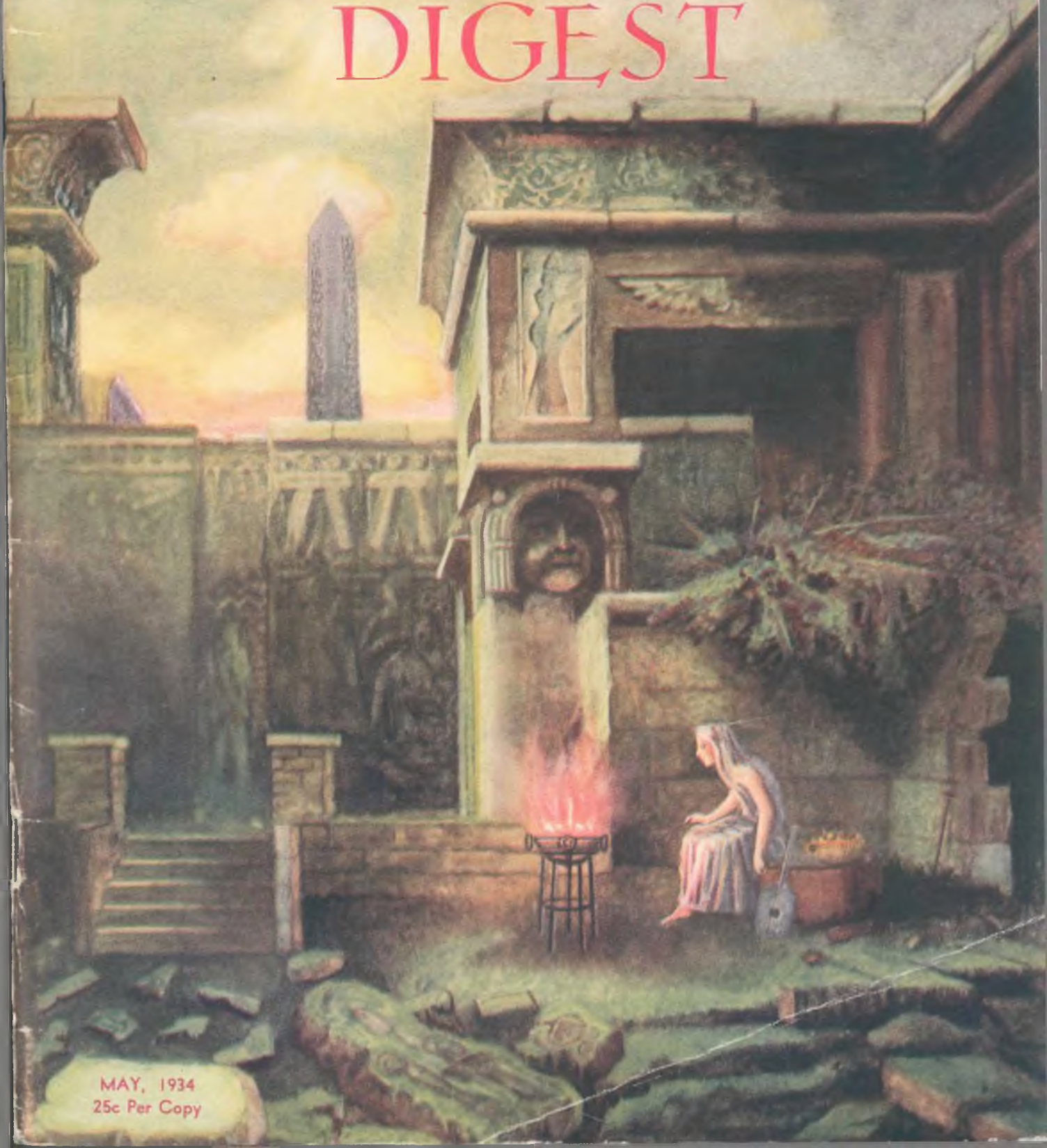
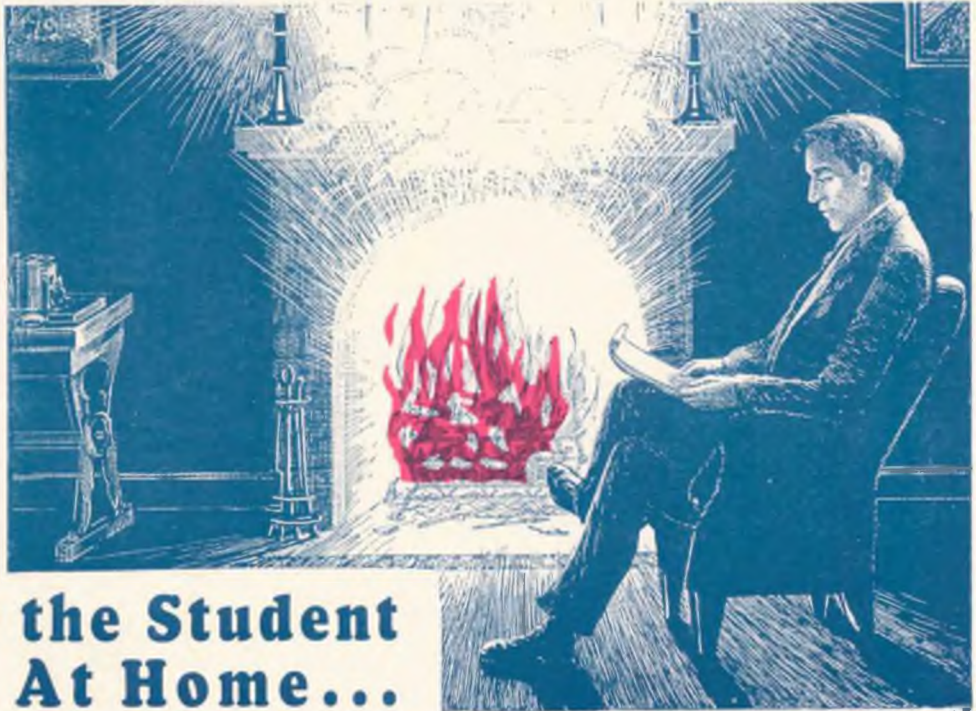


THE ROSIKRUUCIAN DIGEST



MAY, 1934
25c Per Copy



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

THIS MONTH'S SUGGESTION

The Cross and Its Mystic Influence!

Concurrent with the rise of man has been the development of strange influences upon his life. Ages past, some time in the early beginnings, man discovered a fundamental law. That law is that opposites, whatever their nature, eventually meet, and at the time and place of their meeting they are transformed. To depict this great truth man drew two lines of equal length—one vertical and the other horizontal—and where these lines crossed each other was considered the point of transformation and the beginning of a third thing or condition.

This was the earliest form of a cross, centuries before the dawn of Christianity. Its significance sank deeply into the consciousness of man, and he realized that beyond him there was that which was the cause of all. A union with this infinite cause would mean the transformation of his life. It would mean ultimate happiness and immortality.

With time the cross evolved into many odd designs and acquired many meanings foreign to its original significance, but beneath all, the true meaning remains unperverted. The cross is more than the symbol of religious sects. It is the sign of a Cosmic truth revealed to man. At all times should it be displayed in its simplicity. The Rosicrucian Cross with the Rose in the center beautifully symbolizes this esoteric law, and for this reason all Rosicrucians should be possessed of one. The cross here illustrated is economical enough for all to obtain it.



This handsome cross is finished in gold fill surmounted with a red rose. With 18-inch chain, only—

\$1.25

With Pin Fastener — \$1.00

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



HARVEY'S FIRST DEMONSTRATION OF THE CIRCULATION OF THE BLOOD

Above is a reproduction of a famous painting depicting William Harvey in the 17th century demonstrating to a body of skeptical physicians that the blood is not stagnant but flows like any other stream. He was the personal physician of Sir Francis Bacon and was associated with Bacon in his Rosicrucian activities of the period. His first explanations were met with derision.

(Courtesy of The Rosicrucian Digest.)

Old When Egypt Was Young ---



SECRET METHODS FOR THE MASTERY OF LIFE

WHENCE came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Amenhotep, Leonardo da Vinci, Isaac Newton, and a host of others?

TODAY IT IS KNOWN that they discovered SECRET METHODS for the development of their inner power of mind. They learned to command the inner forces within their own beings, and to master life. This secret art of living has been preserved throughout the ages. It is extended to those today who dare to use its profound principles to challenge the problems of life.

SEALED BOOK LOANED TO YOU

Has life brought you that personal satisfaction, the sense of achievement and happiness that you desire? If not, it is your duty to acquire this rational secret method for the mastery of life. Not everyone is to be entrusted with an intimate knowledge of the mysteries of life, for they are not capable of properly using it. But if you are one of those who wish to forge ahead and wish to make use of the subtle influences of life, the Rosicrucian Brotherhood (not a religious organization) will send you A Sealed Book of explanation without obligation. This Sealed Book tells how you, in the privacy of your own home, without interference with your personal affairs or manner of living, may receive these secret teachings, this secret method for the mastery of life. Not weird or strange practices, but a rational application of the laws of life. Use the coupon on the right, and obtain your confidential copy at once.

AMENHOTEP
The first to
declare but one
God.



**LEONARDO
DA VINCI**
Sculptor, artist,
scientist and
mystic.



**SIR ISAAC
NEWTON**
Scientist,
philosopher,
master of
natural law.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XII

MAY, 1934

No. 4

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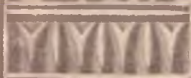
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The THOUGHT OF THE MONTH IS LIFE A MYSTERY?

By THE IMPERATOR



REQUENTLY in conversation with persons who are strangers to our organization we notice a sort of cynical expression come upon their countenance when we say that the Rosicrucian organization is principally interested in studying the

mysteries of life.

Occasionally these persons will frankly state that such purposes seem rather unimportant and immaterial for, they say, they have not found that life contains any great mysteries except perhaps the mystery of birth and of death.

It has often been argued by those who have no real interest in the serious purposes of life, that life is merely like a game of chance and that the only mysteries found in life are those mysteries which man makes out of nothing in his attempt to look with the eye of the wizard upon natural and normal conditions as though they were some unusual form of strange mystery.

It is true that the two greatest mysteries in life are those which constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological and universal mystery. The separation of consciousness and soul from the

body at transition is an astounding mystery when one comes face to face with it. But between these two great mysteries are thousands of others that should occupy the attention of men's minds with the same degree of intensity, devotion, and universal comprehension as do the two great mysteries. Thousands of minds have spent sleepless nights and long daylight hours in laboratories working over microscopes trying to fathom or understand the mystery of cell life and of cell reproduction. Thousands have tried to find the cause of so-called death and millions have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. But comparatively few have given any thought or much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

The mystery of thought is one which as one analyzes it and attempts to fathom it, becomes startlingly evasive and complex. I cannot prevent the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind and before I have a chance to analyze it my lips have spoken it and produced sounds which enable a stenographer to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and

independently nor does she have to stop and analyze the sounds she hears and think long about their nature and the form in which they should be expressed with marks by her pencil. The whole process seems to be instantaneous. The moment a thought comes to my mind the words have spoken it and I seem to listen to myself stating the things that my mind contains before I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lies back of a human thought! The thought directs the mind and the mind directs an energy and that energy flows properly and intelligently into certain muscles and causes them to act and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again. To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods, and many jointed pieces of mechanism of a very delicate nature. It would require also a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently. Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. A mechanical arm acting on impulse or thought urge, as does my arm, would be the most marvelous invention in the world. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

The mystery of seeing and through the sight impressions understanding and realizing is another great mystery that is appreciated only by those who live in eternal darkness. The mystery of hearing and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explana-

tions. The mystery of love and of anger, hate, envy, jealousy, and other emotions are ones which have puzzled psychologists, psycho-analysts, and others even when our organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

Restless, curious man is ever seeking for mysteries and unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bottom of the sea where he may discover something about the unknown depths of the great bodies of water. He devises and creates machines that will take him to great heights that he may explore mysteries of the Cosmic. He invents other devices that will carry him into the rarified air that he may attempt to discover the mystery of the sun's radiations, the Cosmic vibrations, and the invisible rays that produce so many strange effects upon our earth. He delves into the bowels of the earth and spends hours, days, and months in winding passages and darkened channels attempting to find the key to the mystery of the earth's wealth and its mineral composition.

Thousands of minds are greatly concerned with the mystery of the lines that appear on Mars and the shadows that appear upon the moon and other strange conditions surrounding the planets. But such men and the majority of us take lightly the great fields for exploration that lie within our beings. To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature, seem to be set aside as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and



more concern is felt in scientific circles about the rings that accompany the planet Saturn in her movements through the space of the universe than is given to the here and now problems of our own inner existence.

