

72

# THE ROSIKRUUCIAN DIGEST

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PUBLICATION DIVISION



AUGUST 1933  
25c Per Copy

# Suggestions

## ROSICRUCIAN EMBLEMS

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"AD ROSAM PER CRUCEM, AD CRUCEM PER ROSAM"

(This symbolical painting was made especially for "The Rosicrucian Digest," by Frater Normen Gould Boswell, the gifted Oriental mural and decorative artist whose magnificent work in the AMORC Museum and Egyptian Shrine has brought to us a continuation of his art in the Temples of Egypt and Persia.)

*(Compliments of The Rosicrucian Digest.)*



# THE INVISIBLE EMPIRE . . .

• • that rules the destinies of men

Jostling, mingling with the crowd, are the rulers of men. They wear no crown of piety, nor carry a scepter of political force—yet they exert a strange influence upon the lives of all they meet! In the throngs surging about you are men and women who are eminent successes—men who have a vision of greater life **HERE AND NOW**—who accomplish the seemingly impossible, while others are in despair. With their greater perspective of life they push the horizon of civilization farther out—they contribute the finer things which we all hope to enjoy later. There are the women, too—those who have a glow of beauty, a charm that comes from a dynamic personality, which far exceeds an effect induced by the artificiality of cosmetics, for it is truly more than "skin deep."

These form an **INVISIBLE EMPIRE** of persons who possess a rare knowledge of the laws of life, which makes of them masters of destiny. Like a silver thread woven through civilization they bind mankind together with their wisdom and achievements. Fortune has not smiled upon them. They have taken the initiative; they have sought the suppressed knowledge of all times. They have turned to channels whence this knowledge comes—studied, learned, mastered.

The Rosicrucian Brotherhood is one of these ancient channels for the development of men and women, and for the contribution of happiness and success in life. It offers **TO YOU** the opportunity to become one of the invisible empire—to use this most powerful knowledge to attain the realization of your fond hopes and aspirations.

FRIAR S. P. C.

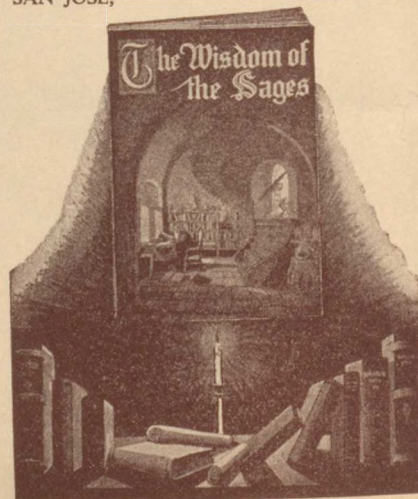
**ROSICRUCIAN BROTHERHOOD**  
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Amazing **FREE** Book

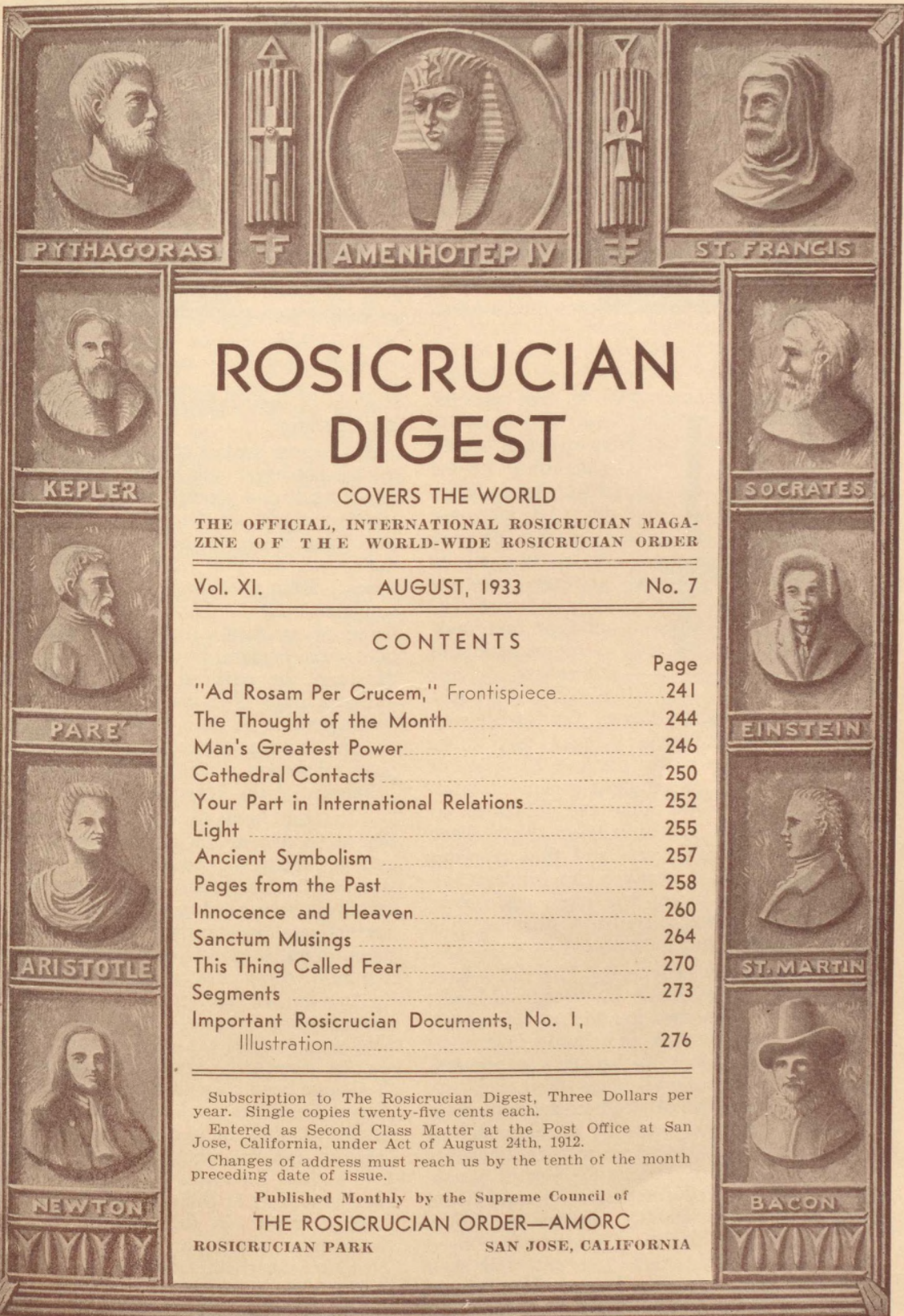
"The Wisdom of the Sages." It is a fascinating book that will tell you how the Rosicrucians will bring to the privacy of your home a rare knowledge which you can use daily. This knowledge will make you one of the invisible empire of men and women who achieve in life. This book is sent without cost, and tells how you **MAY RECEIVE FOR STUDY** these interesting, intriguing, **HELPFUL** teachings. Write a letter for your copy today.

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# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI.                      AUGUST, 1933                      No. 7

## CONTENTS

|  | Page |
|--|------|
| "Ad Rosam Per Crucem," Frontispiece.....                     | 241  |
| The Thought of the Month.....                                | 244  |
| Man's Greatest Power.....                                    | 246  |
| Cathedral Contacts.....                                      | 250  |
| Your Part in International Relations.....                    | 252  |
| Light.....   | 255  |
| Ancient Symbolism.....                                       | 257  |
| Pages from the Past.....                                     | 258  |
| Innocence and Heaven.....                                    | 260  |
| Sanctum Musings.....   | 264  |
| This Thing Called Fear.....                                  | 270  |
| Segments.....  | 273  |
| Important Rosicrucian Documents, No. 1,<br>Illustration..... | 276  |

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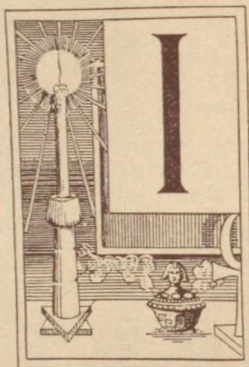
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ROSIKRUCIAN PARK                      SAN JOSE, CALIFORNIA

The  
THOUGHT OF THE MONTH  
JEWISH PERSECUTION

By THE IMPERATOR



IT IS but natural for all of us to sympathize deeply with the Jews throughout the world who are facing another form as well as another cycle of racial and religious persecutions.

As we have said elsewhere in our books, monographs, and literature, the Jewish race has suffered more than any other race in the world because of religious intolerance or religious misunderstanding. It is true that the followers of practically every religion have been persecuted at times, and that religious intolerance is perhaps the fundamental cause of more warfares and more strifes between civilized peoples than any other human emotion or quality.

The Jewish people, however, have suffered so often, in so many lands, and in so many ways that as a race and as a classification of human beings they stand out alone as the most persecuted, the most injured, and, therefore, the most worthy of kind consideration in these late days of the development of the idea of human brotherhood. For century after century the Jewish people have suffered campaigns of attack and persecution usually carried on in the name of the cross. That they have been able to hold together and maintain their religion, customs, habits, high ideals, and traditions is a remarkable demon-

stration of their integrity and their Cosmic blessings.

Mysticism owes a tremendous debt to Jewish literature and to the enlightened intellects found among the Jews. Some of the greatest mystics of the past were Jews, and some of the eminent ones of today are of that race and that religion. Many of our sacred mystical emblems, parts of our rituals, many forms of our mystical customs and practices were evolved by the Jews. To understand the earliest Jewish traditions and teachings is to understand the very fundamentals of modern mysticism. Rosicrucianism especially reveres and pays adoration to the mystical accomplishments of the Jews of the past.

That the Jews as a race have been forced to depend on every form of wit and intellectual accomplishments to outwit and defeat their persecutors is a result of the scheming and underhanded subterfuges constantly used against them. That they have developed a high degree of diplomacy, a remarkable ability to plan, a keen sense of protective campaigning is but a testimony of their ability to meet the issues that constantly face them. Over and over again they have been cornered, checkered, and placed in adverse political and religious situations, and they have had to fight back in defense with the only power that nations have allowed them to possess, and that is their wonderfully developed mind. In the business world, competition accompanied by religious intolerance has forced them to awaken and quicken the instinct of self-preservation to a remarkable degree. They

*The  
Rosicrucian  
Digest  
August  
1933*

*Two hundred forty-four*

have had to learn how to anticipate the maneuvers of those who would defraud them and take away from them their rights and privileges, wealth, and very freedom of life. They have had to outwit the schemers who planned to ruin them. They have had to be constantly prepared for a new move or a counteraction. They have had to defend themselves against insincere promises, unfair attacks, and unannounced persecutions. From time to time their accumulated wealth was taken from them, their lands seized and temples wrecked, their homes burned, their children separated from them, their religion denied them, and their traditions scoffed at. Perhaps for all these reasons they have rightly understood themselves to be the beloved children of God, for certainly through such continuous persecution they have learned great lessons, and through the blessings that have come to them enabling them to hold themselves together as a nation they have had Cosmic protection.

We cannot discuss political matters for these earthly things are of passing interest, and have no place in the larger scheme of life. It matters little to the mystic who may be the ruler, the king, or the dictator of any country or group of people. The overthrow of kingdoms and the seizure of them by newly elected or self-appointed rulers are matters of little import. The true mystic continues to pay to Caesar what is due him, and recognizes each and every Caesar who may hold the power of rulership. Our discussion, therefore, the persecution of the Jews, does not border upon a consideration of political rulerships or civic matters. We wish peace and happiness to every nation under every ruler, and to the rulers thereof, and to all the dictators we wish success in magnificently directing the welfare and happiness of the nations. But we cannot remain quiet while one person or a group of persons, regardless of station or position in national and political affairs, brings additional persecution and suffer-

ing to any race, to any religious sect, or any group of people.

Let us all unite, therefore, at this time in sending to the Jewish people of all lands our sympathetic and loving thoughts of peace and understanding. Let our sympathy express itself in every possible way without bias or prejudice of any kind, and without taking sides in any political controversy. If the Jews have suffered under the symbol of the cross wrongly used in campaigns against them, so have true Christians and the true followers of Christ suffered by those who have defamed the cross by its misuse. Jesus taught peace, love, tolerance, and kindness, and the ideals of a human brotherhood, yet in His name and in the symbol of His suffering men have found an opportunity to persecute others.

Mysticism has always been free from religious bias because to the mystic religion is an intimate, personal quality, an attribute wholly outside of another's judgment and opinion. Each must decide for himself and worship God in his own way, and even the pagan is dear to the heart of the mystic for he found God in his way just as surely as we find God in our way. May peace and happiness return to the hearts and souls of all the Jews throughout the world.

