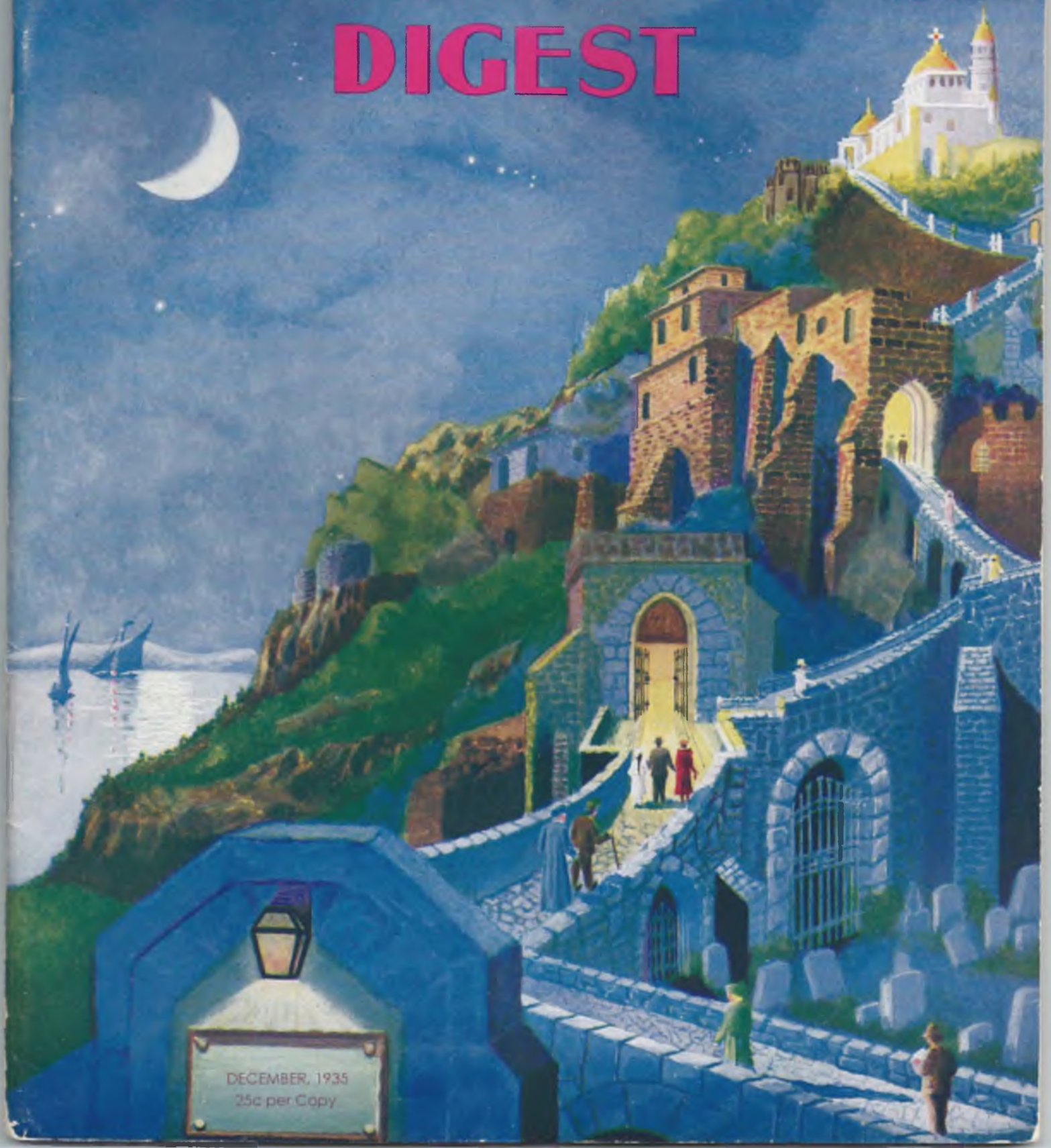


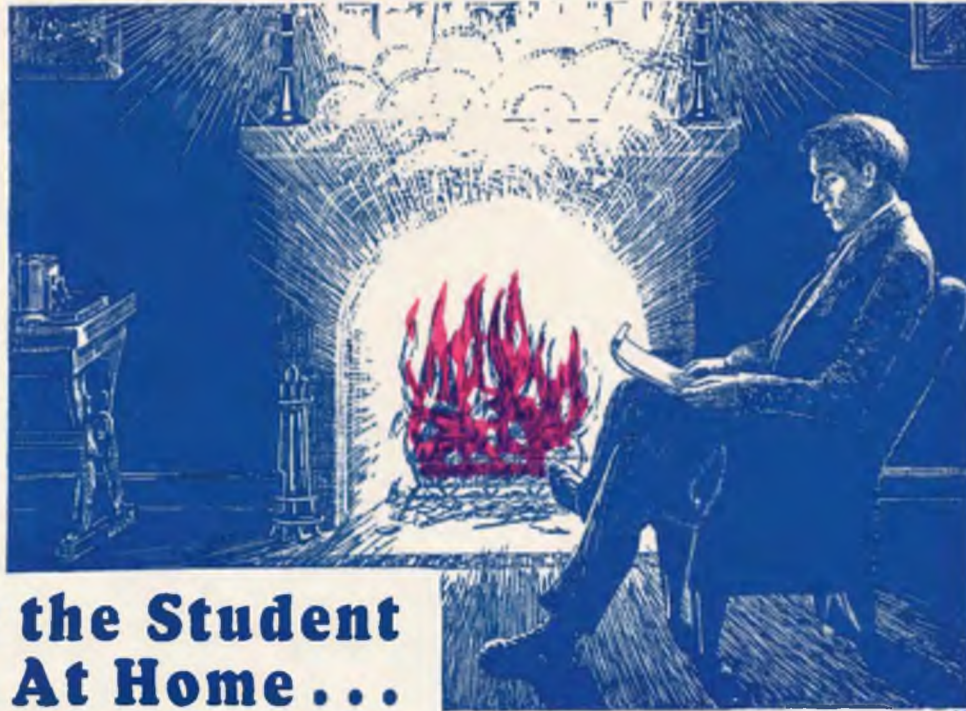
THE

# ROSICRUCIAN DIGEST



DECEMBER, 1935  
25c per Copy





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

## **THIS MONTH'S SUGGESTION**

### *The Secret of Success*

¶ The fundamental law of success is order. Systematic arrangement of your thoughts, your plans and your acts, assures you against lost time. The greatest genius is at a disadvantage if he is compelled to search for his implements, pen, or brush when inspired. The student is equally striving against odds, if his monographs or lessons are haphazardly filed, requiring a shuffling of pages, a sorting of manuscripts, each time a point, principle, law, or fact is sought. There is no greater torment than the tantalizing thought that you possess the needed information, but just cannot locate it. There is no wisdom so useless as that just beyond recall. Why not begin today to file your monographs methodically? We have prepared a specially made, serviceable and attractive lesson binder for this purpose. This special binder will accommodate a year's monographs. It is very attractive, and stamped in gold with the symbol and name of the Order. It contains an index form for indexing the subjects of your monographs for quick reference, and is made of durable material.



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# The Eternal Christmas

THE golden words of the ancient illumined ones disclose that to no age, race, creed or sect belongs the divine virtue of spiritual insight. Cosmic Illumination has never been circumscribed. Its spark exists within the bosom of all humanity, awaiting the time when it may be fanned into a flame that will light the way for millions struggling in darkness. The bud of Christ Consciousness bloomed in the souls of men before the birth of Christ, and it shall nurture there through the ages, for the spirit of Christmas is eternal.

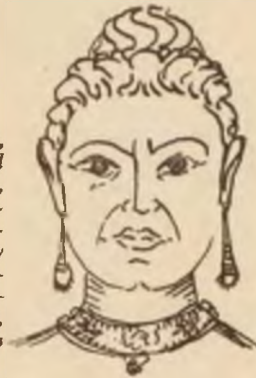


*"And it shall be, if thou do at all forget the Lord Thy God, and walk after other gods, and serve them, and worship them. I testify against you this day that ye shall surely perish."*

—MOSES.

*"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded—and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable."*

—BUDDHA.