It is only when man turns the searchlight of inquiry inwardly and attempts to know himself as the great mystery of all mysteries that he comes to understand God and the rest of the

universe and at the same time becomes a true worker in the vineyard of God's Children of Light. To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects of our studies are worthy of all the time and devotion we give to them and will lead man to greater power and greater glory than the secondary studies and investigations of astral mysteries.



What is Man and What is His Destiny?

By FRATER M. LOTT, U. S. N.



STARTING with the existence of man on this world, and antedating by thousands of years the advent of the first sages of this present cycle of civilization, he began asking himself the profound question, what am I and whither am I bound? This greatest of all questions has always presented to the mind of man an unsoluble puzzle which far transcends any riddle ever propounded by Pyramid or Sphinx. It has devolved upon him as his most solemn duty to discover the answer to this all-absorbing question, and to solve the enigma of his own existence. Yes, down through the corridors of time, throughout the ages, has resounded the challenge, and man has courageously met the issue and bravely continued in pursuit of his fleeting quest. Yet, with all man's efforts, the shadow of mystery hangs as a mighty pall over the untold ages of his tenancy in the Universe. It is by far the greatest inquiry upon which man has ever embarked — the study of man himself.

Exoteric science bows her head in the presence of this mighty problem and to

those who inquire as to her findings she returns evasive answers. Science practically admits her inadequacy to the solution, but continues in her exoteric way to struggle for the answer. Obviously no such methods as those employed will ever solve the question.

It is equally obvious that Theology will never find out what man is nor why he exists, for Theology is busy merely with the interpretation of doctrines. These dogmas have been imposed upon man from time to time by divers teachers who founded them as rules and guides for his faith and practice. Needless to say a goodly proportion of these orthodox rules was founded in ignorance and is the result of the superstitions of bygone ages. Now, there are but few fundamental laws and these are fundamental laws of Nature, and he who adheres to a dogma, unless it be one of these primal laws of nature, will not arrive at a solution of the mystery of his own being.

Doctrine is rule and is constant. It does not allow for change. One of the great laws of the UNIVERSE is the Law of Change. In order to comprehend one's own position in the Universe it is necessary for one to understand that all things are in a state of eternally *becoming*. All things are constantly evolving, *becoming*, changing from one form to some other form. Nothing ever remains the same for any appreciable

*The
Rosicrucian
Digest
May
1934*

length of time, for all is in the inevitable process of EVOLUTION—the evolution of Spirit and the evolution of SOUL, matter constantly becoming something higher in the scale, and SOUL forever evolving towards a higher Plane. When man understands this great fundamental law of CHANGE the answer to his questions concerning himself and his destiny will be easier to find, and to understand.

It is hardly possible, however, to attain complete understanding via the exoteric route, as the exoteric line of reasoning is from effect to cause and one soon becomes lost in the maze of the myriad effects and causes that lie between the material at hand and the original or First Cause. In order to comprehend the laws of Being it, therefore, becomes necessary to seek out and adopt some other and more effective manner of reasoning. To this end we must learn to reason esoterically, that is, from cause to effect. Knowing the nature of a cause its "being" and evolution is more easily analyzed and understood. To solve the problem of our own Being, then, we must first have some definite conception of the great First Cause—know something of its Nature and the Law of its operation. For, all the manifold works of creation are but the ramifications of the eternal law of CHANGE set into motion by this Great First Cause.

This brings us to the point where we must consider the scope of man's conscious conception. This is, in most cases, limited to the impressions that arrive in the objective mind through the agency of the physical faculties; that is, our five physical senses. These physical senses are actuated, in their functioning, by vibrations arriving from external sources and having definite frequencies of recurrence such as the senses are capable of recording. Now, these vibrations are myriad and cover all the frequencies from zero throughout the entire scale, to infinity, and back to zero, while the facilities of man, supplied by the five physical senses, for receiving and recording them, cover but an infinitesimal part of this vast scale. By comparing the part of the scale to which man's objective senses will respond to that

part to which they will not respond it will be seen that man is capable of becoming aware of but a minute fraction of all there is in the UNIVERSE—unless he has something on which to depend other than his physical senses. It will be seen, from the foregoing, that man makes an incredible mistake when he depends upon his physical faculties to reveal to him the truth of his being. It is equally true that the objective faculties will not grow in knowledge such as will result in that broader conscious conception, so necessary to complete understanding, unless prompted by vibrations outside of their present range—vibrations conveyed by the SOUL through process of subtle suggestion to awaken the objective mind and to expand its comprehension.

Fortunately for the solution of our problem man is a dual Being. Like all other forms of organic existence man is a material body which supports an immaterial Life. This life, which is grafted into the body of man, at his birth, with his first Breath, is a segment of the First Cause, the UNIVERSAL LIFE, or the OVER-SOUL of the Universe. And, being what it is, it is immortal in its nature, and is Omnipotent, Omnipresent and Omniscient, therefore capable of receiving and interpreting any and all the vibrations that exist in the Universe. What a Teacher for the edification of man and to broaden his scope of conscious conception!

But, man must assist in his own conscious expansion. It is first necessary to bring the objective, or physical mind, into harmony with the above stated principle, and then to meditate upon its possibilities until the objective is attuned with the soul so that soul may impart truth to the material mind. It is also by accepting the idea and meditating on its wonders that man becomes consciously aware of his actual duality. This placing of the component parts of man in their correct category relative to each other brings the material, or lower mind, into harmony with the Immaterial, or higher Mind, thus rendering the lower capable of receiving impressions which it could not otherwise receive. These impressions coming from the *universal mind*, the *Great Architect of*



the Universe, expand the objective consciousness so that it is able to perceive its own cause and destiny. Therefore, it is through the medium of communion—the communion of self with *self*, of mind with *mind*, that we reach *Consciousness and Soul* and experience realization of our own *being* and existence.

At this present time man represents the highest type of material Manifestation on this earth. His body is the ultimate in material evolution, and is the tenement of *Soul* the very *Essence* of the Creator. He is the portal through which the *Soul* passes on ITS way from this plane to that higher sphere in the Celestial Planes of the Universe. Perfected man, then, is the last tenement of *Soul*, that segment of Universal Being, the life of man, on its upward journey throughout the spheres the end of which is unity. It is, indeed, a wondrous process, this metamorphosis of the *Soul* and its upward progressive flight through all the manifold orders, ranks and planes. It is wondrous, too, that all the experiences are faithfully recorded and that none are ever lost from its perfect memory. It is in accordance with the great law of change that soul essence wends its way throughout all the material planes, plant, animal and human, and is finally united with perfection at the end of the metamorphic process.

It is in like manner, also, that matter, having its first manifestation in the atom, resulting from the vibrations of the primal essence (electronic force) evolving throughout all the material forms, finally arrives, through process of purification and metamorphic conversion, at the perfection necessary to support the soul of man in its parallel progress. The original motion which set up the process of "becoming" created a set of harmonies that reaches every corner of space. They are infinite. We call these resultant harmonics vibrations, or sometimes we might refer to them as frequencies. It matters not what we call them so long as we understand what is meant. Each harmonic falls within a certain scale and this in turn produces other harmonics in other and higher scales. This process continues until har-

mony is piled upon harmony throughout the universe, without perceptible beginning or conceivable end.

Each and every harmony manifests its own particular form, according to the scale into which it falls, and in this way the universe is populated with "form". A small part of all this world of form manifests itself to the consciousness of man because of the ability of the material mind to receive and interpret the vibrations that fell within its range. In the formation of, and the evolution of matter, the points of frequencies separate themselves, as it were, from the original vibration and manifest as electronic force. These electrons unite with others of like harmony in the same scale and manifest in groups called atoms. These minute forms, the first forms of matter, unite with others of like weight and number to produce all the forms of which man is cognizant, and untold numbers of others of which he is not the least conscious.

It would appear from the above declaration that were this process to continue, uncontrolled, throughout the ages, the entire universe would eventually become solidified. This is effectively taken care of by the process of devolution, or material disintegration, sometimes referred to as radio activity. When a vibratory force reaches its highest strength it begins gradually to lose, and with this loss of power, the cohesive property necessary to hold the component atoms of matter in definite forms is lost. This is as true with the atom as with the formations of atoms and thus the atom also disintegrates, and returns its Essence to the original primal state from which it evolved. "Dust thou art and to dust thou shalt return."

During its existence in the formation of the atom each and every electron has certain experiences and the impressions of these experiences are carried back with it into the Primal ESSENCE. All such impressions and experiences are recorded in the "memory" or being of every electronic entity, and go to enhance its position when next it is sent forth to assist in the formation of another atom. When the "education" is

(Concluded on Page 156)

One hundred twenty-eight



The Rosicrucian New Year

THE GRAND MASTER'S MESSAGE AT THE SUPREME LODGE

By ILLUSTRIOUS FRATER CLEMENT B. LE BRUN, F. R. C.



ON THE threshold of a Rosicrucian New Year allow me to congratulate and wish you all the happiness and love of the Order.

The Rosicrucian teaching is the shining light placed on the Shores of life to guide you on the straight path,

pointing its finger of Truth to God.

The lessons are simple, easy of comprehension, and graduated so as to lead you slowly step by step into that inner knowledge which in opening your consciousness will bring happiness to your life. They give you strength and power to overcome all your difficulties, solve all your problems, and prepare you to be a radiant power for good among your fellow men in making you understand your place in the sun, and maintain your proper place in the universe.

To attain this goal it is necessary to develop in yourself Divine qualities inherent in each of your component elements. There are three main stages: The material side of your nature is the first one to educate and enlighten.

You are taught how to take care of your body, so your organs will function

in perfect harmony with each other and coordinate them with the laws of Nature, avoiding sickness, disease, suffering, discord, and all negative consequences.

That is, truly, a great step.

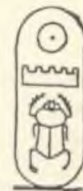
The second step is to make you realize that you possess hidden, inner forces, which by study and practical demonstration in experiments you can control and prove conclusively their wonderful power.

These psychic forces can be utilized to bring harmonious perfection into your lives, and you will be of greater help to your fellow men, and enjoy life to its fullest capacity.

Everything God has created is for your benefit.

Nevertheless, worry, fear, envy, egotism, jealousy, hate, vanity, and all thoughts of a negative order will fade away from your entire being and you will begin to heal yourself, your relatives, and all those you come in contact with in your daily progress. In the environment in which destiny has placed you, you will radiate love in all its warmth and sympathy.

The third step: By being steadfast, patient, and serious in your study, having courage and confidence, you will attain the inner illumination which brings out your soul qualities, making it radiant in all its strength. Only by



your perseverance will you bring into your life the happiness which all humanity is struggling so hard to reach.

Do not try to "save your soul"—the soul is immortal and needs no saving. Place all material substance under the control of your will, and let the beautiful attributes of the Higher self shine in all their purity to the glory of the God of our hearts and the Great Masters.

Briefly outlined these are the three principal steps in your education as a Rosicrucian on the Path.

In order to bring your studies to a successful issue there are certain requirements which all must follow in order to travel the road of advancement.

It is very important not to neglect the least of our duties in our own daily lives.

The problems, experiences or trials of the moment must be solved to the best of our understanding without restraint, but with a strong heart and resolute courage to conquer and give our undivided attention to all details, even if they appear trifling.

We must make the effort, giving always the best there is in us, with confidence and trust in our ability to conquer with faith in ourselves as the sons of the Creator; faith in our neighbor and brother, as they are all a parcel of the Divinity; faith in the Spirit of the Cosmic Powers; and faith in the God of our hearts; remembering always that the greatest power we can ever possess is Love.

All of us can use it freely and abundantly.

Give *Life, Light, and Love* to all your Brothers and Sisters.

In the midst of our strife and struggles there is a very consoling and encouraging satisfaction that our reward will be beyond expectations.

You have heard the expression often repeated, "When the pupil is ready the Master will appear," and also, "The Master is within us." When the student begins to realize the possibility of encountering a Master, he aims at this high attainment, and desires quickly to find someone, as he conceives it, who will condescend to come and tell him how to solve his problems, how to avoid pitfalls, and give guidance in some extraordinary manner to an easy source of

wealth which will insure comfort and remove forever all worries from the path.

From the many letters we receive, we find that this leads to some confusion and sometimes to disappointment.

The Rosicrucian teachings emphasize that, "When the pupil is ready, the Master will appear; and the Master is within you." These are esoteric facts.

If you will analyze them seriously with reason and judgment you will realize that the Master is within you *now*, and has always been within you.

It is an Impersonal Master, which in our early stages of enlightenment, manifests itself as Intuition, Instinctive Knowledge, or Conscience; and if you stop a moment to listen, it will reveal the right way and give you the right answer.

