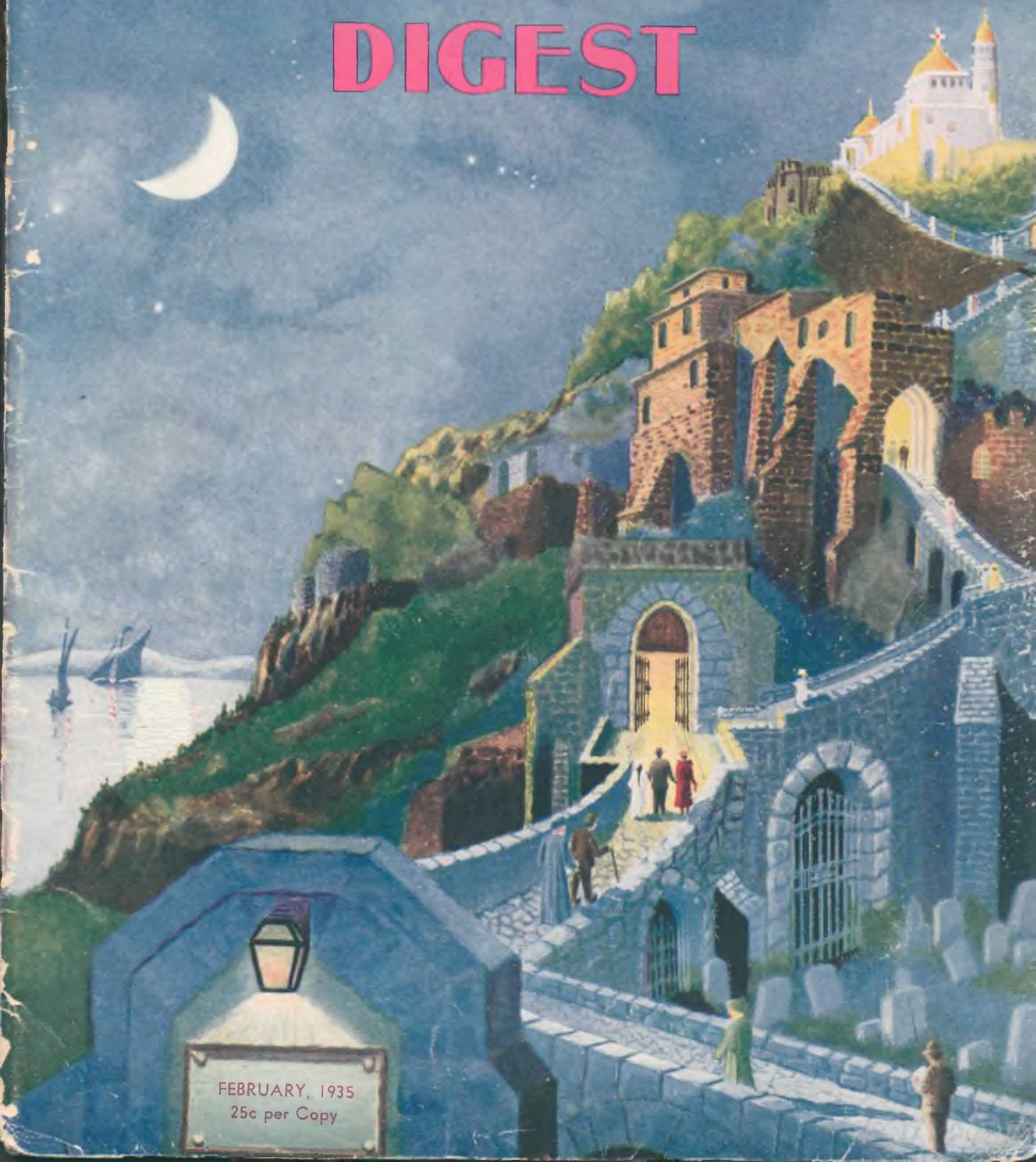
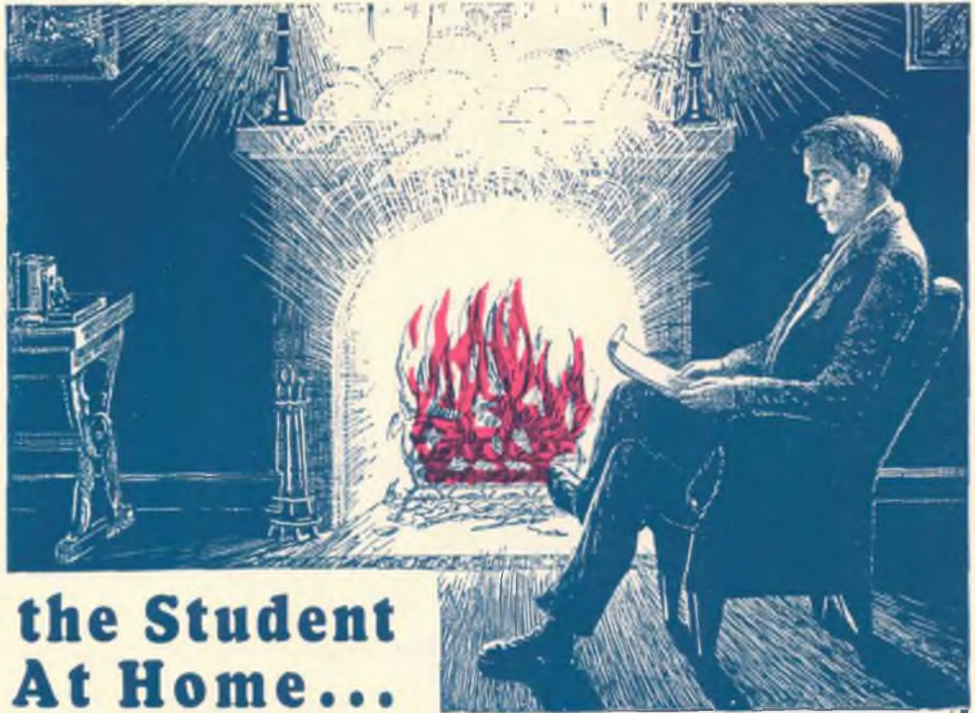


THE ROSIKRUCIAN DIGEST



FEBRUARY, 1935
25c per Copy



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

THIS MONTH'S SUGGESTION

The Secret Power of Prayer



Oriental, Sufi, Persian, Hebrew, and Christian mystics have contributed their prayers to make this book a true spiritual guide. It is beautifully printed in two colors with index, biography, and instructive introduction. It is priced at

**Only \$1.00 per Copy
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☐ Has man been forsaken? Is the traditional method whereby man seeks communion with his God but an empty ritual evolved in the past to placate the minds of the credulous? Is prayer, after all, a forlorn, hopeless cry in the wilderness of human despair? Why do the pleadings of human souls go unanswered? Is it perhaps that prayer has lost its efficacy?

Prayer continues today to remain the means whereby man can attain Divine understanding and find peace and comfort if he but knows how to properly pray. Prayer is more than supplication. It is more than a babble of words. It is a mystical method of mental alchemy, a process of transmutation of your consciousness.

Out of every thousand humans a few unconsciously find the secret of prayer. The rest find their prayers unanswered and sink into the mire of disillusionment.

☐ In the book, "Mystics at Prayer," Many Cihlar, eminent Rosicrucian, mystic and philosopher, has compiled the prayers of all the great mystics of every age. These prayers contain the secret keys to their illumination and understanding. A forceful introduction to the book explains the proper way to pray and the mystical principles involved. This book makes prayer an understandable and practical method and not a vague ritualism. The book also contains a brief biography of the mystics. It is a work of art, being printed in two colors on art paper and with deckled edge pages. It is a book that will inspire everyone. You will prize your copy, and appreciate this opportunity of obtaining one.

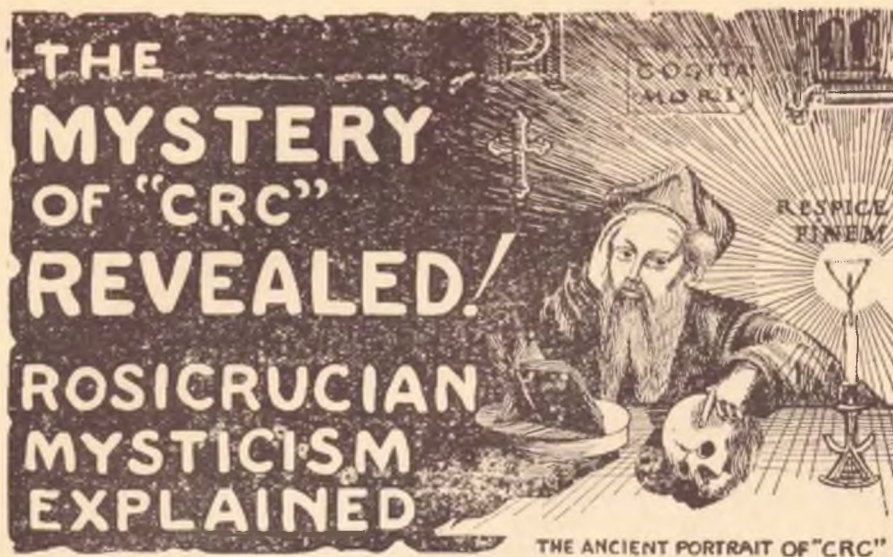
ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE HAND OF GOD

The above is a photographic reproduction of a sculpture of the same title executed by the genius Rodin. It depicts the masterful creation by the artistry of God, of man and in fact all being, from what appears as a chaotic mass. The hand, though graceful and delicate, seems to convey the idea of intelligence and forcefulness as though each pressure of the fingers was preconceived and intended to add to the definiteness of the form.

(Courtesy of Rosicrucian Digest.)



THE ANCIENT PORTRAIT OF "CRC"

HERE ARE THE STRANGE FACTS

DOES HE STILL LIVE?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A. D. He re-appeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

WHO WAS "CRC"?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

THE DISCOVERY OF HIS BODY

In 1604 the Representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idly curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

RARE MANUSCRIPT FOUND

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France, and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC"

for the eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

SECRETS PRESERVED

Today the Fraternity of Rosicrucians continues as an exclusive, secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. The teachings are never published in books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

DO NOT BE DECEIVED

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutations, telepathy, success in personal affairs, and personal mental power—all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical Order Rosae Crucis (AMORC). There is only one Headquarters in North and South America—San Jose, California.

THIS BOOK TO YOU FREE

Only one person in a hundred ordinarily met on the street is truly prepared for the real knowledge. If YOU are the "One in a Hundred" and not a mere curiosity seeker—you may borrow, without cost, a strange Sealed Book of surprising facts called "The Wisdom of the Sages," which explains how you may find a simple way to have the Rosicrucian knowledge, if you are found worthy, ready, and really sincere. Write a short letter and state that you are sincerely anxious to master the secret teachings, and address it to me. The book will be mailed, postpaid.

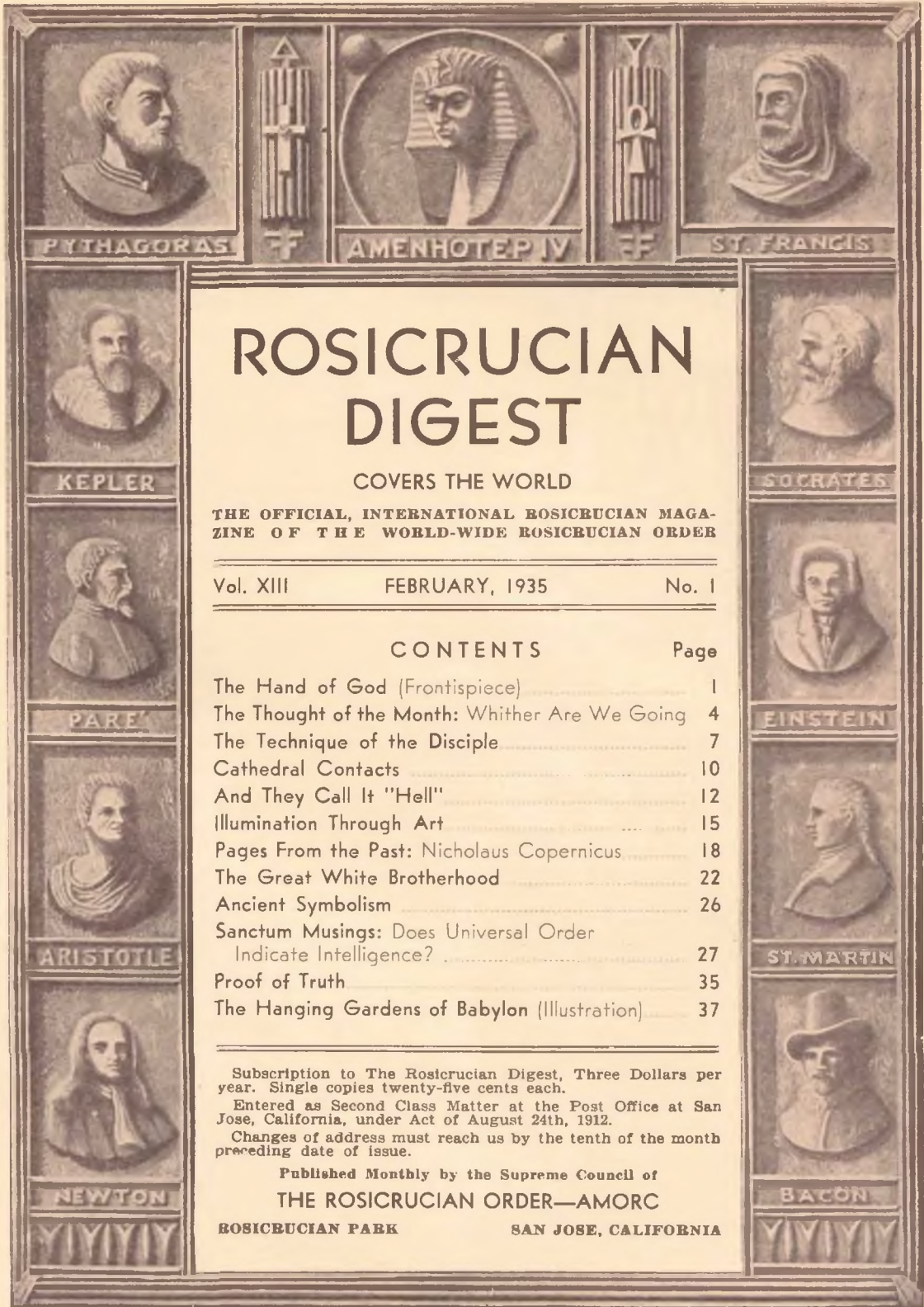
Scribe S. P. C.