#### *Alcove for August*

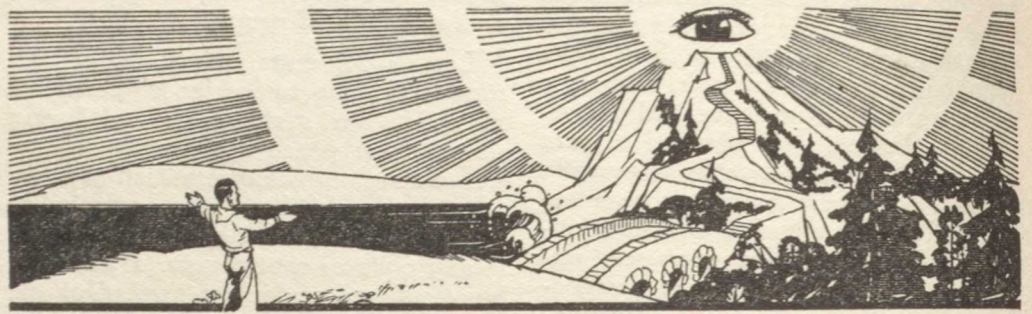
According to the ancients, the month of August was the alcove for the philosophers, wherein they met and discussed the great mysteries of life. The mystics of the past assigned to the alcove of August such persons as Pythagoras, Epicurus, Zeno, Plutarch, Thomas Aquinas, Spinoza, Savonarola, Paracelsus, Hume, Bacon, Berkeley, Kant, Darwin, Spencer, William James, and others. If you are philosophically inclined and love to dwell among the philosophers, you will find the month of August a time to commune with the greatest of them, and be one of them.



READ THE ROSICRUCIAN FORUM

*Two hundred forty-five*





## Man's Greatest Power

AN OUTLINE OF THE IMPERATOR'S OPENING ADDRESS TO  
THE ROSICRUCIAN CONVENTION

By THE CONVENTION SECRETARY

*On Sunday evening, July 16, at the opening session of the Convention, the Emperor made this brief address as one of the many features of the interesting program. The complete report of the Convention and all of the addresses, lectures, experiments, and other matters conducted at all the sessions will be reported in next month's issue of this magazine.*



Y Beloved Fraters and Sorors:

I am extremely happy in being able, through the will of God and with the cooperation of the sublime Masters of the Universe, to be with you tonight and to sound the keynote, not only of this present

Convention, but of our entire activities for the coming year.

I have chosen as the thought for my brief talk the one great power possessed by man which is superior to every other power in the universe except those possessed by God.

We hear a great deal in the present day, but probably no more than men and women have heard in every period of the history of civilization, about man's marvelous creative powers. About fifty miles north of us tonight is the great Golden Gate or entrance to the magnificent San Francisco Bay. We,

who live so close to this Gate and thousands of persons throughout the world who live at distant points from it, but who are studying and watching the achievements of man, are enthusiastic about the latest and most modern attempt on the part of man to master worldly conditions. There at the Golden Gate man has planned to build a bridge. Men have dreamed about this bridge for several centuries, and for many years it has been planned and talked about. The very thought of it was a monument to man's insatiable desire to overcome limiting physical conditions. In fact, it is a monument to man's unconquerable spirit or perhaps to his conquering mastery. It represents the most stupendous piece of creative work ever undertaken by man. As we look at the plans and consider the great forces, elements, and conditions that must be overcome in building that bridge we feel like lifting our eyes in adoration to the very spirit of man's ability to dream. We will do homage to the builders and pay adoration to the engineers and architects who designed it.

*The  
Rosicrucian  
Digest  
August  
1933*

*Two hundred forty-six*



But in days gone by men and women paid the same adoration, the same respect to those who built the first wood and mud cabins on the banks of rivers, thereby creating the first towns and villages. Homage and adoration were paid to the first genius who dreamed about and then devised a cable of twisted fibers and wood that was suspended across a stream and enabled him to span the unconquered rapids. The genius of man's creative power seemed to have reached its zenith when the great pyramid of Gizeh was built. When man conquered the ocean with self-propelling boats and annihilated distance with self-propelling engines pulling passenger cars, it seemed as though man had outdone nature and reached the highest pinnacle of creative work. In paying tribute to the creative power of man we did not fail to pay tribute to the creative forces of the universe which man drew to himself and applied with systematic intelligence and efficiency.

The first great power of the universe that man successfully brought within his control and direction was that of the heat and light of the sun. Man was led to the discovery of the possibilities of the sun's rays through the power he found in friction by which simple process he was enabled to produce and originate fire and light. Then man discovered the power that was resident in the weight of water and then that power that resulted from its movement. And from the combination of heat and water man was able to find the next of the world's greatest energies known as steam. And then came the power of electricity gathered from the invisible energies of the universe and accumulated in batteries or through frictional methods made dynamic and sent through wires over land and sea. One by one man has discovered other great universal forces and applied them, each force seemingly having potential possibilities of its own but always accompanied with certain limitations. What steam could do could not be accomplished by the use of electrical forces, while the possibilities of the electrical forces could not be equalled by those of steam. In the smallest atom man is discovering a power which is static and

*Two hundred forty-seven*

at the present time unapplied, that may be even greater than all of the energetic forces heretofore utilized.

Man has looked upon his physical body as possessing great power and energy in itself. With development and training, the blow of the fist, the pull of the arm, the push of the body, constitute energies and powers that have enabled man to operate large pieces of machinery and with a lever move ponderable bodies. Man has devised ways and means whereby the small amount of power contained in the nerve energy of his physical system may be properly used to enlarge itself through mathematically devised equipment to accomplish marvelous things. Through the use of a saw, the swinging of an axe, the hitting of a hammer, or the pounding upon the anvil, man has created many of life's necessities and nearly all of life's luxuries. But each of these instruments and each application of man's physical energy has had its limitations beyond which the strongest man, the best trained man, and the most efficiently equipped worker could not go.

There is one other power or energy possessed by man, however, that is greater than any of the physical ones that the strongest in brute strength has ever exerted or that the natural forces of the universe have ever made manifest. That supreme of all forces is the creative power of man's mind.

If we will stop and think but a moment we will be impressed with the fact that the creative power of man's mind is the only power in the universe within the control of man that is wholly and completely unlimited. It is not bound in its physical applications by time or space, by fortitude or resistance. It is not bound in its directional application by any of the physical limitations of matter or by any of the dimensional qualities of matter. It is not bound by the traditions of the past, the possibilities of the present, or the feasibilities of the future. It is unlimited in its scope, increasingly dynamic through its use, and inexhaustible in its supply. It is more tangible to those who use it than any of the other forces of the universe. On the other hand, it is invisible and intangible in its processes.



The creative power of man's mind needs no mechanical channels through which to disperse itself, needs no artificially created accumulators to hold it, and is available night and day in all places and for all purposes.

While the physical eyes of man, and the greatest of his creations, can see but darkly and dimly through the material things of life, the creative power of his mind can enable him to see through the thickest walls, through the most opaque objects, through the densest of matter, through that which even the rays of the sun and the rays of electricity cannot penetrate. While man must be physically present in any place to exert the physical energy of his body, he can be distantly absent from an object which he wishes to affect by the power of his mind. While man can physically deal only with those things which he has created or is now creating, or with those things which already exist, the power of man's mind can deal with uncreated things in the physical world, for it can constantly create them in mental form and deal with them, though invisible and unseen to the physical eye. While man's physical creations must ever take into consideration the physical laws, such as that of weight, the push and pull of gravitation, the three dimensions of matter, and the chemical nature of things, man's creative power is unaffected by these laws and principles.

Man's creative mind can do the impossible things as viewed by the physical senses. This marvelous power of mind can build a castle of stone and steel and suspend it in mid-air with stability and dependability. It can span the oceans in the twinkling of an eye, it can annihilate space and neutralize time. It can project itself through the most defiant and resistant creations of the physical world. It can foresee and precreate the things of tomorrow and the things of a century hence. It can wipe away instantly and without a moment's hesitation the false creations of the past and the things which man labored for years to construct. It can view a material thing and deny its existence and have it disappear from its inner sight. It can create beauty where beauty does not exist. It can paint with colors

where no colors are seen. It can transmute metals and change one form into another. It can take the wealth of the world and bring it to the feet of the needy. It can cure disease. It can mend broken bones. It can restore lost limbs and raise the dead. It can solve every earthly problem, dissolve mountains into valleys, and raise valleys into high plateaus. It can neutralize trials and tribulations into joys and into paeans of happy song. It can turn hate into love and enmity into friendship, jealousy into adoration, and evil into good. And even greater than all of this, it can have a realization of God and see God and know God and live and love with God.

Why, then, has man failed to become the conqueror of the world and the divine Master of the whole of his life? If man possessed this sublime and supreme of all powers, why is he then found in grief and sorrow, want and need? It is not because with some the power of the mind is wanting or that with the multitude it is not ever available, but only because man fails to give recognition to the power and apply it. Even here man himself can use the very power to overcome that which has kept him from its use. If it is but knowledge of the power and the way to apply it that is wanting in the life of man, then the power itself can be used to overcome these obstacles and to break away these barriers and to destroy these limitations. Whatever position man may be in in life, the creative power of his mind is available to him if he but calls upon it to help him remove the barriers that stand between him and its useful application.

My message, therefore, to all of you at this time is a message that I would have go throughout the world to all mankind. Lift yourself up to the mastery that can be yours through the use of this magnificent power. Let the greatest of all forces in the universe serve you and do your bidding. As you think and create in your mind, so shall you build and accomplish and bring into realization. If to you there comes the belief that your mental creations cannot be transferred into actual realities, you can still use the creative power of mind to overcome this false belief and prove

*The  
Rosicrucian  
Digest  
August  
1933*

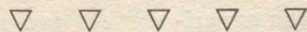
to yourself that what you will to be will become manifested.

What the world needs today in this new cycle of advancing civilization is a new race and a new age of peoples who will create with the greatest of all creative powers the things that are supreme and are the most essential in the life of man. What man needs today, more than anything else, is self-mastery so that he may no longer be a dependent slave suffering under the limitations of his possessions and wanting the things that seem to be impossible of possession. Let the new urge in your lives be an urge of dominant control through unlimited creation and by the application of this unlimited power.

Of all the creatures living and having their existence in the life of God, man alone possesses this greatest of creative powers. It cannot be that God has given to man this ability to mentally create, to mentally foresee and forebuild the things of tomorrow without having intended that these things should be realized in their fullest degree. If man has pinned his faith in the past to the material world and has believed that only those things which are created of matter and created through the forces or energies of nature are real and actual, it is no credit to him that he has thus wilfully limited his world of existence to mere physical form. It is time now that he should lift himself beyond the physical world and find that in the spiritual, mental world, in the etheric

existence around him he can build and create, have, and enjoy the things that are beyond the physical and are more essential, more real and dependable than any that the atoms of nature or the electrons of spirit can create. It is time that man freed himself from the wholly fictitious, the truly unreasonable, the Cosmically unsound, and the wholly inadequate creations of the physical world.

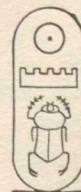
The most pleasant, the most satisfying, the most enjoyable and the most needful things of our physical existence are merely pleasures of the flesh. They are all sycophant in their appeals to the sensuous part of our natures. Man has ignored the fact that the only laughter that has ever given him real joy, the only happiness that has made him feel the sunshine of life, the only food that has ever satisfied a real hunger, the only wealth that has even given him any degree of relief from want has been that which appeared to the spirit and mind within him rather than to the flesh of his body. Why not, then, lift yourself above and beyond the continued satisfaction of physical wants while suffering the limitations of physical things and use the great power within for the purpose of creating in reality and turning into actuality the things that will bring real life, real happiness, and real mastery. Let your life from today henceforth be one of living realism through the creative power within you that knows no limitations and finds its source in the goodness of God's love.



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### LOAN YOUR "ROSICRUCIAN DIGEST"

*The Rosicrucian Digest* is not a secret publication. When you have finished reading it, if you have enjoyed its contents and if you think there is an article or articles that others would enjoy reading, loan it to them. We are not hiding our light under a bushel-basket. Why not send a special subscription (six months for \$1.00) to a friend or an institution. Let others share the contents of *The Rosicrucian Digest*. Just send the name and address of the person or institution direct to *The Rosicrucian Digest*, Subscription Department, with only \$1.00 and we will send the *Digest* to the person or institution for six months anywhere throughout the world.





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



THE various experiments of a special nature being conducted by the officers of AMORC through the Cathedral are proving intensely interesting. Through the Cathedral it is possible for thousands of our members to be mentally attuned and

in contact with each other in a spiritual and Cosmic sense, and this is one of the most intriguing as well as beneficial features of the whole Rosicrucian system.