As you evolve this Master within may manifest to you as a friend, as a teacher, or as an instructor. Sometimes he may appear to you in a vision, or as a man of fine countenance, and speak words of wisdom. Nevertheless, he is the manifestation of your conception of your Impersonal Master within.

You may receive miraculous help, and wonderful knowledge, provided you are ready and filled with purity of desire, sincerity of purpose, and humility and love.

You will accomplish miracles and receive more abundantly of the Divine life. "As you give, so shall you receive." And the more you give the more shall be given unto you.

You may sail the frail craft of life upon the placid waters of self contentment, bathed in the perfumed and radiant splendor of eternal sunlight, or on the turbulent and stormy waters of the winter of discontent, riding the winds of the tempest of disorder, cruelty, and human injustice. Nothing should disturb your equanimity.

Joy and Sorrow will be One and the Same to you; you will remain calm, peaceful and serene in the confident knowledge of your strong faith in God, for you will *Know* you are a part of the Grandest Plan of Universal Creation.

Then, perhaps, when you have attained the highest quality of self control of all your emotions, the Master may speak to your soul face to face and say, "Well done, good and faithful servant."

Do not imagine for one instant that, finding yourself on the path and discovering the wonderful, sublime possibilities open to you, you must abandon your ordinary way of living.

Sometimes it is in the simplicity of your home, the humbleness of your occupation, trade, or profession where your greatest lessons are learnt, and where your greatest progress is made.

Accept the trials, tribulations, cruel experiences, and even suffering as part of your education, and do not be crushed by them, as the feeling of injustice entering our mind makes us rebel against our fate and we think that no one else is tried so dreadfully.

Yet, they are all problems sent us by the Cosmic. It sees the need of such experiences and difficulties to polish our rough natures.

He who has no calamity needs no courage!

Put all your energy, fortitude, and staunchest faith in your daily duties, remembering only the present, forgetting the past, and not looking forward with anxiety to the future.

Have faith that if you accomplish your task satisfactorily today, tomorrow a better one will be offered to you.

Perhaps not an easier one, but better for your divine progress. It is only the good scholar who gets the hardest problems.

It would be well, even, to rejoice, at least to thank, Divinity for our difficulties. They are necessary steps for the strengthening and forming of our characters.

And, finally, when your life is so pure that you have reached such a power of *will* to keep all your desires and emotions under control, the High Master may look upon you with favor. Is it not presumptuous on our part to expect such a reward at the beginning of the threshold?

How many of us have reached such a sublime state of purity and perfection as to be worthy of being selected as a disciple?

It is for this reason that my answer to all inquiries on this subject of the Masters is for everyone to faithfully accomplish his daily duty in his humble station in life and put all his energy and courage in each task of the moment, and with his heart and soul filled with faith and humility, devote all his life to service.

Serve your brother. Extend the hand of fellowship to all those appealing to you, and in that way your reward will surpass all your expectations.

Your life will be a beautiful one of praise and glory to God, your Maker. Life will prove to be, indeed, a most wonderful adventure.

● READ THE ROSICRUCIAN FORUM ●

A FURTHER WARNING

Last month we announced that an advertisement was appearing in newspapers in various cities throughout the United States, purporting to be placed by an AMORC member who desired to communicate with other members, and we stated that the advertisement was deceptive and members should not answer it, for their names would be misused. To indicate what deceptive means some individuals will go to in an attempt to injure AMORC, it is revealed that this advertisement was placed through a San Francisco advertising agency by one individual, and appeared in many newspapers, and was NOT locally placed in every city by a local member. Furthermore, to show the ulterior motive, the advertisement appeared in cities where AMORC Chapters existed, and where, if the desire had been sincere, the proper information could have been obtained without the necessity of advertising in a newspaper. All members who answered the advertisement should beware of letters or documents being sent to them with the request that they sign them in the purported interest of the Order. The letter accompanying any papers or document may not refer to the previous advertisement, but if you receive any such communication pertaining to AMORC from any person that you do not know personally, before answering it, immediately communicate with the Grand Secretary in defense of your own best interests and those of the Order.





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.*)



HERE is one outstanding power that is made manifest through the Cathedral of the Soul which has made this spiritual institution one of the most beneficial of all spiritual centers in the world.

From every part of the globe we

receive letters from members and from non-members who are equally enjoying the great benefits of this ethereal Cathedral. Their comments are all alike and coupled with the comments made by our members and friends and

acquaintances here in North America we realize what the Cathedral of the Soul is gradually evolving into and becoming in the lives of so many thousands of persons.

Not only is this Cathedral of the Soul a truly non-sectarian and universal place for spiritual meditation, but it is becoming what man conceived of and tried to make into a Holy Mecca on earth, as for instance the Mecca of the Mohammedans to which thousands journey every year in order to contact the most spiritualized center of divine power. Our Cathedral of the Soul is becoming a Mecca of souls and minds. Not only do our members and friends journey to this great Cathedral in a mental and spiritual sense and there enjoy quiet and meditation, inspiration

*The
Rosicrucian
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May
1934*

and Cosmic attunement, but they are being strengthened and encouraged in the affairs of their daily lives through the purely mental power that is created by the uniting of so many thousands of minds at the same moment and directed toward the same point.

We know the value of united effort in any direction. We know the direct benefits of human associations wherein those of like minds come together to mutually blend their thoughts and desires and create from this blending a magnetic, dynamic power that will encourage and strengthen all of them. Think then what a power is created by thousands upon thousands of persons coming together at one moment of the day and there uniting into one power all of the mental energies, loving thoughts and inspiring ideas held by those who are thus united.

At any one of the Cathedral hours listed in the schedule contained in the free book *Liber 777* there are thousands of persons in all parts of the world sitting in silence and extending their consciousness and directing their thoughts of peace, power, health, and strength toward this one Cosmic point. It is said that the consensus of opinion on the part of the public is a power that sways kings and potentates and moves the congresses of men and the parliaments of advocates and rulers. They say that no nation, no republic, no group of people can long resist the concentrated power of the mass mind. It has been demonstrated that when thousands of citizens decide upon and hold in their consciousness a definite conclusion and conviction that this united thought power concentrating itself upon an individual or group of individuals becomes an irresistible force and an overpowering urge. With thousands and thousands of our members and friends Cosmically, mentally, and spiritually attuned at the same moment and for the same purpose and with the same high ideals, constructive thoughts, and beneficent power radiating from their minds everyone in contact with this centralized, focalized energy is sure to be benefited. Merely approaching this central place of the Cathedral brings one mentally and spiritually within the aura of a power that is not

measurable by any of our material standards and beyond human conception except by those who have experienced it and have benefited by the experience.

The same is true of Wednesday and Thursday nights of each week when many thousands of our members are assembled in their individual sanctums at home studying the lessons and monographs and practising the exercises assigned to them. From each one of these sanctums goes forth the radiating thoughts of peace and harmony toward all members and individuals attuned and in sympathy with the hour and its purposes. Here, then, is a Cosmic and divine power, focalized and yet radiating in all directions and bringing strength, peace, health, and happiness to everyone who attunes himself with this power.

From the earliest days of our organization work in North America we have emphasized the beneficial power and practical benefits that come from this universal unity that exists on Wednesday or Thursday evenings. No matter what the precise minute may be when you enter your sanctum on either one of these nights there will be hundreds sitting in meditation in their sanctums welcoming you as a new human representation of Cosmic power into the circle of universal brotherhood.

These are but two of the great features that result from the similarity of thinking and the similarity of living. Our members are unified in their understanding of nature's laws and in the application of these laws and are, therefore, unified in their comprehension and sympathetic attunement with all others. You are, therefore, never alone in your Cosmic contacts in your sanctum either on your study night or at your periods of attunement with the Cathedral of the Soul. If you meet those who enjoy such spiritual uplift through Cosmic attunement, tell them of the free booklet known as *Liber 777* and give them a copy. Encourage them to participate in these Cathedral contacts. Write to us for more copies of this free book *Liber 777* and have a supply on hand to help in building up the great work that is being accomplished in this manner.

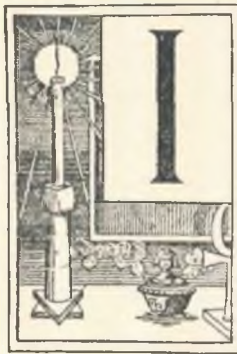




Why This Intolerance?

IS UNIVERSAL BROTHERHOOD REALLY DIVIDED
IN CLASSES?

By THE SUPREME SECRETARY



IT SEEMS to me that for many ages the vain attempt on the part of human beings to promulgate the idea of a human brotherhood, based upon the divine relationship and kinship of all human beings, has been for the purpose of breaking down class distinctions and such barriers as kept apart and into artificial groups all of God's children who should be united in one grand mass which the mystics have called the Children of Light. Yet as time has passed these various movements promulgating the idea of human brotherhood have attempted to distinguish and so separate themselves from other similar groups that the net result has become a disorganized mass of human beings looking with intolerance upon all other groups except that one to which they belong or with which they are affiliated. Great emphasis has been placed upon the material bonds which bind them or separate them from those who are not a part of their individual organizations. The universal tie that

binds them in a spiritual and divine sense more closely than any materialistic ties is certainly overlooked and even torn asunder by our man-made creeds and dogmas.

I am not speaking in any sense of the sectarian differences that exist in religious denominations. I am speaking wholly of organizations outside of the religious classification of churches and religious organizations.

Glancing through a dictionary of human brotherhoods existing in the Western World today we find that the list of names and distinctive classes or groups is almost endless. Yet each one of these claims to be looking for and toward a unification of human interest and the building up of one solid human brotherhood. Generally speaking, by the very names that some of these organizations have adopted for themselves, and most certainly in reading their list of purposes and intentions, one can plainly sense the spirit of intolerance that is the fundamental principle upon which these organizations have been built. Many of them in their very titles include words which imply exclusiveness, aloofness, and determined separation from all other similar organizations. But it is in the spirit of their activities and in their petty jealousies and tricks of propa-

ganda that most of these organizations reveal their intolerance and their truly worldly envy and jealousy toward other organizations.

No matter how one may view the subject or from what angle one may discuss it, the inevitable conclusion of every right-minded person is that the human beings of this earth are more closely related and more intimately united in a divine or spiritual sense than are any of the other creatures or products of the universe. There are manifold human ties and a multiplicity of human interests, aside from the divine origin and spiritual inheritance in each individual, that unite men and women into a closer unit of kinship than one realizes. The great salvation of the human race lies in its power in the future to unify and to stand as a unit representing God's kingdom on earth. Not until the false and fictitious distinctions and classifications that separate men and women into groups of various denominations or various artificial interests are eliminated will the power of human thought and the power of divine kinship reveal itself.

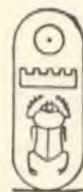
The real purposes and intentions of the organizations pretending to foster the development of the human brotherhood should be to assist men and women in realizing the fatherhood of God and the spiritual bond that unites us in our effort to attain perfection in all things. Fundamentally, the purpose of all such organizations is to lead the individual toward a higher expression of the divinity and Christ consciousness that is essentially a part of all of us, whether we are of the Christian faith and belief or not. But one of the universal principles of the Christ consciousness is that of universal love and a kindly toleration of our human weaknesses and differences. The moment these differences are amplified or extended into barriers that separate human beings into rival classifications and groups the very foundation of a universal human brotherhood is destroyed.

Whatever may be the idealized temple that is situated on the mountain top of human achievement through spiritual effort the various roads which man has pioneered and built up the

side of this mountain must inevitably and eventually reach that one temple. However diversified these roads may be not one of them can go beyond the pinnacle and not one of them can fail to bring the traveller on the path to the desirable goal. Through ingenuity and foresight some paths may have taken advantage of the slope of the mountain to be less steep and more free of obstacles, while others may be longer and more indirect and beset with discouraging barriers. But time has not yet revealed whether the shorter path and more convenient one leads to the greatest perfection, nor have we learned convincingly that the more obstacles one overcomes the greater strength do we attain in our unfoldment and development. We have learned that there is no royal road and that the freedom from trials and tribulations along the path is no guarantee of greater happiness in the ultimate realization of our victory in climbing. No special crown of glory and no additional palm of victory is given to those who have made the ascent in the shortest time and with the least effort and least suffering. It does not behoove the leaders of any path, therefore, to boast of the straight and narrowness, the breadth and length, or the beauty and grandeur of any particular path, nor is it fitting for any group of leaders to acclaim their particular pathway as being most propitious and most assuring of victory.

What, then, are we to think of those organizations loudly proclaiming themselves as exemplifying the spirit of love and the practise of human brotherliness and at the same time going out of their way deliberately to issue and make public false statements and derogatory remarks and unkind insinuations against other organizations and leaders?