The ROSICRUCIANS

(AMORC)

Rosicrucian Park

San Jose, California



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

FEBRUARY, 1935

No. 1

CONTENTS

Page

The Hand of God (Frontispiece)	1
The Thought of the Month: Whither Are We Going	4
The Technique of the Disciple	7
Cathedral Contacts	10
And They Call It "Hell"	12
Illumination Through Art	15
Pages From the Past: Nicholaus Copernicus	18
The Great White Brotherhood	22
Ancient Symbolism	26
Sanctum Musings: Does Universal Order Indicate Intelligence?	27
Proof of Truth	35
The Hanging Gardens of Babylon (Illustration)	37

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH WHITHER ARE WE GOING?

By THE IMPERATOR



AS ONE surveys the political and social upheavals, changes, revolutions, and evolutionary changes taking place throughout the world, one feels inclined to lift oneself above the earth plane of complex activities and view the situation as from one of the nearby planets. Looking at this old earth and its changing conditions from this point of view it is very apparent that civilization upon the earth today is very rapidly moving toward a newer cycle of human affairs.

It was expected some years ago that the most radical and important changes in our human affairs would occur in connection with religion. The continued cry of the churches that their membership was becoming smaller, or the attendance smaller, and that orthodoxy was being tried upon the cross of social and economic upheavals, and injured by scientific postulations, created the impression that religion would be the first of the great human institutions to suffer very severe setbacks and modifications. It is apparent now that people have not become less religious, but more critical in their religion, and that religion itself as a human emotion and a sacred element in the lives of men and women will not be outclassed nor eliminated from modern civilization.

The most surprising change that is taking place lies almost wholly in the fields of socialism and politics. This is

surprising because, although eminent observers of conditions predicted that such changes were imminent, statesmen and professional politicians throughout the world smiled in their attitudes of security and even went so far as to ridicule the idea that anything could upset the well-established customs of the past regardless of whether they were good or bad.

Only those who dream such day-dreams as are based upon unbiased observations of human tendencies would have dared to predict thirty years ago that in an interval of three decades many of the leading nations of the world would have changed from monarchies to republics or democratic forms of government, and then to more or less autocratic dictatorships, and then seek a return to the ancient forms. To have predicted that in three decades the whole wheel of political and social psychology would turn completely around and return again to its original status would have brought forth the ridicule of the world. Yet that is precisely what has happened and although many of the countries of the world have not yet become monarchies or returned to that original form of their government, there is a very strong tendency right now toward that end. Another incident of surprise is the fact that most of the revolutionary changes that have taken place in these three decades have been born in the consciousness of the mass of people, and even the desire now for the reestablishment of monarchies after a test of democracy and dictatorship comes from the people who are to be affected by these changes and not from any clique or party seeking political power.

The
Rosicrucian
Digest
February
1935

And in the same three decades we have seen the ethical dream of labor and the humanitarian plea of the students of social methods turned into majestic forms of materialization. We have seen labor come into its own to such a degree as sometimes to threaten the power that was exclusively possessed by capital and we have seen the socialistic principles adopted with some modifications to such an extent as to constitute a warning to all the world.

But perhaps the most outstanding and threatening change that is taking place is the unpredicted and unexpected uprising of the younger generation with its uncanny understanding of the larger problems of life and its frank and determined stand to fight all of our ancient customs and to establish justice and fairness in all dealings.

Even not more than twenty years ago and within the past ten years it was said that the influence of schools, colleges, and universities would make for an irreligious type of mind in the youth of our land and produce armies of unexperienced young men and women possessing only a theoretical training, but otherwise unable to cope with human problems or to master the obstacles confronting nations and individuals alike. Today we find that the very opposite is true. Education has not diminished the power of the youth of the world but has classified it, systematized it, and set it into logical motion. The youth of the world has been taught to think, analyze, and comprehend human problems. It has demanded that the thin veil of hypocrisy, deceit, and superstition be torn asunder and that they be allowed to walk into every path of life, to sip of every cup, and even to taste of the dregs to the very last drop. They have demanded to know instead of continuing to wonder. They have assumed the right to create not only their own individual careers but to direct and control the affairs of their countries and nations in anticipation of their futures.

In every walk of life we find that business and commercial and industrial methods and practices are being forced to adjust themselves because of the influx into these channels of the ambitious youth who come with new ideas, higher standards, a greater degree of frank-

ness, and a determination to see that everyone has a square deal.

In those countries where the political rulers are wise and have seen the handwriting on the wall, they have taken advantage of the situation and have organized movements of youth and formed large parties composed of the youth of the country, offering them the opportunity of participating in national affairs and thus making friends with a power that is sure to express itself in no indefinite terms within the next decade.

While the last great world war was one of destruction, the next great world war will be one of construction, and it will be conducted by an allied army of the youth of the world against the old heritages, the ancient customs, the smug practices, and the foolish beliefs of the passing generations. Whether we look at this matter from the American point of view or from the foreign, we see that in the United States President Franklin Roosevelt represents the youthful state and makes many of his appeals for cooperation to the rising generation, while the opposite side raises their hues and cries against the Communistic, or radical, or even thinking proclivity of the youth of the land. In Canada and other British territories the youth is being organized into a movement that comes well within the scope of political observation on the part of the government. In Italy, France, Germany, and other lands, the youth has likewise been organized politically and socially to prepare for the coming combat.

The marvelous changes that will take place within the next ten years will bring about many reforms and many adjustments in all of our social, political, economic, and religious activities. Every change is sure to be for the better and all will be for the ultimate good of mankind. The older generations have had many decades and many centuries in which to abandon the crookedness, the unfair dealings, the injustices, and inequalities that have enslaved them and have made the rising generations unable to live properly and to enter the fields of activity with clean hands and a clean spirit. The older generations have had ample opportunity to clean house and to get rid of those methods, those ideas, and those laws and principles which



have made crime rampant and wars and other destructive operations glorified things. But nothing was done. Generation after generation of young people had to face the dire conditions and fit themselves into the quagmire of evil and injustice. All of this is to be changed. Viewing it in cycles of centuries and in the octaves of the world's history, it appears as though in the twinkling of an eye, a revolution has set in that will change the maps of the world and bring forth new nations, new liberties, new principles, new ideals, and a new life. We are now living through the period of greatest change and it behooves each one of us to adjust ourselves accordingly.

Coincident with these changes is a wide-awakening in the interest of things metaphysical, spiritual, and mystical. From week to week and month to month the discoveries of science, the investigations of independent inquirers, the findings of groups or bodies of cooperative investigators reveal the untruths, the superstitions, the false beliefs and erroneous ideas which have been the basis

of our text books, the foundation of our creeds and dogmas, the curriculum of our lives. More and more the material side of life is being relegated to its proper place and its dominion in the lives of men and women is being reduced.

An approach to an equal consideration of both the material and spiritual, the physical and the Cosmic, is at hand. The development and unfoldment of man's inherent, divine, or Cosmic gifts is making rapid pace. The youth of the land today is more interested in solving the real mysteries of life and knowing the real truth than at any other time in the history of civilization, and it is a fortunate and propitious time for those of the older generation to fall in line and prepare themselves for the new age, the new cycle in which man will express and manifest himself in accordance with the sacred heritage that has come to him through the Cosmic, rather than hold fast to the vestiges of physical inheritances that have come to him from his ancestors of the earth.



● READ THE ROSICRUCIAN FORUM ●

WE THANK OUR MEMBERS AND FRIENDS

We wish to take this opportunity to thank all of our members and friends for the many, many beautiful Christmas and New Year cards and tokens that were received at Headquarters during the holiday weeks. These were so numerous that it has been impossible to acknowledge all of them personally, but we wish everyone to know that we deeply appreciate the kind sentiments, the thoughtfulness, and the good wishes. We value highly such friendship and such a spirit of love and brotherliness.

—Officers of the Supreme Staff.

OUR NEXT TOUR TO EGYPT AND THE NEAR EAST

If you are interested in joining such a tour with our members, be sure to read the article about it in the "Thought of the Month" department of last month's (January) issue of this magazine. Read it now lest you forget. Reservations for this tour are still open but you should send in your application at once.

Egyptian Tour Secretary.

*The
Rosicrucian
Digest
February
1935*

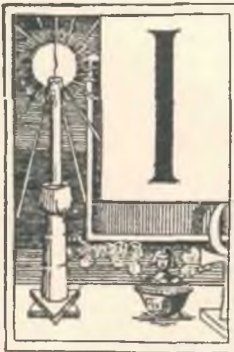


The Technique of the Disciple

THE WAY OF ATTUNEMENT

By RAYMUND ANDREA, F. R. C.

Grand Master of the Rosicrucian Order for Great Britain



IN MY book, "The Technique of the Master," published two years ago, certain basic principles of thought and action were outlined, and methods of esoteric discipline were suggested, which appeared to me to characterize the Master in the training of a disciple. These principles and this discipline constitute the necessary foundation upon which a disciple has to build through graduated development, a comprehensive structure of technical equipment in order to attain to high initiation. I endeavoured to sketch the subject from the Master's point of view. I took it for granted that readers would accept the fact of the existence of the Masters as living personalities, actually operative on this material plane as well as on the Cosmic plane, having full knowledge of the activities of the Order to which we as members are attached, and inspiring certain advanced initiates in carrying on those activities.

Seven

The response from members to the teaching of this book was highly gratifying. It proved beyond question that within the Order a large body of appreciative understanding existed of the subject under consideration. Not only so, but that a very real hunger was present to grasp all the related aspects of truth discussed and work them out in the individual life. What was especially significant to me was the appreciative comment that came from young members in the Order, of an age at which one scarcely expects to find subjects of this nature to be of interest, much less of being grasped with any real understanding. Surely this fact is a sign of the times in the occult world. In a world still full of unrest, with superficiality and lightmindedness manifest on every hand to a painful degree, to find young people seeking the wisdom of the Masters with an earnestness of thought and aspiration worthy of their elders, is the most promising sign of the onward march of evolution and an inspiration, to us who endeavor to teach and guide, beyond any other incentive.

It is in compliance with the request of these and many members of all ages in the Order that I have been prompted to



prepare another book, as a companion volume to the first, dealing with the technique. In this book I have had the neophyte in mind. I have gone back to my own early days of study and effort on the path and placed myself side by side with the neophyte as he sets forth on his journey of self development. I have endeavoured to treat the subject from the point of view of the neophyte as he seeks to qualify from the outset of his studies, knowing little of the path before him, or how his new departure in life will react upon himself and his environment. It is not an easy task to embark upon, but I have written from my own experience of the path and *taken the young aspirant along with me*, until light and knowledge dispel doubt and hesitancy and he finds the technique unfolding in his mind and soul and expressing skilfully in his hands in the one great service to which we have dedicated ourselves, the service of the Master.

