of incalculable mischief was invented by the human mind for the deliberate purpose of enslaving it, the term was *Black Magic*. The origin of the word magic is to be found in the purest of manifestations of Cosmic power, and the very association of the word black with the original word "*magick*" has always seemed to us as almost blasphemous. The definition given to the term "*Black Magic*" is as untruthful and as impossible in truth as anything that the human mind has ever conceived. Only in the dark recesses of unevolved minds and in the lowest types of human consciousness could there be comprehended such things as are attributed to *Black Magic*.

It is safe to say that in the ages past there have been millions of men and women who have been burned at stakes and on huge piles of stone and wood, or thrown into pits of lime or cut into parts, and raised into trees to be picked to the bone by vultures, or whose eyes have been gouged and burned out, whose fingers have been torn from the hands, whose ears have been poured full of hot lead, whose flesh has been peeled from still conscious bodies—all because of a belief in the power of *Black Magic* being dispensed at the hands of some individual or groups of individuals. All through the ages there have been millions of persons whose souls have been tormented, minds wrecked, and mentalities made unsound and unbalanced by the fear of the unknown powers attributed to this *Black Magic*. Men and women, and even children, have been driven insane, and to frantic acts, or have been imprisoned in darkened and rat-infested cells and cellars, or abandoned upon logs sent out to sea, or left alone in dry deserts, or in other tormenting conditions, through their fear of, or belief in *Black Magic*.

Human lives have been wrecked in the very hours of success and happiness, homes have been destroyed, children separated from their parents, churches and their good work condemned, priests burned and stoned, cathedrals torn asunder, and civilizations thrown back into the dark ages in many places because of the human concept of an impossible power attributed to *Black Magic*.



Today, even in the most civilized lands and in our most progressive cities, there are multitudes of men and women who believe that some individuals still possess and can exert freely and wilfully a power that is black and magical. There is hardly a week in the year that we do not receive letters—pitiful, heart-rending letters—from otherwise sane, sensible, noble, clean-minded men and women into whose affairs has stalked this black specter of untruth.

Because we have taken the bold and daring attitude in all of our philosophical discussions, and in all of our literature, stating that *there is no power in Black Magic except the fear that one has of it*, and that God has not given the power to any human being to exert any mental or spiritual influence over another human being, and that the practices of the followers of voodoo, and the teachers of ancient misconceptions are untruthful and wilfully lying when they promote the idea that there is such a force, such a power, such a scheme or system in human civilization as that described by Black Magic—because we have dared to take this attitude and have tried to destroy the very ghostly body of Black Magic itself as it parades throughout civilized lands, we have been condemned by some organizations whose coffers are being constantly filled by the gold coins that fall from the trembling hands of those who have been brought under the spell of the Black Magic propaganda. We have been accused of being heretics in the field of oriental philosophy. We have been accused of having some more subtle reason for our *denouements* of Black Magic. We have been threatened by those organizations who delight in the spread of untruth, and told that sooner or later we would be forced to retract our statements, and to join in the grand parade of spellbinders who ever seek the support of the weak-minded, and at the same time insidiously enslave those who do not suspect what lies beneath the silvered words of self-appointed leaders of new systems of modern philosophy.

But we have won the respect and support of thousands of men and women who have been saved from the clutches

of this great fear, and we have attracted the support of thousands of clergymen and spiritual teachers who have had this horrible campaign to contend with, and we have won the assistance and cooperation of newspaper editors and writers who realize the enormity of the mental crimes being committed through the Black Magic propaganda.

Ever since the world's Savior was condemned and stoned by agents of the Black Magic cult has man continued to be crucified in many ways by the modern emissaries of false belief. Not only do these radio plays, enacted by a very fine dramatic company, use the title of Black Magic, but the plays themselves deal with it, and reveal it in a fascinating, alluring manner. As I listened to one of the plays with a group of other persons, we realized that never before in a mystical, metaphysical, and especially human brotherhood organization presentation had we heard the words *death, kill, die, and dying* used so many times in their popular and erroneous sense.

The play depicted the manner in which a Swami could look into the eyes of a woman attending his lecture and recognize in her a former soul-mate or lover, living in India in a "previous incarnation," and exerted over her his Black Magic power whereby she returned home and went into a coma or trance lasting many days during which the family, husband and children, doctors, nurses, and all believed that she was "dying" and would soon be "dead". Then at the last crucial moment the Swami came to her and asked to be closeted with her alone in her boudoir, and he called her "soul" back to consciousness and attuned it with his own, while he made love to her and called her affectionate names, and then told her that she must return to *Nirvana* and cease to be his "darling" any longer. Then he told the family that she was to be left alone until he had gone far from the house because of his power over her. There were statements by members of the family regarding the "hypnotic" influence that this Swami could use or which others of his school of teachings could use which would bring human beings under similar spells. There was

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also a statement made by the wife to her husband and children that during the hours she was in the Black Magic grip of the Swami she was "in Paradise with her loved one".

It was the most disgusting, deplorable, and yet insidious presentation of Black Magic propaganda ever offered to the American public. It would tend to make every woman fearful of the power of some man to throw her into a long trance in which her soul—her very being—was at the mercy of his malicious affections. It would tend to make every home fearful of hypnotic spells that could be cast over the place until the vibrations of the very rooms in which we live would tremble with this binding spell. And all of it was presented with that false note of purity, goodness, divinity, and human brotherhood love, that constitutes the whitewash and the tinsel painted over the black robe of the ghostly Frankenstein.

I am not going to mention the name of the organization that is presenting this series of plays for I do not want to give them that much advertising, but suffice it to say that it is organized throughout this country in a somewhat disintegrating form, but, nevertheless, with strength enough to carry on this form of propaganda in the name of a human brotherhood promoting brotherly love and operating under the direct leadership of the "great masters of the Great White Lodge". It claimed in the play that the books written by the leader of this organization now living in a foreign country can be found in every public library, and are tremendously helpful and uplifting. God save the world at once if in these books men and women should find anything to substantiate the ideas presented in these plays!

We are not only protesting against these plays being presented, but we are going to carry these protests to the highest powers. We are going to fight it with every effort, with every material form, with every word of mouth, with every conscious act, not only on the part of ourselves here at headquarters, but on the part of every loyal, devoted, sincere, Rosicrucian member and leader throughout the world. This is a clarion call to battle. This time we again raise

the war cry of "In the name of the cross—in the name of the Rosy Cross." Our enemy is Black Magic, and our foes are those who promulgate it. They must be taught through Cosmic laws and through the peaceful resistance of intelligent men and women that the day has gone when such ideas can be promulgated for the sake of selling books or selling magazines or bringing money into the purses of individuals. The Divine truths of life and of human brotherhood co-operation are too fascinating in their pristine worthiness to warrant any school of truth to promulgate the false beliefs and false misconceptions of pagan hearts and minds merely because there is selfish material profit in doing so.

Superstition must go, and truth as revealed by Jesus the Christ and the Great Masters who preceded Him and by those now in the world spreading the gospel of Cosmic truth, is sufficient for man's needs.

Let us all unite in eliminating the subtle propaganda of Black Magic from our civilization of today.

The Monthly Alcove

In the philosophical study of human activities many of the ancient investigators looked upon each month as an alcove in the year in which alcove were assembled the workers and representatives in the various fields of human activity and thought. By studying the work of each alcove and the nature of the persons thus assigned in each alcove the philosophers found it possible to analyze the natural tendencies of that month. This does not mean that the persons assigned to each alcove were born in that month for it has nothing to do with astrology or astral influences. It simply means that these men found a certain month in the years as the most inspiring in encouraging them in their work.

The month of July is called the month of pioneers and assigned to it were such characters as Columbus, in more recent years, and in ancient time Xenophon, Marco Polo, Peter the Hermit, Frances Xavier, Abraham, Champollion, Livingston, Magellan, Henry Hudson, Cortez, Admiral Perry, Lewis and Clark, Neal Dow, and Miss Willard.

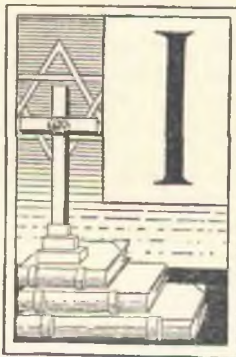




“I Am That I Am!”

A WELL KNOWN CINEMA ACTOR
CONTRIBUTES THIS STORY

By FRATER DAVID MANNERS



I AM standing on a drenched roadway in front of a row of poor cottages. The muddy, flowerless front gardens are surrounded with broken railings. It is a dark morning. It has been raining all night. I have come here because someone called

me; a voice I have wanted to hear for a long time. The front door of one of the houses opens and a young man walks slowly toward me. His head is drooping. His tawny hair is tousled and damp. His limbs move slowly as if their weight was too great to bear. He comes through the useless gate and stands beside me, coatless in the cold dawn. I know the man has great physical strength, but now the muscles are limp and powerless. He leans for support against the water-logged gate post. His gaze is sightless and turned toward the ground. He begins to speak.

“Why have I been singled out to be dealt so much misery? I slave in stinking dark shafts to provide a pittance for the two I love. First they take away my wife with a sickness of the lungs, and now they have taken my child the same

way. I, who have less than most men suffer even that to be taken from me. I am alone and I will not go down into that black hell for the privilege of living. Death is a sweet solution to this misery.”

As he stands there, men begin coming out of the other houses with their lunch pails under their arms. Wan faces of women and children peer from doorways and windows. As the men pass where he stands they speak blunt words of consolation. They say, “Hard luck!” and “Better come to work. It will be worse settin’ idle.” And he raises his swollen eyelids and laughs harshly at them. “Work for what?” And they leave him standing there in the road.

At last he turns and goes slowly into the house. I follow, but he does not seem to be aware of my presence. He turns out the yellow gas light in the room where the child’s body lies. He stands beside the cot, looking down on the peaceful little white face. Tears form again in the young father’s eyes. Then he looks up at me for the first time. “Why, why?” he says.

“If this situation, which you now look on as an unjust and unbearable tragedy has at last caused you to think, to question, then I can only look upon what has taken place as a benefit of Divine bestowal.”

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Rosicrucian
Digest
July
1933*

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Utter anguish shows in his face, "How can you say that?"

"Because, in my eyes, I see what has taken place as one who is detached from the personal and physical significance of what has come to pass. To me, birth, life and death are the same and one. Death holds no tragedy. Millions are born, millions die. What does it matter which particular body is drawing breath and which is not? The supply is limitless. Transition is inevitable. The vibration of life that infused the cells of this child's body cannot be destroyed. It has departed, returned to the source, even as a drop of water evaporated from the ocean joins the cloud and becomes rain to swell the rivers that return again to the ocean."

"I cannot help but grieve over my desolation. There is a limit to my endurance."

"Yet your grief is as nothing compared with the grief I hold for your blindness. Grieve rather that you are open to grief and that there are limits to your endurance. Pity that you must form attachments for the transitory and unstable. Grieve that you cannot open your heart to me, your only true, lasting friend and help. Weep because in denying me you have denied understanding of the ones you thought you loved and who have passed on: that you have denied the very understanding of life itself. All these years I have waited patiently for some sign of recognition from you, some word of affection and trust. I have stood ready with knowledge and wisdom to hand to you that would have enabled you to raise yourself from the material existence which you abhor, that would have enabled you to provide the health, protection and goods for those whose happiness you held dear. How could you do for them what you could not do for yourself? But not one time have you asked me for the enlightenment I was so anxious to give you. Not until this, which you call an unjust persecution, have you ever even raised your eyes to meet mine or questioned my presence. But your indifference has never dulled my love for you. I have guarded you from physical dangers, kept your body strong and full of beauty. I have watched over you

with unceasing vigilance. Even now while you stand here bemoaning your fate, the shift of men you would have been with had you gone to the mine as usual this morning, is wiped out by an explosion of gasses. Those who were not killed outright will lose their mortal bodies through suffocation before aid can reach them. You have been spared. Because I love you, I cannot see you leave this plane without having known me a little."