As we read the ancient records of the Rosicrucian activities we find increasing evidence of the use of these Rosicrucian principles in keeping the members of the Brotherhood attuned with each other. Going away back into the earliest history of the organization we find that the great master who directed the activities of the organization in each of its different cycles under the name of Christian Rosenkreutz was able to trace and watch the activities of his special legates and emissaries in foreign lands through his mental attunement with them, and their mental attunement with him. On certain special occasions each month all of the initiates and adepts of the Brotherhood assembled in their individual homes and sanctums and

*The  
Rosicrucian  
Digest  
August  
1933*

attuned themselves as a unit. This was before the idea was evolved of a Cathedral in the Cosmic as a meeting-place of the minds, but nevertheless the same principle and law for attunement and communication was used.

Today thousands of our members in all parts of the world find through the Cathedral their only genuine contact with the Brotherhood. The receipt of letters, monographs, and other papers through the mail may constitute one form of physical contact with the organization, but the spiritual and psychic contact is through this attunement, and this constitutes the greater and more satisfying realization of their membership in a universal brotherhood.

### *Special Cathedral Period*

Another special contact will be made during August. This special contact will be with those members of the organization whose last names begin with the initials P or Q. On Sunday night, August 6, at 6:00 p. m. Pacific Standard Time, the Imperator will conduct a special experiment with those whose last names begin with these two initials. For ten minutes, from 6:00 to 6:10, he will transmit to these members through the Cathedral, certain signs, symbols, and emblems which they will see or sense in addition to the usual psychic impressions. The impressions thus transmitted by the Imperator will be different for this experiment than those transmitted during the experiment conducted on July 9. Those living in the East of North America should change the time according to their clocks whether they are using Daylight Saving Time or not. For instance, in the Eastern part of the United States the time of the contact will be from 10:00 to 10:10 Daylight Saving Time, or 9:00 to 9:10 Eastern Standard Time. In the Central States it will be 9:00 to 9:10 Daylight Saving Time, or 8:00 to 8:10 Central Standard Time. Mountain Time will be from 7:00 to 7:10. Members whose names begin with the initials P or Q should be in their sanctums, relaxed and attuned with the Cathedral, and in a receptive mental attitude. Reports of any definite emblems or symbols received should be

*Two hundred fifty-one*

briefly written and addressed to the Secretary to the Imperator, % AMORC, Rosicrucian Park, San Jose. Put at the top of your letter the words "Special Cathedral Contact," and send your letter only if you have had some unusual experience during this particular period on the evening of August 6.

Do not forget to speak to your friends and acquaintances who may be ill or unhappy, discontented and discouraged, and have them make contact with the Cathedral at the regular periods as outlined in the book "Liber 777" (see notice at the beginning of this article).

### *The Junior Rosicrucian Order*

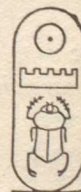
Those who were unable to hear the report of Junior Work, given at the Convention in July, will be interested in the following items. During the past year over 660 children were reached through the material sent Lodges, Clubs, and homes. This is a conservative estimate. Two hundred and twenty are in Junior Lodges, sponsored by all Chapters and Lodges of AMORC. One hundred and seventy-seven are in 10 rural and neighborhood Triangle Clubs. About 130 children, many of them of mixed races in the British West Indies, are greatly benefited by this club work. Two hundred and sixty-three children in 120 homes all over the world are receiving sets of lessons, stories, letters, and other helpful material.

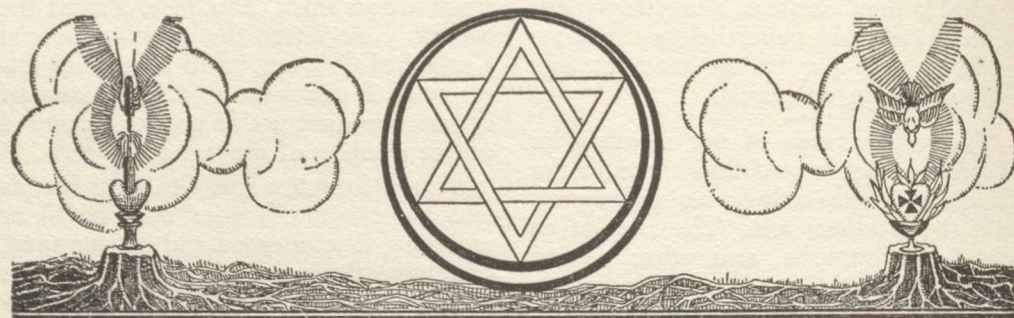
Eight hundred and sixty-three letters, leaflets, etc., were mailed in March, April, May, and June, averaging 215 letters a month. Only half of those to whom J-B leaflets were mailed during March, April, and May have replied.

A new feature of the Junior Work is a special class of adolescent boys and girls who are filling in sheet "Q," and giving us help in the character of material they would like us to prepare for them.

All who desire to receive a free leaflet, giving methods of applying Junior Work in the home, will be mailed one by writing to Mrs. Eva Walters, Box 516, Route 2, Vacaville, California.

By writing to the Secretaries of local Lodges or Chapters, you may learn of the meeting time and place of the Junior Lodge near you.

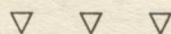




## Your Part in International Relations

HOW THE INDIVIDUAL AFFECTS THE WHOLE

By SRO. KATE FEELY



IT IS only as we realize the creative power of thought that we perceive how much individual opinion and expression may aid or hinder any nation in its attainment of that perfect co-operation and coordination with the whole, towards

which all nations, consciously or otherwise, are struggling. As we realize that group consciousness is composed of numbers of individual minds, that group thought multiplied makes up the national thought and that groups of nations thinking along one certain line crystallize that line of thought into a world opinion, we see that a vast power lies within the individual. Perceiving that all collective thought rests upon the individuals who create it, we begin to see that our own beliefs, ideals, and opinions concerning the nations of the world create for us both a great responsibility and a great opportunity. Our idea of individual responsibility expands tremendously as we say to ourselves, "By what I think and feel and

say and do I am helping to form world opinion and I therefore share responsibility for the results of that opinion. I become a contributor to, or a destroyer of, the well-being and harmony of the world according to my thoughts about the various peoples which make up the world-brotherhood of nations."

In times of world stress and tension it becomes particularly important that we recognize and understand the constructive efforts and contributions of all nations. It is only in its expression of the national genius, in its constructive efforts and in its unique contribution to world development that the soul of any nation becomes manifest. These are the lasting and essential expressions of the national entity. They represent the co-operative efforts of the nation to realize world union. They are its attempt to coordinate itself, as a part, to other parts in order that a world-whole may come into being.

At the present time we are witnessing much that is chaotic, much that is critical, much that is aggressive and emotional in public affairs, both national and international. It is possible that we shall see more of these in the immediate future. The present is, therefore, not only an opportunity for each of us to develop understanding and appreciation of all

*The  
Rosicrucian  
Digest  
August  
1933*

*Two hundred fifty-two*

nations but it is also a singular opportunity to be helpful to those nations which are, at this time, engaged in great tests. Of course, all peoples of the earth are now undergoing great tests, but we refer particularly to those nations whose special tests seem particularly to reveal aggressiveness, narrow national pride, and accentuated selfishness. These weaknesses in the structure of the national life may be no worse than other weaknesses showing themselves in other nations but they do constitute, at this time, focal points of special danger to all the world and consequently attract to the peoples manifesting such traits, the disapproval and condemnation of great masses of people. The world recognizes the danger inherent in these traits, fears and resents them.

The world is not to be censured for recognizing the danger these extreme nationalistic feelings and aggressive actions are to the whole. The error lies in the attempts at correction. The diagnosis is correct but the treatment is a failure. Treatment, to date, has consisted largely in blame, in anticipation of the worst possible results, in ignoring the admirable and magnifying the worst, and in withholding sympathy, understanding, co-operation, and a spirit of helpfulness from the offender.

When looked at impersonally, it becomes evident that any offender against the common good, be that offender an individual or a nation, is one who has become the victim of his own weakness. For the time being at least, such a one is in bondage to that weakness. Thought is dominated by it, emotions governed by it, action controlled by it. That weakness colors and modifies the whole life of such an individual or nation.

If we continue our study impersonally it becomes apparent also that no man or nation was ever improved by anticipating his or its failure; no problem was ever solved by emphasizing only its worst phases; no union was ever attained by withdrawal. Furthermore we see that all disapproval, all withdrawal of co-operation, all criticism which sees only the weakness and ignores the strength, begins with the individual. If individuals were not critical, skeptical, myopic, and resentful, groups and na-

tions would not be — could not be. Therefore, we must go to the individual for the remedy to our present unfortunate international relations.

How, then, may we as individuals help? In many ways. We suggest that special effort be made to aid those nations and groups which today most need it—the so-called aggressor nations, the intensely and selfishly nationalistic peoples. In their wars, their acts of aggression, their pride, their narrow view and in their selfishness is revealed their weakness. The need of weakness is ever for sympathy, understanding, helpfulness, faith in ultimate recovery, encouragement. Strong nations (I speak now in the ethical as well as in the physical sense) do not need our aid. Like the great men of all times they are beyond dependency. There is within them a constantly renewing, self-sustaining life. Jesus, Buddha, Laotze — these needed no one. But how much the world needed them! What applies to individuals may be applied to nations which are but the individual multiplied and organized. What solves the individual problems may be applied to the solution of similar national and international problems. With nations, as with individuals, it is the weak who need our help, the failing who call upon us for aid. And it is from us, as individuals, that this aid must come.

We may help by endeavoring to appreciate the constructive aspects which constitute the real strength and glory of any people. By the study of a people, by appreciation of their art and life one may catch a glimpse of the true genius of that nation. It may be a genius as yet only partially revealed and imperfectly expressed, but it is the expression of the true soul of that people nevertheless. By endeavoring to see this genius, by realizing it as the unique contribution of that nation to the world, by recognizing that the world-whole cannot perfect its expression without that unique contribution, we begin to appreciate in all peoples those things which have a lasting, essential value and spiritual significance.

Moreover, we must learn to emphasize the lasting and essential best in those nations which are now busily dis-



playing a bit of their transient worst. We must learn to think with gratitude of their expression and appreciation of beauty. We must think with admiration of their adaptability, with respect of their courage and endurance, with appreciation of their devotion, courtesy, and thoughtfulness. It is helpful to them and to us to be able to evaluate their arts, their religions, their great national figures, their ideals. We must have faith in the power and life which produced these and thereby enriched the whole world. It is in these that hints of the true genius of a people may be found. Let us help that genius to manifest itself and to unfold something of its splendid potentiality NOW. We shall not be the poorer for any encouragement we give to constructive effort.

We may also help by realizing that within all nations are innumerable shades of opinion. When we do this we cease to condemn en masse and thereby not only help our neighbor but gain ourselves in insight and understanding. By recognizing that, among the creators of all this infinite variety of opinion to be found in all nations, there exist groups which do not conform to the opportunism, the emotionalism, or the separative spirit of the moment, we learn never to fail in sympathy.

We may give encouragement and renewed vision to a nation if we will but see within it the gradual emergence and growth of a constructive consciousness from the small seed of an apparently insignificant minority. Such minorities suffer intensely in periods of national withdrawal or international disapproval of their people. They are isolated from the world by international resentments and antipathies and often by their own national censorship. In addition they find themselves separated in ideas and ideals from the prevailing opinion of their fellow countrymen. Yet this often small and seemingly powerless group may be the nucleus from which a finer, freer, and more just national consciousness may emerge in the future. How can we be helpful to them, how may we co-operate with and encourage them if we withhold ourselves from the people

of which they are a part? We must cease to think in meaningless and unreal generalities and learn to recognize the wide range and variety of opinion existent in all national life.

World opinion, mass thought, is a tremendous force. If we but endeavor in imagination to realize something of its scope and power we shall see the extent of the burden we lay upon an already weak nation by the resentment, suspicion and skepticism of millions who think of its people with suspicion and dislike and speak of them with scorn and aversion. Under the weight of that adverse opinion how much more difficult becomes the part of that group-nucleus of higher thought and motive within such a nation. They need encouragement and are ignored; they deserve helpfulness and co-operation but find themselves isolate and forsaken. Consider how enormously the work of a constructive potential leader is increased and his difficulties multiplied by the adverse opinion of the many and the neglect and indifference of those who might be helpful.

We are entering an era which shall be characterized by brotherhood and union. These are objectives toward which all constructive effort must flow. All that tends to emphasize and increase separateness, to discourage co-operation and to dim appreciation, understanding, and a spirit of brotherliness for all cannot but intensify and prolong the chaos and destruction of the transition period in which all the world finds itself.

Let us not mislead ourselves by reasoning, "It is they, not we, who by their actions have withdrawn." What matters it who made the first error? The causes belong to the irrevocable past; the results alone are ours to determine. Not our good alone, nor theirs, but the good of the whole must determine the result. To that end let us recall the words of the wise Buddha and the loving Christ: "Hatred ceaseth not by hatred but by love." "Whatsoever ye would that men should do to you, do ye even so to them. Love thy neighbor as thyself."