In these books on the technique I am not, I need scarcely say, proposing to offer a teaching which shall be in any way a substitute for the actual studies of the aspirant within the Order. I seek rather to throw a light upon definite phases of inner experience which will transpire as he proceeds in his unfoldment through the various grades. As he works on through his studies ever new problems arise of a deeply personal and intimate nature; yet experience has shown how uniform in character are many of these problems, and again and again one finds that the same difficulties, the same searching questions and perplexities in one's own experience, beset others, though in different circumstances, and the solutions which one has found in his own researches into the soul become an inspirational guidance in other lives. Take, for instance, the *Obscure Night*, which is specifically dealt with in the teachings of the Order. It comes to all at some time or other: all must pass through it. It is fraught with temporary doubts and difficulties: some almost lose their faith and their hold upon life in it. To each it comes in a peculiar and individual form, contingent upon circumstances and temperament and evolutionary status. But those who have passed through it know the actual ex-

periences of it; they know the nature of its trial and the necessary requirements for passing on in spite of all illusionary aspects which suggest defeat. And here it is that an individual exposition of this and other related phases of development can be an added inspiration to the aspirant to face his task with courage and qualify for a worthy mission in life.

An advanced member of the Order recently proffered the opinion that the book, "*The Technique of the Master*," was really for ninth grade students. Perhaps this is so, although it had not before occurred to me. I dealt in that book with intricate points of the technique which had long burdened my mind in connection with some of the deepest problems of our experience on the path. Inevitably, therefore, I was speaking therein mainly to the student of experience, faced with some of the hardest problems that may beset him. For it is just here, when the student has made considerable progress and is waiting the decisive touch and influence of the Master in his life, that his greatest strength and perseverance are in requisition. It is to be expected that before this great privilege is his, he should be subjected to the keenest possible trial of his powers to ensure his proper use of that privilege. And these considerations had my earnest attention in the first book.

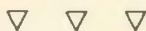
But in the second book to be published, I have reviewed the earlier stages up to this point of attainment. But the neophyte and the advanced student will find in it an interpretation of personal experience and, I trust, an inspiration to attainment. One cannot do more in a book of this nature. One would like, when face to face with acutely perplexing problems and circumstances of students, to live the life for them and translate them secretly into a larger consciousness. But the wish is vain; and were it possible, it would not be true growth, but a forced development, unable to stand the strong reactions which must come from day to day in the fulfilment of Karmic obligations. We must proceed on our own, not on the borrowed strength of others. Indeed, that is the underlying truth of the technique in all its phases, and the way of it is precisely the many-sided

and purposeful use of self in the largest sense.

I feel that these books will have served a good purpose if they emphasize to the student in the various grades of the Order that they must work their studies into the fabric of daily life, that reading and discussion have their place in accumulating facts and clarifying the mind, but that upon their own persistent and conscientious efforts alone can any real progress be achieved. The advanced student knows this; but the neophyte is slow in realizing it. His eagerness is laudable, his enthusiasm inspiring; but his anxiety and impatience hamper him at every step, and increase the responsibility of those who guide him. Nothing that one can say to him can fully satisfy. There is a wisdom which comes of old experience which cannot be imparted; yet he will not believe that this experience is necessary. He is prone to believe that because he has read a certain corpus of literature and has by heart a reasonable amount of information regarding development, that therefore he is ready for the gift of deep insight and singular demonstration. But the fact is, that this knowledge has not yet been worked out in experience: the circumstances of

daily living have not yet brought him to the test of his knowledge; and nothing but the passage of time and the application of his life to those circumstances can bridge the gulf and open his inner vision to the adjustments to be made between the objective brain consciousness and that of the soul. A young student of science may read the recorded researches and discoveries of the master scientists and feel himself very-well versed in the subject; but these men have often wrestled with nature in the laboratory for a lifetime before they put pen to paper.

The living of life must precede the revealing of its technique. Let the neophyte be thankful that there are those who have trodden a few hard stages of the path and have been constrained by the Masters to record in the fire of their souls some fragments of their hard won wisdom. This is my message to him. If he has trust and devotion, and the patience of the true seeker, he will not have to wait long before the fire of his soul is kindled; and once launched upon the path of individual discovery, the successive steps of advancement will open to him as quickly as he is ready to ascend them.



● READ THE ROSICRUCIAN FORUM ●

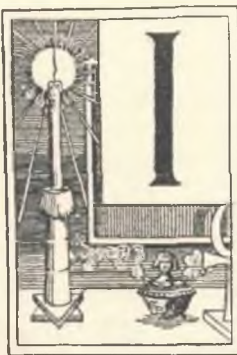
FOR MEMBERS LIVING NEAR READING, PENNSYLVANIA

All members living in or near Reading, Pennsylvania, are hereby advised that a very interesting lecture and discourse is held on the second Sunday of each month by the Reading Chapter of AMORC at Friendship Hall, Eighth and Washington Streets, Reading, Pennsylvania (one block north of Penn Street). These meetings are under the direction of Grand Councilor Sigmund J. Marx of Philadelphia and the officers of the Reading Chapter, and are open to all members of AMORC in good standing. The meetings begin promptly at 7:30 P.M. Remember—only the second Sunday evening of each month. Do not fail to take advantage of this great benefit to your studies and progress.





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 the unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



*The
Rosicrucian
Digest
February
1935*

IN RECENT years science has very rapidly been unfolding to us greater truths regarding the Cosmic, its power, potentialities, and possibilities. Astronomy has had its day in telling us of the heavenly bodies in a purely physical sense and of mathematically locating them for us by observation. Now the eyes of science and the hearts of men are turning toward knowing why these planets are in space

around us and what influence of a more subtle and important nature they may have upon our lives.

Science is revealing that our conceptions and understandings of things material and physical are based upon theoretical assumptions and hypotheses that have no foundation in the broader and more fundamental Cosmic sense. We are learning about Cosmic rays and their influence upon all life on this planet and everywhere in the universe. We are learning about astral influences that are real and vital and not associated with any theoretical study of astrology or scientific analysis of the astronomical laws.

• More and more is man lifting his eyes upward in his adoration of the things divine and spiritual. He is taking himself apart from the human-made symbols of God and the Holy Spirit and looking toward the source of Omnipotence for guidance and instruction.

• Millions have been seeking in the Cosmic a cathedral which would be expressive of their newer ideas of a place for worship. Their thoughts have been unsystematized and undirected, but they have been upward because of a natural impulse within their breasts manifesting the divine spark that has tried for centuries to point out the real way and the real path to man.

/// The Cathedral of the Soul, as it is known to us, is but a focal point of the consciousness of thousands of men and women who find in this ethereal, spiritual, immaterial, and Cosmic temple a meeting place for the desires, the prayers, the thoughts of life and good will, the words of appreciation and adoration that involuntarily express themselves in moments of meditation and sacred communion. If you have not enjoyed the sublime pleasure and divine grace of communion through the Cosmic with the consciousness of God resident in the hearts and minds of all mankind, here is

your opportunity to unite with thousands of others in a perfect way of attunement.

Send for the booklet that deals with the plan of the Cathedral of the Soul, called *Liber 777*. Whether you are a member or not, follow the instructions given at the head of this department and ask for the booklet. Set apart a few minutes of each day of your life for holy meditation, holy communion, and divine attunement. It will bring rest and recreation, regeneration and joy into your heart and body, into your soul and your consciousness. It will inspire you and encourage you to go on in your efforts, whatever they may be. It will give you a foundation upon which you can stand firmly and surely in unfolding the better self within you. It will place you within the beams of illumination of the Divine consciousness that pervades this universe and lead you to the path that goes directly toward the source of all things, to the God of all creeds, the Father of mankind.

May the new year become a year of greater joy, power, success, and contentment by your joining with the multitudes in their happy moments of Cosmic bliss.



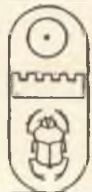
READ THE ROSICRUCIAN FORUM

A HAPPY ANNOUNCEMENT

We are very happy to announce that the efforts on the part of our members throughout the country to bring the famous Jan Kubelik, the eminent violinist, and his son, Raffael, the outstanding orchestra conductor of Europe, to America have been crowned with success. Jan Kubelik and his son arrived in New York early in January of this year and were met by Frater Timeaus, the Secretary of the plan, and many public concerts and performances have already been arranged. His first concert was held in Chicago on Sunday afternoon, January 20. Jan Kubelik will appear in other cities and before the summer months will reach the Pacific Coast where he will give performances and then tour other cities. Notices regarding his future performances will appear from time to time in this magazine.

This is a glorious achievement for the activities of our organization in the field of musical culture and we thank every member who has aided in this magnificent work.

Supreme Secretary.





And They Call It "Hell"

PROOF OF ITS INCONSISTENCY

By G. N. GARRISON, F. R. C.

(Author's Note: The following article should not be construed as a criticism aimed at any particular "Minister of the Gospel" or at any specific sect or denomination. Rather it is intended simply as a study of a tenet that has been widespread in its influences for centuries; a tenet that has done as much, if not more, than any other Christian doctrine to discredit theology in general and the church in particular. The article does not, necessarily, express the views of AMORC, The Rosicrucian Order, and the author is prepared to accept full responsibility in connection therewith.)



WITH man's evolution and mental development, his superstitions of former ages have undergone many modifications. Through the advances made in science, metaphysics, and ontology, his fatuous faith of yesteryear has slowly but surely

evolved into the more certain knowledge of today. This is very much as it should be, for, it were folly to expect a people of twenty centuries ago, whose wisest men believed this earth the center of the universe and the stars mere ornaments of the night, to evolve a perfect religion, or form an intelligent conception of the great First Cause.

One of the most incomprehensible tenets to be found in the whole of Christian theology is the doctrine of "Hell". And we say this with all due respect to both Christian theology and those comparatively few theologians who, even

today, still preach it. However, it is undeniable that we are informed by the "Word of God", and, within the active memory of the author, frequently reminded of the fact by the clergy, that hell is the future habitat of the wicked and that, in it, the "lost" will burn forever and ever "in a lake of fire and brimstone". How such a calamity could possibly occur, by the very nature of things, no one has, as yet, successfully explained—nor can they explain.

After the so-called "death" of the sinner, it is obvious that his physical body does not, at any time, inhabit the infernal regions called hell, regardless of how wicked he may have been while still in the flesh—for the simple and logical reason that his body had been carefully interred in the grave where it entirely disintegrates.

No, according to theology, it is the SOUL of the departed wicked that is everlastingly tormented in the lake of fire and brimstone. What an avenging, vindictive disposition to accredit to Almighty God!

While such a tenet may have been justified in centuries past, to the extent

*The
Rosicrucian
Digest
February
1935*

that it succeeded in "scaring hell out of" the sinfully inclined—and thus added to the coffers of the "learned" preachers of old—it is just a little too large a pill to ask thinking modern civilization to swallow, and the hope is that there are not many theologians who hold such a fantastic view today.

IF the soul of man is spirit — and hence, immaterial — as we have been taught since the first century A. D., and are still being taught by "gentlemen of the cloth" and others assumedly more truly enlightened, then the tenet that an *immaterial spirit* can be made to suffer in a *very material* hell of fire and brimstone, transcends human credulity and is not only inconsistent with common sense and the reverse of the truth but, in our humble estimation, it is a lie in sentiment—a flimsy fairy tale that man should have discredited, along with the dogmas of the original sin, and the damnation of infants, the moment that he succeeded in disengaging himself from his mental diapers!

One thing at least is certain; the complete elimination of the fear of hell from the consciousness of mankind will not, by any means, take with it, as some clergymen seem to think, the more firmly grounded hope of heaven.

The fact that there is a vast difference between evil and sin, fact and fancy, and faith and folly, seems to have been entirely overlooked by certain gentlemen who have mistaken a case of pure mental laziness for "a call to preach;" but we feel sure that, on a little reflection, such a fact will be evident to that small cross-section of humanity that, in spite of modern civilization, has managed to climb at least one step above the moron stage.

But, the "literalists" tell us that there is a passage in the "good Book" to the effect that, after the resurrection of the "dead," the body and soul of man will be united and that they will then be "judged;" the good going directly to heaven (wherever that is), and the wicked straight to hell (equally indeterminate). The "learned gentlemen," however, while very prolific in quoting Scripture in support of their doctrine, seem to forget the passage in "Holy Writ"

which proclaims in no uncertain language that "flesh and blood will in no wise enter the kingdom of heaven"—or words to that effect. Are we then to assume that, after the "resurrection" and after the "judgment," the "righteous" again discard the mortal flesh—much in the same manner that a man discards a pair of worn-out trousers, and with as little ceremony—so that his "soul," his immaterial spirit, may enter and abide forever in the eternal bliss of Heaven?

If not, then the Bible is in error when it says that flesh and blood cannot enter the kingdom of Heaven—and what confidence can we place in the teachings of a Bible that is sometimes in error? If so, then we are up against a dilemma: If the "righteous" discard the body after the "resurrection" and after the "judgment" then the damned must do likewise—for it is a poor rule that doesn't work both ways. And the very fact that the "lost" have discarded the body, leaving only the soul, makes them impossible subjects for the "kingdom of hell," as we have shown earlier in the article.