He stands there motionless for several minutes, staring at me with fear and doubt in his eyes. From outside come the cries of women and children mingled with the mournful wail of a siren. Realization of what has occurred comes upon him. A light returns to his dulled eyes. He comes a step closer to me, regarding me fully at last.

"There has been an accident at the mine. How did you know?"

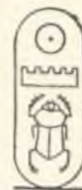
"I know all things. My sight and understanding is without limit. Walls, distances, space itself is as nothing to my perception. There is not a particle of your life in thought or action since the day when you took your first breath that I do not know. Nothing is hidden from me. If you would only hearken, let me guide you, teach you, there would be no heights on this earthly plane which you could not scale. I can open your eyes to beauty, ecstasy and wonder that is now beyond your comprehension. I will teach you to know and love me. For without the love of me, you can love no man.

"How can I know that all you say is true?"

"You believed when I told you of the disaster at the mine because you had proof. If you *had* doubted, would that have altered the truth? I say to you, if you trust me you shall know me."

Again he turns his gaze, searches deeply, and whispers, "WHO are you?"

"I am the Ion, the atom, the molecule. I am the elements of earth, sea and sky. I am the storm and the life giving sun. I am the seething life of the jungle and the silent space between the stars. I am father, mother, lover, friend. I am instinct and nature great and small. I am truth, beauty and wisdom. I am all



things that you can think of in your mortal mind and more than these. But do not tremble! Fear not. Though I am the essence of all things, I am also simple, all-forgiving, and of infinite understanding. I am as I said before your closest and most loving friend, one who can never perish, or desert you. And now that you see me, I implore you to recognize me that I may take you unto myself in this your hour of need."

"Oh, Master, tell me your name?"

"Come, rise from your knees. Gaze deep into my eyes."

"You are GOD!"

"I am the YOU, your REAL SELF."

And suddenly his tension breaks and a great peace comes upon him. He takes me firmly by the hand and I lead him out of the house, up the hill out of the dark town of sorrow. The clouds break, letting the warm sun envelop his body. The wind blows clean and fresh. His stride is that of a free man and his face is radiant like the face of an angel.



Many Surprises for the Convention



HOSE members who will be wise and resourceful enough to plan their summer vacation so that they can attend the Rosicrucian Convention held in San Jose, July 16-22, are going to find this Convention filled with more surprises and

inspiring incidents than any previous Convention of the past. Many unique features have been planned by the officers at headquarters and from letters coming to us from the delegates and representatives who will attend the Convention there are more features of a unique and interesting nature being planned by others as surprises and unexpected events.

Those who have vital suggestions or criticisms to present to the assembled Convention are urged to bring these in person or submit them to the Inspector General of their respective districts who will see they are brought before the Convention for discussion and vote. We want every member to feel that he or she has a voice in the making of all the new plans for the coming year and in the general conduct of the organization.

You will find many interesting roads that will bring you to California by automobile, train, or otherwise. Come and live for a week or two in the beauti-

ful valley from which comes the marvelous fruit and vegetables which you buy daily in your stores at home. Come and enjoy the climate and scenery that makes this part of the world talked about wherever you may go. Come and see the magnificent rose garden now being completed close to our temple buildings. This is considered one of the largest and finest in the world. Meet other members and the officers. See the many interesting experiments. Hear the inspiring lectures and discourses. Take part in the discussions. Enjoy a real rest and benefit your health.

Be sure to be here for the opening sessions, Sunday evening, July 16 when the color organ will be shown again for the last time in many years. Meet many eminent people from all parts of the world whose friendship and acquaintance will broaden your heart and make you proud of the great organization to which you belong. Come and make this the most happy and beneficial year of your membership.

Come direct to our headquarters the moment you arrive in San Jose and register so that you may have a program in advance of all of the sessions and be guided to the best hotels and most economical places to live and the most convenient place to spend your hours in this beautiful locality of flowers and historical shrines. It will be an event in your life that you will always remember and of benefit to every member of your family.



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.)



TNCE upon a time —so begins every interesting story —our announcement to members that we were going to conduct definite periods in each week of the year for united concentration so that we might join all of our members in a nation-

wide circle of harmonized and synchronized thinkers, aroused a great deal of interest and curiosity because it was a new idea in the western world. Along with the expressions of interest were

those of doubt and skepticism as to the feasibility of such a plan and more particularly the expected efficiency. It often seems to us that the early announcement of ours must have been many hundreds of years ago because of the strange attitude on the part of thousands of intelligent men and women. I recall that many of them, especially those outside of our organization and whom we were trying to interest in the work, spared no pains in telling us that they did not believe it was possible for two human minds separated by any amount of distance to be attuned in a wholly psychological manner and that it was certainly impossible for a multitude of men and women scattered throughout the country to attune and focalize their attention



upon each other or upon one central point to such an extent that from the central point could radiate an impression or message to all the others.

Yet, in fact, it is only fifteen or twenty years ago that we made such an announcement. Today the idea is not surprising except to the grossly ignorant and we find that millions of persons throughout the world are ready to accept the idea that at any given moment the minds of thousands or millions might be deliberately, wilfully, and systematically united in one thought with the resulting power of thought that would be dynamic and of practical value.

An interesting point in this regard is the fact that during the past year a number of new and small organizations attempting to present a personal system of philosophical thought have copied our method of harmonizing the minds of our members at certain periods of the day and night and have even resorted to copying our literature and our statements in regard to these concentration periods and attunement hours. In fact, several of the new organizations that smilingly ridiculed our plan two or three years ago now announce it as an original idea of their own and attempt to bring forward the idea that they have discovered a new method of proving that the human brotherhood of mankind can demonstrate its unity of consciousness and unity of divine mind by this form of united attunement.

We are happy in the fact that so many of our Rosicrucian methods have found approval and usefulness in the scheme of other organizations for this is a continuous compliment to the deep thinking minds of the early organizers of the work and foresight of the great leaders who worked so diligently in ages past to discover the laws and principles underlying the unity of humanity in this universe.

The fact is being more and more established by many incidents of national and international consequence, that the united thoughts or the united concentrated will power of the mass of humanity is not only a political or social power that must be taken into consideration but a psychological and mystical power that has been overlooked for too long a period.

Some years ago, politicians, government officials, and leaders of human activities discovered that public opinion or, in other words, the thoughts of the average human being in any community or country, was a dominating factor with which such politicians and leaders had to contend. They are now learning that it is more than mere opinion. Individuals and nations alike are discovering that after the human mind has reached a conclusion and formed an opinion that it may concentrate upon this opinion and radiate the decision in such a manner as to almost force the opinions to be put into operation. Such a force emanating from a multiple number of minds at any given time is a force that must be reckoned with. If it is intended as an evil force, it is frustrated by the neutralizing power of Cosmic harmony. If it is good it is strengthened by its affinity with the increasing harmonic powers of the universe.

Cathedral Periods

All of our members and friends of our organization are invited to take advantage of the Cathedral periods and learn the great value of the constructive healing, upbuilding, and inspiring vibrations that radiate throughout the world at these selected Cathedral periods.

In connection with the Sunday afternoon Cathedral Hour furnished by the *Columbia Broadcasting Company*, we wish to say that occasionally this period is set aside by the necessity for national broadcasting of importance but usually the program is given at its scheduled time. If you have not yet enjoyed the Cathedral Hour of music furnished by the *Columbia Broadcasting Company* on Sundays, look in your local newspaper for the radio programs for Sunday and watch for the *Columbia* station in your district and note what hours on Sunday the Cathedral program is broadcast. Remember this Cathedral Hour is only on the *Columbia* network. But there is a *Columbia* station in practically every part of the country making available this beautiful period of attunement for all of us with very appropriate music. We know you will enjoy the *Columbia* instrumentalists and the pieces

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they have selected or the pieces we have selected for each Sunday. We would like to call your attention to the fact that the Columbia network in the past year has done its utmost to give the people of North America the very highest type of music and diversified programs, thereby building up and creating for itself the largest audience in the world composed of highly intellectual and cultured persons.

Special Sunday Evening Program

The special operatic concert program conducted by the New York Opera Association over station WOR under the musical direction of our Frater H. Maurice Jacquet, continues throughout July and we hope that all of our members and friends living in the East will consult the radio programs and look for this special feature each Sunday night.

Unique Cathedral Period

As an interesting experiment to prove the efficiency of our united contacts at special hours, the Emperor has arranged for a special experiment to be conducted on Sunday night, July 9 at six o'clock Pacific Standard time. He will attempt to reach through the Cathedral of the Soul the minds of those members whose last names begin with the initials N and O. During a ten minute contact with these members, no matter where they may be living, in North America or foreign places, the Emperor will transmit from his mind a number of things which he wishes the members to receive. The first will be a number between 1 and 20. The second will be a color of the spectrum. The third will be a symbolical design of a simple nature. The fourth will be a quotation from the statements made by Jesus as they appear in the standard version of the Christian Bible. And the fifth will be a musical note of the octave by sending forth the name of the note, as for instance, C, D, E, F, etc. To those members receiving correctly the most of these five thoughts a special little prize or souvenir will be sent by the Emperor personally with a note of appreciation.

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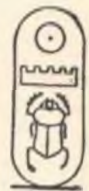
Please note the conditions of this experiment very carefully. The concentration period is on Sunday night, July 9 for ten minutes, beginning at six o'clock Pacific Standard time, which is equivalent to nine o'clock Eastern Standard time, and ten o'clock Eastern Daylight Savings time. By attuning with the Cathedral and through it coming in contact with the Emperor during these ten minutes, each person whose last name begins with the initials N and O should make a careful note on paper of the five distinct ideas outlined above which the Emperor will send forth. Immediately at the close of the concentration write a letter addressed to the Emperor personally and put at the top of the first sheet of your letter the statement, "Special Cathedral Contact" and then state in consecutive order just what impression you received from each of the five thoughts sent out, numbering them from one to five. Then sign your name, key letters, and address. If you only received one out of the five impressions, send that in, but we hope that most of you will be able to receive the five ideas clearly and definitely.

The Junior Rosicrucian Order

Junior work is being tried in many phases in North and South America, Europe, Asia, Africa, Oceania, New Zealand and the East and West Indies. Some of these methods are Junior Lodges, sponsored by Lodges and Chapters of AMORC, Triangle Clubs in rural districts, or city neighborhoods, small home Lodges or a single child, studying a set of simple lectures, or series of stories.

A committee of Leaders of the active Junior Lodges will discuss Junior plans for the coming year at the Convention. If you are interested in Junior Work for your own children, or a neighborhood group, please be sure to register in the book that will be provided for that purpose at the Convention, so we may get in touch with you, and send you a report of Junior Work after the Convention.

All reports for Junior information should be directed to Mrs. Eva Walters,, Box 516, Route 2, Vacaville, California.





A Special Message From Tibet

From the Great White Lodge Monasteries Come Some Rare Gifts by the
Venerable and Illustrious Frater Nicholas de Roerich, Legate
of the Great White Brotherhood

(EDITOR'S NOTE: The latest communication from our beloved Frater Nicholas Roerich, dated at the monastery in the Himalayas May 7, 1933. It is directed to the Emperor, H. Spencer Lewis, and reads as follows:)



ESTEEMED friend and Frater: Your valuable letter of March 24 gave me much joy both because of its deeply significant contents, and because of the date on which it was written. It was dated the 24th of March, which is not only the time of the annual Rosicrucian New Year Celebration, but is our annual memorable day in Tibet in the Name of our High Protectors. I was also glad that my former message to you was read to the members at the New Year feast in the Supreme Lodge.