It is undoubtedly proper and fitting that each and every organization should protect its good name and see that the natural enemies of Light do not succeed in their nefarious work of destroying everything that takes man out of the valley of darkness and starts him upon the path that leads upward into Light. Defending one's organiza-



tion against the maliciousness of the dark forces is a different matter, however, from being envious of another organization and its good work and deliberately attempting to destroy that organization in order that its seekers may be deflected from one path to the other.

Every seeker who has attempted to find a safe and true path up the mountain side has discovered that there are bypaths temptingly arranged to lead the seeker downward rather than upward and into valleys of gloom, despondency, and discouragement. Every seeker knows that there are gateways with glittering lights and tempting claims intended to commercialize the desires of the seeker and to defeat his real purposes while bleeding him of his material possessions. It is righteous and proper that the seeker be warned of these temptations for it is a part of the constructive work of the human brotherhood organizations to see that the seeker does not lose his way in the labyrinths of the darker forces while believing that he is being prepared to ascend to greater heights. But for any organization, claiming to be a part of the Great White Brotherhood, to attack and belittle the efforts of another organization whose members have found through the years that peace and that happiness, that joy and pleasure of attainment which they anticipated, is one of the sad commentaries on the situation as it exists today in many parts of the Western World.

AMORC has constantly stated in its lessons and literature that the Rosicrucian path is not the only path that leads joyfully and happily up the mountain side of attainment. It distinguishes itself not merely by its unique claims but by its methods, while admitting that the methods of others are unquestionably good for those who desire them and can benefit by them. In all of its reading rooms and libraries it has carried for years the literature and publications of the other organizations. It has from time to time offered the free service of its reading rooms and temples, its auditoriums and halls to other organizations who did not possess such accessories. It has spoken kindly of the great work

attained by other leaders such as Madam Blavatsky, Madam Besant, Katherine Tingley, and those who have founded similar organizations. It has praised the marvelous work accomplished through the inspired writings of Mary Baker Eddy and the continued efforts of her organization. It has praised the work done by those who are maintaining the Vedanta Society and its present leaders such as Swami Bodhananda in New York. It has been happy to speak of the fine work accomplished by Dr. Otoman Hanish, the venerable leader of the Mazdaznan Society. It has called attention to the wonderful good that has come into the Western World through the wide propaganda and liberal activities of the New Thought alliances and the Unity Society.

AMORC has always been pleased that at each and everyone of its national Conventions the registered delegates and members have stood upon the platform and identified themselves as present-day active leaders in these various organizations and finding AMORC compatible with the work they are doing in these other organizations. Never in any instance has any member been refused advancement and the attainment of the highest degree of association in AMORC because of his or her affiliation and active participation in the work of any other organization that is good and constructive.

But it is a sad fact that a few of those very organizations have been active participants in campaigns intended to injure and restrict the work of AMORC, even to the extent of printing in their official publications malicious and erroneous statements which might have been easily corrected upon the slightest investigation, for they have refused to correct such statements when ample evidence has been given to them by their own followers regarding the unfairness of their printed words.

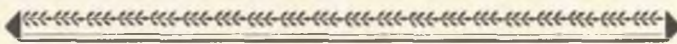
It is not only a fact that the AMORC today is the largest of all of these organizations, so far as number of members is concerned and the amount of activity in its multiple ramifications, but it is a fact also that in its

large membership are many thousands who have withdrawn from other organizations not through any solicitation upon the part of AMORC but through their resentment at the unfair attitude that some of these organizations have taken toward AMORC. We have evidence of this weekly in our correspondence. Every attempt on the part of AMORC to bring the leaders and executives of the various human brotherhood organizations into one national council of co-workers for the

elimination of intolerance, envy, prejudice, or jealousy has resulted in a denial on the part of a majority of these other leaders to give any consideration to such a plan. The slogan appears to be, "Each organization for itself and for itself alone!" Therefore, again we ask, how can a universal brotherhood of man be established in the Western World while such conditions of intolerance and enmity continue and—why is there any intolerance at all?



REMEMBER THE ROSICRUCIAN CONVENTION — JULY 8-14



ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that 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.

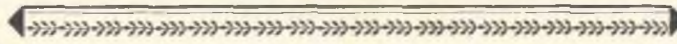
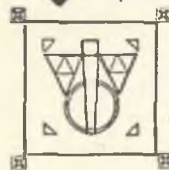
THE LAW, THE SWORD, THE PALM AND THE CLOUD



The above symbol is the combination of the Law, Sword of the Spirit and Faith. The clouds represent doubt and obscurity; sometimes grief, obstacles, difficulties in life; the palm, victory, conquest, success. The clouds overlie or obscure the palm of victory and the table of the Law which rests upon the Sword of the Spirit, (which

is the Word of God). Over all is the sun (the source of light), emblematic of inspiration, revelation, knowledge and power. It is truly a remarkable symbol and this is merely the pure mystical interpretation. Each religious

sect naturally interprets these symbols in accord with its own doctrines.





Steering Your Course of Life

YOU MAY BE THE CAPTAIN OF YOUR SHIP, BUT DO YOU KNOW HOW TO CHART YOUR COURSE?

By THE IMPERATOR



RECENTLY I had a very interesting talk with the captain of a large transoceanic steamship and I want to tell you some of the really significant things he said, but I am fearful that I may not recall all of the technical language which he

used and I hope that those more familiar with navigation and nautical terminology than I am will not judge the value of these remarks by the absence of correct terms.

I asked the captain what was the most important aid used by him in steering his course across the great Pacific Ocean, where for many weeks there is nothing to be seen but the sky joining the horizon of the great expanse of water with perhaps an occasional ship to be sighted at a great distance. I told him that I knew, of course, that the position of the sun and of certain stars was exceedingly helpful, if not the most helpful in a general way, and that the highly developed and efficient compass of modern times was also an important aid.

In reply, he told me that I might well eliminate the sun and the stars from consideration and I might eliminate even the compass as a valuable aid unless I included many other things of almost equal importance. This astonished me, as it will probably astonish you. In explanation he said, "If the sky is very dark and overcast at night and the stars are invisible and there are no lights to be seen on the horizon, then surely we can expect little or no aid or assistance from the heavens in either determining our position at sea or directing our course. We must then depend upon the compass for directions but this is not the only factor, the only instrument, the only aid that must be given important consideration. We may see by the compass that our ship is pointed in the right direction and we may feel from every calculation that we are moving in the right direction, but nevertheless, that is no guarantee of a safe journey and no guarantee that we will reach the port which we desire to reach and intend to reach."

Then the captain went on to explain that starting out across the ocean with a predetermined port in mind and starting the ship toward that point or port and keeping it ever moving in the direction of that port is not the big problem nor is it the most important consideration.

One hundred thirty-eight

He said that no matter how well we may intend to reach port or point, or how carefully we will start our ship in the right direction, the fact that our ship is moving in a line that seems to be toward the eventual port is no guarantee that we shall reach the port or reach any place in safety. He called my attention to the very obvious fact that if a railroad engine started out from its roundhouse or from its first great station in the proper direction and if there were no switches set to take it off the main line to a siding and the train was kept moving constantly on the track, it would seem that there would be no question in the mind of the engineer but what the train would eventually reach its destination, wherever that might be. Surely the purpose of the track is to keep the train moving in the right direction and to lead it very positively to the right point. Therefore, it would seem that the engineer operating such a train would have little or nothing to worry about. But such is not the case. Even if the route of the train is not varied by the opening of any switches that would take the train to the right or to the left, there are other factors to be considered which might prevent the train from ever reaching its destination or reaching any place with safety. Upon a little thought this becomes so obvious that we are not surprised at the many safe-guards which railroads have instituted to prevent unexpected accidents.

Then the captain explained to me that while the ocean steamship has no track to travel, as does the railroad train, it nevertheless does have a more or less definite path across the ocean for each of its journeys and that each of the steamships traveling across either the Atlantic or Pacific Ocean or any other and making regular journeys to and fro, has a very definite path to which it tries to adhere very closely. I mentioned the interesting fact that at some periods of the year the Atlantic Ocean is travelled from New York to England by a large number of ships following very definite routes and yet one sees only a few of the others during a passage. Each ship is remaining in its path and each ship knows in what paths the other ships are moving. But sticking to these paths, even though they are well charted and

marked on huge maps which the captain has before him on the bridge of his boat, is no guarantee that the ship will reach its destination or reach any port in safety.

The captain pointed out to me that it is variation in the daily events of life at sea that constitutes the great problem. He called my attention to the fact that storms can suddenly arise and cause the ship to fight for its privilege of journeying in the right direction. He mentioned also that sudden fogs or banks of fog might not only delay the progress of the boat but cause it to lose its way if it were not for other aids which would help it to determine its position and its movement. And he spoke of high winds and other conditions which are constantly changing and are always more or less new and unexpected but must always be anticipated and for which very definite preparations must always be made.

He told me that within an hour a bank of fog might envelope the ship and leave it in a position where it could depend only upon its compass for determining its course or direction, but even this would not safeguard the ship. If it were not for information and knowledge which the captain and his officers obtain from other ships as to the extent of the fog, the nature of the fog and the condition of weather in other areas of the ocean through which the ship must eventually pass the captain would not be able to tell what to do when in the fog or what to do at any hour of the day in anticipation of unexpected conditions. He must expect and anticipate the changing conditions and know how to take advantage of them, how to protect himself and ship against them, how to cooperate in a sense with the manifestations of nature and thus preserve his course and preserve the safety of the ship. Without this knowledge of how nature is manifesting, without this deep understanding of nature's laws, without being prepared to understand the predicaments that might suddenly arise, he would be at a loss to preserve the course and to save his ship.

"I must expect almost anything and be ready to understand it, interpret it,



and adjust myself to it," said the captain. "This is the art and science of navigation. My compass and my ability through instruments to perceive the sun and the stars and determine my exact location is only a small part of my system of guiding my ship and protecting the lives of the people who are with me on the vast open spaces of the ocean."

As the captain went on and explained to me how he must be prepared for any unexpected event by always anticipating it and being prepared to understand it and interpret it, I realized what the science of navigation included and how important it was that a captain should be well-versed in a knowledge of nature's laws, nature's unexpected manifestations, and nature's tests and trials.

And then I thought of the human beings on this earth who are captains of their own individual ships and are trying to steer their course of life toward some well-defined port or goal where they expect to realize the fullness of their journey.

Nearly every human being has some definite port in mind or some goal toward which he is steering his personal ship. Those who are going through life aimlessly and without any port in mind need be given no consideration at this time for they have many other lessons to learn and they would not benefit by anything that the captain said to me or that I might say to them. Since they have no course for their ship and have no goal toward which they are journeying they are not truly captains and, therefore, the wisdom and knowledge that a captain possesses would mean nothing to them. Before they become captains of their ship and prepare to steer that ship toward a proper goal there must be a chart made for their lives and a port or haven selected as the end of their journey.

But for the majority the sea of life is like unto open spaces of the ocean. The goal set by most of us is not more invisible than the distant port on the Atlantic or Pacific coasts. Nor are the storms of the sea, the fogs of the winter and the other changing conditions of ocean travel any more tempestuous, disconcerting, discouraging, and filled

with serious problems than are the trials and tribulations of our journey through life. But what preparation does the average human being have for steering his course through life as positively, as definitely and safely as does the well-prepared captain have for bringing his ship safely into the distant port?

It is true that we have the schools for mental training and academic education that enable us to read and write and to see and understand. But *what* do we see, and of what we see, *what* do we understand? And how little do we know of the space that lies between our present position and the distant port toward which our ship is directed? We may have worked out a map like the navigator's chart that shows a path across the sea of life and it may be that we have placed our ship in that path and look forward to keeping it there and eventually reaching the port and its end. It may be that through some academic training in college or university we have been given upon our graduation that magic device of wisdom, the ability to think, reason, and analyze, that constitutes the magnificent magnetic compass that will tell us when we are on our course or off it. This compass may tell us when we are reasonable, when we are safe and sound in our thinking and doing, and it may tell us how to exercise our individual faculties in observing and analyzing the ordinary things of life, but what aid have we and what magical instrument of mentality or consciousness do we have that enables us to see in the fogs, to observe things in the immediate darkness of night and to anticipate and understand not only the unexpected, the unknown, but the sure storms and tempests that await us in our journey?

As I think about the letters and comments that come to me from day to day from thousands of our members in all parts of the Western World, telling of their increasing abilities to anticipate and meet the emergencies of life and how this preparation enables them to keep their ships steadily in the right course and to weather the storms, I realize more and more the importance of the studies that are included in the work

One hundred forty

of the Rosicrucian system of human development.