If, on the other hand, it is contended that the righteous discard the body and retain the soul, while the wicked retain both body and soul after the "resurrection" and that, in this condition, they enter hell "to burn forever and ever," the cause of the "literalists" has been hurt rather than helped—for the simple and all-sufficient reason that a material body of any kind cannot be burned, even for a second, much less an eternity, without being, proportionately, consumed. Therefore, for a physical body of flesh and blood "to burn forever and ever in a lake of fire and brimstone" is not only entirely illogical but it is absolutely absurd.

Two other passages are often quoted from "The Word" by the pious in an endeavor to prove the "goodness of God." (While we haven't a concordance handy and may err in exact quotations, the context is substantially correct.) The great "Architect of the Universe" is accredited with saying, "For I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me. . . ." Is THIS an attribute of a kind, forgiv-



ing, and benevolent God or the "brain child" of a poor cleric with a bad case of the jitters? "The fear of God is the beginning of wisdom." Yet, almost in the same breath we are commanded to "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Fear and love are diametri-

cally opposed passions that, by their very nature, never have been and never will be simultaneous tenants of the same human heart. How utterly different is such a conception of God from that of the Mystic, from that of the Rosicrucian.



PASSED TO HIGHER INITIATION

Arthur A. Roberts, F. R. C., International Legate

Rosicrucians throughout many parts of the world will be saddened by the passing from this life and from their companionship, of Frater Arthur A. Roberts, a dearly beloved member of the Order and International Legate, who has been an inspiration, teacher, and practical worker in the field for many years. His transition occurred on Thursday night, January 3, in London, England.

The scientific world will lose one of its most unique and distinguished experimenters. His work with the practical sciences was always just a little beyond the orthodox field, and he was a leader and an inspired pioneer. America especially will remember his pioneer work with liquid air, and his many remarkable demonstrations before hundreds of universities, colleges, and scientific bodies. Alchemy will lose a tireless worker in the field of applying the alchemical principles to the solving of many of our modern problems and practical necessities for he was an outstanding living demonstrator of the principles of transmutation and alchemical laws. All who knew him will miss his inspiring thoughts, his elegant eloquence and oratorical power, the kindly but positive position he took in the defense of the Rosicrucian principles, and the advocacy of the Rosicrucian ideals.

Frater Roberts was born July 25, 1870, and for the past few years has been living in England perfecting another one of his alchemical-scientific achievements, the manufacture of a new form of fuel utilizing the energy in water, and producing astonishing results, which had become of interest to representatives of both the American and British governments. Overwork, strenuous work, and the neglect of his health caused him to suffer a breakdown, and a weakening of his heart just before the Christmas holidays, and from this he did not recover.

Those who attended the recent International Convention in Belgium will remember his remarkable speeches in Paris and Brussels, his magnificent figure, magnetic personality, and charming ways. And the hundreds who attended the banquet and meeting of Rosicrucians in London last September when he acted as host to all of them will always recall Frater Roberts in his most impressive role, that of a kindly, loving, gentle Frater of the Order. He had no fear of death, but looked forward to the close of his life here on earth as the beginning of a new period of activity, and we know that having passed through the Higher Initiation and entered the great Kingdom of Unlimited Achievement, he will continue to inspire and assist in the great work while finding Rest and Peace.

The officers of the entire Staff of the Temple at San Jose are deeply moved and affected by his passing from their intimate contact for he was one of the most honored and active workers in the large outer circle as well as the inner circle of the Order in North America.

IMPERATOR.

*The
Rosicrucian
Digest
February
1935*



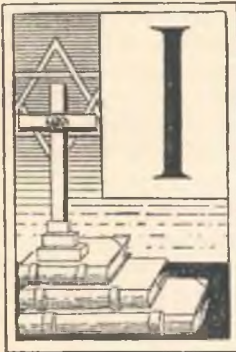
Illumination Through Art

ITS UNIVERSAL INFLUENCE

By SOROR MARY ELLIS ROBINS, F. R. C.

*Spirit of Beauty, who with Love is one,
Whom Truth, the High Priest, joins
forevermore,
For nought is Beauty without Love
begun
Or each or both save Truth maintain
the core!
'Tis Love that makes all Beauty beauti-
ful,
And Beauty which reveals of Love the
whole,—
Veiling His flame in body dutiful*

*That Truth may dawn to every living
soul.
In Beauty find the rhythmic music born
Of the majestic movement of the
Spheres;
The colour-songs of sunset and of morn;
The symphonies of the eternal years.
Spirit of Beauty, guide us with thy
might
Lest Earth, grown blind, seek not the
Living Light!*



ILLUMINATION is the light in the soul which produces in Man a conscious unity with the Divine Mind and unveils to him the true purposes of Being. Illumination is apt to be revealed through work, and work is only another name for

creative power in the individual.

The greatest attribute of Being is love, for it contains all forces and among these the power of emotion, that power which is the fountain of life directed by the will. Without emotion—no will; without will—no emotion may be expressed.

After careful investigation, the scientist, Dr. Crile of Cleveland, states that

“the brains of animals—including Man, glow by their own inner light, giving off a strange radiance that casts a mystic halo.”

As Rosicrucians have long known, the light in the nucleus of every atom influences the whole orb and its immediate environment, and as light is rhythmic, which is vibrational, so by rhythm is emitted the light in greater or less degree according to the emotional rate of vibration. There are those persons whose lives have become vehicles for Cosmic work and around whom there appears a well-defined light, “giving off a strange radiance that casts a mystic halo.” This light without, indicating the development within, is one of the signs of advancement on the path of Cosmic Consciousness, the attainment of which is called *Illumination*.

This *lumina* or aura differs in different persons according to their powers



and the purposes of life. An instance may be considered here. In the aura of a well-known writer who contacts the fairy and angel orders of Being, there was observed vivid violet light emitted from him, like fluctuating flames, while tiny sparks ascended through this as the emotions were stirred. One could almost hear fire-music accompanying his enthusiastic speech.

Art is a work in which the emotions are strongly developed. It has been described as "skill applied to anything in which skill may be exercised demanding mind and imagination, in example, painting, sculpture, music," and also the arts of architecture, poetry, dancing, and other forms of rhythmic harmony. But there is much more to it than that, for of this mind and imagination is required intense concentration in order to apprehend the message of the imagination to the mind, and which is followed by the skill, the technique, so very necessary to objective manifestation.

Now, the human mind, we concede, is master of the brain and vehicle of the soul which in turn receives the inspirational image from a Higher Source within itself, transmits this image to the brain, the tool of the mind, and the permeating brain directs the action. This must be clearly understood before proceeding to contemplate Art as a vehicle of Illumination, and also that imagination is that power in the human mind to visualize through inspiration that image which the soul receives to be materialized in actual Art. This is a form of spiritual meditation which attunes the mind with Cosmic perfection so that the worker, in the endeavour to transmute the dream into substance, consciously establishes a sixth sense which is usually accepted as imagination. It is this absorption with ideals which causes so-called "absent-mindedness" in the majority of the devotees of Art and occasions carelessness relating to worldly affairs such as dress, food, and man-measured time.

Those who serve Art must live in touch with spiritual things. It is the material view of Art as a means of making a living which accounts for much of the unwholesome and repellent Art seen and heard in this present age. There are many who adopt the high calling of

Art and few who breathe into flame the sacred fire. Art is a sower of mental seeds. How great the influence of music and poetry in creating or deteriorating the emotions; the suggestions borne through the impressions of pictures! Can one easily forget the lessons of such paintings as those of Munkacsy—"The Last Day of a Condemned Prisoner," or the "Christ before Pilate"; the unforgettable recollection of Cezanne's "Absinthe Drinkers"?

We make mental pictures and call it planning, and the nature of the subsequent acts is according to the previous picture in the mind. "The sesamum is sesamum, the corn is corn." It may be said of Art that its votaries "hope all things, endure all things" to seek its kingdom. Of these votaries, the Artists, only a few win public applause, and many have been persecuted. We find in all ages records of their suffering—poverty, exile, death. We may note a few in support of this statement, beginning with Orpheus,—(though no doubt there were many before and since)—we note Pythagoras, Galileo, Dante, Bruno, Spinoza, Wagner, Heine, Blake, Keats, Millet, and the outstanding example in our own day of Lauro de Bosis fulfilling the fate of his heroic character "Icaro."

Some Artists keep materials for writing or sketching beside them at night, and transcribe at once the impressions which are so clear on early waking and immediately on the return of the psychic body to its temporary physical habitation, and when "trailing clouds of glory do we come from God Who is our home." Happy are they with the sense of beauty, love, peace and enthusiasm which fills the life and longs to express itself outwardly in what we call "Art."

Such work is prayer and in the true Artist illuminates the whole person with health and beauty.

The life of the painter Rafael Sanzio is in keeping with his pictures. We may well believe the story of the inspiration he received concerning the painting called the "Madonna di San Sisto," and that it is the painter's unclouded vision received at night.

In this picture we see the curtains of the bed drawn aside to reveal the glory beyond, the golden light, surrounding

and emanating from the Holy Mother and Child who regard the onlooker with majestic love. Below these figures are those of the young attendant angels, who rest their elbows on the wooden frame-work of the painter's bed. The figures of patron and saint on either side appear to me to be an after-thought; the picture is more perfect without them.

The character of a man is shown in his work. No matter what may be the effort to conceal it, those who run may read the strength or weakness, for the speech, the hands, the music,—those marvelous servants of the mind,—will exalt or betray the presence or absence of the inner Light. We marvel at the technical skill of a Cellini, but our hearts are given to Leonardo.

In his book, "Heroes and Hero Worship," Thomas Carlyle names the poet "Prophet, Priest and King"—he who puts into words the Divine message received and, as those words sway other human hearts, renews the creative universal processes.

We find deep metaphysical truths in a simple poem by George MacDonald, familiar to us all now, but in that time, sixty years ago, presenting rare spiritual insight. It is about a baby and begins:

"Where did you come from, baby dear?"

"Out of the everywhere into the here."

"Where did you get that pearly ear?"
"God spoke and it came out to hear."

"How did you come to be just you?"
"God thought about me, and so I grew."

"How did you come to us, you dear?"
"God thought about you, and so I am here."

The whole poem, of which only a few stanzas are here given, conveys in understanding simplicity a true intuition of Ontology and manifesting Love incarnate.

"Of all materials for labour," writes Dunsany, "dreams are the hardest; and the artificer in ideas is the chief of workers, who out of nothing will make a piece of work that may stop a child from crying or lead nations to higher things. For what is it to be a Poet? It is to see at a glance the glory of the world, to see beauty in all its forms and manifestations, to feel ugliness like a pain, to resent the wrongs of others as bitterly as our own, to know mankind as others know single men, to know nature as botanists know a flower, to be thought a fool, to hear at moment the clear voice of God."

Artists are *listeners* for that "clear voice of God." Through this habit is accelerated the growth in the brain of certain spirillae which like invisible electric receivers reach more and more towards the positive projections of force in the universe, and these vibrations may at will be broadcast in various forms of Art.

"But," might argue the inventor of some materially useful thing, "this invention is no imaginary dream from heaven,—it just popped into my mind, and I worked it out by reason!"

"Yes," one may agree, "through the subjective mind—that listening self!"

He may not know that he has a subjective mind or Who it is Who thus instructs him for the benefit of others. As the Eastern saying is: "He who knows but knows not that he knows, he is asleep—awaken him."

The practice of Art is a great awakener and brings revelation—(*revelation*) to the mind, and consciousness of the Voice that speaks the knowledge of the Wisdom of Love—Illumination.

The illuminated ones, on many paths of Art, bring, wherever they may go, a purer atmosphere of unselfishness which influences their environment, whatever may be the hardships, and assists others to find the Light, through the radiance of beauty, that is the gift of Art to the world.



READ THE ROSICRUCIAN FORUM





PAGES from the PAST

NICHOLAUS COPERNICUS

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

Nicholaus Copernicus was born February 19, 1473, in Prussia. He entered the University of Cracow in 1491, and in 1495 he went to Padua where he studied medicine. In 1500 he was called to Rome and took the Chair of Mathematics there. About 1507 he began to believe that the earth revolved around the sun. From that time on until his death he worked more or less intermittently on the exposition of his theory.

He aroused the ire of the church ecclesiasts by his statement that if it were true as he concluded, that the earth was not the center of the universe as had been thought for centuries, and that there were numerous other planets equal in size to the size of the earth, or perhaps even greater than the earth, as he had reason to believe, then the earth must not have been chosen alone for the theater of humanity. Man, then, if the earth was not the center of the universe, would not be as important an element in the Cosmic Plan as he considered himself. He would not be the object of God's sole plan.

Copernicus was severely reprimanded by the church, every effort made to suppress his doctrine as well as his scientific teachings, because of this opposition to the church's dogma. Just as his book was about to be published he died, May 24th, 1543. His life quickened the coming of the renaissance in learning. Below we give his arguments refuting the contention that the earth is the center of the universe. They are worthy of your careful study from a historical and scientific point of view.