"In these days of Armageddon all servitors of Light should be closely united spreading widely beneficial sparks of the Brotherhood.

"Complying with your request it gives me great pleasure to send to you for your museum in San Jose eight very rare and sacred Tibetan objects from

our most holy monastery, the sublime temple of the High Protectors of the Great White Brotherhood. The first of the eight packages now on their way to you contains four sacred images sent to you as blessings from the monastery and most holy temple. The second package contains a charm box from a temple in Little Tibet, Ladakh. The third package contains a sacred stone with the inscription, 'Aum Mani Padme Hum'. The fourth package contains a hand-engraved image on Tibetan paper of the Supreme Ruler of Shambhala, the blessed Rigden-Jalpo. The rare paper contains at the bottom of the engraving a special salutation and greeting from the Supreme Ruler. The fifth package contains one turquoise silver ring from the hand of one of the masters whose name and personality will be indicated on the ring. The sixth package contains a sacred, sacramental Tibetan ring with sacred scarlet stone, sent as a blessing from one of the great masters for the personal use of the Emperor for North America. The seventh package contains

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one of the sacred Tibetan temple beads. These are extremely rare and their mere intrinsic value places them very highly among jewelers, while, of course, their esoteric and mystic value because of their vibrations places them beyond any price.

"I am also enclosing another article for your *Rosicrucian Digest* entitled *Rigor Mortis*. Verily it is time to warn the Western world against the fears

and so-called dangers of attempts to practice Black Magic. Truly the most ancient of all organizations of Light must be vigilant at their watchtowers. Please convey to all the Brothers and Sisters of the North American jurisdiction my hearty greetings, and accept for yourself my sincerest fraternal wishes.

In spirit with you,

Nicholas de Roerich.



Rigor Mortis

By FRA. NICHOLAS DE ROERICH



HE Rigor Mortis of the corpse has aroused considerable discussion. The ancient Rosicrucians speak very definitely about this strange phenomenon, from the point of view of matter. It is described how gradually the deplorable process of *rigor mortis* sets in not only corporeally with transition but, still worse, during life, injuring the organs of thinking.

"Seemingly soulless people are being created under our eyes," we are told. One should recognize this process, not as an abstract symbol, but as evidence of *psycho-physical involution*. Much is given to man; vaster therefore is the breadth of his wavering. But there exist sticky regions to which the pendulum of spirit may cling for a long time, if not forever.

Much, much effort is needed in order to escape from this *rigor mortis* of thought, in order to enter again upon a broad plane of conscious thought-creativity.

A known British engineer—an inventor—states in the press that humanity is not ready morally to accept all the new inventions and discoveries. This

affirmation from a scientist is timely and characteristic. It coincided with the ancient as well as most recent teachings of the East.

In addition to the daily newspaper communications about all manner of anti-cultural terrors, one may find in the columns of the press, extraordinary indications in a quiet tone, as though they quite correspond to the twentieth century of our era and to our incalculable age dating from the beginning of our planetary life.

There are announcements about the attempts of some organizations at Broeken to revive an interest in "black magic". And a beautiful young girl and a goat and other attributes of the "black Sabbath" are prepared.

In Finland an entire dark organization of necromancers has been discovered. The desecration of corpses, certain rites in the cemeteries and a complete service of the Black Crow was disclosed.

Around Bengal Bay cases of human sacrifice are mentioned. The newspapers state it as a fact, as a reality. The same newspapers announce how a festive crowd in America gathered even from afar to revel in the burning of a negro.

It was announced that recently a crowd in Berlin, decorated banners with the blood of the victims of murder,—this, not in the middle ages, but *now*.



In Paris some individuals attempted to dip their handkerchiefs in the blood of an executed person.

In Spain, the *banderos* stained with the blood of the bullfights, fetch large sums of money.

In our twentieth century, the hearts of enemies are still torn out for bloody sacrifices. Verily, humanity is not ready to accept the latest discoveries. On one side, almost the revelation of the almighty atomic energy,—on the other side, the black mass, the cult of Satan, Bophamet and the bloody terraphim.

The human consciousness has become divided. In the general dis-solution of the world the tops and bottoms have separated so widely, that an advancing movement is hardly conceivable.

A certain periodical contains the following communication:

"We are glad to learn that recently there has been organized a society with the aim of protecting and helping all victims of 'black magic'. If somewhere, someone is the victim of an 'occult' persecution he may communicate with the editor and all will be done to help the sufferer."

We admit that one rarely reads such a communication. Something must have occurred in order to permit such a *reality* to enter life.

After the bloody hecatombs of the unprecedented wars, all foundations were shattered. Instead of the awaited prosperity the finances of all countries broke down. The countries denied all the obligations which they had solemnly announced and had guaranteed. Their billions of dollars worth of budgets were imperiled, an army of millions of unemployed was formed. There occurred failures of banks on such a scale as would have been inconceivable in former times. The world was set trembling with great shocks such as those of Kreuger and Insull.

Thus, suddenly, like an inexorable Karma for the mass murder, there was created a rift of life, a rift of the world. The world divided sharply along the lines of culture. How much then of conscious good must be poured out in order to wash away the coagulated blood? And yet, entire organizations go to

Broeken for the witch's Sabbath. "The Times" printed a photograph of the goat and the girl as if it were a vaudeville sketch.

But, at the same time, under the pretext of the crisis, the activities of various cultural institutions are being curtailed. The servitors of darkness scream: "To hell with culture!" And this is not fiction. It should be a great happiness to be able to acknowledge that all these ominous threats and actions did not exist.

And the workers of culture weaken on seeing how their best tasks are being covered with the ashes of darkness. And they seek vainly for something to which to turn and a place in which to gather.

And at the same time some go to Broeken and some dream of drinking a cup of blood. . . . Nor is it in "occult" novels, where one may expect fiction, that these horrors take place, but in life, among starched collars.

Jesting, ribaldry, derision, blasphemy have reached their limits. Those that say that evil is equivalent to good must not forget that evil should be regarded as imperfection. Behind good there always stands the origin of creativeness. But now, instead of the invincibly guiding source, verily, the guiding Good retreats to a defensive position, thus losing the initial command and advance.

Out of shameful physical self-defense, people avoid coming close to Truth, even at the price of spiritual disgrace, but unwilling to lose their conventional standing. One may hear the killing whispers: Preferable is fossilization, preferable *rigor mortis*, rather than to dare to attack ignorance.

So far, irresponsible consciousnesses calm themselves and succumb to the darkness of *rigor mortis*, but decay does not slumber. It realizes that now because of human cowardice, it possesses the possibility of initiative. And, verily, the initiative of darkness becomes apparent in the great as in the small.

And darkness uses its usual tactics; it creeps in and crawls about unnoticeably. The servitors of darkness penetrate under various guises; and having once penetrated into the fortress, they scoff in self-content. The book "FIERY WORLD" says: "Soulless beings are

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known to all. This is not a symbol, but a chemical reality. One may be asked whether these incarnate in this deplorable state. This question discloses the ignorance of the foundations. No one can incarnate without a store of fiery energy and soul. No one can enter the dense world without the torch of Agni. The dissipation of Agni takes place here among all the wonders of Nature. It is not at all necessary while scattering Agni to commit some beastly crimes. From various Teachings we know sufficiently about the successes even of robbers. Usually the dissipation of Agni is committed in daily life and in the dusk of the spirit. The growth accumulation of Agni is arrested by smallest actions. One must understand that the bliss of Agni grows naturally but when darkness encases the process towards perfection the fire departs from the unfit depositors unnoticeably, although chemically proven."

"Beautiful is the law of eternal motion whether of evolution or involution. Beautiful is the law which bestows on every incarnated being the eternal Agni like the Light in the Darkness. Beautiful is the law which even contrary to Karma endows every traveler with Light. Beautiful is the law which does not arrest the growth of the fiery garden, even from the age of seven. Let those first flowers be small; even though they bloom upon tiny thoughts, yet they are a true inception of the future thinking. What a multitude of beautiful thoughts are generated in the heart of a seven-year-old child, when the dim images of the Subtle World have not as yet left the brain and the heart. Dissipation may also begin then, if the soil of the plant be rotten. In the case of such depletion, one may help or, as was long ago said, lend the Fire. This borrowing occurs also in tiny actions. Thus thrice already I remind you about crumbs. Out of these sparks grow tremendous Fires. "Do not think of 'soulless people' as monsters. In various fields we find those who attain some mechanical advantages, even when the

Fire has left them and their works have grown pale and they appear to be 'soulless'.

"Every one is free to choose his own destiny, even to his physical dissolution. But 'soulless beings' constitute a very infectious and harmful realization."

Following the catch in tiny nets, come the "civilized savages," a manifestation most dangerous for culture. Then, in order to purify the home from these enemies, tireless in meanness and vulgarity, one will have to apply and waste the most precious energies. For else there will sneak in the same *rigor mortis* which will result in the horrible "death" of all benevolent accumulations.

The crumbs of meanness can creep into the tiniest crevice. This shows how impenetrable must be the armour of spirit! The servitors of darkness can explain each one of their actions, even the journey to Broeken. And they also envelop necromancy with pseudo scientific explanations. First, pseudo-civilization, then pseudo-science, pseudo-friendliness, pseudo-dignity, and then already in the full ugliness of *rigor mortis*, the pseudo-man.

All this is not far from reality. The banners of darkness and meanness float not only over "occult ceremonies" they also bloom forth at many festivals, side-shows, and bazaars, and in the teachings of pseudo-humanitarian schools and brotherhoods.

People still pray at times about the peace of the world, about the unity of all churches, about brotherly love, about magnanimity. But what peace is conceivable for the grinning skull, when the heart has become silent and the fires are extinguished! And has not pseudo-fraternal love garbed itself in the garment of a subtle executioner?

Save us from *rigor mortis*! Safeguard us from all, the crumbs of darkness, from all domestic vermin, bristly and infectious!

Light conquers Darkness!
At the Temple of S . . . S . . .
Himalayas, 1933.



READ THE ROSICRUCIAN FORUM

Two hundred seventeen





PAGES from the PAST

HOBBS

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

Thomas Hobbes was a materialist. He can hardly be thought of as a metaphysician; yet, his profound inquiry into the nature of the functions of man warrants our most careful consideration of his views. His reasoning is superb. As Rosicrucians we must admit that much of man is dependent upon the physical laws of the universe, and through these laws Hobbes has made man's material nature more thoroughly understood, even though we disagree in part with some of his doctrines.

Hobbes was born at Westport, April 5, 1588. He was raised by his uncle; his father fled due to difficulties arising from a quarrel with a rival. He studied Greek and Latin and at the early age of fifteen entered Oxford, graduating in 1608. At that time he was just casually interested in scholastic learning. He became tutor and secretary to young Cavendish until the death of Cavendish, then he tutored his son. He formed the conception that everything in the universe—all of its forces, all of its manifestation—is the result of a universal motion, a physical energy and that mind in man was no exception.

In 1647 he became instructor to the Prince of Wales, during which time he published his great work the "Leviathan". In his "Leviathan" he tried to apply the same principles to society as he applied to the creations of nature. "Society," he said, "was an organism, the basis of which was a contract between the people and the king—each accordingly benefited." This philosophy of tracing everything that exists in the universe or that is known to man to purely mechanical principles devoid of intelligence, naturally offended the clergy, though he was restored to good favor after the Restoration.

Thomas Hobbes was one of the new school of materialistic philosophers, who went a long way toward contributing to our present advance in science. The pendulum is swinging the other way today. The origin of everything that is cannot alone be explained by physical laws. It is necessary to take into consideration a primary cause, which cause day by day is more compatible with the metaphysical principle of infinite intelligence. Below you will find excerpts from his writings in the "Leviathan".