*The  
Rosicrucian  
Digest  
August  
1933*

READ THE ROSICRUCIAN FORUM

*Two hundred fifty-four*





## Light

### THE FIRST GREAT REVELATION OF GOD

By FRATER VINCENT CATTANO



THE first law of God is *Light*. It is knowledge, the symbol of truth; and where there is much light, ignorance, superstition, and disease disappear. The kingdom of the intellect, of the imagination, of the heart, of the spirit and the things of

the spirit lift man up to the realization of a Supreme Being—God.

He who receives light from above, from the Fountain of Light, needs no other doctrine. His own imagination clearly will picture for him anything in its simple, natural state; and, through the assistance of his intuition, he can speedily carry out his mission in this life to its fulfillment. He can see the truth of anything presented to him without any outside help. He will be able to distinguish between the false and the real. He can compare qualities and degrees. He can select his preferred objective. He can choose his best path in the material world, and will be able to reach his destination quicker than anybody else, and in safety.

*Two hundred fifty-five*

On the contrary, if darkness prevails in his consciousness, he is totally mentally blind. He is blind to the sense of seeing, to the sense of smelling, to the sense of hearing, to the sense of taste, to the sense of feeling, and to the sense of thinking. Without the ability of using these senses he is dead. Therefore, he must be conscious of the existence of all these six senses before he can learn how to walk in this world. He should know the working system of these senses in order to take the right step in life, otherwise he will be bound to stumble continuously over falsehood and deceit and will dive headlong into the pit of misery and despair.

In order to prevent such disaster in this life, man should resolve to study the natural laws that exist within and without his own being, at least, and learn how to pilot his soul's ship—the human body. He should know that the light in this world comes from two distinct and separate sources; one from the sun which helps nature in the material kingdom; the other from the student's lamp—in written form—which helps to stimulate the human mind and to evolve the intellect. The latter one is a black light; but, once it is perused and mentally digested by him, it illumines his mind, flushes throughout his intellect,



quicken his imagination, and takes him on the wings of success, prosperity, fame, and happiness.

The light of the sun enables us to see through our physical eye, but the light of learning enables us to see through the spiritual eye—the mind—which can see yonder, throughout the universe. That is, through our deep study of the natural laws and their manifestations, we learn the working system of Mother Nature and Creation. We learn the human nature and habits of living. We learn the nature of the elements and how to use them to our advantage, or we learn how to protect ourselves from their destructive qualities and revolutions. Better yet, we learn how to attune our mind with the Universal Mind—the Cosmic—and how to better interpret and understand its messages. Then we can understand better ourselves, our neighbor, then mankind in general, and we will behave as human beings one toward another.

Moral light that comes through a sane education, is undoubtedly the best reformer, for it prevents those disorders which other remedies sometimes cure, but sometimes confirm. A sane education, especially the one that we get through our own efforts, lifts the individual above ignorance and superstition and puts him on a higher plane of consciousness. It takes him on the wings of imagination and inspires him to do the right thing each time he makes a move in the world; and, at the same time, will save him from being harmed by the unnecessary troubles that mankind and the world throws in his path every moment of the day.

The knowledge we gain through self-education and through experience is the best wealth we can ever acquire. It stands above any other forced knowledge given to us which is contrary to our own nature and inclination. For, whatever we learn at our own expense and at the cost of some great sacrifice, provided it is our own choice, will stay with us forever, throughout eternity, because it is acquired through a natural and unfailing process. Then we may call it our exclusive property, because it is the inborn fruit of our own inspiration and sacrifice. After our knowledge reaches maturity, we will prosper

through it because we have earned it through our hard work and because of our obedience to our own intuition. We might even gain fame through it because the world appreciates originality and pays high prices for its possession; and because our financial success will put us on the road of independence, from anything that money can ever buy, which gives us more opportunities for study, travel, and observation.

At this crucial point, however, we must be a little suspicious of flattery and more watchful about the rising spirit and never allow vanity and glory to stop our march. For, the moment we win the first approval from the world, it is the turning point of our career and it might either push us speedily toward the highest level of human consciousness and make our entrance into society, or will pull us rather backward, throwing us into the crowd of ignorance and superstition, and will let us struggle in the mire of poverty, misery, despair, and worst of all, will break our heart for the shame.

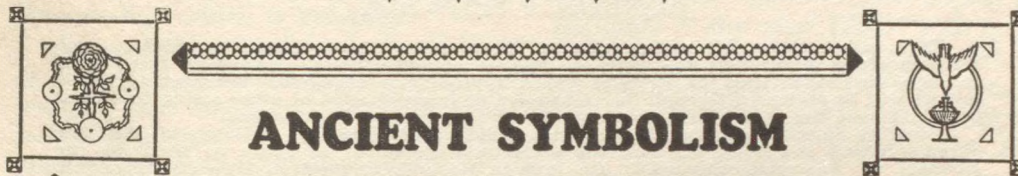
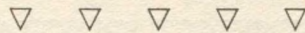
The material light, like the circulating blood that returns to the heart, is supposed to return to the sun after having performed the functions for which it was emitted from that body, even so our intellectual light—the soul—returns to its Divine Source when released from the body, to whose earthly purpose it has administered. This means that the knowledge we acquire is supposed to be used by us, then released into its source, or passed over to others; for we never can keep our knowledge—the intellectual light—to ourselves. It is freely given to us and meant to be kept in circulation in order to be improved upon, to be evolved or developed and purified. Mother Nature furnishes us with the raw material to keep us provided with the necessary elements and commodities for the comfort of our physical bodies and for the development of our minds; but we must work them out to meet the present demand, style, and gusto, before they can be used. We are here for the purpose of carrying on the works of Creation; to improve, refine and to perfect the works our Mother Nature puts before us, in order to help the Supreme Creator to reach His objective.

If we pause here for a moment and

look around us, we can have the whole story of Creation explained in a nutshell. Take a look, for instance, at the house where we live and the furniture in it, at the big cities we have furnished with all the modern machinery and all the books and works of art. They are nothing else than our improvements upon former creations. If we compare all the modern things we have today with the old ones as far back as we can reach, the story would explain itself by telling us that there is nothing new under the sun today. Everything is simply a copy, a compound, or an improvement

of the old ones; and the world will go on in the same way forever and ever.

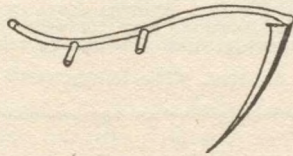
Therefore, we must cooperate with our Supreme Creator and help to modernize and improve the world by improving and perfecting ourselves—our minds—through study, meditation, and work. For, unless we improve and perfect ourselves, first, we will never be able to help in improving anything in this world. Furthermore, unless we do something good and useful for others, we will never do any real good thing for ourselves in this life.



## 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 SCYTHER

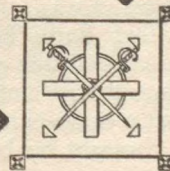
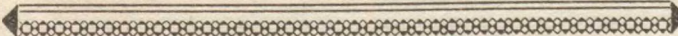
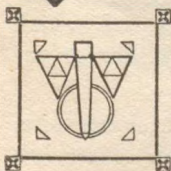
This is supposed to be another symbol of **time**, reminding us of our short span of earthly existence. But this, too, is a purely exoteric interpretation of the emblem.

From the mystic's point of view, the Scythe represents the destructive forces of nature, so-called by the semi-illuminated. To the illuminated mind the so-called destructive forces are actually the forces of **transmutation** or **transition**.

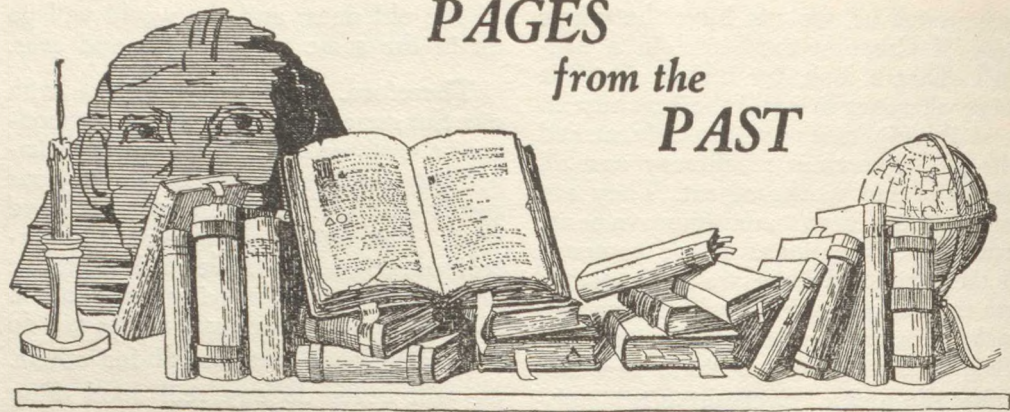
To the ancient alchemist—and even to the modern mystic—the process of regeneration includes action which seems to be destructive. To change a gross metal into a more refined metal required the work of the crucible, that the heat and flames might **tear down**, to some degree, the atomic structure of the gross metal so that the process of re-building might be more easily carried out.

The human body, like metals and other material structures, must, in time, submit to the tearing down process; it must come to a point where its component parts separate and seem to disintegrate. From this stage begins the process of transition resulting in a newer relationship of all parts, manifesting in another form of earthly expression.

Thus the Scythe is to remind the mystic that life on earth in the present form is but transitory, always becoming something else. It means **a change**.



# PAGES from the PAST



## BENEDICT SPINOZA

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 Benedict Spinoza.

Benedict Spinoza was born of a Jewish family in Amsterdam, Holland, in 1632, his parents having fled from the religious persecution prevalent in Spain at that time to Holland. As was customary among the Jews in Holland, he received his early schooling under the tutorage of a rabbi. He later developed a very close friendship with Jorigh Jelles, an Anabaptist, who taught him the rudiments of Christianity.

He developed a keen interest in languages, especially Latin, and became a fair linguist. The sciences also appealed to him and he devoted a great deal of time to them, as well as to philosophy. His study of philosophy brought him into conflict with the Jewish church. He entered into many debates with the officials of the orthodox church in an attempt to defend his liberal views, but it resulted in his expulsion from the synagogue.

Among students of philosophy, the study of Descartes' writings was popular. Descartes was a materialist; to him the entire physical world, the material world was the mechanical result of the principle of motion; mind was of God, but it was entirely separated from the material world; there was a distinct dualism. To Spinoza both mind and matter were of God and were interrelated, though at all times maintaining their distinct characteristics; they were two parallel creations of God, complementing each other. Spinoza spent most of his life at the simple trade of lens polishing, and his meditations and correspondence. Later in life, he became quite prominent and was offered a professorship, which he refused. He died on February 21, 1677.

Below are excerpts from one of his famous treatises entitled, "The Ethics."



### THE ETHICS.

#### Concerning God.

I. By that which is self-caused, I mean that of which the essence involves existence, or that of which the nature is only conceivable as existent.

II. A thing is called finite after its kind, when it can be limited by another thing of the same nature; for instance, a body is called finite because we always conceive another greater body. So, also, a thought is limited by another thought, but a body is not limited by thought, nor a thought by body.

III. By substance, I mean that which is in itself, and is conceived through itself; in other words, that of which a conception can be formed independently of any other conception.

IV. By attribute, I mean that which the intellect perceives as constituting the essence of substance.

V. By mode, I mean the modifications of substance, or that which exists in, and is perceived through, something other than itself.

VI. By God, I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.

*Explanation.* I say absolutely infinite, not infinite after its kind; for, of a thing

Two hundred fifty-eight

infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation.

VII. That thing is called free, which exists solely by the necessity of its own nature, and of which the action is determined by itself alone. On the other hand, that thing is necessary, or rather constrained, which is determined by something external to itself to a fixed and definite method of existence or action.

VIII. By eternity, I mean existence itself, insofar as it is conceived necessarily to follow solely from the definition of that which is external.

*Explanation.* Existence of this kind is conceived as an eternal truth, like the essence of a thing, and, therefore, cannot be explained by means of continuance or time, though continuance may be conceived without a beginning or end.

### AXIOMS

I. Everything which exists, exists either in itself or in something else.

II. That which cannot be conceived through anything else must be conceived through itself.

III. From a given definite cause, an effect necessarily follows; and, on the other hand, if no definite cause be granted, it is impossible that an effect can follow.

IV. The knowledge of an effect depends on and involves the knowledge of a cause.

V. Things which have nothing in common cannot be understood, the one by means of the other; the conception of one does not involve the conception of the other.

VI. A true idea must correspond with its ideate or object.

VII. If a thing can be conceived as non-existing, its essence does not involve existence.

### PROPOSITIONS

Prop. I. Substance is by nature prior to its modifications.