WHETHER THE EARTH HAS A CIRCULAR MOTION, AND CONCERNING THE LOCATION OF THE EARTH



AS IT HAS been already shown that the earth has the form of a sphere, we must consider whether a movement also coincides with this form, and what place the earth holds in the universe. Without this there will be no secure results

to be obtained in regard to the heavenly phenomena. The great majority of

authors of course agree that the earth stands still in the center of the universe, and consider it inconceivable and ridiculous to suppose the opposite. But if the matter is carefully weighed it will be seen that the question is not yet settled and therefore by no means to be regarded lightly. Every change of place which is observed is due, namely, to a movement of the observed object or of the observer, or to movements of both, naturally in different directions, for if the observed object and the observer move in the same manner and in the same direction no movement will be seen. Now it is from the earth that the

*The
Rosicrucian
Digest
February
1935*

revolution of the heavens is observed and it is produced for our eyes. Therefore if the earth undergoes no movement this movement must take place in everything outside of the earth, but in the opposite direction than if everything on the earth moved, and of this kind is the daily revolution. So this appears to affect the whole universe, that is, everything outside the earth with the single exception of the earth itself. If, however, one should admit that this movement was not peculiar to the heavens, but that the earth revolved from west to east, and if this was carefully considered in regard to the apparent rising and setting of the sun, the moon and the stars, it would be discovered that this was the real situation. Since the sky, which contains and shelters all things, is the common seat of all things, it is not easy to understand why motion should not be ascribed rather to the thing contained than to the containing, to the located rather than to the location. From this supposition follows another question of no less importance, concerning the place of the earth, although it has been accepted and believed by almost all, that the earth occupies the middle of the universe. But if one should suppose that the earth is not at the center of the universe, that, however, the distance between the two is not great enough to be measured on the orbits of the fixed stars, but would be noticeable and perceptible on the orbit of the sun or of the planets; and if one was further of the opinion that the movements of the planets appeared to be irregular as if they were governed by a center other than the earth, then such an one could perhaps have given the true reasons for the apparently irregular movement. For since the planets appear now nearer and now farther from the earth, this shows necessarily that the center of their revolutions is not the center of the earth: although it does not settle whether the earth increases and decreases the distance from them or they their distance from the earth.

*Refutation of the Arguments of the
Ancients That the Earth Remains
Still In the Middle of the Universe,
As If It Were Its Center*

From this and similar reasons it is supposed that the earth rests at the center of the universe and that there is no doubt of the fact. But if one believed that the earth revolved, he would certainly be of the opinion that this movement was natural and not arbitrary. For whatever is in accord with nature produces results which are the opposite of those produced by force. Things upon which force or an outside power has acted, must be injured and cannot long endure: what happens by nature, however, preserves itself well and exists in the best condition. So Ptolemy feared without good reason that the earth and all earthly objects subject to the revolution would be destroyed by the act of nature, since this latter is opposed to artificial acts, or to what is produced by the human spirit. But why did he not fear the same, and in a much higher degree, of the universe, whose motion must be as much more rapid as the heavens are greater than the earth? Or has the heaven become so immense because it has been driven outward from the center by the inconceivable power of the revolution; while if it stood still, on the contrary, it would collapse and fall together? But surely if this is the case the extent of the heavens would increase infinitely. For the more it is driven higher by the outward force of the movement, so much the more rapid will the movement become, because of the ever increasing circle which must be traversed in 24 hours; and conversely if the movement grows the immensity of the heavens grows. So the velocity would increase the size and the size would increase the velocity unendingly. According to the physical law that the endless cannot wear away nor in any way move, the heavens must necessarily stand still. But it is said that beyond the sky no body, no place, no vacant space, in fact nothing at all exists; then it is strange that some thing should be enclosed by nothing. But if the heaven is endless and is bounded only by the inner hollow, perhaps this establishes all the more clearly the fact



that there is nothing outside the heavens, because everything is within it, but the heaven must then remain unmoved. The highest proof on which one supports the finite character of the universe is its movement. But whether the universe is endless or limited we will leave to the physiologues; this remains sure for us that the earth enclosed between the poles, is bounded by a spherical surface. Why therefore should we not take the position of ascribing to a movement conformable to its nature and corresponding to its form, rather than suppose that the whole universe whose limits are not and cannot be known moves? and why will we not recognize that the appearance of a daily revolution belongs to the heavens, but the actuality to the earth; and that the relation is similar to that of which one says: "We run out of the harbor, the lands and cities retreat from us." Because if a ship sails along quietly, everything outside of it appears to those on board as if it moved with the motion of the boat, and the boatman thinks that the boat with all on board is standing still, this same thing may hold without doubt of the motion of the earth, and it may seem as if the whole universe revolved. What shall we say, however, of the clouds and other things floating, falling or rising in the air—except that not only does the earth move with the watery elements belonging with it, but also a large part of the atmosphere, and whatever else is in any way connected with the earth; whether it is because the air immediately touching the earth has the same nature as the earth, or that the motion has become imparted to the atmosphere. A like astonishment must be felt if that highest region of the air be supposed to follow the heavenly motion, as shown by those suddenly appearing stars which the Greeks call comets or bearded stars, which belong to that region and which rise and set like other stars. We may suppose that part of the atmosphere, because of its great distance from the earth, has become free from the earthly motion. So the atmosphere which lies close to the earth and all things floating in it would appear to remain still, unless driven here and there by the wind or some other outside force, which chance may bring into play; for how is the wind in

the air different from the current in the sea? We must admit that the motion of things rising and falling in the air is in relation to the universe a double one, being always made up of a rectilinear and a circular movement. Since that which seeks of its own weight to fall is essentially earthy, so there is no doubt that these follow the same natural law as their whole; and it results from the same principle that those things which pertain to fire are forcibly driven on high. Earthly fire is nourished with earthly stuff, and it is said that the flame is only burning smoke. But the peculiarity of the fire consists in this that it expands whatever it seizes upon, and it carries this out so consistently that it can in no way and by no machinery be prevented from breaking its bonds and completing its work. The expanding motion, however, is directed from the center outward; therefore if any earthly material is ignited it moves upward. So to each single body belongs a single motion, and this is evinced preferably in a circular direction as long as the single body remains in its natural place and its entirety. In this position the movement is the circular movement which as far as the body itself is concerned is as if it did not occur. The rectilinear motion, however, seizes upon those bodies which have wandered or have been driven from their natural position or have been in any way disturbed. Nothing is so much opposed to the order and form of the world as the displacement of one of its parts. Rectilinear motion takes place only when objects are not properly related, and are not complete according to their nature because they have separated from their whole and have lost their unity. Moreover, objects which have been driven outward or away, leaving out of consideration the circular motion, do not obey a single, simple and regular motion, since they cannot be controlled simply by their lightness or by the force of their weight, and if in falling they have at first a slow movement the rapidity of the motion increases as they fall, while in the case of earthly fire which is forced upwards—and we have no means of knowing any other kind of fire—we will see that its motion is slow as if its earthly origin thereby showed itself. The circular motion, on the other

hand, is always regular, because it is not subject to an intermittent cause. Those other objects, however, would cease to be either light or heavy in respect to their natural movement if they reached their own place, and thus they would fit into that movement. Therefore, if the circular movement is to be ascribed to the universe as a whole and the rectilinear to the parts, we might say that the revolution is to the straight line as the natural state is to sickness. That Aristotle divided motion into three sorts, that from the center out, that inward toward center, and that around about the center, appears to be merely a logical convenience, just as we distinguish point, line and surface, although one cannot exist without the others, and none of them are found apart from bodies. This fact is also to be considered, that the condition of immovability is held to be nobler and diviner than that of change and inconstancy, which latter therefore should be

ascribed rather to the earth than to the universe, and I would add also that it seems inconsistent to attribute motion to the containing and locating element rather than to the contained and located object, which the earth is. Finally since the plants plainly are at one time nearer and at another time farther from the earth, it would follow, on the theory that the universe revolves, that the movement of the one and same body which is known to take place about a center, that is the center of the earth, must also be directed toward the center from without and from the center outward. The movement about the center must therefore be made more general, and it suffices if that single movement be about its own center. So it appears from all these considerations that the movement of the earth is more probable than its fixity, especially in regard to the daily revolution, which is most peculiar to the earth.

REMEMBER TO READ THE ROSICRUCIAN FORUM

IF YOU LIVE IN SOUTHERN CALIFORNIA

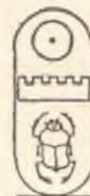
You are invited to hear our Emperor, Dr. H. Spencer Lewis, speak at a very large and enthusiastic, patriotic meeting to be held on Washington's Birthday, February 22, in the Hollywood High School, Sunset and Highland Avenue, at eight o'clock. Many prominent persons in the State will be present, also many civic bodies, and there will be excellent music, tableaux, dramatic incidents, and excellent addresses. Bring your friends and help to make this a memorable occasion.

YOUR LITERARY CONTRIBUTIONS SOLICITED

If you have had any experience in writing, if you have ever had your articles published in any magazine or newspaper, and are inclined to write on the subjects of metaphysics, occultism, science, philosophy, submit to our editorial department your manuscript. On the other hand, you may never have written an article in your life, and yet you may have an inherent desire to do so. There may have been in your mind for a number of years the germ of an idea that you feel you could express in writing. If so, give yourself the opportunity. Perhaps the publication of your article in "The Rosicrucian Digest" may be the means of the beginning of a literary career for you.

Manuscripts which are submitted to the editorial department should be typewritten and double spaced and should not exceed ten pages of the standard $8\frac{1}{2}$ x 11 inch sheet. You can submit manuscripts written in longhand, but if written in longhand, should be carefully written. All articles, of course, will not be acceptable, but at least make the attempt and confine yourself to the field suggested above.

Do not take the attitude that the editorial department will be flooded with manuscripts and that yours will not be shown any consideration. We want EVERYONE, men and women who have the inclination to write an article, to at least submit it and from them we will select those we feel will be most interesting to the majority of our readers. Naturally, contributions must be gratis. PLEASE DO NOT SEND POEMS. Address your envelope to Editor Rosicrucian Digest, Rosicrucian Park, San Jose, Calif.





The Great White Brotherhood

SOME IMPORTANT AND INTERESTING FACTS REGARDING
THIS MYSTERIOUS ORGANIZATION

By THE IMPERATOR



SHORT time ago there was published in *The Rosicrucian Digest* the substance of an interview with one of the great Rosicrucian Masters of Europe, and in the interview reference was made to the visible and invisible Masters

and to the great white body of Masters who compose the spiritual board of directors of the recognized and affiliated esoteric organizations of the world.

Many questions pertaining to the Great White Brotherhood have been asked by our members as the result of the publication of that interview, and I feel that there may be some misunderstanding regarding the subject in the minds of many of our newer members as well as a few of our older members.

The first and most serious error that exists in the minds of many regarding the Great White Brotherhood is that the Brotherhood is some sort of definite

fraternity living as a community or as a secluded and exclusive physical organization somewhere on the top of the Himalayas, or on some mountain in Tibet, and that this organization or secret school is as definitely and materially composed, systematized, regulated, and objective in every sense as any physical organization of man anywhere on earth. This understanding of the Brotherhood is a serious error and makes possible all the other errors of understanding in connection with the Brotherhood. Another idea associated with this error is that all of the great leaders, Masters, or spiritual teachers in the Great White Brotherhood are of the Buddhistic faith and belong to the strange cult of so-called "mystics" living in the secluded parts of Tibet and associated with the various Buddhistic or other monasteries under the spiritual direction of the Delai Lama who was their spiritual potentate until recently when he passed on from this earth plane in transition.

We have tried to make plain in *The Rosicrucian Manual* in the article dealing with the Great White Brotherhood that the only Brotherhood of this kind

*The
Rosicrucian
Digest
February
1935*

which the Rosicrucian Order of AMORC in each land has ever recognized is that INVISIBLE body of mystics composed of the most exalted and advanced mystics or spiritual leaders of various lands. Some of these may be properly classified as followers of the Buddhistic religion and most certainly some of them cannot be thus classified. Certain it is, that not all of them composing the inner lodge or Great White Lodge of the Brotherhood, as the board of directors, or inner controlling circle, do not live exclusively or periodically in Tibet, India, or any other special locality. And none of them, so far as we have ever learned, were completely under the rule of dictatorship of the Delai Lama.

In the article in *The Rosicrucian Manual* called Part 10 of the book with the title, "The Great White Lodge and the Attainment of Psychic Illumination," it is distinctly said that there are twelve great Masters composing the holy assembly of the Great White Lodge and that some of these are on the Cosmic plane while others are on this earth plane directing and inspiring the work of the so-called Great White Brotherhood. And it is said in this same article that the Great White Brotherhood is "the school, or fraternity, of the Great White Lodge and into this invisible Brotherhood of visible members every true student on the Path prepares for admission."