OF IMAGINATION



THAT when a thing lies still, unless somewhat else stir it, it will lie still for ever, is a truth that no man doubts of. But that when a thing is in motion, it will eternally be in motion, unless somewhat else stay it, though the reason be the same, namely, that nothing can change

itself, is not so easily assented to. For men measure, not only other men, but all other things, by themselves; and because they find themselves subject after motion to pain, and lassitude, think every thing else grows weary of motion, and seeks repose of its own accord; little considering, whether it be not some other motion, wherein that desire of rest they find in themselves, consisteth. From hence it is, that the schools say, heavy bodies fall downwards, out of an appetite to rest, and to conserve their nature in that place which is most proper for them; ascribing appetite, and knowledge

of what is good for their conservation, which is more than man has, to things inanimate, absurdly.

When a body is once in motion, it moveth, unless something else hinder it, eternally; and whatsoever hindreth it, cannot in an instant, but in time, and by degrees, quite extinguish it; and as we see in the water, though the wind cease, the waves give not over rolling for a long time after; so also it happeneth in that motion, which is made in the internal parts of a man, then, when he sees, dreams, etc. For after the object is removed, or the eye shut, we still retain an image of the thing seen, though more obscure than when we see it. And this is it, the Latins call *imagination*, from the image made in seeing; and apply the same, though improperly, to all the other senses. But the Greeks call it *fancy*; which signifies *appearance*, and is as proper to one sense, as to another. IMAGINATION therefore is nothing but *decaying sense*; and is found in men, and many other living creatures, as well sleeping, as waking.

The decay of sense in men waking, is not the decay of the motion made in sense; but an obscuring of it, in such manner as the light of the sun obscureth the light of the stars; which stars do no less exercise their virtue, by which they are visible, in the day than in the night. But because amongst many strokes, which our eyes, ears, and other organs receive from external bodies, the predominant only is sensible, therefore, the *light of the sun being predominant*, we are not affected with the action of the stars. And any object being removed from our eyes, though the impression it made in us remain, yet other objects more present succeeding, and working on us, the imagination of the past is obscured, and made weak, as the voice of a man is in the noise of the day. From whence it followeth, that the longer the time is, after the sight or sense of any object, the weaker is the imagination. For the continual change of man's body destroys in time the parts which in sense were moved; so that distance of time, and of place, hath one and the same effect in us. For as at a great distance of place, that which we look at appears dim, and without distinction of the

smaller parts; and as voices grow weak, and inarticulate; so also, after great distance of time, our imagination of the past is weak; and we lose, for example, of cities we have seen, many particular streets, and of actions, many particular circumstances. This *decaying sense*, when we would express the thing itself, I mean *fancy* itself, we call *imagination*, as I said before: but when we would express the decay, and signify that the sense is fading, old, and past, it is called *memory*. So that imagination and memory are but one thing, which for divers considerations hath divers names.

Much memory, or memory of many things, is called *experience*. Again, imagination being only of those things which have been formerly perceived by sense, either all at once, or by parts at several times; the former, which is the imagining the whole object as it was presented to the sense, is *simple* imagination, as when one imagineth a man, or horse, which he hath seen before. The other is *compounded*; as when, from the sight of a man at one time, and of a horse at another, we conceive in our mind a Centaur. So when a man compoundeth the image of his own person with the image of the actions of another man, as when a man imagines himself a Hercules or an Alexander, which happeneth often to them that are much taken with reading of romances, it is a compound imagination, and properly but a fiction of the mind. There be also other imaginations that rise in men, though waking, from the great impression made in sense; as from gazing upon the sun, the impression leaves an image of the sun before our eyes a long time after; and from being long and vehemently attent upon geometrical figures, a man shall in the dark, though awake, have the images of lines and angles before his eyes; which kind of fancy hath no particular name, as being a thing that doth not commonly fall into men's discourse.

The imaginations of them that sleep are those we call *dreams*. And these also, as all other imaginations, have been before, either totally or by parcels, in the sense. And because in sense, the brain and nerves, which are the necessary organs of sense, are so benumbed



in sleep, as not easily to be moved by the action of external objects, there can happen in sleep no imagination, and therefore no dream, but what proceeds from the agitation of the inward parts of man's body; which inward parts, for the connection they have with the brain, and other organs, when they be dis-tempered, do keep the same in motion; whereby the imaginations there formerly made, appear as if a man were waking; saving that the organs of sense being now benumbed, so as there is no new object, which can master and obscure them with a more vigorous impression, a dream must needs be more clear, in this silence of sense, than our waking

thoughts. And hence it cometh to pass, that it is a hard matter, and by many thought impossible, to distinguish exactly between sense and dreaming. For my part, when I consider that in dreams I do not often nor constantly think of the same persons, places, objects, and actions, that I do waking; nor remember so long a train of coherent thoughts, dreaming, as at other times; and because waking I often observe the absurdity of dreams, but never dream of the absurdities of my waking thoughts; I am well satisfied, that being awake, I know I dream not, though when I dream I think myself awake.

WILL YOU HELP THE GOOD WORK ALONG?

Do you know of anyone who you would like to have read "The Rosicrucian Digest" each month? We sincerely ask every Frater and Soror of the Order to have as many others as possible read the Digest. We are proud of it, its make-up, its cover design, its unusual pictures, and—most important of all—its inspiring and instructive contents.

Will you donate a subscription for a friend or an acquaintance? We are making a special offer at this time. If you will send in just \$1.00, and the name and address of a friend, we will see that he receives a subscription to "The Rosicrucian Digest" for *six months*. You know that in addition to your friend's reading the magazine for six months, he will most likely pass the Digest on to many others to read, and the good work will be compounded.

So let us have your support in this manner. Send in at least one or two subscriptions.



ROSICRUCIAN CONTEST WINNERS

Every member and student of the Rosicrucian Order, AMORC, will be pleased to know, we are sure, of the Fraters who recently won the international Rosicrucian contest.

The first award was given to Frater P. K. Kachavos, of Kansas; and the second award was earned by Frater William Mann, of Pennsylvania.

It is peculiar to note that with members in all the larger cities of North America, in our great centers of population, who participated in this great contest, the awards were won by the diligence and initiative of these two Fraters, both of whom reside in cities of very small population. We feel certain that the Rosicrucian membership will acclaim them for their efforts in the interest of the Order.

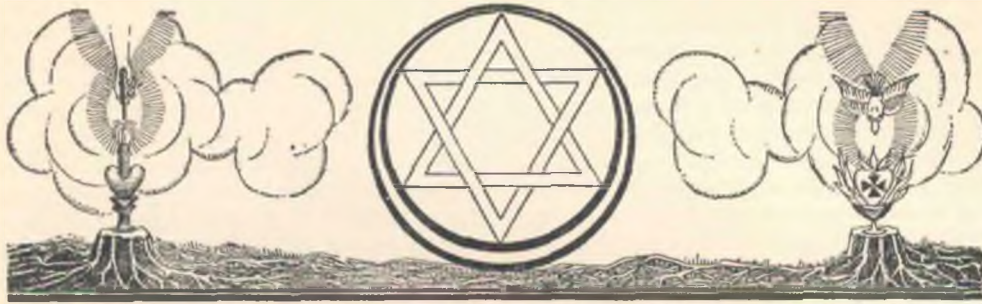
Frater Kachavos will be with us at the National Convention in July. The other winners of awards will be notified within the next thirty days, as soon as we complete our statistics.



MAKE USE OF YOUR VACATION PERIOD

Whether you go to the mountains or to the seaside, remain at home, or journey to foreign lands during your vacation, make the vacation count. Take with you your lessons. While relaxing, while in a peaceful frame of mind, there is no better opportunity for meditation, contemplation, and for real introspection. The vacation period is an ideal time for the practice of many of the experiments extended to Rosicrucian students. Make notations, before you go on your vacation, of the things you particularly want to review.

We will be pleased to change your address on our files so that the lessons, magazines, and other privileges of membership will go to you wherever you may be during your vacation. Just notify us of your vacation address.



The Ethics of Rosicrucian Practice

MAN BECOMES WHAT HE THINKS AND WILLS

By THE SUPREME SECRETARY



WE ARE often asked the question, "What is the standard of ethics in Rosicrucian practice?" and the question is asked in much the same manner as one refers to practice of Christianity or the practice of Mohammedanism.

While it is true that the Rosicrucian system of evolution and guidance in life does not constitute a unique or a distinct and separate religion, that which is held most dear, most sacred, and most vital to one's ethical evolution is very apt to become a religion in one's life. But the adoption of such a system as a religious guide and standard need not interfere with any sectarian system of religious worship and study to which one may be devoted.

But there are certain points and principles in the Rosicrucian system of ethics and practice which are worthy of frequent presentation and repeated analysis and explanation, and many thousands of Rosicrucian students have voluntarily adopted the Rosicrucian system as their whole and complete guide in life.

There are two keynotes which are probably the fundamental principles upon which the ethical practice of Rosicrucianism is built. These two principles are universal love, and toleration. The first principle is made active in the Rosicrucian system instead of being allowed to remain as a mere passive ideal. The second principle, that of toleration, is hardly less passive and active in the lives of true Rosicrucians.

Universal love should be an active emotion if it is to be effective and to be an actual guide in our daily affairs. It must be an emotion that is deeply rooted in the sympathetic understanding of our human relations, and of our relationship with God. It must affect, modify, guide, color, and animate all of our thinking and all of our acting. We must constantly ask ourselves, "Is this the loving thing to say, is this the loving thing to do, is this the loving thing to think?" We must have not only a sense of universal love for all human beings, all animals, all things that God has created, and for God and the Cosmic masters, but we must make that love demonstrative in permitting it to inspire and direct our course in life. We cannot truly love in a universal sense and permit ourselves to be indifferent of the requirements of others and indifferent of our obligations to one another, and to God's great plan. We cannot make this



universal love a negative emotion by permitting it only to prevent misconduct on our part, or to prevent the expression of unkind words, or the doing of unkind deeds, but we must make it active in allowing it to tempt us hourly and daily into doing unusual things and unnecessary things as we would view them from the purely selfish and unloving point of view.

Unquestionably the active practices of universal love will bring in its wake the second principle, that of toleration. Universal love will not permit us to scorn another, or to criticize, judge, or condemn another, and neither will toleration permit these things.

To put Rosicrucianism into practice the student must start at the very outset of his journey along the path to be tolerant of all religious creeds, all philosophical systems of thought, and of all human experiences. Such a one must never put himself in a position to act as judge of the loves, the actions, or the thoughts of another, for without knowing the history of the evolution of the individual, without knowing the training, the education, the view-point, the limitations and powers of the individual abilities, one cannot understand in the true light either the actions or the thoughts of another human being. Such a person should not use discretion in attempting to decide between the lines of thought of one individual and another. Toleration is one of the first expressions of love.

The Rosicrucian adept and student alike are seekers for knowledge. There may be a selfish motive in the desire for knowledge inasmuch as one may wish to perfect himself and lift himself out of the commonplace into the advanced ranks of pioneers in civilization. Yet this selfishness cannot be condemned since it contributes to the happiness and advancement of the multitudes. Our modern systems of hygienic research and the control of hygienic conditions through boards of health have taught us that the health and welfare of one individual cannot be considered separately and apart from the health and happiness of the mass, and that the mass of man can be made happy, healthy and prosperous only when all of the units com-

posing the mass are contributing to this end. The individual who seeks to improve himself and make himself a happy, successful, and cheerful being is contributing to the health, the happiness, and the inspirational urge that affects the entire community. The evolution of the mass is dependent upon the evolution of the individual.

It is this thorough understanding on the part of Rosicrucians that distinguishes the Rosicrucian system, the Rosicrucian Way, from those communistic or community programs that look upon the mass as a collective unit, distinct from the individual, or which look upon the individual as a secondary factor. The Rosicrucians know and teach that the God within each one of us urges each one of us to become a superior being in a spiritual, moral, ethical sense, and that through individual effort and individual evolution resulting in individual attainment is the greatest good accomplished for the greatest number.