*Two hundred fifty-nine*

*Proof.* This is clear from Def. iii. and v.

Prop. II. Two substances, whose attributes are different, have nothing in common.

*Proof.* Also evident from Def. iii. For each must exist in itself, and be conceived through itself; in other words, the conception of one does not imply the conception of the other.

Prop. III. Things which have nothing in common cannot be one the cause of the other.

*Proof.* If they have nothing in common, it follows that one cannot be apprehended by means of the other (Ax. v.), and, therefore, one cannot be the cause of the other (Ax. iv.) Q. E. D.

Prop. IV. Two or more distinct things are distinguished one from the other, either by the difference of the attributes of the substances, or by the difference of their modifications.

*Proof.* Everything which exists, exists either in itself or in something else (Ax. i.); that is (by Def. iii and v.), nothing is granted in addition to the understanding, except substance and its modifications. Nothing is, therefore, given besides the understanding, by which several things may be distinguished one from the other, except the substances, or, in other words (see Ax. iv.), their attributes and modifications. Q. E. D.

Prop. V. There cannot exist in the universe two or more substances having the same nature or attribute.

*Proof.* If several distinct substances be granted, they must be distinguished one from the other, either by the difference of their attributes, or by the difference of their modifications (Prop. iv.). If only by the difference of their attributes it will be granted that there cannot be more than one, with an identical attribute. If by the difference of their modifications—as substance is naturally prior to its modifications (Prop. i.)—it follows that setting the modifications aside, and considering substance in itself, that is, truly (Def. iii. and vi.), there cannot be conceived one substance different from another—that is (by Prop. iv.)—there cannot be granted several substances, but one substance only. Q. E. D.



Prop. VI. One substance cannot be produced by another substance.

*Proof.* It is impossible that there should be in the universe two substances with an identical attribute, i. e., which have anything common to them both (Prop. ii.), and, therefore (Prop. iii.), one cannot be the cause of another, neither can one be produced by the other. Q. E. D.

*Corollary.* Hence it follows that a substance cannot be produced by anything external to itself. For in the universe nothing is granted, save substances and their modifications (as appears from Ax. i. and Def. iii. and v.). Now (by the last Prop.) substance cannot be pro-

duced by anything external to itself. Q. E. D. This is shown still more readily by the absurdity of the contradictory. For, if substance be produced by an external cause, the knowledge of it would depend on the knowledge of its cause (Ax. iv.), and (by Def. iii.) it would itself not be substance.

Prop. VII. Existence belongs to the nature of substance.

*Proof.* Substance cannot be produced by anything external (Corollary, Prop. vi.), it must, therefore, be its own cause, that is, its essence necessarily involves existence, or existence belongs to its nature.



## Innocence and Heaven

### A PLEA FOR CHILD CULTURE

By FRATER C. T. CUTTING, M. D.

Plato said: "Better be unborn than untaught, for ignorance is the root of misunderstanding."



WE ARE all more or less concerned — in fact feel a *real apprehension* concerning the future of our country in particular, and of the human race in general. The answer, if such there be, must rest largely upon the child of today, to whom we be-

queath a higher state of civilization, it is true, but also an accumulation of evils and temptations entirely unknown to the children of an earlier generation. This places a great responsibility upon us, as representatives of the older generation, to properly prepare the child-mind to grasp the situation it must face.

The word "innocence" has been and now is, very badly misused. It has been

largely applied to youth, and in general used to indicate sex purity; occasionally the word has been associated with adults, to designate the opposite of evil.

Innocence has been used as a cloak for ignorance, denoting a state of mind and body, which was in fact nothing but the lack of knowledge, or a vicious substitute for truth. Some of the highest and the most sacred duties of life were shrouded in mystery by our forefathers. Perhaps we played a part in this. A rank deception as to the propagation of the species was deliberately practiced upon the youth, and as long as the real, vital things of natural life could be concealed and so distorted, just so long were the children said to be "innocence." Even the pulpit, and man-made creeds, did much to keep us in a state of ignorance.

The inevitable result of such teaching, or rather of such deception and distortion of facts, was that we actually grew into a cultured and outwardly prosper-

*The  
Rosicrucian  
Digest  
August  
1933*

ous Nation, with little constructive knowledge as to natural and spiritual laws governing health and true happiness.

Because of the mysterious and erroneous conclusions regarding health and disease, it took many years to accept the truth, that disease could be prevented, but only as the result and outgrowth of rational knowledge about disease, its cause and its effect. Thus so-called "innocence" (really ignorance) actually brought about sin, disease, and even death; sins which were to be visited upon the third and fourth generations. The immature feet tumbled headlong into the pitfalls of the world, actuated by unbridled and natural impulses, unlearned in the school of self-control, and so pitifully ignorant of the price to be paid—all chargeable to the so-called "innocence."

Innocence is not ignorance, but innocence is the result of *wisdom*, predicated upon *Truth*.

We get the real meaning of innocence, and acquire the peace and harmony so desired in this world (which peace and harmony seems most elusive right now) through knowledge of God's laws as they pertain to material life here, and to spiritual life in this world and in the next. The lack of such knowledge brought on and is responsible for the conditions as we find them today, which seem not only chaotic but quite beyond human comprehension, paradoxical, and anything but an evidence of a Heaven upon earth. Such has always followed an era when man forgot God and closed the channels for His love and wisdom, to enter the inner recesses of our thought lives. Man then becomes self-selfish, or of the world-worldly—an expression of the two greatest evils.

Almighty God is patient—so very patient, yet He never swerves from the Divine purpose of making a Heaven out of the human race, even though the human race must be grilled through fire. To prepare man for experience to this end, that he may be in a position to grasp the significance of *broken laws* and *compensation* to be *exacted*, is the task that we have before us, which task should be begun when the mind is plastic and in a state of natural innocence—in childhood.

Two hundred sixty-one

The child of today is far in advance of the child of fifty years ago. Why shouldn't he "step up" in accord with the process of evolution?

All sorts of programs and theories are in use to fill the minds of our children with man-made ideas, and dogmas of man-made invention. God is left out of the program as far as *school* education is concerned. Frequently we are heartsick in hearing the children and youths discussing life (in all truth as we were not able to discuss it at their age) in terms of *rank materialism*. What are we doing about it? The Sunday School has fallen down as the mighty force it should be. Little wonder at that, for many of the false stories as to life and so-called death originated there. A revolt was sure and certain, as civilization advanced—for it has been and is advancing, appearances notwithstanding. The home has been upset, and here again perhaps in accord with the Divine Providence, in that the home of old was apt to be a narrow thing, largely built upon the old premise that ignorance *was* innocence. But the fact remains that the home has been and will continue to be, a tremendous influence in child-life—whether for good or evil—which will do the most to either make or mar the future man and woman.

What a field there is for teaching the Divine platform for a successful and a healthy, happy life in this world to the *modern child*. With such teaching, followed by *example* in the *home*, in *social life*, and in *business*, both teaching and examples being based upon *love to the Lord* and *to the neighbor*, these dear children will grow up into a better world and climb another notch toward the perfect world to come.

The channel through which God operates must be kept open. This cannot be done through ignorance.

And there is a personal responsibility attached to us as adults, which does not begin or end with the schoolroom. It's the job of keeping the channel for Divine reception open, for ourselves and for our children, which is done solely and only through obedience to natural and Divine laws.

How Jesus, the Master, loved little children. How He rebuked the parents



who would keep them from Him. I can picture Him answering their little queries—often very pointed ones—not with lies or evasions such as it was thought proper to give us as children, believing that ignorance begat innocence. No indeed! I think of His answers—*ringing with Truth*, and *conviction*, thus stimulating the little minds to receive Heavenly wisdom, which covers *every object upon earth* and in Heaven. Impatient? Surely he never was with these little ones. Too busy? Not at any time. Ashamed? Certainly not, nor did He put them off with excuses such as King Saul made to Samuel, in an effort to explain his delinquencies.

Not only is innocence based upon knowledge, *necessary for a full and complete life here*, but it is most important, we are taught, in connection with our status in the Larger Life, which Larger Life is predicated upon the lessons learned in *this* life.

A few quotations may be in order:

"Innocence is the essential principle of regeneration."—(3994).

"Without innocence, no one can enter into Heaven."—(H & H-281).

"They who are in innocence are content with what they have, whether much or little, and therefore are not solicitous about what is before them, calling this the "taking thought" for the morrow."—(H & H—278-286-288-341).

"In all good there must be innocence to make it good; and charity without innocence is not charity; still less is it love for the Lord; consequently *innocence is the very essential of love and charity—thus of good.*"

"*Genuine innocence is wisdom* (not ignorance) for as far as anyone is wise, he loves to be led by the Lord."

So in establishing the fact that innocence is not ignorance but the outgrowth of wisdom; that wisdom comes from knowledge, largely through Divine influx in terms of experience, is it not clear that *innocence* and not *ignorance* plays an important part in the *Life to come*?

Knowledge is power!

Heavenly knowledge is Heavenly power!

And carrying out this thought, it becomes obvious that as knowledge begets

wisdom, and wisdom innocence, the greater the innocence the greater the power, and such should be deeply embedded in the plastic mind of the child.

It is obvious also that to prepare for that state of Heavenly innocence, which state *is necessary* if we are to find our place in the Other Life, we must use every means at our command while in this world to become wise, and to embrace every kind of knowledge compatible with Soul development. Also it should be clear that by turning away from the Divine love and wisdom, forsaking the principles of life as set forth in Holy Writ, living in ignorance, not mingling with the world, *failing to meet evil boldly* and with an *unalterable purpose to overcome it*, we retard Soul development and become just so much the less fitted for the Life to come. If this applies to those of adult life, it certainly applies with striking force to those just beginning the journey.

Today the excuse, "I didn't know," won't work. It is our business to know.

The Maker of us all, has given us a mind with which to grasp the significance of things eternal as well as of things material. He has given us a *direct channel* through which Cosmic attunement can be secured, and it is open to us from the beginning to the end of life, if we will. How sad to allow the little minds to become filled with falsity and evil!

God never draws away from us—we draw away from Him.

With the tools in our hands for development, such as we have today, there is little excuse for our own inactivity along interior constructive lines, nor is there the slightest excuse for our failure to *prepare our children to receive* knowledge which bespeaks wisdom, to the end that not only will this world *actually* be a better place to live in, but that through Cosmic attunement men and women can secure that aid which enables them to *overcome*, to be in *freedom*, and to continually *climb upward*.

Looking at the world as we see it today, with fear, long faces, and disgust, will not do the world nor us any good. Criticizing the child of today, standing aloof with the thought that we, of the older and perhaps more conservative

The  
Rosicrucian  
Digest  
August  
1933



generation, have nothing in common with him, stunts *our own growth* and does the child *immeasurable harm*.

Always teach the great Truths of being, to our children—and do we not know, as Rosicrucians, what these Truths are?

Prepare them to receive Truth, to the end that they may grow into that state of innocence, which as we have seen is developed from wisdom, and wisdom from knowledge. And if based upon the Divine love and wisdom, the innocence becomes a part of the internal, or *real man*, and is taken with him into the Other Life, there to be *perfected*.

While, as I have said, knowledge is certainly power, it is power only when it is used, has *life* in it, and the closer to the Cosmic, the more the life and the power.

The wise carry their knowledge as they do their watches—not for display but for use.

The desire for knowledge increases with the acquisition of it.

Knowledge once gained, casts a light far beyond its own immediate boundaries.

The word 'knowledge,' strictly employed, implies three things—Truth, proof, and conviction.

The *Word of God* and *power* flowing through its *application*, bespeaks Cos-

mic attunement and provides us with this knowledge, *thus true innocence*.

God make us attentive to the "Still Small Voice."

### O, LITTLE CHILD

Lovely, pure, undefiled  
As new-born dawn,  
The immortal Soul of *CHILD*  
To earth has come!

O, little child, aquiver  
With ecstasy of Life,  
How can that fragile body  
Gain strength for bitter strife?

Environment and earthly lusts  
Seek greedily to claim  
The plastic mind, the pliant body,  
With sad heritage of shame.

O, yearning Soul, through love's  
mystery,  
Through joy, and through pain,  
Thou must learn to think, to act, to *BE*,  
True freedom thus to gain.

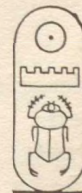
But the mystic, Cosmic Father,  
Holds the little hand in His,  
Guides the faltering feet,—whispers  
consolation,  
"Experience giveth Revelation . . .  
*CHILD*, where thou goest, I too,  
go, Thou in Me—I in Thee—  
*FOREVER!*"

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## SANCTUM MUSINGS

### LIFE ON OTHER PLANETS



IF ALL the mysteries of the universe there is none that intrigues the imagination and enthral's man quite like the wonder about the great balls of matter—earths, globes, or planets—that are suspended in space above him—the fascination of their

glow of light, their seeming unrelationship; visible, and yet, with all of their visibility unknown. Today, more than ever, man wonders about them—whether out there in space there are living things like himself, humans with hopes and aspirations, with accomplishments, achievements perhaps equal to his own, with emotions and intelligence.