Just from these statements alone our members, who should be familiar with all of the statements contained in the *Manual* since its first publication in 1918 and which has had a very wide circulation with many editions during the past years, will see that we refer to the Great White Brotherhood and the Great White Lodge as an invisible organization and that while some of the members or Masters composing the holy assembly or inner section of the Great White Brotherhood may be invisible by their present existence in the Cosmic, the general membership of the Great White Brotherhood is composed of those visible members who have attained Cosmic illumination and the very highest degree of unfoldment. It will be noted that this being so, the general

membership of the Brotherhood is limited, for there are few, comparatively speaking, of all of the people on the earth plane today who can or will attain in any one incarnation the utmost of unfoldment and development which would take them into membership in the invisible organization of the Brotherhood.

In the article in *The Rosicrucian Manual* referred to, we read in another paragraph that "the student who attains membership in the Great White Brotherhood, after due preparation and real worthiness, first discovers this by becoming conscious of having passed through a series of events constituting a true initiation."

It is explained then that this series of initiations or degrees of advancement are not those which are given in a lodge or in any visible form of organization, or at the hands of any worldly teacher or leader, but constitute Cosmic initiations. From this it must be understood, and would be understood by any rational thinker, that initiation into the Great White Brotherhood is not something that is conducted in any particular building, temple, monastery, or other plans in any particular city, state, or country of the world. The idea, therefore, that there are certain temples of the Great White Brotherhood in Tibet or up in the Himalayan Mountains or anywhere else on the face of this earth where aspiring persons may go and through an agreement to certain rituals and the dogmatic participation in certain forms of ceremony or through a period of devotion and prayer, pass an examination and be formally, physically, and materially admitted into the membership of the Great White Brotherhood is erroneous and without any foundation in any of the statements made by our organization.

But it must be admitted that there is so much misinformation published in the Western World regarding the Great White Lodge and the Great White Brotherhood that Neophytes and Adepts alike are led to believe that there is a definite, supreme monastery of the Great White Brotherhood in Tibet and that branches of this monastery have been established in various



parts of the world and that emissaries or specially qualified teachers have been sent forth from the supreme monastery in Tibet to various countries to proselyte or select suitable persons and prepare them for a formal ceremony which will make them members of the Brotherhood. In *The Rosicrucian Manual* we have stated that ("the sublime joy of Cosmic Consciousness or divine illumination (leading to contact with the Great White Brotherhood) can be known only through experience. . . . You will realize, of course, that the Great White Brotherhood and the Great White Lodge have no visible organization. They never come together in one united session, their members are never assembled in any one meeting. They have no temple known by their names and they have no earthly rituals, physical organization laws, or material form as a brotherhood or lodge.")

Realizing how misleading many of the popular stories regarding the Great White Lodge really are, the same article also states: ("Therefore, our members will realize that statements they see in print, or hear, to the effect that a 'branch' of the Great White Lodge is located in some city and is issuing secret books of instruction, etc., are not only untrue but impossible.")

In one of our other books, *Rosicrucian Questions and Answers with Complete History of the Order*, the following statement is made in the question and answer section. ("With the Great White Lodge and its Ashramas and monasteries in several lands of the Orient providing a place for the most evolved workers of the organization to come together and devote their lives to the inner work of the Brotherhood, there was no reason for the maintenance of many movements or schools under various names.")

We have tried to make it plain that the Rosicrucian Order of AMORC and the Rosicrucian activities generally throughout the world is only one of the channels that has been used and is still being used by the Great White Brotherhood for the development and progress of man's own spiritual and esoteric unfoldment and for the improvement of civilization. The Rosicrucian Order of AMORC has never

made the absurd statement, made by some other organizations, that it was chartered by or held any power of authority from the Great White Lodge or Great White Brotherhood as a special "branch" of the invisible organization to which we have been referring. We do claim that the Rosicrucian activities throughout the world in the past and the present form of them, as being carried on by the AMORC in all lands, represent one of the important and one of the oldest of the still existing channels of the Great White Brotherhood and have often so been recognized simply because of its larger membership and its greater world-wide establishment and affiliations. But we know, and most of our highly advanced members know, that there are other channels through which the Great White Brotherhood is functioning or through which the holy assembly of the Great White Lodge is inspiring and urging certain esoteric, mystical, and spiritual ideas and activities throughout the world or in special forms in definite localities or countries where some existing need warrants a special form of the activities or a special manifestation of one of its channels. To illustrate what is meant by these last few words, I may indirectly infer, as an example, that in the United States of America at the present time and for the past year or more there have been in operation certain activities on the part of certain individuals inspired and urged by the Great White Brotherhood leading to the elimination and correction of some specific social, political and economic affairs, and that these special activities, directed by the Great White Brotherhood through a number of individuals more or less definitely associated together, constitute a special and temporary channel of the Great White Brotherhood that came into existence within the past few years and will cease to exist as a special channel in another few years when its special mission has been completed. I may not be more definite than this because of certain secrets that are necessary in the carrying on of this work for the betterment of the country and the upholding of the ideals and fundamental principles of the Constitution of the United States and the support of the

President and his cabinet in carrying out the excellent ideas that have been inspired in their minds.

Throughout the ages the Great White Brotherhood has created special channels at special times in the history of civilization and the development of man's consciousness and some of these continued for a century or more while others lasted for only a few years and a few other channels have continued through all the ages to the present time.

Naturally, no person who steps upon the Path of esoteric unfoldment and development can be guaranteed by his teacher, leader, adviser, or guide, that as a pupil or as an advanced adept he will ever actually attain membership in the Great White Lodge or Great White Brotherhood. It is the hope, the desire, of every pupil and every adept to some day attain such worthiness and to make such contact, and it is the ardent desire of every teacher and guide that his pupil or pupils will attain such membership even if he as an advanced, long-experienced leader and teacher has not made that contact himself. For any person or group of persons, therefore, to join any organization or take up studies under any teacher or professed leader with the belief that personal, private, or any other form of instructions in the esoteric and mystical principles will put him automatically or essentially in contact with the open door of the Great White Brotherhood and assure him eventual membership in the organization is absurd and ridiculous.

From all of these remarks, it must be apparent to our readers that there are two forms of mystic brotherhoods existing in the Orient, one generally referred to as the Great White Brotherhood, located in connection with the monasteries of Tibet and more or less under the direction and control of the former Delai Lama and essentially Buddhistic in nature and having a formal organization of some kind, and the invisible Great White Brotherhood TO WHICH WE REFER IN ALL OF OUR LITERATURE and which is NOT a part of any specific movement or body in Tibet or any other land. By this we mean to intimate that the terms "great" and "white" do not necessarily apply to any religious cult or any specific or-

ganization. They refer to a body of eminent and highly advanced individuals whose ideals and purposes are pure white in their spiritual motives in behalf of man and in the fulfillment of Cosmic laws, regardless of any creed or any religion and regardless of any country or place or nation of people.

Those representatives from India or Tibet or other places in the Orient who visit America or other parts of the Western World as Swamis, or as Gurus, or other spiritual leaders, wearing Oriental garb and affiliated with the Buddhist Church or some other Oriental religion and claiming that they are emissaries of the Great White Brotherhood of Tibet or India may be all that they claim to be, but nevertheless, the Great White Brotherhood to which they refer and which they MAY represent is not the Great White Brotherhood referred to in our literature. But again I say that some members of the Brotherhood to which we do refer have been residents in Tibet and have contacted certain other monasteries there. Some of them have been of the Buddhist religion. Some of them have been students under some of the leaders of the esoteric teachings of the monasteries of Tibet which are part of the other organization and even the present writer has been honored with honorary contact and appointment under one of the great leaders of the esoteric schools of Tibet. But this does NOT make the writer or the AMORC organization an exclusive part of the monasteries of Tibet or of the other Brotherhood that is an exclusive organization of Tibet and India. It is just the writer's personal association and not one that is binding upon all of our Rosicrucian members or upon our Order any more than would my connection with any church or any other learned or mystical society in any part of the world be binding upon all of the members of the AMORC or all of the members of my own family.

In general, we agree with what was said by Frater S. J. Marx in his recent article in *The Rosicrucian Digest* regarding the pretenses on the part of any foreign persons who come to America, probably in all sincerity but presenting such claims and statements regarding



their own "Great White Brotherhood" as to cause confusion in the minds of persons of the Western World who are not aware of the fact that there are two organizations bearing a similar name of a White Brotherhood; one of them hav-


ing a visible, definite, physical organization with its center in Tibet, and the other an invisible organization that is international, world-wide, and free from sectarian limitations or the limitations of any creed.




ANCIENT SYMBOLISM




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

8.  *Ra.* Symbol of Egyptian Sun-God. A temple god.


EGYPTIAN HIEROGLYPHICS


9.  *Xu, uben.* The sun sending forth its rays; beams of blinding sunlight. Fire from the sun.

It is not to be wondered that primitive peoples have always associated the sun with a Deity or in fact deified it. It was quite apparent that light, heat and consequently life was dependent on it.


10.  *Sept* (The star "Sothis") To be provided with; that which is given or acquired.


In the opinion of the early Egyptian masses it was a Divine Entity, but to the learned few of the mystery schools, Ra as it was named, was a symbol of Divine power, a medium only through which universal energy radiated, and thus was not to be worshipped in its own right.

11.  — Sun's symbol with uraei.

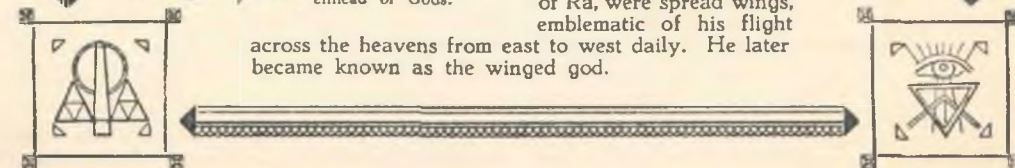
12.  The Winged Sun.

During a period of Egypt's history, the worship of Egypt was divided between Ra, the solar deity, and Isis, goddess of verdure. Affixed to the circle, symbol of Ra, were spread wings, emblematic of his flight

13.  *Va.* The sun rising in East, beginning of day, the first hour of the day; eastern horizon.

14.  *part.* Cake; an offering, a prized piece of food, enead of Gods.

across the heavens from east to west daily. He later became known as the winged god.



The
Rosicrucian
Digest
February
1935

This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.



SANCTUM MUSINGS

DOES UNIVERSAL ORDER INDICATE INTELLIGENCE?

ATTENTION READER:

The author of the following article, upon an analysis of the nature of universal order, comes to the conclusion that it is not sufficient as a proof of universal intelligence. He does not deny the existence of a universal intelligence, but confutes the commonly accepted indication of its existence.

From his article, one of three opinions may be formed: Either his syllogisms are unsound and universal order remains as an assurance of universal intelligence; or universal intelligence, from his conclusions, does not exist; or there is a proof more definite to present in its support.

We invite you to submit an article to "The Rosicrucian Digest" in support of any one of the three above mentioned opinions after you have read the following article, the continuation of which will appear in the next issue. Of the articles submitted one will be published in a future issue of "The Rosicrucian Digest."

—Editor of "The Rosicrucian Digest."



VEN men and women who are thoughtless and whose lives are evident monuments to tradition, actuated solely by custom, justify their implicit allegiance to it by finding within it some assurance. The most superficially minded take a pride in the belief that they are intellectually free. It would be difficult to find a mod-

ern man or woman admitting bondage to tradition merely because it was tradition. They associate with each traditional doctrine or concept some merit or characteristic which seems to satisfy them sufficiently for them to accept it. It is true, of course, that certain types of intelligence will prefer any assurance to a provoking doubt about the authenticity of a doctrine, but they do not constitute a thinking element of society.

There is an age-old doctrine which today, more than ever, challenges the reasoning of thinkers. It is age-old, perhaps, because its accompanying assurance has been such an enigma that it



has practically defied casual inquiry into its nature. This great tradition, this doctrine from time immemorial, is UNIVERSAL INTELLIGENCE.

It has worn a halo of reverence for centuries. It has constituted the basis of religions and philosophies which have brought happiness to untold millions. The doctrine, therefore, obviously does not invite a critical inquiry by many. Men who find a sense of comfort and security in a dwelling are not usually inclined to chance a removal of its corner stone for examination, even though such an examination might result in a greater security. Furthermore, if they themselves will not venture an examination, they will not condone investigation by others. Many religious and philosophies have, therefore, frowned upon all serious, critical inquiries into the nature of this doctrine of universal intelligence.