The Rosicrucian system and practice takes into consideration also the fact that each individual owes it to himself to undo the Karma he has created in the past, make proper compensation for it, and then strive for the utmost in individual attainment. He must not do this, however, at the sacrifice of the advancement of other individuals, or at the sacrifice of their personal happiness and right to attain advancement. He must be tolerant of their chosen ways of attaining the same knowledge, mistaken though some of them may be in the path they have selected. He must come to realize the fundamental truth that no permanent success in the life of an individual, or in the life of a community, can be obtained if it results in the lessening of the happiness and success of even the least known individual.

The ideal held in the consciousness by every Rosicrucian student is that of truth. The truth must be known, and the truth must be proclaimed and established, not by the negation of facts, not by the suppression of obscure principles or experiences, and not by the forfeiture of the human tendency to select and choose that which appears to be of the utmost value. The desire for truth must be born out of the love for truth, and

because of the usefulness which truth serves in the evolution of man. For this reason the Rosicrucian student delves deeply into all of the avenues, all of the highways, and byways of human experience, but he avoids things which his intuition and the experiences of others tell him are fruitless and useless in their ability to contribute to his wisdom. Knowledge for the sake of possession of facts is not the goal of the Rosicrucian. It is wisdom that is sought, rather than the enmassing of facts. One truth by its very virtue may be of greater service to the individual than thousands of facts representing the truths of experience. One truth regarding the relation of man to God will serve man to a greater degree than a thousand truths regarding the earth's botanic evolution. One fact, one truth, revealing the startling possibilities of the human mind will serve man to a greater degree than a thousand proved facts discovered in the laboratory of biological research. Yet all research and all knowledge has its place, and the true Rosicrucian must be tolerant of those who hope to find at the end of the microscope, or at the end of the telescope, or in the crucible, or alchemist's oven, the important facts of life.

The true Rosicrucian must live truth. He should recall the words of Amenhotep IV, the great traditional founder of our Brotherhood, who proclaimed in a last great speech of adoration to God that he found himself happy in living in truth eternally and forever and ever." Truth must be fascinating to the seeker for wisdom, and he must make his life a drama of truth personified by being truthful unto himself, and true to the ideals of his voluntarily selected standard and guide in life.

The Rosicrucian student must be enthusiastic. As Lord Bulwer-Lytton said, "Enthusiasm is the genius of sincerity." He must be enthusiastic about his studies, his research, his application of the principles to his daily affairs, and his practice of the high standards insofar as he can demonstrate them. He must find joy, recreation, regeneration, mental and spiritual unfoldment, and all of the other pleasures and emotions of life in his Rosicrucian practices.

Two hundred twenty-three

His word must not only be his bond but a Karmic law, a Cosmic universal principle with him, as binding as any idea that may have been implanted in his consciousness by God, or any promise made to the Heavenly Hosts in the most sacred manner. For this reason he must be mindful of what he agrees to do, of what he tries to do, what he promises and intimates as being his intention and his purpose. He must be respectful of the rights of others, and of their equal privileges. He must respect his parents, the members of his family, the community interests, and his national government. Inasmuch as these are human creations intended to exemplify the Cosmic principles, and if they are unworthy of his respect the blame rests upon him and those of the human race who are responsible for these human institutions. He must, therefore, seek to improve those which are unworthy of his complete respect and regard, rather than to hold them in disrespect and dishonor.

The way of the Rosicrucian is not easy, but it is fraught with trials and tribulations and experiences that bring sorrows, griefs, and joys, making life abundantly filled with interest, fascination, profit, and wisdom. Through these the human consciousness advances and attains the heights of greater evolution and greater idealism.

Man is not merely what he thinks, but what he wills to be. Man's thinking may be passive and void of that kinetic power that creates in him the realization of his mental images. He must will to transmute from the world of thought into the world of reality that which occupies his mind in concentration and devotion. The Rosicrucian must be willful in his acts, deliberate, determined, and daring. He must learn to assume the Karmic responsibilities of his thoughts, words, and deeds, and with the knowledge of this responsibility he must be daring in performance. The individual who seeks to attain and unfold and become successful and happy, and thereby contribute to the happiness and success of the community and the human race generally must be passive and adventuresome. He must have no fear that is born of ignorance, doubt,



hesitancy, or misunderstanding. He must fear only the positive reactions of his own acts. He must see in the Divine Mind and Father of all beings a loving, just, and tolerant parent, and an omnipotent, and omnipresent guide and companion.

These things then constitute some of the ethical principles of Rosicrucian practice, and time has proved to us in its pages of history that thousands of

individuals have lived lives in keeping with such ethical standards, making of our organization an institution of pioneers in the unfoldment of civilization. Rich have been the personal and individual rewards that have come to those who have followed such a standard of living, and rich will be your reward if you can step into the path of Rosicrucianism with this understanding and with these principles as your guide in life.

THE ART OF ABSENT HEALING

Many Rosicrucian students, early in their studies, are especially interested in the subject of healing and methods of absent healing. The teachings of the organization, of course, include a very comprehensive study of metaphysical healing and treatment work, but it is elucidated point by point in a rational, intelligent way and it takes a little time for the entire method of Rosicrucian healing to be fully covered.

For that reason, many students have asked for some instruction in a brief form which they can use until the more elaborate methods have been learned; and so we have prepared a little brochure entitled, "The Art of Absent Healing," which contains many of the unusual, helpful principles of the Rosicrucian method of healing. This booklet, prepared especially for Rosicrucian students, is to be sold only to students; and every member of the organization who wishes a copy may send in 15 cents (not in postage stamps) and a confidential copy will be mailed to him. We wish to add that every request for this booklet will be checked against our membership records to ascertain whether or not the order comes from a member of the organization. You will be well pleased with this simple and helpful booklet, and will be benefited by the reading of it. Address: Rosicrucian Supply Bureau, San Jose, California.

CHARGES REFUTED AND A CHALLENGE ACCEPTED

Every progressive movement and organization is naturally subject to nefarious attacks and all of these attacks are usually unfounded and arise from jealousy or motives of a similar nature. There is a small organization in the eastern part of the United States purporting to be Rosicrucian, that has published booklets from time to time attacking the AMORC, attacking its authenticity, its officers, and concluding its attack with the statement that it hoped for the opportunity of proving to the world the truth of its charges.

We ignored these attacks for quite some time until it seemed as though our motive in ignoring them might be misconstrued. So we accepted the challenge of the leader of this organization and offered to publicly debate the charges to give him the opportunity "to tell the world," as he constantly insisted in his literature he wished to do. So in order to make it possible for him to enter into a public debate, AMORC offered to pay the rental of the hall and pay all other expenses incidental to his appearance either in Chicago or San Francisco.

To our great surprise, when the opportunity was presented to him *by registered letter* to publicly present the documents and papers which he claimed he had in his possession, *he refused to accept the opportunity*, making all of his previous claims shallow and worthless, and continued to circulate his literature of false statements.

We would like every member of the Rosicrucian organization and every friend of truth and light to write to us for the FREE book entitled *White Book C* which refutes every attack with definite, tangible facts and contains the printed registered letter from AMORC offering to debate with this individual and to pay all expenses involved and HIS REFUSAL TO ACCEPT. Once again did we prove the nefarious motive of those attacking the AMORC. Be sure to write for the booklet or as many as you wish.

Address: Rosicrucian Supply Bureau, San Jose, California.

*The
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July
1933*



SANCTUM MUSINGS

THE CONTENT OF JUSTICE



THE nature of justice is best understood by the fulfillment of its end. It has often been said that justice is the noblest of the virtues, but perhaps we may from this discourse come to understand that justice is not itself a virtue, but rather

a cause of virtue.

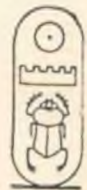
What end is it that justice serves? Is it not the enforcement of the true moral virtues? Virtue is motivated by justice. Moral virtues cannot be separated from justice, and they will always be found to be preceded by what we will call justice. If justice is an enforcer of moral virtue it is to be concluded that it is never static, it is motion or power. Justice is the doing of something. If justice is to be actualized, if it is to fulfill its purpose, it must move toward that purpose. We can only have a realization of justice by its accomplishments, which we have said is moral virtue.

Justice is action because it can be realized. The action of justice is dual in its function, however. That is, it is both negative and positive. We find that justice restrains and commits acts. It

will, for example, either incite the senses and the physical functions to abnormal action, or deter them, and deterrence of motion is an action because it requires a force the equivalent of generating it.

In other words, justice intercedes as well as supports. Since the action of justice is dual either phase of its action must be in accord with its end,—the enforcement of virtue. The motion of justice like all other motion must be dual either restraint, negative, or commitment, positive. For it to be one phase either positive or negative would make it devoid of motion, and if devoid of motion and static it would become non-existent. In the sense of justice as motion we may think of it as a process of contraction or expansion, as if it were a great steel band surrounding a condition or thing which it is endeavoring to maintain *status quo*. This positive action or expansion would be to acquire a sufficiency to make up the deficiency in the condition or thing. The negative *action* or contraction would be to prevent a surplus that would disturb the normalcy of the condition or thing.

We have said that justice enforces true moral virtue, yet can there be virtue that is not true? Virtue has its own characteristics by which it is at all times recognized as virtue. If it has not these characteristics, then it is not virtue. Virtue, therefore, either is or is not. But



this applies to the nature of virtue. Unfortunately man has termed many acts as virtuous which lack the characteristics of virtue, and are nominal only. By true virtue we mean it as distinguished from its pseudo forms which in reality are not virtue at all.

The question arises then, "What is the nature of virtue?" and from which we hope to conclude the content of justice. A prime attribute of virtue is the negation of sensual pleasures or happiness derived through the senses alone. Almost all philosophies concur in the doctrine that the highest good is sought after by man in life because it is accompanied with the greatest happiness—the most pleasurable sensations. Lower beings find happiness in the pleasure of the senses alone. Higher beings find happiness in the sensations generated in the mind, or as Aristotle said, "The greatest and most constant of all pleasures come from a life of speculation."

True happiness then is the result of a positive search for it, the intention of generating sensations physically or mentally which will produce happiness. Pleasure may be defined as those sensations which are pleasing and harmonious to the nature of man, and pain as sensations of an opposite nature. It is then a function of man to seek pleasing sensations whether they be physical or mental. This function is common to all men as is seeing, breathing, or eating. It would not distinguish one man from another. Where, however, a man opposes this natural impulse, by that very opposition would he be distinguished from his fellow men.

If the search for happiness or pleasure in any of its varieties was virtue, then all men would be virtuous. No one pleasure alone is happiness, all are. It is man that assigns to pleasures their relative value. If one pleasing sensation or class of sensations is thought as virtue then all must be. Were the desire for happiness virtue, and by that fact all men virtuous, then the noblest and foulest deeds alike would be of virtue. But those humans whom we consider as virtuous are those who deny themselves the sensations which would directly and simply produce for them pleasure. It is those who manifest this exception to the com-

mon nature of man that are distinguished as virtuous. This negation of self pleasure or happiness is a result of an action which either restrains or commits to secure its end.

This life of virtue is not, however, one of asceticism, a complete abstinence of all pleasure. Virtue arises in man; it is not contained within him. The determination to negate all happiness is not, therefore, virtue. Virtue negates only that happiness which is to be gained at the discomfiture of another. Every virtuous act is consciously and voluntarily performed. Man is afforded the opportunity of opposing virtue if he so wishes. It is because man chooses virtue that it is a distinguishing characteristic. Though reason enters into the execution of a virtuous act by the function of will which commands the body to obedience, reason is not a cause of virtue. If man's nature seeks happiness, and its urge is at all times constant, man could not logically reason that it would be to his welfare to negate happiness.