The knowledge given to our members through our lessons and magazine articles constitutes that compass and that book of Life's landmarks which are like unto the compass and the nautical almanac which the captain uses as an aid in applying his understanding and his wisdom for the protection of his ship.

Every week I receive letters from persons who have not had this training and who have not prepared themselves and these letters tell me that their ship of life has become floundered or lost in the fogs and storms of their earthly course. They are able to determine their present position without any doubt and yet they are lost. Like a captain who might be able to consult the sun and the stars and his compass and determine that he is at a certain latitude and longitude of the high seas, these persons are able to tell just where they are in their progress from the beginning toward the end, but unlike the captain they do not know which way to move to avoid the storm that has beset them or get out of the darkness that surrounds them or to move out of the fog that has encompassed them or to weather the strifes and terrific battles that are threatening to wreck their ships and blind them on their course.

Such persons cry in the darkness for a light to guide them. They are the real seekers who demand our help and who must be saved from that ignorance which has become a curse in the lives of men and women. Nothing that they have learned in the average college or university helps them in their predicament. The greatest aid they have is that which was created out of similar experiences in life through which they have come to know the laws of nature and the mysteries of the universe. But when they have had the benefit of the training and education which our organization—and similar organizations—have given to them they are not only fearless in their anticipation of the unexpected events of life and, therefore, calm and

rational in the face of the unexpected, but they are prepared to properly interpret and understand the occurrences of life and to see each event in its true form, in its correct relationship with other events and to analyze the conditions in a constructive manner. They, too, come to learn how to determine whether the fog that surrounds them is deep and of great extent or merely a passing bank that will move on and again permit the sun with all of its enlightenment and life to bathe them and guide them. They, too, will know whether the storm that tears around them is increasing or decreasing and whether it is filled with dire horrors or of short duration. They, too, know whether beyond the immediate horizon of their present observation there lies calm and open water which may be traversed safely and joyfully. They know whether the superstitious beliefs of the ignorant ones around them are to be given credence or cast aside.

Understanding life and its problems and being prepared to meet the emergencies which arise hourly and daily not only fortifies the individual and enables him to steer his ship aright, but it gives him that calmness, that poise, that assurance, that peace, that passeth all understanding and dominates every situation and brings safety and success to the daily actions. This preparedness is not to be found in the great college or academic courses, nor even in the fundamental principles of any of our educational systems. It comes only from a broader and yet a more intimate viewpoint of life in its fullness and of all the principles, laws, and the great *logos* itself that unites man with the universal manifestations in every department of worldly existence. It is for this reason that the members of such an organization as the Rosicrucians find greater success and happiness in life and easily overcome life's problems and adjust themselves to the situations that might otherwise leave them floundering, discouraged, and unable to direct their course with safety and sureness.

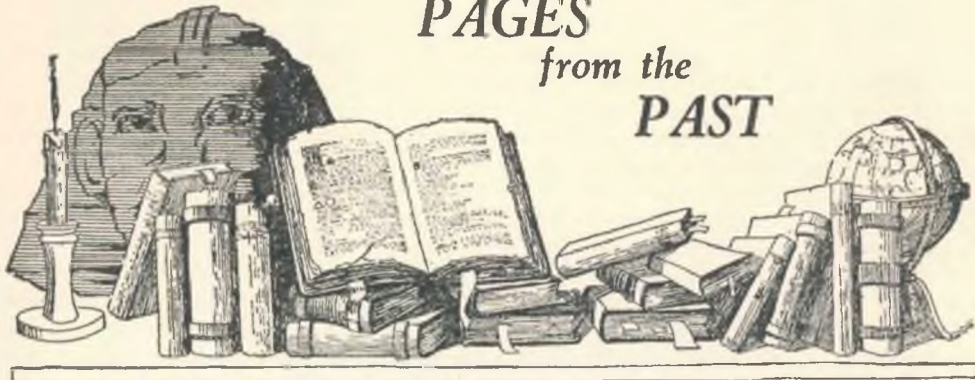
NOTICE TO MEMBERS IN NEW ENGLAND STATES

If you live in New York, New Jersey, Connecticut, or Massachusetts, and are interested in learning of a very economical way to come to the Convention this summer, write a letter to the Secretary of the New York Chapter of AMORC (Miss Ruth Farran, 53 W. 69th Street, New York City, N. Y.), and state that you wish to join with the large party of members who will travel economically to the Convention. Be sure to write at once.

One hundred forty-one



PAGES from the PAST



EPICURUS

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers the opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month, we bring to you Epicurus. Epicurus was the founder of that greatly misunderstood school of philosophy known as Epicureanism. He was born in Samoa, 341 B. C., and died in 270 B. C. He founded his school in Athens in 307 B. C. During the ancient times his school was looked upon as an ideal of companionship and constructive conversation. His disciples were both men and women, coming from the best families of the times, and also of the lower walks of life. Epicureanism incorporated many of the tenets of the philosophy of Democritus, that is, that the universe is purely mechanical, that everything is because of the accidental combination of the atoms in their passage through space. Epicurus did not advocate sensual pleasure, lasciviousness; it was some of his later followers and some who intentionally misinterpreted his philosophy so as to dignify their own incontinence. It is to correct this misconception and at the same time to bring to your attention some of the worthy tenets of his philosophy that we give you excerpts from his writings below. Although we may not agree with them in their entirety, we cannot fail but to appreciate the fact that a great injustice was done to his philosophy, by later schools designating themselves as Epicureans.



AY no one delay to study philosophy while he is young, and when he is old, let him not become weary of the study; for no man can ever find the time unsuitable or too late to study the health of his soul. And he who asserts either that it

order that, when he is old, he may be young in good things through the pleasing recollection of the past, and the other in order that he may be at the same time both young and old, in consequence of his absence of fear for the future.

"It is right then for a man to consider the things which produce happiness, since, if happiness is present, we have everything, and when it is absent, we do everything with a view to possess it. Now, what I have constantly recommended to you, these things I would have you do and practice, considering them to be the elements of living well. First of all, believe that God is a being incorruptible and happy; as the common opinion of the world about God dictates; and

is not yet time to philosophize, or that the hour is passed, is like a man who should say that the time is not yet come to be happy, or that it is too late. So that both young and old should study philosophy, the one in

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attach to your idea of him nothing which is inconsistent with incorruptibility or with happiness; and think that he is invested with everything which is able to preserve to him this happiness, in conjunction with incorruptibility. For there are gods; for our knowledge of them is indistinct. But they are not of the character which people in general attribute to them; for they do not pay a respect to them which accords with the ideas that they entertain of them. And that man is not impious who discards the god believed in by many, but he who applies to the gods the opinions entertained of them by the many. For the assertions of the many about the gods are not anticipations, but false opinions. And in consequence of these, the greatest evils which befall wicked men, and the benefits which are conferred on the good, are all attributed to the gods; for they connect all their ideas of them with a comparison of human virtues, and everything which is different from human qualities, they regard as incompatible with the divine nature.

"Accustom yourself also to think death a matter with which we are not at all concerned, since all good and evil is in sensation, and since death is only the privation of sensation. On which account, the correct knowledge of the fact that death is no concern of ours, makes the mortality of life pleasant to us, insomuch as it sets forth no illimitable time, but relieves us of the longing for immortality. For there is nothing terrible in living to a man who rightly comprehends that there is nothing terrible in ceasing to live; so that he was a silly man who said that he feared death, not because it would grieve him when it was present, but because it did grieve him while it was future. For it is very absurd that that which does not distress a man when it is present, should afflict him when only expected. Therefore, the most formidable of all evils, death, is nothing to us, since, when we exist, death is not present to us; and when death is present, then we have no existence. It is no concern then either of the living or of the dead; since to the one it has no existence, and the other class has no existence

itself. But people in general, at times, flee from death as the greatest of evils, and at times wish for it as a rest from the evils in life. Nor is the not living a thing feared, since living is not connected with it; nor does the wise man think not living an evil; but, just as he chooses food, not preferring that which is most abundant, but that which is nicest; so too, he enjoys time, not measuring it as to whether it is of the greatest length, but as to whether it is most agreeable. And he who enjoys a young man to live well, and an old one to die well, is a simpleton, not only because of the constantly delightful nature of life, but also because the care to live well is identical with the care to die well. And he was still wrong who said:

" 'Tis well to taste of life, and then when born to pass with quickness to the shades below."

"For if this really was his opinion, why did he not quit life? for it was easily in his power to do so, if it really was his belief. But if he was joking, then he was talking foolishly in a case where it ought not to be allowed; and, we must recollect, that the future is not our own, nor, on the other hand, is it wholly not our own, I mean so that we can never altogether await it with a feeling of certainty that it will be, nor altogether despair of it as what will never be. And we must consider that some of the passions are natural, and some empty; and of the natural ones, some are necessary, and some merely natural. And of the necessary ones some are necessary to happiness, and others, with regard to the exemption of the body, from trouble; and others with respect to living itself; for a correct theory, with regard to these things, can refer all choice and avoidance to the health of the body and the freedom from disquietude of the soul. Since this is the end of living happily; for it is for the sake of this that we do everything, wishing to avoid grief and fear; and when once this is the case, with respect to us, then the storm of the soul is, as I may say, put an end to; since the animal is unable to go as if to something deficient, and to seek something different



from that by which the good of the soul and body will be perfected.

"For then we have need of pleasure when we grieve, because pleasure is not present; but when we do not grieve, then we have no need of pleasure; and on this account, we affirm, that pleasure is the beginning and end of living happily; for we have recognized this as the first good, being connate with us; and with reference to it, it is that we begin every choice and avoidance; and to this we come as if we judged of all good by passion as the standard; and, since this is the first good and connate with us, on this account we do not choose every pleasure ensuing from them; and we think many pains better than pleasures, when a greater pleasure follows them, if we endure the pain.

"Every pleasure is therefore, a good on account of its own nature, but it does not follow that every pleasure is worthy of being chosen; just as every pain is an evil, and yet every pain must not be avoided. But it is right to estimate all these things by the measurement and view of what is suitable and unsuitable; for at times we may feel the good as an evil, and at times, on the contrary, we may feel the evil as good. And, we think, contentment a great good, not in order that we may never have but a little, but in order that, if we have not much, we may make use of a little, being genuinely persuaded that those men enjoy luxury most completely who are the

best able to do without it; and that every thing which is natural is easily provided, and what is useless is not easily procured. And simple flavours give as much pleasure as costly fare, when everything that can give pain, and everything feeling of want, is removed; and corn and water give the most extreme pleasure when anyone in need eats them. To accustom one's self, therefore, to simple and inexpensive habits is a great ingredient in the perfecting of health, and makes a man free from hesitation with respect to the necessary uses of life. And when we, on certain occasions, fall in with more sumptuous fare, it makes us in a better disposition towards it, and renders us fearless with respect to fortune. When, therefore, we say that pleasure is a chief good, we are not speaking of the pleasures of the debauched man, or those which lie in sensual enjoyment, as some think who are ignorant, and who do not entertain our opinions, or else interpret them perversely; but we mean the freedom of the body from pain, and of the soul from confusion. For it is not continued drinkings and revels, or the enjoyment of female society, or feasts of fish and other such things as a costly table supplies, that make life pleasant, but sober contemplation, which examines into the reasons for all choice and avoidance, and which puts to flight the vain opinions from which the greater part of the confusion arises which troubles the soul."

PASSED TO HIGHER INITIATION

On April 17, in the city of Minneapolis, Minnesota, the Reverend Dr. Francis F. Brunner passed to the higher initiation. Born in 1880, he was educated and trained in a monastic brotherhood and ordained a priest in the Roman Catholic Church, and offered a Bishopric at thirty years of age which he refused. Continuing his studies and mystical researches, the academic degree of Doctor of Philosophy was conferred upon him, and he finally attained the 97th degree in the Egyptian Rites of Oriental Templarism, and was an associate of our Emperor in representing the Supreme Hierarchy for America of the Oriental Orders under the direction of the Great White Brotherhood. During the last years of his life he was very active in Oriental research in various lines, and a member of the Research Department of AMORC, having attained the highest degrees of Rosicrucianism, and being an Inspector-General of the Grand Council of AMORC for North America and a Freemason. He will undoubtedly take his rightful place among the great masters of the Invisible Hierarchy of our Order.

EVERY WOMAN'S UNSEEN GUIDE

The above is the title of a new Rosicrucian folder in colors prepared especially to appeal to women. If you have not received some of these folders and if you know of persons who have not had any of our literature previously, write in for a supply of these folders and they will be sent free of charge. They are very dignified, very attractive in their nature, and as said above, are designed particularly to appeal to women. Do not fail to obtain these and make the best use of them. Let them become a messenger of Light, a herald of the teachings of the Order. Address your request to Rosicrucian Extension Department, San Jose, California.