The assurance given for the authority and accuracy of this doctrine is the great reality UNIVERSAL ORDER. The assurances offered for the validity of doctrines are frequently as unsound as the doctrines often times appear to be. In this assurance (that is, universal order) we find peculiarities not common to many others. First, it is constant. We are conscious of its reality at all times. Secondly, it is so forceful, so convincing, that it surrounds its doctrine with an air of reality so great as to almost discourage any questioning of its veracity. The object of this treatise is therefore to determine whether this great assurance, universal order, is in fact sound, i. e., whether it really possesses actual proofs of universal intelligence.

What characteristics are always associated with order by which we identify it? In other words, what is it that causes us to define a condition or thing as orderly? Logically, the characteristics must be of the nature of order at all times, or we would not recognize it as such. In fact, if these elements or characteristics of order, and by which we know it, were not always present, it would not be order. We shall see that the two prominent identifying attributes of order are PERIODICITY and UNIFORMITY.

In motion, for example, whenever we are conscious of a regularity of change from one rate to another, we conceive

the motion as being orderly. Either there are regular periods of inertia between each period of motion, and the idea of periodicity is conceived from the fixed state of inertia, or the rates of motion are regular and the idea arises from them. Let us use the analogy of a flywheel. If it revolves, let us say at the rate of fifty revolutions per minute, then becomes inert for an indefinite period, then revolves again at the same rate and we observe this, we would conceive the idea of *periodicity*, having a consciousness of order because of the regularity of the motion. However, if the rate of motion were to vary and the interval of inertia would remain constant, we would still have the concept of periodicity and order. In the latter example, consciousness of periodicity and order would originate with an appreciation of the regularity of the interval of inertia.

To realize periodicity and become conscious of order, therefore, we must perceive some factor which is regular. The intervals of motion may not be the same nor those of inertia, and yet if their sequence was frequent enough that would constitute a factor of regularity. That factor would be their constant alternation. As an example of regularity of change, periodicity, we have used motion and inertia. We may substitute change of form or conditions and arrive at the same conclusion.

Suppose, reverting again to the analogy of a flywheel, we were to come upon two identical in size and weight, both revolving at like velocity. Let us further presume that the entire time we were watching them they never ceased their motion. We would not experience the former regularity of change. We would nevertheless have a realization of order. The concept would originate from an appreciation of UNIFORMITY.

All things are generally presumed to be the result of a cause. Some things are thought to be the result of a cause which no longer exists, and thus are considered a single manifestation or one that can never be duplicated. Results, however, are of two causes, one acting upon the other and always retaining in their nature, the passive cause which, if ever brought into relationship with the active cause again in a similar manner, which of course constitutes part of the

nature of the causes, would produce a similar result. Consequently when two things, states, or conditions are found to be identical or sufficiently so to be thought of the same nature, it is deduced that the contributing causes are the same. This factor, then, of a regularity of result or UNIFORMITY, also accounts for the idea of order.

Is order to be recognized by either uniformity or periodicity separately or by both together? That is, do they accompany each other in a state of order? We find in those forms which appear to be uniform and of whose progression of causes we are aware, also a periodicity. An analysis of them reveals they have moved upward, using this term relatively, through a series of lesser forms. Each of these lesser forms is entirely different, one from the other, in appearance. There is in them no suggestion of uniformity, nothing of the elements of sameness, that suggests order between the final form and others like it. Even the time of the intervals of change from one lesser form into the next higher may vary, but it will be noticed in comparing the processes of two like forms that the rotation or sequence of change from one lesser form to another is the same. The periodicity here is not of time, for the time of the process could be accelerated or retarded as is done in modern cultivation of flowers and vegetables. It is a periodicity of succession. The periodicity, for example, of a higher temperature in the month of August is not due to the period of time by which August is removed from January, but by a succession of physical changes. Therefore, the higher temperature of August is due to the periodicity of the physical changes. Any change in the sequence or process of the form will change the form. Elimination of one of the periods of change would mean the removal of a contributing factor to the final form's uniformity.

However, when aware of merely processes in nature and not their ultimate form, and when their order is prominently suggested only by periodicity of change, we nevertheless are conscious of them having a uniformity. The uniformity is subtly suggested by the similarity of the processes taken as a whole. In those single processes where there is

no progressive sequence but merely an alternation of factors, thus but a regularity of change, the constant reappearance of the fixed factor causes the conception of a uniformity. Each time the fixed factor appears it must be uniform in its nature. If it were not, we would not realize periodicity and consequently would not associate a state of order with the process.

In conclusion, then, periodicity and uniformity in order, seemingly separate characteristics of order, can be in fact reduced to one characteristic, and that UNIFORMITY.

There is, as we have seen, uniformity in the result of a process—the form—and there is uniformity of the process itself. Uniformity in the form, the end of the process, is more commonly appreciated than the uniformity of the process. The latter is, therefore, more frequently assigned another term. It is not difficult to realize why this confusion or difference of terms for the same condition occurs. In the comparison of similar forms there is no intermediate or alternate state or condition to be taken into consideration. There is just the forms with similar characteristics under observation, and they are, or are not, uniform in nature.

On the other hand, in a process where the idea of order arises from regularity of change, the fixed factors are at least once removed by an opposite. In other words, between every two fixed-like factors in such a process, appears one or more unlike factors. By becoming conscious of the alternation, our idea of order seems more to arise from the alternation than from the uniformity of the factors, and consequently, instead of uniformity we ascribe another term to the characteristic of order.

In our analysis of order we shall not stop with this reduction of two supposed characteristics to one: namely, uniformity. We shall inquire as to what is uniformity. It is quite patent that uniformity is sameness. The idea of sameness is engendered only by comparison. This is a very important point of which we must become fully cognizant. It is one so apparent that we often fail to appreciate its real significance. The significance is this: That a single state, condi-



tion or thing does not establish the idea of uniformity or order.

It is true, we have said, that a single process may suggest order, but such a process must be composed of at least two factors, one of which to our senses must be constant in its nature. It of course can be contended that nothing is of a *single nature*, but there are numerous things which to our perception appear to be of a single nature, and we are approaching an understanding of order based upon human perception. Therefore, whenever we have before us what appears to be a single thing or condition, that single thing or condition will not give rise to a conception of order. Upon the appearance of another thing which, to our perception, seems to repeat all the qualities of the former, we say it is a duplicate and the idea of order arises. If a number of objects that differ continue to appear in the same sequence, the repetition of the sequence immediately engenders the idea of order. Repetition, then, is the cause of the idea of sameness..

It may be asked: "Why, then, the repetition? Why do things or states repeat themselves?" It is because everything has its causes. The recurrence of the causes will repeat the result. A thing IS because of its nature. In all reality we find demonstrated the law of conservation. No reality may have subtracted from it any of its qualities and yet retain its nature, nor can any different qualities be added without altering its nature. The form of a thing, or process, is not a factor independent from that which composes its nature. The idea of a form arises from our perception of its qualities. We may recollect or visualize the form without perceiving it, but we cannot again experience its reality unless we perceive again its qualities. These qualities, then, are related to the causes of a thing.

Change in causes results in change of qualities or form. The two causes of a thing or of a form of being are of it, and they cannot produce anything else but that thing. Where we find things or phases of being which differ and yet are the results of causes which seem the same, such sameness is an illusion. Variation in the nature of causes may be so slight that they are beyond human

perception, but if their manifestations differ, then the causes were not identical. We must either admit that differences in reality are due to the differences in causes, regardless of whether the causes seemed similar to us, or admit a condition of general chaos. If identical causes could produce different manifestations, then the forms that we think as being of an orderly nature are in fact not, and are just as apt to be something else the next moment and still remain identified with the same causes.

A state where chaos and order could exist at the same time would indeed be a most unfortunate one for man. In fact, it would be difficult to determine the one from the other, for how often would a process or a reality need repeat itself before we would have assurance that it indeed was orderly and not the next moment to deviate from its procedure? We are obligated to conclude, therefore, that a reality IS because of its causes, and that its exact causes can produce but that exact reality.

The real enigma is the persistency of the causes. Why do the same causes continue? Why are not all causes original and bring about a constant complete transition of our world of reality? Our answers lie in the realm of causes. In one particular causes are no different than the results which they bring into existence. They, too, are being. They, too, have existence. Causes are a potentiality so far as they may actualize or bring something else into existence. Before this actualization occurs, they themselves are actualities, however. No matter how rapid the development of any form of being, obviously its causes preceded it, and by so preceding it, they had existence independent of it, but for a fraction of a second. If we consider any form of being as having causes which are not themselves being, then that being or reality is thought to have a spontaneous creation, a coming into existence without natural causes. Such theories of spontaneous creation do exist, but they are founded upon less cogent premises than the well-founded theory that all being is preceded by causes which are also being.

To perception the forms of being are multitudinous, yet they are all united by the simple fact that they are BEING. No matter what the form of a thing, first it IS. Upon that foundation are all of its qualities added. In that fact we find a real equality of being, for no reality is any more existent than another, regardless of its quantitative or qualitative nature. The real character of being is, then, not its substance or its attributes, but that IT IS.

The opposite of being is not just what we may not perceive, but that which is not. That which is not, does not assert itself not to be, for if it did it would BECOME, by the attempt at not becoming. Even nothing then cannot attempt the disposition of nothing without becoming something. If, then, nothing—or non-being—is not by reason of the fact that it does not assert itself, then being IS because it asserts itself TO BE. Being is really formless. Its single attribute is this exertion—TO BE.

The various manifestations of being and so-called individual natural forces which we experience are mainly due to perception. Change of our perception, of our sense organs, or the addition of senses, would enlarge or decrease our realization of being. It is not alone our perception or our senses which contribute to our conception of various elements, forms and forces of being, but our actual approach to being. Change our approach, assign to our scientific findings new terms, new scales of measurement, and new relative states, and being takes on an entirely different nature. Discard, if possible, the human inventions of time and space, and the character of being changes to us inconceivably. Were the phenomena which we experience actually the result of separate forces which are elements that compose the very nature of being, we could truthfully say we have never experienced true or complete universal being. If being were a compound of forces, and its forces were its elements, an experience of any of its elements would not be an experience of being as a whole.

Anaxagoras very simply expressed the truth about being when he said: "Everything is in everything else." Be-

ing is all things that seem to be, yet is not any of them.

Being cannot be just what a phase of it seems to be, or that would constitute being, for what then would the other phases be? Being cannot be several, because it has the common denomination of BEING, which as we have seen unifies it. What we experience as being cannot be elements of a whole state or, as stated before, we could not know being unless we were to perceive all of its elements. The idea of a variety of being and differences of its nature is because of the limits of human perception to embrace it in its entirety.

We are reminded of the tale of the three blind beggars that encountered, for the first time, an elephant in their path. One, feeling its trunk, declared it was like a tree. The second, feeling its tail, said it was like a rope; and the third, feeling the elephant's broad side said it was like a wall. So it is with being. It is all things that man experiences, yet it is not like them or their combination.

Must we cease, then, with this conclusion that causes are being and being just persists in BEING? No, we can go further and inquire what this tendency "to be" is.

To better define being, we substitute the term "action." Being is absolute action, but not energy, because the action precedes energy. The conventional explanation is that energy precedes action, that action is the result of energy. This presumes that action comes into existence because of energy. What, then, is energy? Can we contend logically that energy so recognized by man is devoid of action? True, there is given us the two terms "kinetic energy" and "potential energy." The former is energy, the result of a body in motion, and the latter is said to exist by reason of a body so placed as to produce energy. In the former, kinetic energy, action is already apparent, as, for instance, a projectile fired from a cannon, a stone thrown through the air, or the swiftly moving hurricane.

An example of potential energy given in text books on physics is a stone raised above the surface of the earth, to which is attached a rope, the rope passing over a pulley and fastened to a



bucket of water which, being lighter than the stone, will be raised when the stone returns to the surface of the earth by the force of gravity. It is declared the capacity for work of this stone placed in such a position in relation to the surface of the earth constitutes its potential energy.

Taking the word "potential" in its commonly accepted sense, as meaning possible but not yet actual, potential energy is in fact energy not yet in existence. When it is eventually designated as energy, what attribute accounts for that designation? Is it not action? Then, in fact, true energy is recognized by action alone.

We classify in nature many energies, distinctly define them, and consider them the cause and capable of many actions. Such energies are, for example, steam and electricity, and they in turn produce action in states or in bodies that were relatively quiescent. By "relatively quiescent" we mean in comparison to the actuating energy they were quiescent, or insofar as the human senses are concerned appeared so.

There is, however, a distinction between energy and action, even though the former is identified with the latter. Action is the essence of all energies, the intrinsic nature, and the energies are the forms or the objective realities they assume to human perception. Absolute action or being is consequently energy-less, using that term in respect to energy being the form that action assumes to man.

The synonymy of being and action makes all existence dependent upon action. That which IS, is therefore in action, whether we perceive it to be so or not. If a reality were truly quiescent it would not have the tendency we found necessary to being, and that is TO BE. It would eventually become non-being. The universe, therefore, using this term as the whole state of existence, has no actual condition of quiescence.