*"To listen much, pick out the good and follow it; to see much and think over it: this comes next to wisdom."*

*"Rank without bounty, ceremony without respect, mourning without grief, why should I cause them a glance!"*

—CONFUCIUS.

*"Oh God, if I worship Thee in fear of Hell, burn me in Hell; if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty."*

—MOHAMMED.



*"O Ahura Mazda (mindful lord), this I ask of Thee; speak to me truly!*

*"Who was the first father of Asha (justice) by (giving) birth (to Him)?"*

*"Who established the sun (lit days) and the stars (glistering sphere) and the (Milky) Way?"*

*"Who, apart from Thee, established (the law) by which the moon waxes and wanes?"*

*"These and other things I would like to know!"*

—ZOROASTER.

*"How manifold are all Thy works!*

*They are hidden from before us,*

*O Thou sole God, whose powers no other possesseth.*

*Thou didst create the earth according to Thy desire."*

—AMENHOTEP IV.



To you who journey with us in search of light, upon this occasion we wish you a very

## Merry Christmas

The Supreme and Grand Lodge Staff

{ AMORC }







# Does Fear Block Your Way?

Does the unknown future stand before you like a dread specter? Do the uncertainties of tomorrow bewilder you? Has the fear of new trials and tests halted you in your tracks, kept you from reaching the mountain top of your hopes? Fear is a subconscious feeling of helplessness that comes from the ebbing of confidence. Each time you fail to master a problem of life, and your self-reliance is shaken, fear gains a stronger grip upon your mind. Stop looking to left and right for a word, a hand, or a mysterious influence to push you to the top. You can renew your confidence and lift the leaden weight from your heart if you let the Rosicrucians help you.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

DECEMBER, 1935

No. 11

## CONTENTS

Page

The Eternal Christmas (Frontispiece).....	401
The Thought of the Month: Is Peace Hopeless?....	404
The Magic of Bells .....	406
Cathedral Contacts .....	410
"The Sphere of Nature's Mysteries".....	412
Summaries of Science .....	417
Ancient Symbolism .....	421
Sanctum Musings: Francis Bacon and the Rosicrucians .....	422
Pages from the Past .....	427
Pilate's Report to Tiberius Caesar.....	430
Nirvana—The Heavenly State (Illustration).....	437

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# THE THOUGHT OF THE MONTH IS PEACE HOPELESS?

By THE IMPERATOR



ACCORDING to religion's traditions, nineteen hundred and thirty-five years ago — more or less according to various calendars — the great Peacemaker was born. The most beautiful ideal He held before the world was that of universal peace.

Just twenty years ago—on the 4th day of December—Henry Ford sailed from New York with a special chartered boat and a number of delegates and a great hope that they would be able to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission just as did Jesus the Christ in His desire to establish and maintain peace on earth.

We are prone to think that much of the cause for war, and certainly most of the horrifying and horrible possibilities of war, are a result of civilization. We often feel that with the development of nationalism, national interests, modern economic systems, the advancement of machinery and science, warfare has actually become a child of civilization and that as our modern interests, ideas, and individualistic conceptions of life evolve and become more complex, war will become more and more certain.

But the truth of the matter is that when Jesus the Christ came to this sad old world as a Saviour of men and a messenger of peace approximately nineteen hundred and thirty-five years ago,

warfare was so rife and the world filled with such destruction of life that Jesus in His ministry felt it necessary to place great emphasis upon peace and upon the necessity of loving our neighbors as we love ourselves. If we study the preachments of Jesus and analyze them, we must come to the conclusion that Jesus was saddened by the lack of brotherliness, the hatred, enmity, jealousy, and other destructive emotions expressed by man toward mankind. If we study and trace the history of the world backward from the time of His birth, we find that from the dawn of creation man has battled in ignorance not only against the elements of nature and the good impulses within his own consciousness, but he has battled against his brother, placing a low price upon life and giving little consideration to the human ties that should have bound all of mankind into one glorious nation. That Jesus failed to bring about universal peace is only a further proof that the animalistic tendencies of uncultured and cultured human nature are still inclined toward war and warfare. We should not be surprised, therefore, that Henry Ford, with all of his ideals and hopes, should have met with failure in his peace expedition which started on December 4, 1915.