In fact, pure reason will lend virtue the appearance of being disastrous to man's self-interest. Absolute reason would oppose true virtue. An act purporting to be virtuous originating solely from reason is either of direct interest to the doer, or one of ostentation, which is in reality self-interest also. Thus reason may compel an act which is the negation of a sensual pleasure, yet it may be done solely to attract attention to the forfeiture of the pleasure which gives rise to another, the satisfaction of vanity. As Aristotle further said, man has the capacity of virtue, but it is not born within him. The need for virtue is generated by attendant circumstances which man confronts. Justice must be excited, as it were, to enforce a virtue. There must be the occasion to negate that happiness which if enjoyed would be disastrous to another.

The science of swimming, for an example, arises from the need of keeping afloat and propelling oneself in water at the same time. It certainly did not precede its necessity, and virtue does not precede the occasion for its performance.

The Hindu ascetic, who lives a life of isolation from his fellow man, lives not a virtuous life for he invites no cir-

cumstances which would test his virtue. He lives a life of self-interest, that of pleasing his desire to negate all pleasure except the one he enjoys, that of self-denial. A code of virtue which alone is followed because of its antiquity or because it has been adopted by illustrious ones is false virtue. All codes of virtue which are learned and not experienced are adhered to for one of two reasons. First, intimation; or second, that they never have been sufficiently challenged by desires and impulses. One who accepts virtue as a prescribed code of rules governing human conduct, and attempts to enforce it because it is established and traditional, is a coward. He fears the force of public opinion if he opposes it. His assent to it is founded upon the conclusion of his reasoning as to its value to his life. This is self-interest, and we have seen that self-interest is not the attribute of virtue.

If when a circumstance arises which would invite true virtue the follower of such code as above is wanting, then the virtue of his code corresponding to the need is but a shallow aphorism. Such pseudo virtue is not the effect of justice. We have said virtue is a realization of justice. For man to realize something it must have motion and action. Virtue which is not excited is static; it is not felt or realized. Virtue cannot be learned in advance, nor can there be potential virtue for virtue is a result, not the state of becoming anything. It is folly for man to attempt to teach virtue for virtue cannot be taught. It is the effect of a cause, the cause we have seen is apart from man. It arises out of sensations received by man which concern others than himself, and which provoke justice which generates and enforces virtue.

Man can instruct another upon what the content of virtue is, and what the result of certain causes provoking justice should be, by approximation to the experiences of others. But though they be acceptable to reason they are easily discarded if they do not provoke the individual's realization of justice. What would be a cause of the exercise of virtue in one man would not in another. Justice we may say exists in all man, but its extent varies as does the mind and pleasures of men. If all men were equally

sensitive to the causes which provoke the action of justice, then men could learn of virtue by being taught its causes which they would realize and by their realization of them be virtuous.

The true virtues are unrelated in the causes that provoke them. The human who may be responsive to one cause and display a virtue because of it might be immune to another. The adage, "Honor among thieves," illustrates how extraneous one virtue may be to another.

Why the causes which provoke justice have their effects fall into unrelated categories we will later attempt to explain. It is sufficient for the present to say that no logical conclusion can be drawn from the cause of one virtue by which man can realize all the virtues. That which would excite the virtue of chastity would not motivate or cause the realization of the virtue of honesty. It is impossible for one to labor under the illusion that he lives a virtuous life when he does not. Where one is practicing a code of virtue which is not self-generated from experience, and therefore false, it is soon realized to be such, for when an immoral act is committed that excites virtue there follows a consciousness of the immorality of the act accompanied by the emotional response of remorse. These immanent sensations of remorse develop lack of self respect. Reason may compel the will to suppress any outward evidence of the emotion, yet man is self-conscious of it.

The commitment of any act, therefore, in the guise of virtue that occasions this emotional response is in opposition to true virtue. Where true virtue in man's nature is lacking there would not be this display of emotion, but if the act was not provoked by justice it would not be true virtue. Man, therefore, has a criterion in his own nature as to what constitutes virtue, and what not. Man's sensitivity to the causes which provoke justice determine the extent of his virtues.

The practice of an act purporting to be virtuous will not develop the habit of virtue. As said, *virtue is or is not*. It cannot be increased or diminished. If man is possessed of virtue it is complete within him; it has an excellence. If he lacks virtue it cannot be inculcated in him, for



it is self generated and when it is manifest it is perfect even if it is his first realization of it. If one who commits thievery is taught a moral standard or code with the object of engendering the virtue of honesty and he gradually decreases the number of thefts, this is not evidence of the forming of the habit of virtue, and until he exercises the virtue of absolute honesty he is not virtuous. Virtue even when realized cannot be made a habit as it is generated in man spontaneously, not born in him, and a change in man's sensitivity to the cause of virtue may make him perverse.

We have discoursed on virtue as the effect of justice, and it has been revealed that justice is an action provoked by causes which in turn produce virtue—the negation of self-happiness. Furthermore, this negation of self-happiness is to prevent hurt to another, and virtue is seen, therefore, to lack direct self-interest. This self-sacrifice is the reason that the philosophers and the poets who have considered justice as one of the virtues have hailed it as the noblest of all. But we must keep in mind that in this analysis we are considering justice as a factor behind virtue, all the virtues. This self-sacrifice of justice is so impersonal that it is akin to what man defines as the spiritual element of his nature, the immortal, ethereal essence of his being or soul. But what is this action or force justice? It is a sympathy for the welfare of others. It may seem irrational to term it an emotional sympathy for the emotions serve personal interests only. Sympathy itself is not an emotion, but a state of mind, the result of the emotions. Justice cannot be separated from sympathy for both concern the welfare of another, or others.

The emotions are the sensations of the instincts just as sound and taste are sensations registered in the consciousness by the senses. The instincts are the urges of the order of the life force within man,—definite and alike in all. When they are actuated by impulses they produce sensations which we realize as the emotions.

We would not, for example, realize we had the sense of hearing if sound waves, vibrations in the air, did not actuate the eardrum. So also we would not realize our instincts if sensations

were not generated in the consciousness by reason or the impressions received by the senses which excite the instincts and engender the emotions. Sympathy is the appreciation of another's emotions by suggestion. We can only appreciate another's emotions by having our own which correspond to theirs incited. We then feel the same sensations as they. Our consciousness is attuned, if we may use that term. Sympathy is impossible apart from emotion.

All the instincts function for the personal interest of the living being. Therefore, when our sympathy is aroused that which arouses it becomes a part of our emotional nature, and we direct the will as emphatically in enforcing the rights of another as we would our own. Our emotional nature may become through suggestion or sympathy as alive as if we were personally experiencing the sensations of the one with whom we sympathize. A man can become as angered from seeing a dog beaten as if he himself were receiving the beating. It would be called a just act where one interceded and prevented the beating of the dog, and it would be said also to be a display of the virtue of bravery. This intercession would not bring any direct pleasure to the interceder, perhaps pain; that is, the pleasure that would ordinarily be derived from the feeling of security is negated by the urge of justice.

All that is said to be sympathy is not justice, however, for man may appear sympathetic *yet not act* to aid the one he sympathizes with even when it is in his power to do so. In fact, man is not actually sympathetic unless he acts accordingly.

Justice, we have disclosed, is action. It manifests by the commitment or restraint of our appetites, desires, and even reason. We perform just acts because of being incited to do so by sympathetic emotions; therefore, every sympathetic ACT is a just one because of its action even though we may not consider it an act of justice. What is said to be sympathy, I reiterate, is neither justice nor sympathy if not accompanied by action.

Plato has defined justice as order, the regulation of the triune qualities of man's nature, mind, will, and the appe-

tites and desires. The mind commands the will to compel the appetites and desires to obedience, and to prevent them from destroying the unity of his nature. Plato further contended that as man ordered his own being, governed himself by reason, he would not transgress the rights of others, and this would result in a harmonious state of society.

Such an order is possible, as we define justice, only if the emotions of all men could equally be aroused. Thus if every man who experienced an act which may offend the inalienable rights of another would have his corresponding emotions so provoked as to prevent the injustice, we would have perfect order in society, but Plato admits in his "Republic" that men cannot always be trusted to know their rational interests, and to prefer them to those which are more specious and evanescent, and the interests of the whole of mankind must, therefore, be enforced against the individual.

Man is just only to the extent of his emotional nature. We have no standard by which to measure man's emotions. We are obliged to take the mean between the highest and lowest emotional state known to us. This is the same as Aristotle expounded in his "Doctrine of the Mean" for the determination of moral virtue by reasoning as to the difference between excess and deficiency in gratifying the desires. It would be as difficult to establish a uniform justice by this "Doctrine of the Mean" as to compel a moral virtue by the same method. Man lacking the reason to comprehend the mean would in the instance of Aristotle's doctrine make it impossible for him to follow the code of virtue. And from the standpoint of our conception, if man is not emotionally capable of keeping within the limits prescribed as justice he would be potentially unjust at all times as reason alone would keep him within the bounds and not emotion, which is the true nature of justice. In other words, man's acts *under such a circumstance as being compelled to follow the mean in human emotions would appear as just only, but not be true justice to the individual because the cause or the emotions were not self-generated, his own.*

Man, we have said, cannot make justice a habit because his emotional nature

is such that either he is easily excited to manifest justice, or not at all, but it is within man's power to stifle his ability to be just. He can oppose it so continually as to form a habit that will restrict it whenever it will ordinarily have been exhibited. One who lives the philosophy of stoicism and repeatedly wills to suppress his emotions forms the habit or unconscious law of suppression of emotion. The living of such a philosophy incites the life of injustice. The reason and will would completely dominate the emotional life. Whenever the stoic would act in a manner that ostensibly was just one could be certain that the act was selfishly performed with the object of bringing direct satisfaction because it would not have been motivated by sympathetic emotion. One whose life is sensuous, licentious, who lives for the gratification of the appetites alone displays but little justice in his nature. The will has been so constantly compelled to further the gratification of the appetites that it prevents the exercise of the emotions except to further the direct pleasure of the senses.

Human justice is related to the primal human instincts or the inherent urges of the rhythmic life force in man to preserve and extend itself. All sensations which are registered in the consciousness and which are irritating and disturbing to the harmony of man's instincts, which harmony is derived from the fulfillment of their end, provoke the instincts and they repel the cause of the disturbing sensations. This repulsion is sensed as emotional reflexes. For an example, the sight of a man who is being beaten by ruffians would provoke justice through sympathetic suggestion. The sensations of the experience will excite the instinct of self preservation, and the emotion of righteous indignation to the extent that aid in defense would be given the luckless man as vigorously as if the sympathizer himself were being beaten. If man did not possess this instinct he would not be angered by witnessing such a sight, and accordingly he would not think the incident unjust.

The addition, if it were possible, to man's nature of another instinct would undoubtedly increase the number of incidents considered unjust. Many incidents considered as just at present



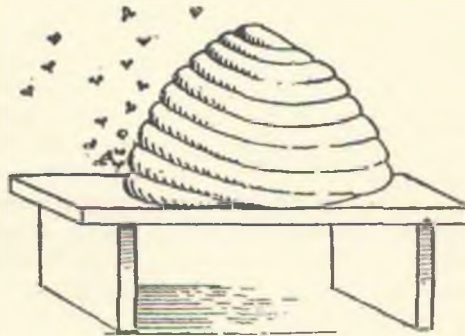
would be thought otherwise because we now lack the emotion to realize them as unjust. Accordingly highly emotional natures are more just than those not. What will insense one will not another. It is the senses which must bring to man the sensations which provoke justice, and the senses are deceptive and be-

cause of that may actually produce an injustice though the one acting unjustly may be conscious of the intent of doing justice. For this reason man must continually live in a world of illusion which on one hand purports to be just, and on the other hand must continue to be manifestly unjust.