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Illusion

THE WORLD WE PERCEIVE

By FRATER GEORGE D. HAINES



THE Supreme Court of the United States will accept the testimony of a reliable individual as to what he has seen with his own eyes, as one of the best forms of proof as to the occurrence of an event, or the existence of an object.

This would seem to be perfectly proper and undoubtedly is, from the standpoint of general experience. The Supreme Court is an august body of great wisdom, and arrives at its conclusions only after great deliberation. It thus becomes a sort of symbol of our general experience, and if a criticism is to be directed to such rules of evidence, it could not be on the basis of our general experience with the eye or the conclusions that we arrive at through its use. Rather we would have to look for anything wrong in the factors that make up the phenomena that we call sight or vision.

Perhaps it will be interesting to make such an analysis, and to attempt to impeach the testimony of a gentleman, let us say, who has just testified to having seen a lady walking down the street, and who at the time was wearing a red hat.

The subject is approached with some trepidation, as it is understood that the consequences of upsetting a belief in our vision would be great. Among other things it would make a lot of people think; and a lot of people do not like to be made to think. However, thinking is good for the mind and for the soul, and is really not such a bad pastime when one gets used to it.

With this brief apology, a survey will be made of what we know of the subject, on the basis of the scientific evidence now available.

The basis of vision is radiation, so-called. We do not know what it is, of course, any worse than we know what the most common forms of matter are. We perceive its existence, give it a name, and go on about our business with a sense of a duty well done.

In some mysterious way radiation comes to us from the Sun and from the other planets of the Universe, either through generation or reflection. It springs into existence when we light a match or turn on an electric light. It comes to us from objects that are warm or hot, and we feel the sensation of heat accordingly.

It is the X-ray, the Ultra Violet light, the visible spectrum, the infra red and heat waves, and it is carrying on the world's communication and entertainment as radio waves.



A versatile medium, surely, and one worth getting acquainted with. It always travels through space or the Earth's atmosphere at the terrific speed of 186,000 miles per second. Within the past year this statement is challenged, as a small variation is noticed.

The Scientific name for this phenomenon is Electro-magnetic radiation, for it is presumed to be electrical and magnetic. It is presumed to be composed of electrical and magnetic fields. It is known to produce electrical and magnetic effects. Yet the United States Patent Office will not admit that it is composed of electrons, and we have no basis of postulating an electrical field that is not composed of electrons.

So far as we know, the only difference that exists between the visible spectrum and the X-ray is one of frequency of vibration or of wave length. We speak of waves of light and yet the photoelectric effect and the photoelectric cell prove that light is not a wave.

This controversy has raged in scientific circles for centuries and the end is not yet. By common consent, light or radiation is a wave in optics, and a projectile in photoelectricity. We cannot understand how it can be both at once, but for the present let it pass.

An octave of frequency is the vibration of a note multiplied by itself to produce a note one octave higher. The word 'Note' is used because of its familiarity. In reality there is no such entity, as we will consider later.

The visible spectrum within which lies the phenomenon of sight, is composed of one octave of the many that are known to exist. In some unknown way the human eye is sensitive to this range of frequency, selecting it out of the multitudes that surround us and rejecting the rest.

Apology is made for the quotation of the above facts. A consideration of them is necessary to properly explain the faculty of sight. It is also necessary to consider matter as we know it chemically and physically, as a vibrating concourse of submicroscopic units of energy. Each atom or molecule has its one particular mode of action and operates under its own laws or a variation of the one law.

The phenomenon of sight begins when the photon or unit of radiation falls upon the atom. When this happens, one of two things occur. The radiation is either absorbed or reflected. This is the accepted scientific theory, based on research and evidence that is believed to be trustworthy.

The absorption of radiation produces heat. Its reflection causes a portion of the reflected radiation to be gathered into the cone of our vision, where it is projected onto the retina of the eye, and from there produces in some very strange way, a mental perception or comprehension.

Whenever we experience the sensation of sight or the presence of light, radiation of every possible frequency is falling on the matter around us, and is being selectively absorbed or reflected. Science tells us that practically every form of matter responds or is in resonance with certain selective frequencies, some of which are absorbed, and others reflected.

Thus a material that reflects the color red is merely not absorbing the frequency of that particular shade of red reflected. The eye gathers these reflected vibrations, and the mind gets the sensation of red, and the gentleman on the witness stand will hold up his hand and swear that the lady wore a red hat.

This raises the question as to whether the ladies' hat was really red, or whether the gentleman merely received an impulse through his eye which his brain interpreted in this manner.

The Supreme Court would have considerable difficulty in deciding this question on the basis of the evidence that would be submitted.

It is assumed that the attorney arguing that there is no such thing as color, *per se*, in nature would cite the analogous case of sound.

This we know also to be merely vibrations, although of a different kind. Every note that the ear is capable of hearing is merely a vibration of the atmosphere of from one to twenty thousand per second. These vibrations impress themselves on the inner ear, causing a similar vibration to occur there, and in some very strange way, the same strange way that we have the com-

prehension of color or the sensation of vision, these vibrations become to us, a sound, a musical note or a mighty orchestra.

Consider, for a moment, that nothing comes from the speaker of the radio set but vibrations. They are not sounds until there is an ear to gather them and a conscious brain to translate them into a comprehension of sound. There is no sound as such between the ear and the radio set. What would the Supreme Court have to say about this?

It at least creates the same assumption that there is no such thing as light until there is an eye to select its particular rate of vibration, and a brain or perceptive faculty to form an intelligent conception of light and vision, from the impulse of these vibrations.

At this point the case begins to be somewhat complicated for the common conception of light and vision, and of the visible world. If we are going to limit the physical world to those things that we can see, and deny the existence of the invisible, we have to reckon with the late developments in the field of photography, for a photographic plate can be made to record impressions that the eye does not receive.

Infra red photography shows strange pictures of heat coming from the human body in clouds and of gas coming out of a bottle of charged water looking like steam. Strangely, also, it does not record the impression of green in the foliage of nature, and records it as white.

It is very doubtful that aside from common experience, which is merely another way of stating the common limitation that is imposed upon us by our physical senses, there is any such thing in nature as our conception of color or sound. The vibrations of the atmosphere and of radiation exist as realities. The comprehension of them as color or sound occurs inside the cranium and to this extent are illusory.

At this point the witness would undoubtedly insist that while he might have been in error as to the color of the hat, he at least saw the lady and the hat. We would have to concede that he thought he saw them in the same way that he thought the hat was red.

His conception of shape and form are received from the reflected radiation of the object seen in the visible frequencies. Imagine what would happen if the eye did not gather these frequencies.

Instead of the eye that gathered the frequencies corresponding to the range from 4000 to 8000 Angstrom units, let us assume that he had an eye that collected frequencies corresponding to the range from 50 to 100 Angstroms. This is an extreme difference and is used to illustrate the point.

The latter band of frequencies lies in the X-ray spectrum about in the center, and the witness receiving his impressions from this band would solemnly swear that he saw a skeleton ornamented with a few bits of metal, walking down the street, and apparently enjoying the walk. The flesh or tissue of the human body would be invisible, or possibly appear as a shadow at these frequencies. With an eye and a sense perception responding to the range of 2 to 50 Angstroms, the skeleton itself would disappear, and the crystal structure of the bits of metal themselves would stand revealed. This leads to the logical conclusion that we live in a world of our own conception and because we are arbitrarily tuned to receive or respond to certain vibration frequencies.

There is a tremendous significance to all this. It is not merely a collection of unusual facts designed to hold the interest and demonstrate the wonders of modern science by weaving together some related details.

The real significance is that the so-called Universe is an illusion of the physical senses. This is as plainly and as bluntly as the proposition can be stated. It is not an original thought with the writer. The ancient wisdom religions of the East have declared it for centuries. The science of the West has proved it, and thereby hangs the tale.

It is merely that the entire human race is endowed with a set of sense perceptions that respond to certain vibratory frequencies. Being all tuned to the same frequencies, as it were, we have the same impressions of our surroundings, and in the agreement and verification that comes from a common experience, we have, by common consent, taken a



set of conditions for granted that a growing comprehension proves to be a mental picture and nothing else.

The consequences of this statement are difficult to foresee. It has an immediate effect upon the science of Physics. It seems ridiculous, of course, in a world filled with the music of great orchestras, the throb of industry, and a babble of voices, to make a bald statement that there is no such thing as sound as we conceive it, in the universe, or that it is an illusion of the human mind.

It would seem equally foolish to state that there is no such thing as color, to a man enjoying a brilliant sunset, or a beautiful flower. It will be hard to convince such a man that the conception of beauty exists only in his mind. It is a fair prediction, however, to venture the statement that within the next few years, these seeming impossibilities will be admitted by the leaders of the field of science and of the world's thought.

We have seen the related sciences of Chemistry, Electricity and Physics merge into one almost within our own lifetime. It is now generally recognized, that they are but different aspects or manifestations of one reality which we do not yet understand.

Science, which up to now has prided itself that it took nothing for granted and made its progress on the basis of experimental proof, has come to realize that it has been deceived by the relative crudeness of its own methods, and that the principle of uncertainty hangs like a fog before the goal that lies always ahead.

With its findings properly interpreted physical science has already proved the non-existence of matter as we had always conceived it to be. It has nothing to take its place, and with its investigation pointed to the purely physical, will perhaps find nothing. It will perhaps come to the conclusion that it has been trying to hear the music of a great symphony with a tuning fork that only responds to one note.

If this happens the men of science will turn to philosophy and mysticism, as many of them are doing at the present time. They will be driven to it by the

sheer necessity of an impossible situation, to try and find inspiration from other sources than the purely physical senses.

It is not only the men of science that will be affected by a general realization of the illusory nature of the purely physical. It is true that we will continue to look to them for a continuation of the leadership that has taken us so far along the road to comprehension.

The ultimate result of such an understanding will be felt when it reaches the people of the earth and begins to influence them in their thoughts and actions. Here is the final goal of whatever plan is responsible for our being here. A greater understanding will bring with it a different sense of values.

It is impossible to visualize mentally such a process as this without recognizing at once that the immediate consequence of such thoughts will be to raise the question uppermost in the minds of everyone, as to just who we are; how we arrived at this stage of development, and what is our relationship with the real Universe and the future.

When the peoples of the earth earnestly seek the answers to these questions, the little problems that vex us now will disappear merely because we will stop creating them.

Perhaps this phase of the discussion has taken us afield, and we have forgotten for the time being that we are considering a case in court.

It does not matter, however, for it will not be settled before this session of the court. The testimony will be long and the witnesses many.

Eventually it will be appealed to the higher court of public opinion, which ultimately is the court of the last resort.

It will be settled there. Perhaps not in our time but ultimately, and it is very probable that the original question as to whether the lady had a red hat, will be lost sight of.

The case will be settled on the answer to the question as to who *is* the lady; and when that question is answered it will automatically answer all the other questions, of whatever nature, that perplex us now.



SANCTUM MUSINGS

ARE THERE ATHEISTS?



NOT WITH-
STANDING
the continual
clamor of self-
styled atheists and
the alarmist prop-
aganda of some
religionists that
society is drifting
toward atheism, it
can be conscientiously
asked, Are
there atheists? If
we confine our-

selves to the exact definition of the word, then all who deny the existence of a God are atheists. In reality, however, is the denial of a God sufficient to give one the appellation of atheist?

Let us presume that we intentionally engaged one designated an atheist in controversy, the object being to analyze the point of issue. An atheistic view, it is generally presumed, is negative. It is thought its purpose is the refutation of theism. Hardly ever is it conceded that atheism may be the positive presentation of a conception which negates theism only because of its *contra* views. In other words, it is generally accepted and held that the final end of atheism is not to contribute a different conception, but to be a direct attack on the existing religions and theism generally.

Therefore, the theist or religionist usually approaches a polemic discussion with an atheist by vehemently asserting the virtues of theism and frantically strengthening every possible weakness that may exist in the structure of theistic theory. The entire presentation is usually one of preparedness as if awaiting an attack from the atheist, rather than the presentation of a different conception free from malice.

The procedure is commonly, first, the assertion of an unqualified belief in God; second, following with a personal definition of what God is. As a rule, the definition of God does not exactly correspond with the inner conviction the theist has of God. This fact he may reluctantly admit, and if so, is quick to state that it is because of his inability to ordinarily find adequate words for the definition of God. The interpretation he gives is usually borrowed and hardly ever original. It is usually the orthodox definition of a creed or sect, or the more quaint terminology of an individualist, which gives the user distinction without the effort of originality. In fact, the defender of theism confidentially admits quite frequently to one of his own clan that his argument falls short in words of his inner convictions. There is a gap between the inherent appreciation of the existence of divinity



and any forceful, rational presentation in words of this feeling. This inability of expression is comparable with relating a dream, the details of which we cannot recollect, and the emotional effects of which still linger with us.