It may be asked: "And just what is the function of this Cosmic action, or absolute being? Can it be that the action of being gives it a greater degree of reality?" Logically, no, for if a thing is, it has acquired its full state of existence. There is no gradation of existence.

Even the so-called nascent state is in fact a form of existence or it could not be appreciated.

The principle of quantity does not enter into the reality of being. A pinhead has as much existence as a mountain peak. The action of absolute being is an oscillation between being and non-being. There is a minimum point beyond which being would cease TO BE. The maximum point of being is that degree of being where there is the least tendency NOT TO BE. The maximum point of being has not the character of being to any greater extent than has the minimum point, but it is further removed from its opposite. For example, a slow moving pendulum has no more quality of motion than a rapidly moving one. In both, regardless of the rate of movement, there is the fundamental element of motion, but the rapidly moving pendulum is further removed from the state of quiescence, the complete absence of motion.

The reference to the state of being and non-being gives rise to a conception of them being independent states. Neither is, however, an independent state. Each creates the other. There is a relationship of the two, in other words, being and non-being, yet they are neither wholly one nor the other. The impossibility of an independent state of non-being can be easily comprehended.

Let us consider non-being in the proper sense of nothingness. The idea of nothing must be related to the idea of something. When we say "nothing" we mean nothing of something. If there never were something, there could not be nothing of it. In other words, there must be something before there can be nothing of it. Without a realization of something we cannot appreciate an absence of it. Action, or absolute being, is as we have seen required to assert itself TO BE so that it does not become the state that it has created by being, and that is, non-being. Nothing has a negative existence, the result of something. Therefore, something, or being, is the natural universal state. But to the degree that it is something, to that degree only could it become nothing.

All existence is of this dual factor, being and non-being, a balance of the

two, one approaching the other. There is another factor that also enters into the manifestation, but not the essence of being, and that is quality. We must not confuse the term "quality" as here used with the forms that being appears to assume to our senses. We shall define it as an action within an action, or variation of action. For a clearer conception we shall say that the oscillating action is rhythmic, and the variation of the rhythm is according to an ascending or descending scale.

In other words, resorting again to the analogy of the pendulum, we have then not alone the swing from left to right, but a gradually increasing arc or ascending of the pendulum. If there was just the flux or oscillation between the two factors, each would assume a fixity unlike their true nature. Non-being would assume such a definiteness as to actually be. Non-being is such because it is the opposite of being, and that alone is its only characteristic. If its opposite, or being, assumed a fixed character, it, too, would acquire a fixed quality by being opposite of that which is always the same.

When we speak of the opposite of light, we speak of darkness, without qualification. When we compare darkness with a certain quality of light, we then attribute to darkness a quality as definite as that of light. Constant action of a definite and regular periodicity, without any variation, would in fact not be action.

Action is change. Any thing or condition which remains constant is not action, even though there be an oscillation. If all we could observe would be the regular swing of a pendulum, in other words not perceive any stationary object in relation to the moving one, not even the frame which held the pendulum, the regular periodicity of the movement of the pendulum would itself become a fixed and static state to our consciousness. That is, the entire rhythmic movement of the pendulum would become a state that was quiescent because of lack of change.

We may account for this factor of quality, or the scale of action of being, in the following manner. We have said that in the flow of being, the minimum point is reached where there is the near-

est approach to possible non-being, and the maximum where being is not any more real but further removed from the possibility of becoming non-being. Being, returning from its maximum point, retains a degree of its positiveness acquired by the flux and which added to its previous quality, changes the quality it originally had at the minimum point of its flux. To simply express it by the analogy of the pendulum, with each swing of the pendulum it circumscribes a larger arc. In this manner the pendulum exceeds each former outward swing.

This is further understood if we accept being as a unit of one, and non-being, its opposite, as a unit of one also. Not that they are as we have shown, entirely independent of each other, but sufficiently different to be considered as units generally different in nature. Being, returning to its minimum, at that point unites with non-being. The units one and one, therefore, have created unit two. This unit, two, is in reality a new unit of being, having the previous qualities of the unit one of being, and the unit one of non-being. Non-being continues its state of non-existence by virtue of being opposite to the new unit of being.

The only quality we have seen that non-being can have, is by being the opposite of being. Therefore, it remains as a unit one, but being now has become unit two. It is still being, but its quality is changed by its unity with non-being. Now having the quality of two, its maximum point is greater than when its quality was one, though it is no more actual being than it was before. This quality of being, which we have called unit two, continues its oscillation or action, which is its immanent nature. Upon the return to its minimum point again, it unites with its opposite—non-being—the same unit one. This further new unity gives it a value or quality of three.

This unit three of being has no separate or independent existence. It is being, but with a different quality. It is not as though there were now in existence units one, two, and three of being, but just unit of being three, with the qualities of units one and two inherent in it. The quality of three is



definitely manifest when the maximum point of action of that oscillation of being is reached. On its flow back to the minimum point, it manifests in a descending scale the qualities two and then one. On its ascension again toward the next higher unit, or four, after uniting with unit one again of non-being, it progresses through the qualities of one, two and three. Thus we see being's qualities changing upon the graduated scale, on into infinity; and we repeat, neither of those qualities are separate states of being. They are all the one absolute being.

From this we can readily comprehend that figure three of being, for an example, cannot avoid acquiring the quality

of three. When two and one, its causes, unite, three is the inevitable result. We can begin to realize why there is a persistency of causes. Furthermore, we can realize that just as unit one of being and unit one of non-being could not fail to unite, because of the action of being, so neither could two and one nor three and one. Each new quality of being is the natural and inevitable result of its addition with the unit one of non-being. There is no possible way in which this mathematical progression of being could be otherwise. Being retains in this oscillating progression, we repeat, its simplest quality at the minimum point of its flow, and its complex quality at the maximum point of its flow.

(This article will be concluded in the next issue of the Rosicrucian Digest)



OUR NEXT CONVENTION

Very elaborate plans are being made for our next convention. Changes will be made in the auditorium and many pleasant features will be added to Rosicrucian Park. Our scientific departments are at work creating equipment to demonstrate many of our mystical principles and laws and prominent members throughout the country are preparing interesting lectures and discussions.

Remember the dates: July 14 to 20. Make it a wonderful vacation for yourself and the members of your family. Now is the time to plan your summer recreation and visits. California is calling you and AMORC cordially invites you.

CANADIAN ROSICRUCIAN BROADCAST

For the benefit of our members and friends in Eastern Canada, we are pleased to announce a series of special Rosicrucian programs from radio station CFRB, Toronto. CFRB transmits on 434.8 meters or 690 kilocycles. The first program begins Tuesday, February 12, at 9:00 p. m., Toronto time. This program is unique. It consists of semi-classical music with readings from an age-old philosophical manuscript and interposed a period of mystical concentration during which time a psychological experiment is conducted over the air, which has proven very fascinating and has created a great deal of favorable comment in various sections where it has been broadcast before by AMORC. The program is most dignified and consists of studio musical talent instead of the usual electrical transcriptions. We feel the program is a credit to AMORC and we ask each and every member to please have their friends, acquaintances and others, listen in to the entire series which will follow the date mentioned above for several weeks. The larger the audience, the more effective the results, and the more encouraged AMORC will be to continue such broadcasts in various sections of the United States and Canada.

**The
Rosicrucian
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February
1935**

Thirty-four



Proof of Truth

BY WAY OF MYSTICISM

By SOROR GENEVIEVE CHERRY MCKAY



SAYS the cynic, "Well, all I know is what I read in the papers." That pet sarcasm is familiar to us all.

Says the materialist, "Well, all I know is what I may observe by the use of my physical faculties."

These two sayings,—of the cynic and of the materialist,—make interesting contrast with the sayings of another two,—of the religionist and of the mystic.

The cynic and the materialist place quite restricted limits upon beliefs which they consider credible. Not so the religionist or the mystic.

The cynic avers that all information, both that of experience as well as that of tradition, is probably a distortion, due to the peculiar tendency of the human brain to interpret instead of merely to record. The materialist, unattuned to the sweet, distant harmonies of the intangible, avers that nothing exists which is not cognizable to the human faculties.

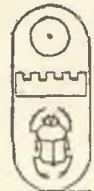
The cynic and the materialist, then, though varying somewhat in the import of their unbelief, are both spiritual un-

believers. Opposite to them are the religionist and the mystic.

The religionist's greatest asset is his faith. Whether he be an Oriental who believes that Confucius contains all knowledge and wisdom; whether he be of the Catholic faith and believes implicitly the divinely bestowed authority of the Holy Fathers of his Church; or whether he be of the Latter Day Saints,—better known as Mormons,—and believes his church to be the oldest in existence, and his God to be a person with "body, parts and passions"; all religionists believe in the divine authorization of their particular church organization, and the infallibility of their particular leader. The religionist is a spiritual believer who believes on faith.

The mystic is also a spiritual believer; he believes because he *knows*. He may have stepped up from the ranks of the religionists; or he may have come from the lists of the cynics or the materialists. But, attaining the eminence of the mystic, he will remain there always. For, after receiving his first proof of the intangible via his intuitive faculties, he will thereafter change in his spiritual beliefs only to the degree that his spiritual ascension produces new proofs.

The mystic may have risen by only a few shallow steps, or he may have ascended into transcendental realms;



but he demonstrates at every point, the proof of the truth there presented. The calm unbiased of his mind is his ever-constant guard against unproven truth. The urgent quest of his mind ever challenges him to yet higher esoteric explorations. The upsurge of his soul, following every experience, transports him the more easily to each more distant domain.

We know that every human being, arriving at a point of maturity in life, has acquired his own particular perception of the universe; and has made some conscious or unconscious adjustment of thought to this perception.

If his perception is that of the cynic or the materialist, the scope of his psychical perceiving is foreshortened. For if he fails to comprehend that psychic proof is personal proof, necessarily, and therefore is not transferable, he will ignore the statements about psychical manifestation, and blandly assert, "I don't have to believe that!"; which settles the matter for him completely.

If the domain of psychic functioning lies dormant within him, he may be totally unaware of its existence, in fact, he may smile indulgently, as at the fantasies of a child, when the subject of spiritual powers is presented for his consideration; for the attitude of inwardness belongs not at all to the cynic or the materialist.

The religionist's adjustment of thought trends toward a spiritual perception of the universe. True, it is bound by conformity. It has not the untrammelled exploratory character of the mystic's perception. Yet it gives him a comforting assurance of rightness—a code to obey, forgiveness for repented sins, a definite heaven to be obtained through church guidance. It is quite common for him to completely surrender personal opinion to the dictates of a creed. He may even proudly relate his conviction that creeds are divinely bestowed upon man through great leaders, and that the common man must not embark upon the desecrating practice of proving or unproving matters for himself.

In his creedal doctrine the religionist finds relief from torturing doubt, release from responsibility, and a comforting reliance upon his religion, as upon a mother who gives him all.

It is frequently observed how effortless is the way of the spiritual unbeliever, and even of the religionist, by contrast with the Way of the mystic.

And yet it is easily observed that every step of the mystic's Way is cherished by him. He could not turn back if he would; and more, he would not turn back if he could.

He shocks, alike, the unbeliever whose area of consciousness does not permeate the realms beyond the mundane, and the religious believer whose beliefs, because they are without evidence, must be classed as superstitions. He even attracts the condemnation of the nondescript class of persons who, though neither cynical nor dogmatic, yet feel that creeds and dogmas were given by God to the masses of men to prevent them from investigating psychically. These nondescripts even assume that God did not intend men to probe into His affairs, and so He gave them leaders to propound codes, to set down church laws for them, in order that men might not attempt the sacrilege of investigating about God or the pristine purity of His laws.

And so, although the mystic has inner proof of truth, although he has personal evidence to substantiate his beliefs, although he remains undogmatic,—accepting as true only those facts which he has demonstrated; nevertheless, and in spite of all his exactness, he needs must always be branded as superstitious. For the invisible empire he learns to enter is unseen by the uninitiated.

Thus, practicing his art of apprehending, the mystic works on and on toward achieving his own illumination. The unhampered, creative play of his intuitive perceptions produces universal consciousness within him, for the beautification of his life. Soaring above and beyond empirical knowledge, his soul evokes eternal verities. In his cloistered hours, in peaceful exhilaration he touches sublimity.



THE HANGING GARDENS OF BABYLON

It is indeed difficult to hurl at a race the opprobrious epithet "heathen" or "pagan" when we are conscious of the grandeur of their art and architecture. The above imaginative reconstruction of the Hanging Gardens at Babylon based upon archaeological discoveries, impresses us with what an appreciation of harmony in nature and form these people must have had. People who can find the beautiful in nature and who endeavor to express it in the symmetry of their structures are not beyond a true understanding of Cosmic Law, regardless of their mode of worship prevalent at the time.

(Courtesy of Rosicrucian Digest.)



The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

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(Directory Continued on Next Page)

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