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 BEE-HIVE

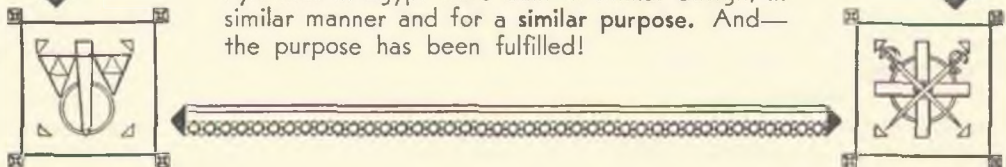
Being "busy as little bees," may give rise to the belief that the bee-hive is an emblem of **industry** and that it reminds us of the fact that we must labor and none shall be idle among us. But one could hardly call that a mystical interpretation of this symbol, and it most certainly is not the ancient meaning given by the mystics of Egypt

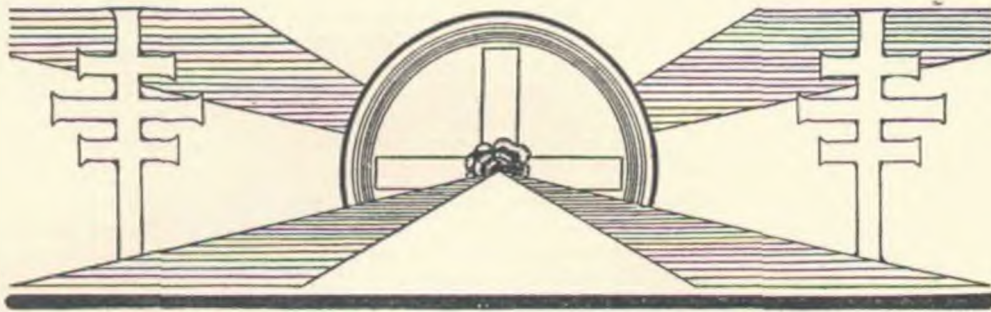
and other countries to this strange, **natural emblem.**

The bee-hive, in the days of old, typified several laws of nature and several principles of divine mysticism. In brief they are: That we must build a place wherein to labor; this was to represent the Temple. That within the Temple, all must be engaged in mutual, co-operative production; this was the foundation or keystone of the co-operative crafts or guilds. That we are servants unto others and must devote our lives to extracting from nature those elements which are useful to man and refine them; in this sense honey was often used to represent the same principle or law for man to follow. That we must take from the material world such elements as will build our bodies into a home for the soul to reside, as the bee builds the hive into which is stored the sweets of life.

In other words, the mystical interpretation of this symbol was that man must mold his outer and physical body so that it will contain, and preserve, the richness, sweetness, and fruits of our labors and experiences, not for our own selfish use, but for the upbuilding and strength of others. There is, indeed, a great lesson to be learned from a study of this mystical interpretation, and we find the Pyramids in Egypt were built in similar design, in similar manner and for a **similar purpose.** And—the purpose has been fulfilled!

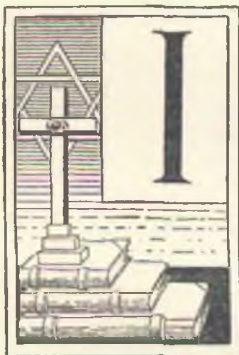
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Vanishing Records

By FRATER K. C. MCINTOSH



IT IS an old maxim that secrets deposited with the people in the form of ceremonies and symbols are never lost. Not themselves understanding the substance, the people jealously preserve the symbol without alteration, so that the secret lies open

to the initiate for all time.

Since the burning of the Library at Alexandria, the road to initiation has become a doubly hard one. If ever the people were entrusted with the preservation of the records it has been during the past fifteen hundred years. Now, in the past century, just when we are beginning to consider ourselves very far advanced in understanding and when all the people are adjudged able to understand, the records are being wantonly destroyed by those who should know better. Not only architects, but clergymen and prelates are blurring the story spelled out in stone, brick or wood in the construction of our churches. It is typical of the times that perhaps the purest religious expression in conventional form in this country is found not

in any Cathedral, but in the accidental design and grouping of the Washington Monument, the Lincoln Memorial and the Mirror Pool in Washington.

II.

Since the far-off days of lost records, before ever the Fish supplanted the Lamb, or the Lamb replaced the Bull, even before the Twins precipitated their "War in Heaven," temples and temple grounds and approaches told the same two-fold story. The mystic record has never been altered; and it is safe to say that the newly discovered Mayan city will neither add to nor subtract a syllable from it. The historical record has of course grown as the world grew. At first almost negligible, it reached its closing chapter in the Sixteenth Century. We have added nothing since.

Oddly enough, the first chapter of the mystic record is the only one which endures almost universally, from the mighty cathedral to the tiny wooden chapel in the pine woods,—the obelisk and the shrine, living today as the spire or steeple, and the wide-doored church proper. The obelisk is of course the Yod, the Amen of the Egyptians whose name today terminates our Christian prayers, the Lingam, the dot in the center of the circle. As the neo-Platonists developed the *anima coeli* and *animus mundi*, as the Plotinians split Na-



ture into *naturans* and *naturata*, the obelisk grew into the triple cross or perhaps the triple Tau, symbol of creation penetrating the Three Worlds. Still, these embroideries are not necessary. The temple, Is, and the obelisk, Ra, together tell the story of EL, the Creator.

From then on, however, we moderns have terribly garbled the symbolic record. Aside from a shrinking percentage of churches of the three sects whose central doctrine is Authority, how many cruciform churches are built today? Thanks again to the Alexandrian fire, we have come to believe that the Cross is our symbol alone, that only Christian churches have used that form. It is very possible that without the Christian church the use of the cross would have practically disappeared by this time. The dominant races of the past two thousand years have been and still are a pragmatism, forward-looking lot with little sympathy for the past. However, we find in our own Gospels, statement that the cross and spear materialized "in order that the prophecies might be fulfilled,"—and these are not Jewish prophecies. Nowhere in authentic Jewish literature can we find mention of either.

We find the zealous fathers at Alexandria and Nice raging at the wiles of the devil in "simulating before the Lord was born every one of His miracles." We find Justin Martyr arguing that "the thing called Christianity has been in the world since the world began." We find in the early records of Egypt, of Babylon, of Greece, of Rajputana, even of Central America, the symbolic Man stretched upon a Cross, with spear driven up from the left hip, its point emerging behind the right shoulder.

The astronomer's forefather, the astrologer, explains. The first demand of Religion, whether natural, dogmatic or spiritual, is Order. Order is the *optimum*. Of late we have perhaps confused order with peace and seem willing to admit that all churches should demand Peace, no matter how disorderly.

The great example of the virtue of order is seen in the cosmos itself. We now have a very disorderly year. For half the year only may we produce food. During the other half we shiver and

wait for the life-giving sun to return. Drought vies with flood as a destroyer of well-being. The same sun which ripens the corn and vine under the names of Apollo, Atem, Adonis or Adonai, later scorches and destroys them as Helios, hell-fire. The war which mankind perpetually wages with the weather is due to heavenly disorder,—the axis of our earth is out of plumb. The *optimum* toward which we aspire is Order and Balance; and they will be visibly and materially obtainable when the celestial axis coincides with the terrestrial axis, perpendicular to the ecliptic. In short, the weather will be mild and uniform both materially and spiritually when man and the world of men move in the orderly plane of Heaven, the axis of both forming the upright of a cross of which the ecliptic forms the arms. The Cross, then, and the cruciform church are mute reminders to those who care to read that disorder is anti-deistic, anti-religious and anti-social.

The spear is the curb on contented and smug over-optimism. Our weather is bad, no matter how we long for perennial spring. Injustice, intolerance, vengefulness, fear, warp us from babyhood. We have not yet attained the uprightness of the cross any more than our world has attained the uprightness of the celestial axis. Our shortcomings of the more intimate and personal sort are known even in our daily speech as "obliquities". The spear which tortures the symbolic Man and which slays the Christ seldom appears in our modern altars; but in the old ones it is there, and always at its proper angle of 47 degrees.

This particular bit of the mystic story explains why for so many centuries men have puzzled themselves over the *pons asinorum* the squaring of the circle; and why so much has been claimed by the Pyramid societies over the discovery that the pyramid figures of 6561, diameter; 20612, circumference, are more accurate and flexible than the old Hebrew-Chaldean figures 113-311. If we follow the system of the American mound builders or the Chinese and roughly "circle a square," using triangles of 4-4-5 and 3-3-4 built on the base; inscribing these circles so derived over the square and drawing tangents to the smaller circle from the ends of the

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diameter of the large one, we find these tangents meeting at an angle of 47 degrees. The tangents themselves, with the upper side of the square and the diameter of the circle form the irregular figure which shines in our masonic pavements, measuring 10-5-6-5,—in all ancient tongues spelling the name of God, Juve, Jove, Zeus, JHVH. To further carry out the point, the arches of the nave were originally 47-degree arches and the Jehovah-polygon was let into the chancel floor.

In the old days, the choir was never the other extremity of the nave, but was placed in a prolongation of the right-hand transept. Why the change was made is part of the historical, secondary story; but in the change another ancient symbol was lost. The right-hand transept points to the north. When the men of our world began to standardize their temples and build their pyramids, Alcyon was the north star, and the fourteen days around Christmas time, (when the healing sun starts his winter-killing journey to the northward) were Alcyon, or *halcyon days*. Now, Alcyon is one of the Pleiades, from which group, as the center of the heavens, all order must proceed, the Heavenly Choir who sing the music of the spheres.

The choir then moved in to where nave and transepts meet, surrounding the central chancel or bema. This brought the heavenly music to earth. The idea of cosmic balance became secondary; but the altar became the pivot of the visible, audible balance of the church itself. In which place the choir would be permanently stationed is not within the present writer's province to say,—such authorities as St. Peter and St. Paul apparently differed almost violently on that point.

It is evident, however, that the modern location of the choir in the top of the cross or the head of the auditorium, back of the altar, is a mistaken, one, a natural result of the historical forces which have produced other irregularities in the classic form. The choir is no longer either behind the worshippers nor among them. It is *above* them.

An almost forgotten but once important symbol has been brought back by this change, the screen or veil, back

of the altar. Velvet curtains of green or crimson, sliding along brass rods now permit contraltos to knit and plump barytones to sleep through the sermon in most of our clinic-like Protestant meeting-houses. But the screen behind the altar was once a necessity, a constant promise to suffering mankind. It shielded the face of Isis the All Mother and shrouded the entrance to the Holy of Holies. It reminded us that we cannot see "beyond the veil," nor know the results of today's events. Let the heavens be never so clouded and bleak, let oppression and hunger and pain be never so severe, "behind the veil" lie better things. Misfortune of today may be the foundation of tomorrow's triumph. It is a pity, perhaps, that we have become so incredulous. A veil today would suggest only somnolent sextons or choir-boys shooting craps.

The dictionaries tell us the word "nave" was derived from the resemblance of a vaulted cathedral roof to the inverted hull of a ship, "navis". Rather, I think, the gothic arch and the shiplike form of the nave were deliberately adopted to further that resemblance. The ship or Ark, saved the remnant of the faithful and just when the "windows of heaven were opened and the floods came". The story is much more vivid as given in the Midrashim than is the pale, colorless account preserved for us in the Old Testament. The ship is the symbol of safety, balance and order when the world rocks with disension, terror, bigotry and injustice. Inside the ship is peace, and weary men may hide there for a season whenever the tempest rises and there gain poise, balance, to plunge again into the busy world on an even keel. Even atheists and scoffers lower their voices under the vaulted roof of the classically built nave. Disorder and chaos are automatically removed far away. But who can find inspiration in the flattened dome of most pressed-steel, light-spangled church ceilings of later growth?