This belief that possibly life exists on these stellar bodies is not a new one, but it takes a new form today. The ancients looked heavenward as we do today, pondered about these bodies above them as we do. They thought them gods, not as places inhabited with life, but as living things themselves, luminous beings. This concept was prevalent

during the era of mythology. It was thought that these great beings above them ruled the destinies of men, controlled their fate and were the cause of all that exists on earth. To these beings they attributed all of the virtues and vices of man. This theogony conceived a divine family—these planets, these gods had their faults and petty troubles, their vices and their morals as did men. With the transition from mythology to science, the specialization in the particular branches of knowledge, there expired the general earlier belief that the great planets were beings, gods. But never has there vanished the belief that in some way there is life consciousness or beings of some sort existent upon them. In times past, for religious reasons, it became highly dangerous and very untactful to voice this belief.

With the development of science man became concerned with cosmology—the physical formation of his universe. The planets and masses of matter above him he came to understand as material bodies like our own earth; and with the further revelation of startling facts about our own plane here, this sphere upon which we exist, our earth became glorified, it became the important point of the universe—important because it held our attention, important because

*The  
Rosicrucian  
Digest  
August  
1933*

*Two hundred sixty-four*

man dwelt upon it. Most of the sacred writing glorified man. He was the object and purpose of the universe; he was the highest form of consciousness. Man through his creeds and sects began to interpret the allegorical writings and mystical sayings of masters and mystics in a personal sense, and that was that the universe and all that is in it and conceived for it was intended for man, for his particular benefit. The earth as a planet became a utopia; and with its glorification came an exaggerated conception of its size and its physical importance in the universe.

It was thought that all these other masses of matter above man which were quite evident to the senses and which could not be easily denied as existing, were inferior in size and that they revolved about the earth; that the earth was a pivot which remained stationary. It was believed that the earth possessed alone of all of the cosmic bodies those qualities necessary for the life of man, and, therefore, that man alone existed on the earth. It can be easily understood why all the theological doctrines made such great importance of the earth, for if it were not the center of the universe, if it were not the greatest of all of the cosmic bodies, then it would not compliment man to live upon it. If man were a supreme being, that is, the highest achievement of the Infinite Intelligence or God, then he must certainly have an appropriate throne, a realm, for his activities; and inasmuch as man existed upon the earth and there was not any definite evidence that he was elsewhere, it was concluded that the earth was the vital nucleus of the universe.

Up until the time of Nikolaus Copernicus, no great changes had been made in the system or theory of cosmology. The old ideas and doctrines of Ptolemy were still being taught with reservation. When Copernicus dared venture the statement that the earth moved, that it revolved on its axis, that it was not stationary, and that it was not the center of the universe and that in all probability there were other masses of matter equal to that of the earth with the virtue of motion, the religious world, which consisted of nearly the entire civilized world of men—civilization at that time

*Two hundred sixty-five*

being aligned with the outstanding faith, Christianity—was horrified at such a declaration which was an attack upon the divine importance of man, even upon his spiritual content. If the earth, they reasoned, was not the center of the universe, if there were masses of matter or bodies in space the equal of the earth, endowed with the same elements as the earth, giving them equality with the earth, then in all probability life also could exist there. There would be no reason for the Infinite Intelligence to have selected the earth alone for the abode of man. Man fell from his pedestal as the prominent creation of the universe; he was a dweller upon one of many places. The earth was then not a castle but a prison for him. It attacked the spiritual content of man because if man did not dwell in the center of the universe, he, therefore, was probably not the exalted being of the universe he thought he was, he then became not next to God as the sacred books had taught. It was not the intention of Copernicus to be a heretic or to spread heresy. He was a scientist and a metaphysician— one deeply studied in mathematics. The universal natural truths as he discovered them were so evident to him they could not be denied. He could not put them aside any more than he could deny the existence of his right arm. With forcefulness and sincerity he said we must admit these things. Perhaps man has wrongly interpreted the Scriptures.

His insistence resulted in a command that he appear before an inquisitional board, and every attempt was made to suppress his discoveries, his conception, and for quite some time his famous writings were withheld from men; but they had fired the imagination of the masses and those who had oft wondered secretly but dared not express their belief were encouraged to investigate the macrocosm.

A hundred years later Galileo, who did not invent the telescope as so many commonly believed but perfected it, brought within the range of consciousness of man as never before, these luminous bodies about him. It made it possible for man to detect those that he had never discerned before, and a careful



check and graph of the heavens were made because of this new invention, this instrument which simplified man's physical sense of sight. What Copernicus had arrived at by mathematical equations and syllogisms, which were merely a proof to reason and not to the senses, Galileo now was able to prove to the senses of man, and he supported the contentions of Copernicus. Again a religious fervor arose in opposition to his doctrines. He, too, like Copernicus, was commanded to appear before the inquisitorial board. But the church had by this time looked with considerable favor upon many of the physical sciences, and it had found to its surprise that many of them, instead of being the works of iniquity, had supported the Scriptures, had made the words of the spiritual mentors, truths in a greater way; and, therefore, though they argued with him and persuaded him not to persist in proving his new doctrine of the universe and of the earth's relationship to the other bodies, they gave him careful attention and listened to his pleadings and peered through the telescope with amazement. The great Cardinals became divided among themselves—some in favor and tolerance of science, others in support of orthodoxy regardless of its apparent inconsistency with the new scientific revelations. Some felt that the church had been offended by the temerity of Copernicus in venturing to dispute God's highest agency, the church upon earth.

In face of the opposition, however, Galileo continued in his experiments, fortunately for mankind. His continuation was only possible because the more learned and more tolerant of the masses were intrigued by his propositions; the flame of mystery about the universe had never died within their breasts and it was rekindled and they assisted him. Science progressed still further; man explored the elements of the earth. The mass of matter beneath his feet he segregated into its various elements. The very composition of man's body revealed its inner nature to this close inquiry. The unity of all that is began to make itself known. But new superstitions, false conclusions arose to take the place of those that had been cast

aside. Because it was eventually proved that the nature of man's body was so like the nature of the earth and that it was necessary for man to assimilate, take into his system or body the elements of the earth if he were to live and to grow, it was believed that man was dependent upon the earth and that *all life* was dependent upon the earth for its existence. Life, it seemed, was something alone confined to the earth. Thus we find that though man made a step forward and at a tangent away from the old beliefs and false assumptions, his new understanding caused him to describe a curve toward where he started.

This belief that life was merely a composition of the chemical properties composing the forms of life, was persisted in so strongly that certain of the branches or departments of science earnestly and sincerely believed that the creation of life merely meant the discovery of a formula for the combination of certain chemicals, and that with the discovery of this formula, man would be able to create life, and that it was not a universal force or energy or divine essence but limited solely to the earth and the properties of the earth. They did not disagree and could not with the advance of astronomy deny that there were suns, earths far exceeding the size of this one. They admitted all that but life, life that was something limited to the earth. It was hoped that at any day in the test tube of the laboratory there would spring forth through the efforts and intelligence of man, the germ of life created by him. But successive attempts merely proved that man could arrange inorganic matter so as to make it susceptible to life, so as to induce life to enter it, animate it, move it, and have all of the characteristics of organic life. Life then was finally thought an energy, a motion which animated organic matter, but the essence of the energy was unknown.

It was found through the advance of the science of physics and chemistry that all of the inorganic forms of matter were infused with energy, that this energy was alike in all of the expressions of matter. We could take, for an example, the atom, the smallest element of the

ultimate form of matter and break it down and we would have an electrical energy or an energy that corresponded to electricity. This energy had no form; it was merely motion and it was universal in that it existed in all forms of matter, and it appeared immortal, indestructible, immutable. It seemed quite alike all the other energies that man had discovered—the same fundamental laws were evident—polarity, attraction, repulsion, and constant motion or change. With the growing belief in the unity of all the forces and energies of the universe, man began to realize that there was truly a relationship between electrical energy, electronic energy, and possibly life; that perhaps the universe was composed of a fundamental energy of a certain degree of intensity, with motion an oscillation between two different poles, and moving upward and downward in a rhythmic scale; and that the different manifestations of this energy in this scale of Cosmic motion gave it its different expressions, made manifest that which we call electricity, that which we call magnetism, matter, and quite possibly life also. But if life was a universal energy like electricity and electronic or molecular energy, it must exist apart from the earth, too, because it was soon learned that the energy which composes matter must compose the masses of matter beyond the earth, or these Cosmic bodies above us and around us.

The rays of light from these heated bodies in space concentrated through a telescope, magnified and amplified, were focused on prisms, and the pure white beam having left its source, perhaps centuries before, and traveling at the rate of 186,000 miles a second through space, was broken up into the color spectrum; and where there was but one color before, many were now visible; and these different colors of the spectrum corresponded to the colors of the spectrum produced by the heating of chemicals of our earth, showing that the substance of these masses in space, these other worlds, was composed of the same elements as our earth, giving the assurance to man that the laws which make manifest the world in which he lives are universal laws that have

not been endowed upon earth as a special gift to man. This being true, then life, which had many of the characteristics of other universal energies, might also have expression in these other worlds. It would also, when conditions were favorable to it, take on form and from the lesser organisms, the simple cell and the amoeba, develop to the complex organisms which we call animal life, and which includes man. Is there not reason to believe that all of the characteristics of life would be existent in these other beings just as they are existent in beings here? Would there not be sensations, appetites, desires; and if there were complex organisms, beings the equivalent and complexity of man, would they not have that additional attribute of reason and self-consciousness? Even those inner impulses and sensations which man pleases to call soul, they might also have. For what right has man to believe that the Infinite Intelligence or order would choose one speck of Cosmic dust upon which it would place creatures who alone would have the qualities of soul? It is man's vanity which causes him to believe so.

Have we any evidences that life really does exist in the other worlds, or do we arrive at that merely by deductive reasoning, formal logic? Is there anything which may bring to our senses, impressions which will give us the same realization of the existence of life as gave the audience at the inquisition who looked through Galileo's telescope empirical knowledge of the vastness of the Cosmic bodies, and who were not obliged to rely on their reason alone? Of recent years extensive examination has been made of the Cosmic visitors to earth, that is, the shower of meteorites with which the earth is visited at times from the depths of space; and startling proofs have been given from analysis and examinations of these meteorites that life exists on other planets. Dr. Charles Lipman, Dean of the University of California, has found that life exists in these other worlds. So far, his only proof is living bacteria—a sort of bacterial growth in the interior substance of meteorites which compares favorably with the microcosms in coal strata laid down two hundred



million years ago. The specimens of meteor fragments were given a drastic treatment to kill any organisms that might have become attached to the surface or penetrated the cracks after the meteorite's arrival on earth so man would be certain that he would not be deceiving himself, laboring under any illusion. Finally, the specimens were transferred under sterile conditions to a sterile mortar and ground into powder, and this powder—the interior substance of the meteorite—was dropped into other culture media. Nine out of fourteen cultures yielded growths of rod or coccoid type bacteria. The meteorite substance, Dr. Lipman found, contained enough organic material to support life in a few bacteria. How and where did this terrestrial life begin? Its origin certainly had no relationship to our earth; and the fact that life only in its simplest form is found to exist in the meteors from these other worlds is not any indication that it has not reached a stage of development equal to that which we have here.

It was originally thought that the earth and all that was in it and all living things were spontaneously created, not that all was merely the result of the Will of an Infinite Mind, but that all being was created as we now find it—devoid of evolution or development. Thinkers, those who wished to advance man's knowledge of the universe, were greatly opposed in the promulgating of any doctrine which was contrary to spontaneous creation. The majority interpreted the sacred writings literally, and any pronouncements that man developed from lower organisms was considered heresy, a dispute of the Word of God. Science did not deny Intelligence, but it said the Infinite Intelligence was law and order and that law and order gradually, and is continuing to do so, developed forms, organic and inorganic. Just as we have evidences about us of the improvement, refinement, and development of man's mind through culture and education, so we have evidences of the refinement of organisms, of form, by exterior forces and conditions—environment, climate, temperature, food, etc.