If the religionist's definition of God were words, the meaning which each conveyed being part of the very nature of his sense of God, then the refutation of them would be the quelling of the emotional surge inciting the belief. The sheer logic and rhetoric of his opponent may at its best but destroy the illusion of the visualization of God, for a word description is the religionist's humble and crude attempt to portray his emotional responsivity to an intangible influence he senses—an *afflatus*.

A basic doctrine of theology is the sameness of divinity in all men. If all men could appreciate, be conscious of this essence alike, and alike rationally define its nature and function, there would be a unification of all religion. Alas, this is not so! So we have religions, and each religion its God. Each has its prophets who profess to be divinely inspired and who bequeath to their followers an ideal of God obtained through direct communion. The ideals clash. Religionists oppose and denounce the ideals of each other.

Is God an imperfect factor? Is He moving forward toward an eventual attainment and final excellence? Such an hypothesis would not be approved by modern theology, nor even the religious conception of a barbarian people. It would detract from acknowledging His supremacy and His omnipotence. A review, however, of the history of religion and an examination of the doctrines of even today's sects reveal a startling similarity to such an hypothesis because of the discrepancy in the definitions of the nature of God. We find that the splendor attributed by theology today, to God, surpasses in many respects that attributed to Him in past ages. Further we find that His accomplishments of today are manifold in comparison to those ascribed to Him in other eras. Where once He was multiplicity of form, man now has Him as a single entity and even beyond that as an impersonal intelligence pervading all. It is, however, declared fervently by the creeds and sects of today, that never-

theless, the God of yesterday, today, and of tomorrow is the same. They declare He is the only unchangeable factor in a universe of change. If He be unchangeable, perfect and excellence supreme, how can the religionists reconcile that with the obvious difference of nature ascribed to Him by all who recognize Him? Obviously, all conceptions cannot be right. Some must be erroneous.

If one group of human minds cannot interpret the divine impulse in their own nature correctly, then all men can possibly likewise err. In defense of the religionists it can be said that some more nearly perceive the divine in their nature than others and their realization more closely participates in the divine reality. But who are they? What criterion is there to ascertain the accuracy of man's perception of God? Sincerity of purpose is not a sufficient criterion to judge the accuracy of one's conception of God. Man in his sincere endeavors to persuade his fellowman that he or his sect alone has envisaged God and is the medium for His word, resorts to the strangest fanatical practises—practises which in themselves detract from the sublimity of God, the sublimity one *feels* rather than knows. Which is of the greater value to man, the ideal of God that he must endeavor to approach, or the expression of that ideal in a form composed of words? Man can never know God from without, no matter how alluring and magnificent the description given him if he lacks within himself a responsivity to a spiritual urge. Man cannot accept the God defined by another if the description does not invoke within him a sympathetic appreciation. The eyes of the artist and a physicist may view the same dawn, but the idea engendered in the consciousness of each is different. One appreciates the mechanics of what he sees, the physical law accounting for the phenomena, and the other, the artist, feels the harmony of the color, its balance, its proportion, and the exhilaration of true beauty which actuates the sensitivity of his soul. Both could comprehend the idea of what the other perceives, but neither would have the same emotional feeling toward that idea as if it were his own.

To every man who is a theist God is the *Summum Bonum*, and he instinctively endeavors to pattern his life in accordance with the good he sees in life and human conduct. This is religion's greatest duty — the defining of what constitutes the good in human action and in all things perceived by man. Because of this, religion could easily be unified. But when it attempts to limit God to form, to describe His nature, then does confusion arise and then also arise those who are said to be *atheists*.

Will it not be agreed that a man is not godly, no matter how loudly he professes to be, if his conduct and life are not compatible with the good ascribed to God? Shall we be hypocrites? Shall we place the mantle of sanctity upon one who is ostentatious in his exhortation of God, yet is ungodly in his personal conduct? A man is truly godly when he acts in accord with the acts ascribed to divinity. What of the atheist? A man whose personal life exemplifies the highest good and whose conduct toward his fellowmen corresponds with that spirit of righteousness, which all godly men are said to possess, is truly living a spiritual life. This man, however, when interrogated on God may loudly denounce your conception of Him and say that to him there is naught of that nature. Wherein does the difference lie? Can it not now be seen that it is in the illusion man has of the nature of God and not in godliness? For one to be atheistic in respect to godly conduct would be to renounce all that society and that human emotions feel to be just and good. An atheist in respect to defiance of all spiritual conduct would need degrade himself below the beast. How many self-designated atheists, or those pointed to as such by society, are actual violators of the chastity of women? Or failed to honor their parents, or are unjust in their material affairs? Truly, but few! Therefore, if this ignominy does not constitute the very fabric of atheism, then all purported to be atheists are not ignoble. History reveals numerous glorious characters who suffered the opprobrium of *atheist* because their conception of the divine or first cause was misunderstood, or did not conform to the popular conception.

Copernicus, Thomas Jefferson, and even Luther Burbank and many of the present day men of the school of science were and are declared to be atheists. As for many declaring themselves to be atheists, this is ignorance on their part of the true meaning of the word. Realizing that God, as most men conceive Him, does not satisfy their personal appreciation or perception of the universe and its primary cause, they permit themselves to be so named for want of a more adequate term. They refer to themselves as atheists to indicate an utter disapproval of the present conception of the first cause of all things held by the mass of men. Who is to blame for this? It is the religionist, the theist. He permits of no intermediary interpretation of God, no gradual approach to his particular understanding. Either, he says, you contend that God is as I say or my sect defines, or you are clearly out of the realm of theism. You are an atheist. Some opposing sects look upon each other as being of atheistic tendencies merely because of opposite views. Thus orthodox religion prescribes what the mental garb of atheism is. Up until a century ago and even today in some instances it prescribed what constituted a heretic. Those so declared three centuries ago to be heretics would today be considered undoubtedly as leading Christians.

He who recognizes a cause, whatever its nature, which cause accounts for all being and its order, is not truly an atheist even though he may declare that cause not to be God. By recognizing a cause he is first conforming to his own nature, for his own nature is the effect of a cause, and he admits thereby that he is a part of a process, if not a plan. He does not consider himself a factor apart from everything, and as being able to function independently of all things. This reasoning produces a state of humility and respect upon his part and a sense of unity with all being, the first requisite of theism. This cause he may define as mechanical, emotionless but orderly. Order is also one of the characteristics of theism, for no one ever conceived of a God as reigning supreme over a chaotic existence. As to intelli-



gence, he may deny the cause as being intelligent, but today the fuller meaning of intelligence, which is becoming better known, may be acceptable to him. Then, perhaps, he would admit the cause as being intelligent, though not conscious. Intelligence does not in its final sense mean conscious knowledge, but rather conformity to an internal order. As an example: Let us take the order of the life of a plant. The plant is intelligent in its perseverance and growth, but it lacks consciousness of the acts which make perseverance and growth possible.

Instead of merely reprimanding, condemning, and ostracizing those who fail to recognize God in the sense you define Him, and thereby causing them to believe their conception the opposite of God, attempt to understand their views. Admit that what they declare as "mechanical causes" are truly Cosmic manifestations, as recognizable and perceivable by you as they are to them; but you define the characteristics of those manifestations as the works of God. Gradually you will see that those thought to be confirmed atheists will admit that if what they have found to be fact in nature you do not deny but merely give the appellation of God, then God it must be. If, however, you set up an interpretation of God which is inconsistent with human perception of the manifestations of God, then you will find many atheists, for many persons will renounce the God you expound. It

is not so far in the past when all religions asserted God to be a personal entity, a being in form like unto man. Such an impossible ideal was not acceptable to the more profound students of nature, and they rejected it and immediately were acclaimed atheists. Today, only the most impossible religionists are anthropomorphists. Today the average religionist realizes that any conception of God that limits Him to form, limits His sphere of omnipotence. Religionists should realize that theism has changed with time and that this change has not destroyed it, nor has it detracted from its glory. Therefore, the different conceptions of today held by others may not be harmful to theism but may be progressive and should be analyzed unbiasedly, not suppressed, nor should those who expound them readily be called *atheists*.

As to the one who states that there are neither effects nor causes in the universe, being or non-being, natural process or unity of all substance, nor natural law, is not only an atheist but a fool. The theist and the agnostic both look upon him contemptuously. Such a person is an abnormal being and is to be pitied, not censured.

Hesitate before hurling the cognomen *atheist* at another, lest it return to settle upon you later when time has tempered your reason and broadened your spiritual perception.

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Rosicrucian members in the vicinity of Toronto, Canada, will be pleased to learn that we have arranged for a series of very unusual mystical programs over the station below. These programs consist of inspirational music as well as a dramatic portrayal of the traditional principles and history of the Order.

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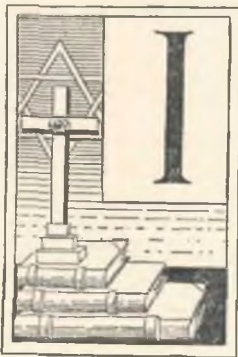
*The
Rosicrucian
Digest
May
1934*

One hundred fifty-two



Woman's Contribution to the World's Spiritual Progress

By SOROR BOON CLARK



IT IS interesting to consider the position occupied by women in some of the religions of a past era, so for a short time we will think about three of the best-known orders which existed in different parts of the world at the same period of time.

The most famous, perhaps, of any is that of

The Vestal Virgins.

They formed the most prominent female religious community in the world, in the days of the Roman Empire, their order being composed entirely of women and girls of patrician birth.

The novices entered the order at a very early age, ten years being the latest at which they could join; both parents were to be living when they entered the community.

The first ten years were spent in learning their duties as priestesses which, amongst other things, consisted in keeping the sacred fire, which perpetually flamed upon the altar in honour of the goddess Esta, from becoming extinguished. Should the fire go out through the carelessness of the Vestals, they were beaten with rods by the Pontifex

Maximus, the head of all religious orders in Rome, and whose title was used by the Emperor as head of Religion and State.

The Goddess Esta

was the domestic divinity of the hearth, and who was represented by the flames arising from the home fires.

There is, therefore, no statue to be seen of the goddess; in after years she came to be associated with the earth who puts forth her life flame in golden corn, and multi-coloured flowers and fruits.

It is from Esta that we get our festival name of Easter.

The Romans became so used to kindling their domestic fires from those on the altar of Esta, that as time wore on they seem to have forgotten how to make a fire for themselves. It was the custom, also, for citizens, when going on a journey, to bring their plate and jewels for the priestesses to take into their charge.

The ladies of this order were treated with the greatest respect. Even a Senator, if encountering them in the street, would make way for them to pass, and at the public games in the Amphitheatre, or later in the Coliseum built by the Emperor Vespasian, a special place was reserved for them where, in their midst, and not beside her husband, sat the Empress of Rome.



The second ten years of their office was spent in practising the duties they had learned, which would bring them to about 28 or 30 years of age; the third ten years was devoted to teaching the novices.

At about thirty-eight they retired from active duty, and were at liberty to return to the world and, if they chose, to marry. Few availed themselves of the privilege, but remained among the Sisterhood, and only one in the eleven hundred years in the period during which the order lasted ever married.

The actual number of the Vestal Virgins was six, which of course did not include those who had retired, or who were learning their office.

Their private characters were beyond reproach, only twenty-two in the whole period ever breaking their vows of chastity, the punishment for which was to be buried alive.

The first to suffer this dreadful fate was the Vestal Minucia. It has been said that the unfortunate girl who was found guilty was placed in an underground cell in the Campus Soeleratus, at Rome, with a jar of water and a loaf of bread, which was *never renewed*. The guilty man was punished by being scourged to death.

To turn to a more cheerful subject:

The Festival of Esta

was celebrated on June 8th, when the Vestal Virgins were engaged in offering solemn sacrifices in the temple, while in the world outside the millstones were garlanded with flowers, and the very mill-donkeys who were used possibly to work the millstones were adorned with necklaces made of cakes, as well as floral decorations, because without the aid of fire, over which the goddess Esta was said to preside, the flour could not be used for food.

After the grand ceremonies in the temple of Vesta, the ruins of which are still to be seen in Rome, the floors were swept, and the sweepings solemnly carried in procession and thrown into the River Tiber.

It was considered by the Romans unlucky to marry in June until this ceremony was over. The order ended in the reign of Theodoseus.