In a very few old churches the nave idea is further emphasized in the pavement. Waving mosaic lines surge chaotically underfoot from portal to chancel, there to resolve into smooth, symmetrical whorls as the "water of the spirit" swirls around the central altar.



On the altar itself the symbolism is richest; and unfortunately it is here that it is disappearing more quickly. The sin-symbol is the almost universal one, in fact the invariable one in correctly built Christian churches and in the old temples of Mithras from which Christianity took over its symbolism even to the anachronisms. First of all, surmounting the whole is not merely a cross, but a *solar* cross with flaming ring uniting the arms and upright.

As God is the hope of mankind in an unbalanced spiritual world, so is His visible sun mankind's savior in an unbalanced climate. As the sun turns north during the world's long, cold night of despair to bring back fertility and food and warmth, the Christmas bells start ringing. Since December 21, the world has been dark, the sun is apparently dead; but shortly after midnight of December 24, the astronomer in the "see-house"—still our name for the residence of our religious wise man—clangs the glad news that the sun is born again, rising visibly higher from out the constellation Virgo. In the early days of the church, a large party of the fathers insisted that Christ's birth should be celebrated in September, nine months after the "Pleiades had laid their eggs," but the Decembrists were in the great majority and Christmas was settled at the day that all the world had for centuries known as the birthday of the Redeemer, whether he was called Hercules, Osiris or Quetzalcoatl.

From December 25 until the vernal equinox, mankind lives in hope and works to be ready for the sun when he at last returns in his power. At the vernal equinox comes the Sacrifice. It is the day that the sun's actinic power begins to pull green things from the wet, thawing earth; and in celebration thereof, as he rises he "slays" some figure of the Zodiac, i. e., rises directly in front of it, obliterating it from view for a perceptible period. The procession of the equinoxes of course from time to time changes the sign which is thus "slain from the foundation of the world." Of all historic religions, Christianity alone has shown ignorance on this point. That is why educated and philosophical Chinamen and Hindus smile tolerantly as we explain our mys-

teries to them. In the old days when Osiris ruled the heavens it was Apis, the Bull, upon whose death the fortunes of the new year depended. Then came Mithras, the "Lamb of God".

In 29 A. D., the year of the Crucifixion, the sun passed from Aries to Pisces. The Catacombs show that the earliest Christians were led by educated men, for everywhere we see the Fish, with never a Lamb in sight. Fish were the sign of the "new dispensation," not the fanciful cypher, as we are all told today. But Christianity spread faster than education, and Constantine wished peace within his dominions; so Christianity was superposed on the widespread Mithras ritual, taking over churches, festivals and even clergy; shifting the Sabbath to the Sun's Day, and allowing the peoples to go right on worshipping the anachronistic Lamb. The foot of the Cross on our altars should be surrounded by fish, but none of them built since the Fifth Century show anything zoological except the Mithras Lamb.

In all pre-Christian churches, the altar lights were seven in number. The later astrologers named them for the seven planets which marked the attributes of the Adam Kadmon, the celestial Man; but still earlier, the lights apparently represented the Pleiades. The more mystic of the Christian sects and the Essenes sometimes reduced the number to three to represent the Trinity, (which is also pre-Christian, even pre-historic); the Plotinians sometimes added a fourth in accord with their somewhat Semitic philosophy; and medieval confusion at times placed twelve lights in a circle around the Cross, symbolic of the Twelve Apostles and the twelve Houses of the Zodiac. Seven, however, is doubtless the number of the original "covenant," and the number which is correct.

III.

To the initiate there was still another symbol to be found in the Cross, one which has been destroyed by the addition of the apse and the bishop's seat to the church proper, and the gradual withdrawal of the altar from the center of the cruciform building. A plain, so-called "Latin" cross is an unfolded cube, its six sides laid flat. The

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cube is in all times and places the symbol of the material, human world, the People, as the triangle was of the Universe and the circle was of the ineffable. The cruciform church, then, was obviously the sanctuary of the people,—the uninitiate,—a sort of shelter, school and textbook combined. The priest entered the cruciform building only as celebrant and instructor. His real studies, his own ecstasies and devotions and work, found their place in the chapter house, situated a little distance above the head of the cross-like building.

The chapter house was always circular in form, with dome roof pierced for astronomical observation, a real "see-house". Twelve columns of brass upheld this dome, graven with the Law of the Heavens, dividing the arching roof into its twelve Houses. The planets were represented in their proper place for the "dispensation" then current whether Bull, Ram, Goat, Crab, (the Turtle of the Hindus) or Lion of the Chinese. On the walls symbolic frescoes or mosaics showed the Twelve Hours of the initiation in northern temples of the white-skinned races. To the south where men were red, brown or black, the wall-panels were twenty-two in number, marking the involution of man's spiritual history in the past and pointing the way to his spiritual evolution of the future. These twenty-two "stations" survive in least distorted form today in the fanciful series of "jokers" of the Gypsy fortune-telling pack of cards. Chapter house and church together formed the Egyptian *ankh* symbol of creative Life.

It has been made the subject of remark by historians, and was brought out in the trial of the Templars as evidence of their heresy, that all the churches of the Templars were round, not cruciform. The answer is simple—no uninitiate ever entered the churches of the Templars. The communicants had no need of the primer afforded by the popular church. They were there to celebrate the "mysteries" and to scale the heights.

IV.

Perhaps the most striking historical symbol to be found in modern ritualistic churches is the lectern. When the lesson and the Law are read to the hushed congregation, why is the Scroll invari-

ably borne upon the back of a flying eagle of brass? Many casual inquirers seem satisfied with the answer that the brazen eagle was the symbol of Rome's power, the emblem of the source of Law; and that when the world domination of the Empire passed away, the world-dominating Church assumed the law-giving function and its symbol. This explanation has its drawbacks. There were plenty of initiated scholars among the Teutschritter and the English priesthood. Why should the Protestant churches of the Reformation preserve the symbol of Roman authority? Were they not, perhaps cherishing the symbol of a still older authority from which Rome itself borrowed?

The far-reaching hypothesis of Donnelly and Albert Ross Parsons, while they are fascinating conjecture, must be taken with not merely a grain, but a double handful of salt. Some things upon which they built seem indisputable however. Aztec, Toltec, and Maya left behind them relics contemporaneous with Egypt to show that the Law and even the Twenty-two Letters were well known in this hemisphere. The Mississippi mound builders left older relics than these, all telling the same story. The law was known in America at a time prior to any known antiquities of Europe and Africa.

It seems also fairly clear that communication up to the Christian Era was fairly constant between the Pillars of Hercules and the West Indies. The Saturnian voyages of the Greeks each with thirty years came here. Without fantastic imagining of sunken continents and land-bridges, it is apparent that the continent of America was "lost" to Europe as cities are lost in the jungles of India. St. Thomas is said to have been an apostle to America, and to be the original of the fair-haired, yellow-bearded, peace-loving godling of the Aztec teocallis. Madoc of Wales led a colony to America in the Fourth Century. Even Diego Pinzon, Columbus' navigator, had sighted the coast of the Carolinas, if the tales are to be believed.

Again to go back to the time when Alcyon was the center of the heavens, when the Great Pyramid was built, an "altar to the Lord in the land of Egypt," a map of the heavens shows one peculi-



arity. *Every constellation in the sky to which tradition assigns wings appears over America.* Cygnus, Lyra, Pegasus, and dominantly in the center, Aquila, blazed over North America, where the mound builders lived and whence Aztecs and Toltecs traced their origin. Is it not at least possible that the Law came to the Mediterranean basin from the "land shadowed with wings," the land of the Eagle? If so, then it is fitting that the Law should be borne by a flying eagle. And brass is the sign of endurance and power.

In the old days of the separate chapter house, it is probable that the upper arm of the cross-church was filled during the celebration of any religious feast in which the people participated by apprentices and novices of the chapter. Discipline of boys is simpler when they are kept together under the watchful eye of masters; and by placing them back of the altar away from the nave and transepts in which the people were crowded, they were kept from disturbing contact with ignorance, frivolity and temptation.

Slowly the discipline inflicted upon the novices was extended to the people. As the people grew in moral and mental stature and became wise enough to ask questions, the clergy, always supporters of authority wherever derived, found it necessary to protect their "mysteries". If all the people were initiated to the same extent as the priest himself, the social as well as the hierarchical order would be disturbed, so the clergy had the hearty backing of the temporal rulers. Gradually the *optimum* Order was identified with the existing order. Gradually the priest swung from his mission of teaching to one of commanding. Study by the people must not be too deep. Obedience, all the better if blind, began to be demanded.

Comparison of church architecture in different ages tells the tale plainly. At first the arches through which the nave was illuminated run in low, unbroken series from east to west. Then they crept higher up the walls, became filled with stained glass showing the obedience, faith and fortitude of the Saints. As final withdrawal of hope came the

clerestory by means of which all light which reaches the people comes obliquely from far over their heads, leaving no loophole through which one may see beyond the enclosing walls. The clerestory also gave opportunity for the building of triforia by means of which church officials and satellites may pass freely from retro-choir to the bell-towers over the portal without mingling with the herd. Then the chapter house disappeared and became the semi-circular semi-domed apse which holds the bishop's seat. The cruciform church was no longer the "people's house". It was from then on the house of the priests, and the people were crowded back into the nave.

The Church of St. Peter, where authority is most centralized, still clings to the central, over-awing spire in its greatest edifices. The historical sequence is not so plainly marked, for Rome was under the necessity of absorbing Mithras, turning the godlings of Serapis, Dionysos and Ammon worship into human saints like St. George, St. Christopher and St. David; and of preserving the order and symbolism to which the ignorant communicants were accustomed. The Church of St. Paul, however, had no such puzzling and insistent task. In correct Anglican churches, the matter has become crystallized into the central tower of the Law itself and the two smaller towers flanking the portals, once mute, shadowy reminders of Jaquin and Bohaz, Wisdom and Strength which must work together or die, but now symbolic only of Church and State.

It is in Anglican churches also that as a rule the withdrawal of the altar from the people is more frequently logically carried out. It has shrunk back from its central position in front of the novices far into the retro-choir, guarded by the choristers and barred even from near approach by the chancel rail.

Last historical touch of all, on the eastern wall, high above the Cross, flanked by the arms of Canterbury and York, there hangs brooding in the soft radiance of the altar lights the parti-colored double rose, badge of Bluff King Hal, the Bishop Maker.

The
Rosicrucian
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Two hundred thirty-six



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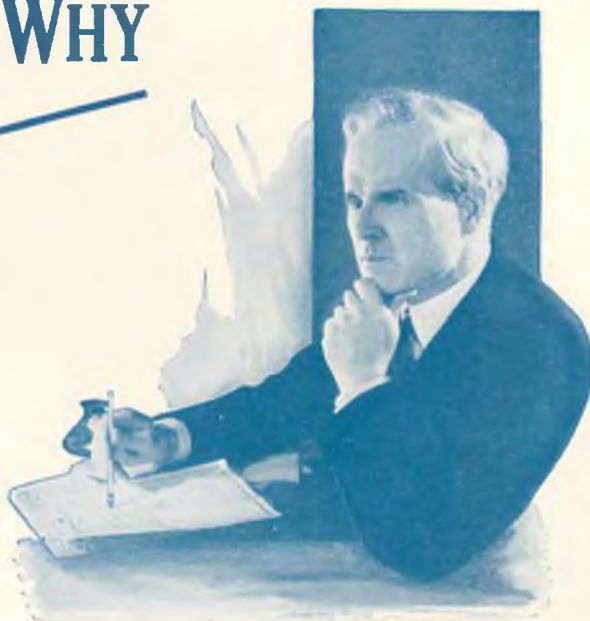
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