Man has reached his present state by a slow progress, a gradual development,

becoming more complex as an organism as he evolved more sensitive to exterior sensations, impulses of the forces about him. He developed the organ of brain and with it the attribute of consciousness which gives him the realization of the life force within himself which he pleases to call, soul. It has taken time to produce man, eons of time. If other worlds existed as long as ours with conditions as favorable to life as ours—we mean the particular combinations of organic matter which induce the energy of life—then life must exist there in form as complex as that of man and with intelligence the equal of man. Naturally, differences in environment, differences in density of atmosphere and in temperature produce different shapes or forms of higher organisms. We have evidences of that on a minor scale right here on our earth. The texture and color of the skin and hair, even the shape of the eyes and nose of the different races of men are due to the conditions of the area of our globe where they live. Races, who for centuries have dwelled in terrific heat in the tropics, are to be found physically different because of these effects of the exterior forces than those who live in the frozen lands or Arctic regions. Where, therefore, the differences in environment are extreme, one may expect an extreme difference in physical form. It is contended, however, that if intelligences exist on these other worlds the equivalent of ours, certainly some evidences of them must be made manifest just as we are now finding evidences of life there.

It has oft been said that if there are beings there with consciousnesses as highly evolved as man, every effort would be made by them to communicate with us, and certainly they should be aware or must be aware of the existence of our planet as we are of theirs; and the fact that we have had no sign from them is, many contend, proof that no superior intelligence exists there. This is an absurd conclusion. Has man with his intelligence upon which he prides himself, as yet developed any means of communicating with these other bodies? It has been comparatively recent that he has developed any means of communication with his fellow man at a distance on this planet except by personal contact,

*The  
Rosicrucian  
Digest  
August  
1933*

a message bearer. And suppose, since we are dealing in suppositions, that these intelligences far exceeded us in brilliance and creative genius, they might find it extremely difficult to make us conscious of their communications, of their ideas; just as difficult as we find it to bring our thoughts within the range of the comprehension of lower animals. Their methods might be so superior that we would have no means of detecting their ideas that they project to our planet.

It is within the bounds of possibility that higher beings, considerably advanced beyond the state of man at this time, may project their concepts consciously one to another without any physical means, without the aid of an instrument or a material thing. Two centuries ago anyone suggesting the probability of one individual communicating to another five hundred miles away without the actual delivery into the other's hands of a written missive brought to him on foot or on horse, or by word of mouth, would have been ridiculed. Today man can extend his thoughts by physical instruments. He can use the force of electricity to carry his ideas to the consciousness of another thousands of miles away. These electrical impulses may be carried over wires or vibrated through space—a drastic improvement, stupendous in its advancement. It is not too drastic to conceive ideas generated in the mind being radiated without any material agency. Mankind in the future will undoubtedly acquire this accomplishment; and if forms of life on other planets ex-

ist superior to ours, they may have long since reached this stage and may be in constant communication with us and we are unaware of it, for science daily is revealing the fact that the earth is but an infant in age compared with many of the other worlds about us. The many so-called canals visible through the telescope of the red planet or Mars are now believed to be vast belts of vegetation cultivated by beings of superior intelligence. This is especially thought so because of the geometrical designs of these canals—the sharp angles, parallel lines, uniformity of width which the forces of nature would not produce.

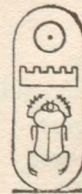
We must, as Rosicrucians, as those interested in higher thought, adopt a requisite of philosophy, and that requisite is: Speculate upon the need of an existence, not wait until an existence is known and then determine its origin. If mankind does not do this, human advancement will be retarded. Much which we have proven as existing today, philosophy of the past found the need of, and became the incentive of science to prove its existence. Let this be our rule: Science inquires into that which it has knowledge of existence, but philosophy must provide the need of an existence which is not known. We should speculate upon the need of communication with beings on other planets, just as we previously speculated on the existence of life there and because of that speculation science has inquired into the nature of these planets and is proving the existence of life.

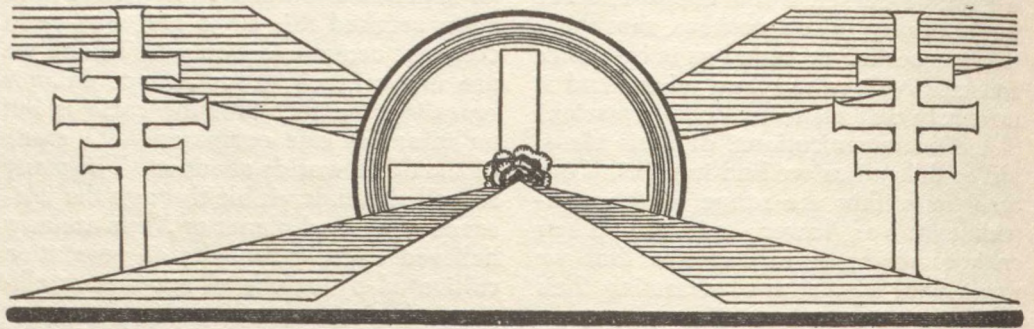
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## This Thing Called Fear

By FRATER G. N. GARRISON



ACCORDING to Bible mythology, man is the highest creation of Almighty God.

When man was created he was given dominion over all the world. But what a tragic mess most of us have made of things! Instead of having dominion

over all of creation, man, through fear, does not exercise dominion even over himself.

Fear, like courage, assumes many and various forms, but unlike courage, it is always and invariably the unknown that is feared. Once the unknown is brought into the realm of the known, fear vanishes, and ease, power and self-confidence are made manifest.

When you were an infant you were devoid of fear and, being an average human, your sense of fear has increased steadily ever since; in fact, since childhood, the number, variety and diversity of your many fears has been legion.

But, withal, it is safe to say that at least ninety per cent of the adverse conditions, things and circumstances you most feared either never happened or, if they did happen, were not one-tenth as bad as you had anticipated.

We never fear the past. We seldom fear the present. We always fear the future. And it is this apprehension or fear of the future on the part of the credulous, the unthinking, and the glib that is filling the pockets of our ever-increasing host of "fortune" tellers, spiritualists and necromancers.

Benjamin Franklin once said that, "Nothing in this world is sure but death and taxes." Let us discount this great teacher's certitude of man-made levy and consider for a moment the universal, abject and despicable fear of so-called "death," that, since the dawn of civilization, has haunted the waking hours of mankind.

Exactly what follows death that it should be so feared? Every religious sect, cult, denomination, party, creed and faction on the face of the earth has a ready answer to this question—but they are far from clear, concise or comprehensive.

A good Indian believes that when he dies he is headed straight for "the happy hunting grounds," while a Christian's more "enlightened" conception of that state immediately following the death of their faithful, is Heaven.

But whether man's eternal abode be Heaven or the happy hunting grounds; whether it is to be located right here on earth or up beyond the immense expanse of a blue-vaulted, star-bespangled sky, it is always depicted by its devotees

*The  
Rosicrucian  
Digest  
August  
1933*



as a habitat where the many frailties, vices, and imperfections inherent in human flesh do not exist, and in which forever dwell together in perfect harmony, truth, love, virtue, holiness and peace profound.

The idea of a sympathetic, kind and all-merciful God eternally punishing the wicked, pernicious, and more or less degraded children of His own creation in an ever-burning hell of fire and brimstone, is not only inconsistent with His assumed attributes, but is entirely unthinkable. Then why fear the only proviso, the only qualification, the only condition on which this happy and soul-satisfying future state depends? Why fear that which is inevitable? In short, why fear death?

To many, an Atheist's fear of death is more reasonable, just and logical than that of a Christian, for the reason that, at least in the opinion of the Atheist, he has nothing to gain by death and everything to lose; while a Christian is forever singing the praises of Heaven and has always feared to enter it.

For those of us who sometimes fear events of lesser importance than death, it is comforting to remember that in this existence we call life, nothing has the absolute, unrestricted and unqualified certainty as death. Everything else, every other condition, every other adverse state of affairs, may be, can be, or will be, favorably altered. A great deal depends on the mental attitude you assume.

While it may be true that "nothing succeeds like success," it is equally true that, "nothing attracts failure like fear." In the physical world it is well known that unlike polarities and unlike conditions attract one another. The north pole of a magnet always attracts the south pole; a released stone invariably goes down, never up. In the spiritual world (call it mental world, sub-conscious world, or psychic world if you will) the exact reverse of this condition prevails, and like invariably attracts like. Any continuous harboring in the mind of the fear OF failure is almost certain to result IN failure.

Suppose you placed a six-inch plank on the ground. It would be a simple matter to walk on such a plank from one end of it to the other. No particular skill

would be required and there would not be the least tendency to step off on to the ground. If such a plank were raised a few feet off the ground, walking on it would become a little more difficult and if you did not exercise a certain amount of caution you would occasionally step off on to the ground. Now, elevate the plank a hundred feet above the ground and you would not only be unable to walk its entire length but you would probably sustain a serious, if not a fatal fall in such an attempt. Why? The plank is still the same plank that was lying on the ground. It is still six inches wide. You experienced no trouble in walking the length of it while it was on the ground—in fact, you could easily have done so with your eyes closed. But now that it happens to be a few score feet above the ground, you couldn't walk it on a bet.

When the plank was on the ground, you hadn't the slightest doubt but that you could walk it. And you did walk it. When it was raised a few feet above the ground, you were doubtful whether or not you could walk it. And you hesitated, occasionally stepping off on to the ground. You elevated the plank a hundred feet and your fear of failure immediately formed a mental picture of the dire consequences that would result should you now attempt to walk the plank and fall to the ground. So you didn't attempt it and probably saved your neck. Confidence—which is but another name for lack of fear—alone enabled you to walk the plank while it was on the ground, and fear alone prevented you from walking the plank when it was above the ground.

A number of years ago a so-called epidemic of "flu" broke out in one of our eastern cities. Just where or how the disease started is not known. That it did start and spread almost like wild-fire, any old resident of that city will, today, bear witness.

Let us suppose that Mrs. Doe had the flu. Since that disease is supposed to be "catching," naturally all of Mrs. Doe's family expected to be taken down with the flu—and they were, without exception.

Mrs. Smith lived next door to Mrs. Doe, and Mrs. Smith's children played with Mrs. Doe's children. What more



natural than that the children of Mrs. Smith "catch" the flu from the children of Mrs. Doe? And, just as "naturally," the whole Smith family speedily exhibited symptoms of the flu.

Not only was the Smith family infected with the flu but hundreds of other families in that city were soon its unwilling but expectant victims. But there was at least one man in that city who, although he was in daily and hourly contact with scores of the worst of these flu sufferers, not only did not himself get the flu, but showed not the slightest signs or symptoms of even a light cold. That man was the doctor.

Was the doctor, then, super-human; was he physically superior to all the other inhabitants of that city; or did he possess some, perhaps, magical power or magical formulae that rendered him immune from the ravages of a disease and affliction that had the whole city in its deadly grip?

Decidedly not. He was a common, ordinary human being, even as you and I, but he possessed at least one attribute not shared in common with the unhappy flu sufferers. He did not FEAR the flu, and as a direct consequence, following just as surely as day follows night, this great man's courage, confidence and

self-reliance rendered him completely immune from a malady and from a contagion that threatened to wipe out an entire city.

It would be untrue, of course, to say that lack of fear will render you immune from ANY disease or from any inharmonious physical condition, but if you really fear any specific disease, and fear it vehemently enough, it is a definite certainty that THAT is the disease you will eventually get.

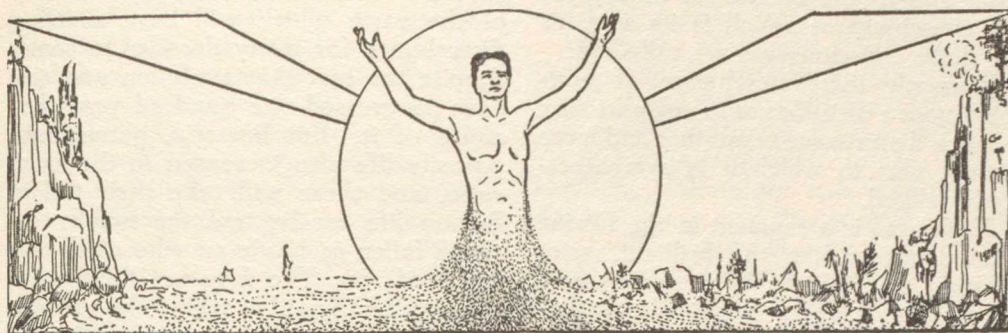
Fear, the greatest enemy mankind has ever had, has caused more business failures, has killed more people, has filled more jails, has caused more "accidents," has made more cowards, and has caused more human misery than any other malevolent force in the universe today, and, in a future article, we hope to present ways and means of conquering it.

As it affects your own personal affairs, the complete mastery of fear is entirely in YOUR hands. And the sooner you master it, the sooner you substitute courage, confidence and chivalry in its stead, the sooner will you become master of your fate and the sooner will you be truly numbered among those who are the highest creation of Almighty God.