There were several temples to Vesta; there is another at Tivoli, near Rome, and the site of Hadrian's Villa. All temples to Vesta are circular, like the earth, the windows being smaller at the top than the bottom for greater strength. The order was introduced into Rome about 715 B. C. by Numa, the first King of the Romans, and a man remarkable for his piety and devotion to God, according to the Light which he received.

The Druidesses

The Druidesses were sometimes merely the wives of the Druid priests, and did not take an active part in the religious duties of the community; but there were others who did so, and also there was a separate colony of Druidesses, nine in number, who in the year 45 A. D. lived on the Isle de Sein, off the coast of France near Cape Finistiere.

The word Sein is taken from Senoe, meaning "venerable women."

These Druidesses had much in common with the traditional qualities of the "witch" of fairy tales, for they professed to be able to turn themselves into any kind of animal, and to have the power to raise storms, and do many wonderful works of healing.

They were said to possess the gift of prophecy, but the privilege of hearing their utterances was reserved for those who specially visited their island home, and also for mariners, who were glad to benefit by their prognostic warnings about the likelihood of storms.

The women of this particular community were vowed to perpetual virginity.

Their dress for festival occasions was a white tunic, clasped by a brazen girdle richly embossed, over which was worn a cloak with clasps. They also, like the Arch Druids, carried their magic staff.

There was also a community of Druidesses at Anglesey, where the two Arch Druids lived in A. D. 61.

When Suetonius Paulinus, Governor of Britain under Nero, landed in Anglesey, he and his soldiers were astonished at the sight of a number of Druidesses, their long white hair streaming in the

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night wind, carrying torches, which illuminated their faces, distorted with rage, while, hurling curses at the Roman soldiers, they ran among the ranks of the native population of the island urging them to up and slay the invaders, who had come to destroy the Druidic religion, with all the authority of Imperial Rome.

These women were implacable against their enemies, and with their long knives were quite capable of dispatching any unfortunate Roman soldier who fell into their hands.

One of their curious ceremonies was to officiate in a condition of perfect nudity, their bodies being painted black.

Once a year they uncovered the roof of their temple, which unlike the temple of the Druids was not left open at the top to the wind and rain, and replaced it between sunrise and sundown.

Should any Druidess be unfortunate enough to drop or lose the load she was carrying she was set upon by the others who, tearing her to pieces carried her limbs around the temple in a horrid procession.

The religious belief of the Druids included the conviction that should a man make choice of a life of virtue, at his death he would be translated to a state of felicity, but should he deliberately choose an evil life he would be compelled after death to inhabit the body of an animal in this world to which he would return, as a penance for his past sins.

The Druids always worshipped a Supreme Being under the form of an oak tree; this Divine Person was called Haeson, or Mighty. There was also God the Father, Deu-Tatt. Their name for Heaven was Flath-Innis, while the Place of Darkness, Ifurin, was an icy island where lions roared, the wolves devoured, and serpents stung the wretched inhabitants.

So we find women taking an important position in at least three well-known religions of the world: in some cases having their religious opinion riddled through by cruel customs and false ideas of God, but according to their light showing the incontrovertibility of the fact that God speaks in *divers manners and through many dif-*

ferent voices, and in these last days has shown to us a more Excellent Way.

The Sibyls

The Sibyls were a class of women prophetesses which have never existed in the same peculiar conditions before or since their own time.

They do not seem to have been the followers of any special religious cult, nor the inhabitants of any particular land.

However, they were alike in one particular: they all professed to be divinely inspired, and to make known to the people of the world the wishes, demands, and requirements of the gods.

The three principal Sibyls were Cumana, the Sibyl of Asia, Libyssa, the Sibyl of Africa and Tiburs, the Sibyl of Europe, from whom we presume the River Tiber, on which Rome is built, was named.

The Cumean Sibyl was by birth a Babylonian, being the daughter of Berosus, the celebrated Chaldean philosopher.

There is a legend that in her youth, when very lovely and possessing great charm of mind as well as form, Apollo became enamoured of her, and offered to give her whatever she desired.

Scooping up a handful of sand Cumana asked the god to give her as many years of life as she held grains in her hand, which request he granted.

When, however, Apollo pressed his suit she refused him, whereupon Apollo left her with the gift of unnumbered years of life, but unaccompanied by youth and freshness, which she had quite forgotten to add to her request.

The story of Tarquin the Proud and the Sibyl, however, is not legendary but fact.

One day Tarquin, the King of Rome, was interviewed by a wizened old woman, who proved to be the Sibyl *Analthaea*. She came offering for sale nine manuscripts, which she had brought with her, the price being three hundred gold pieces.

The manuscripts were the prophecies of the Sibyl relative to the conduct and future welfare of the Roman Empire.



The Sibyllini Libri, as it was called, was not strictly prophetic, but made known the ways by which the people who read them could perform the will of heaven, and propitiate a deity whom they had offended.

Tarquin refused to buy them, whereupon the old woman left him, burnt three copies of the nine, and returned with the six which she offered at the price of the nine; the King again refused, whereupon the Sibyl went home, burnt three more, and returned with the last three for the price of the original nine.

Tarquin felt that he had lost two opportunities of possessing something valuable, and that there would be no further chance for him, so he paid the three hundred gold pieces and gave the manuscripts into the care of the priests, called the Quindecemvir, who carefully preserved them in a stone chest in the temple of Jupiter Capitolinus.

The Quindecemvir were probably priests of Apollo, fifteen in number, and were partly of patrician and partly

plebian rank, whose priesthood lasted for the duration of their lives.

Only the priests were allowed to have access to these manuscripts, and they were consulted by the Senate when the Empire was in danger, as able to expound the will of Heaven contained therein, and how to avert the calamities which were likely to fall on the country, or to hear what punishments would be inflicted on the wicked.

The manuscripts were destroyed by fire during the Civil Wars between Sylla and Marius, B. C. 82.

After the terrible loss of the Sibyllini Libri, the Emperor Augustus sent ambassadors to all parts of the known world to collect all the available Sybillini literature they could find, which were formed into two books and deposited in gilt cases in the temple of the Palatine Apollo at Rome.

In 399 A. D. all the Libyrian literature was destroyed by order of the Emperor Honorius, a man ill-adapted for the position of importance which he was called upon to occupy.



WHAT IS MAN AND WHAT IS HIS DESTINY?

(Continued from Page 128)

completed in each scale the Essence is passed by metamorphosis into the next higher harmony, and scale. Thus the evolution of the Essence of all material form is effected. Being, then, is the product of the alchemy of the Universe—the eternal process of conversion—the great *LAW OF CHANGE*. The Essence of matter is purified, by this process of being passed through all the crystallographic forms, and through all the planes of organic life; and, finally reaches the state of fitness necessary to its entry into the elements which compose the body of man.

The "mills of the Gods grind slowly," but they have produced man as the highest manifested form on the earth. He has evolved into the tenement of the soul which is his own counterpart in the Ethereal world of the Gods, and is the essence of the Gods themselves. "God

made man in his own likeness, in his own likeness created He him." God breathed His own essence, the breath of life, into his nostrils, and man became a "living soul". Man occupies a high place in the Cosmic. He is the only being which is endowed with the power of reasoning to any appreciable extent and on whom devolves the duty of selecting his course. He may, by deliberate process, retard his advancement and prolong the time necessary for his ultimate purification and absorption into unity; or, on the other hand, he may, by sincere personal application, greatly enhance his progress. Man's duty is to lift himself out of the Karmic conditions that retard his advancement and find his true place in the Universe. The reward for performing this duty faithfully and sincerely will be the conscious realization of his purpose and his destiny.

One hundred fifty-six



WHEN BLOOD, PLUNDER AND DEVOTION MINGLED

No campaign in history had a more noble purpose than the original crusade to the "Holy City." This purpose became the cloak for the most horrible murders and the reduction to shambles of great towns and cities in the eastern countries. Subsequent crusaders committed atrocities under the guise of righteous punishment of the "heathens," in reality conducting pilgrimages of pilfering.

(Courtesy of The Rosicrucian Digest.)

IF YOU WERE TO BE Marooned On A Desert Island

What Books Would You Select As Your Constant Companions ?

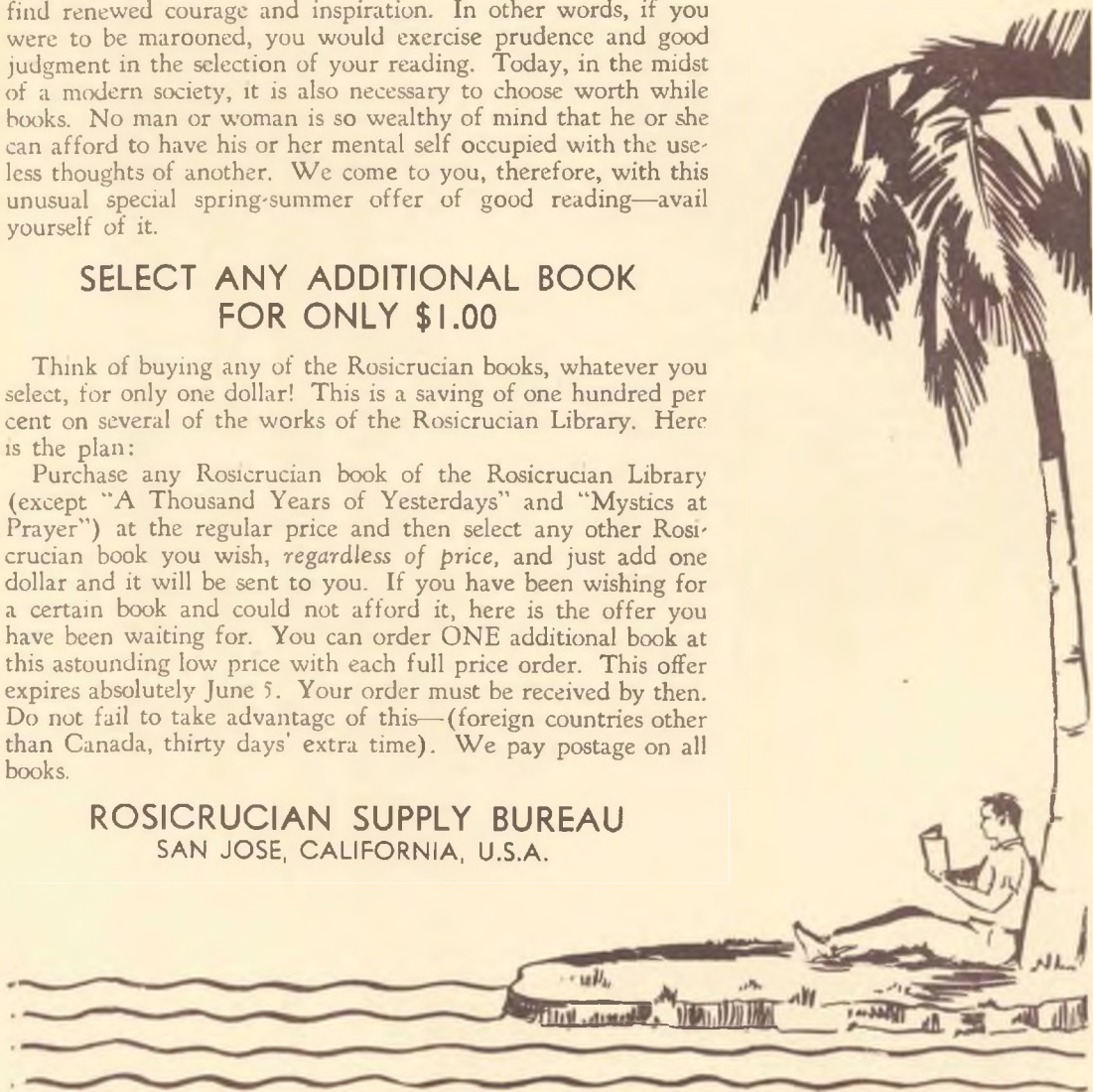
If you were to be placed on a desert island tomorrow and could take with you only four books, what would you select? Would you select a book that after an hour's reading you would gain all that it had to offer? Would you take with you books that after their plots were known, they would be valueless, like a fruit from which the juice has been removed? If these books were to be your constant companions in solitude, you would want them to be ones in which you would always find renewed courage and inspiration. In other words, if you were to be marooned, you would exercise prudence and good judgment in the selection of your reading. Today, in the midst of a modern society, it is also necessary to choose worth while books. No man or woman is so wealthy of mind that he or she can afford to have his or her mental self occupied with the useless thoughts of another. We come to you, therefore, with this unusual special spring-summer offer of good reading—avail yourself of it.

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WHAT OCCURS AFTER DEATH?

CAN MAN ever know what lies beyond the border of this world? Must the human always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be as-

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