#### OUR NEW COVER DESIGN

No previous announcement of change of the cover design has been made as it was our intention of bringing this change to you as a surprise. The painting for this issue's cover design was expressly executed by the Emperor, Dr. H. Spencer Lewis, for *The Rosicrucian Digest*, as was the design of the previous issue. It particularly contrasts with the former in that this scene is one of late afternoon instead of high noon. The locale is Egypt in the height of her glory. In the foreground there is depicted the ruins of an early temple, and in the background are the upper portions of later structures. In meditation before the fire is the vestal virgin whose sacred duty it was to keep the fire of purification constantly burning. The excellent treatment of the colors suggests to the consciousness the coolness of deepening shadows and the moistness of the moss. An infinite silence seems to pervade the sacred cloister. To the student of mysticism, the painting is a synthesis of mystic symbolism. Again does *The Rosicrucian Digest* come to the fore as the most artistic of all periodicals devoted to the subjects of metaphysics, philosophy, and occultism, which position it has held for a number of years in the opinion of officials of many of the largest public libraries throughout the world.

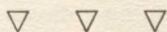
*The  
Rosicrucian  
Digest  
August  
1933*



## Segments

### HUMANITY'S PLACE IN THE UNIVERSE

By SRO. WINIFRED C. EVERSLEIGH, D. D., F. R. C.



THE body of man is a building designed from the skill of the Cosmic Mind to be a habitation for Himself as man. It is built in the image and likeness of God. Man is a Microcosm, or a little universe, an exact image in immensity; and every immortal soul is the seed of a universe.

The soul extends beyond the flesh into the aura of the body and even beyond this. The aura is the soul expressed in finer elements. This finer expression encloses the physical body and form and the most characteristic thing about the soul is its ceaseless change and movement.

The solar systems are physical and material, they are more dense than the universe in which they are parts. The universe is the psychic body of the one million solar systems evolving within it, each along its own particular curve or path. The psychic bodies of the solar systems and their planetary parts are segments, more or less bright, in the soul of the universe.

As far as we know the universe has no definite shape, it is of a higher form

*Two hundred seventy-three*

of matter, and is evolving and expanding indefinitely as is the soul of man.

The many nebulae—spiral, globular, lens-shaped—reveal to us that, beyond the aura of our own universe, other universes live and evolve along their own particular curve, or path.

The universe as an organic whole is moving toward intelligent ends. It is but one unit of the Cosmic Plan. It is evolving and eternally unfolding its infinite possibilities of expression. Even as man is a conscious being, so is the universe.

Yet our own universe as a segment is in itself a physical evolving body enshrouded in the psychic body of the Cosmos, just as the physical body of man is enclosed in the embrace of the soul, which is of the same material as the soul of the universe, and between which there is an established relation.

Man is one particular kind of cell-life in the body of Deity, other entities are cells of a different kind, or, if more advanced like the solar systems, are organs or plexuses in the structural Macrocosmic Man. This brings to man the realization of the soul's oneness with the universe.

Each cell in man's body has a consciousness all its own. So also the various entities composing the cells of the Cosmos have an individual consciousness. Yet these cells have been collected or grouped together, both in the macro-



cosm and in the microcosm to express the consciousness which is its soul, or the deific consciousness we call God.

Through this interchange of consciousness a disturbance in one part may set up a disturbance in another and more distant part to which it is sympathetically related.

Each soul is a segment in the Divine Consciousness like the brilliant, scintillating stars in the heavenly canopy, of greater or lesser magnitude, but all pure gems. Some are brighter than others and some are apparently more fixed, such as Polaris, north star of earth, and Denib, north star of Mars. These stars act as guides in navigation, etc., for—by their apparent fixed position—whole constellations appear to revolve around them. They aid the traveler to reach his destination, even as great masters of each, by their shining steadfastness, radiate a beam of hope to the searching heart.

As far as our present day science teaches—which within the next twenty-five years will be entirely revolutionized and retheorized, when man learns to rise above the deflecting stratosphere of earth and read with greater accuracy the message in the heavens—the sun is a brilliant flaming orb casting its streamers of incandescent gases one hundred thousand miles and more into space. Science has discovered, or is discovering, that sun spots—causing earthquakes and catastrophes on earth—also cause similar disturbances and catastrophes on other planets by sympathetic relation.

Afflictions in one part of the body cause disturbances in other parts of the body. Injuries to the big toe can cause lockjaw. Malefic influences of the planet Pluto cause a disturbance on earth known as "organized graft and racketeering," while harmonious influences give to man what might be termed fourth dimensional insight. Yet Pluto is supposed to move in an orbit of four billion miles as a mean average. Its influence must then travel along the vibrations of the soul matter or psychic body of the solar system of which it is a segment.

Considering the earth as an evolving entity, the great world war of 1914-1918, fought in its vital parts, has

caused a disturbance in the psychic body of the earth which will have a reflex disturbance for many decades to come, despite the fact that evolution and science progressed one hundred years because of it. But bacteria, germs, and parasite life also increased in the same ratio, and these will take their toll in human life far beyond the number of those fallen in battle or who died as a result of war. We dare not think what the result will yet be, taking the earth as but one organ in the composite universal man; or what other planets, by sympathetic or vibratory harmony, have been affected; or what the cancer of war with its intense destructive emotions—such as greed, hate, revenge, bitterness, despair, and the mad desire to kill, to mutilate—has caused in the Cosmos as a unified whole, for thoughts and emotions at that time were sufficiently intensified to affect spiritual substance in the Cosmos.

Neither can we say that worlds are not in danger. Ages before the deluge, earth almost lost its place in its particular orbit, or path. Without warning, it tilted and life forms were engulfed in the icy waters which suddenly descended from the then Polar Regions. Animals have recently been discovered in a perfect state of preservation with undigested food still in their mouths and stomachs, showing that the great catastrophe was sudden, disastrous, and entirely without warning.

Had the immutable law of the Cosmos—man is his brother's keeper—and—worlds are keepers of each other—which science calls the law of gravitation not been in force, the earth would have lost its place and gone crashing into another body. But the danger was imminent, so one stellar body exerted strong waves of attraction, another body strong waves of repulsion, and the whole solar system united its efforts and acted simultaneously to preserve the life and health of the system until earth had steadied itself again. Much in the same way as the entire force of the psychic body is concentrated upon the physical body when one of its parts has been wounded or hurt. Thus every particle or cell in the universe is dependent upon every other particle and also on itself.

*Two hundred seventy-four*

Time and again has this planet been saturated with blood, and the evil passions evoked in the struggle have been implanted in the mass minds. Those of our race, or life wave, who have progressed so far in advance of us that we have learned to speak of them as the "elder brothers" or as "unseen masters," knowing that humanity as a whole must move forward even though as a struggling procession instead of an organized whole, have concentrated with their powerful minds to scatter and disperse the concrete crystallization of destructive currents of adverse emotions, passions, and thoughts. They send more spiritual currents of thoughts into the ether giving humanity a new hope, a new faith, in a brighter and more worthy future. They also use the deeds of heroism, love, and sacrifice that shine with a radiant brightness as beacon lights along the darker roads.

Man is a combative animal, he cannot be driven into heaven. The Elder Brothers knowing that if man has nothing else to fight he will turn and fight his fellow men; also, that the world has crucified its saviors since the dawn of time, offer to man a more worthy opponent—the conquest of nature. They turn his imagination to the unexplored portions of the earth, to the ice-covered Polar Regions, to the disease-ridden jungles. They teach him to create, to build useful bridges, quicker modes of transportation, the evolution and the refining of metals, the perfection of animals, flowers, and the sub-kingdoms. They teach him to explore the human body with its complexities, and now they give him visions of other worlds to reach, of space to bridge; they open his eyes to see bacteria of other worlds brought here in meteors, and start him thinking—could there be life on other worlds?

As man rises, step by step, they half reveal greater heights to be attained, greater obstacles to be overcome, greater mysteries to be solved; and yet, as man advances he uses his new knowledge to subjugate the weaker ones. Leaders arise who are ambitious self-seekers, ready to sacrifice the people to their lust for power. But mankind will find the road in time, and then will come the

glory of the world when, through science, he rises to its greater destiny.

Humanity developed upon the earth because of its wonderful adaptability, it can stand extremes of heat and cold, privation and disease, hunger and cold, beyond the endurance of the animal kingdom. Therefore man became the dominant race, and this adaptability will eventually enable him to conquer the elements and explore other worlds.

Humanity has made and will make progress. More and more of the race are feeling their kinship with the universe and the responsibility in being their brother's keeper.

Man is not responsible for the movement of the stars, though their evolution has a reflex action on his evolution, neither is he responsible for anything beyond the power of his control. But evolutionary progress is greatly within his control; the health, welfare, and safety of the earth and its inhabitants are greatly in his safe keeping, and his ignorance of the power of thought, of spoken words and deep emotions, does not excuse his responsibility.

But before man can endanger the peace and progress of the entire universe, his destructiveness comes back as a boomerang to his own hurt until he learns by bitter experience the great lesson the Cosmic seems to teach.

All too common, man identifies himself with external things, instead of seeking their psychic counterpart. But he is so integrally a part of the universe that he is his brother's keeper in every way. As a segment in the Soul of God he cannot rise greatly above the average level without lifting up others with him, who in turn lift up others. As the power of advancement is stronger than the power to devolve, humanity as a whole must go forward even if only a small number of evolved minds work toward this end. Arcane history has shown that this has always been so, therefore, by Cosmic Law and the Oneness of the Over-Soul, man is his brother's keeper.

The stronger may walk up the steep slopes of the mountain, and the weaker take the easier spiral path, yet all must eventually rise to the heights, if not with their own life wave, then with a succedant one, for no one can return to



his starting point by the way he left. Once on the path he can only go forward.

Somewhere in our lessons we are taught that:

"As the majority of men and women think, so will things be. If all the vibrating minds on earth were to send forth thoughts of peace and harmony for just twenty-four hours, all strife, all contention, all disharmony would end. Not because by this *thinking* of peace man would have no room for thoughts of war or strife, but because the *unity* of *thinking* would place in the Universal Mind a *Power of Peace* that would react on all minds, on all living things, and in the ether of space. Not one of the Cosmic or Cosmological elements would act differently than constructively during this period.

The world is advancing in civilization because the majority of thinking, vibrating minds are agreed on certain constructive, progressive principles. The advances in civilization are in the same degree and to the same extent as *Man Thinks.*"

If this is true because of what *man thinks*, it must be doubly so when these thoughts are vitalized by intense feelings and emotions.

Occultists tell us that man stands half way between the infinitesimal electron and the mighty atom called the Macrocosm. In other words, man has reached the half way stage in his journey from and to the Central Flame. He then occupies an important position relative to the phase of manifestation in the rear. Vast systems of sub-human life are dependent upon him for creation, evolution, and guidance. These in turn are responsible to still further sub-life and still further and further until we come

back to the infinitesimal electron, the first granulation of spirit, which leads back to the commencement of the curve, or path—the Absolute.

Humanity dare no longer retrogress, already we are backward on the path, and have encroached on the animal kingdom. We are backward not only as electrons in the mighty atom, but also in the perfection of our own universe, we call the physical body. Our psychic faculties are almost dormant, we absorb our information and sensations almost entirely through the outer senses. At this stage on the path — which we might term the fourth dimensional stage—all of our psychic faculties should be alert so that we could look backward or forward along the curve and read the Akashic Records, for time does not exist in the immensity of creation, only the curve, or path, is there.

It is our duty to evolve, to expand, to go forward; first to ourselves, so we may foretaste of the glorious achievements ahead of us; second, to the world at large, as they must evolve with us! third, to the animal kingdom, so they may have room to advance, we must not crowd them back or hinder them in any way; fourth, to the Soul of Things, to the super-worlds and sub-worlds, for our evolution is their evolution, our failure their burden.

Humanity must become worthy of its place in the universe.

Thoughts are powerful impulses. They are creative both in a constructive and destructive way. Therefore, while the mass mind learns to control its words, we, as Rosicrucians, must learn to control our thoughts, thinking only those thoughts which will advance humanity, for man is his "brother's keeper."

#### VISIT THE ROSICRUCIAN SUPREME TEMPLE

Whenever you are in the vicinity of San Jose, do not fail to visit Rosicrucian Park. The Rosicrucian Egyptian Museum is open daily from 9:00 a. m. to 5:00 p. m., and on every Sunday from 10:00 a. m. to 4:00 p. m. Bring your friends (non-members are very welcome). Spend an enjoyable and enlightening hour examining the rare exhibits in this unique museum. You will marvel at the splendor and beauty of the only Egyptian grotto temple in Western America, located here. Rest a while in the Amenhotep Shrine on the lawns. Visit the Rosicrucian Laboratory, Administration Buildings, and large printing plant which is open on week days. There are, of course, never any admission fees or obligations.

The  
Rosicrucian  
Digest  
August  
1933

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