This month throughout the Christian world the birth of Jesus the Christ, the great Peacemaker and Saviour of man, is celebrated on the 25th. It is a time and occasion for joyous celebration and for serious meditation and reflection as well.

What if Jesus had never been born? Shall we assume that if He had not been born and no divine messenger of so-



called Christian philosophy had come to man personally to preach, the beautiful points of the Christian creed would never have been revealed to man? Shall we assume that if Jesus had not been born the world would have continued evolving in its religious, philosophical thought in lines and paths having their foundation in so-called paganism, heathenism, and the Jewish religion? Or would the decalogue or Ten Commandments which Moses gave to the world have eventually served, evolving civilization as a sufficient foundation for a proper guide in life? Is it not true—or are we sadly mistaken in believing—that just as the birth of Jesus marks a turning point, a pivot in the popular calendar, so His birth, His life, His ministry, mark a turning point in the evolution of civilization?

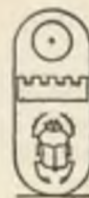
It may be true that man has adopted in only a limited way the ideals taught by Jesus, and it may be true that the followers of Christ and the Christian religion represent only a small portion of the population of the world; but is it not equally true that Christianity as a religious, moral, and ethical code, as a human philosophy, as a workable guide in our daily lives, is closely associated with the highest advancement of civilization in most of the progressive countries of the world? True, Christian nations, while chanting or singing the Christian songs and adoring Jesus the Christ as their Saviour and leader, still indulge in war and still violate even the fundamental principles of brotherly love. But can we successfully and logically separate the greatest advancement and achievements in civilization among the most progressive nations, from the growth and development, the understanding and acceptance of Christian philosophy?

It is true that in the Orient and elsewhere where the Christian religion has never been well-established or a dominating influence, civilization has advanced also. It is doubtful if the Christian religion and its doctrines could have become a dominating influence in those countries because of the nature and tendencies of the people. Their

own religions, gradually evolving to higher and broader standards, have probably served them better. But in the Western World and among the most progressive nations, the fundamental principles of Christianity — pristine Christianity — has unquestionably proved itself to be the necessary saving and inspiring philosophy to further the individual and national evolution. On the other hand, the beautiful thoughts and noble doctrines of the Jewish faith as laid down by their patriarchs and unfolded by their learned Rabbis has aided another large portion of the world to attain great heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for while we are rejoicing in the opportunity which the holidays afford for the expression of mutual good-will, we should be thankful that the Cosmic has made possible the inspiring revelations from the consciousness of God to the heart and mind of man through the messengers who have served man in the past.

As we all come to learn of our Divine heritage and come to fully understand what is meant by the Fatherhood of God and the Brotherhood of Man, we will come to think alike more often and to be in greater agreement and harmony in our thinking and acting and the inevitable result will be universal peace. But until we do understand alike, think alike, and act alike, until we do harmonize in understanding, all of the essential factors of human existence on earth, there is no hope for that universal peace for which we pray. The spirit of intolerance must be laid aside. The importance of national and political discussions must be brought to an end through looking upon these things as secondary to the fact that we are children of Light in the Kingdom of God with one great Supreme Father and with universal desires, ambitions, and requirements that are identical. We will love each other the more when we understand each other better and through such understanding and love will the Kingdom of God on earth be brought into realization.



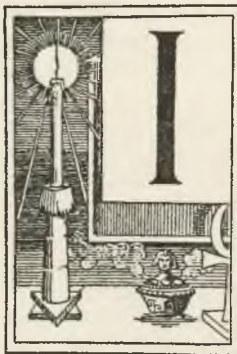




## The Magic of Bells

As Portrayed by a Member in England

By FRATER PERCY PIGOTT, F. R. C.



IS there anything that man has ever made, either of metal, or wood, or even precious stones, that will invoke such a wealth of visions as those produced by bells? A sword may speak of strife or even service, a ring of union or perhaps eternity,

the pointing hands of a clock remind us of the ceaseless passing of time, a key may speak of mystery or perhaps the unfolding thereof. These, however, at most, have power to remind us of but one or two of life's depths and tragedies. But bells, or at least the ringing of bells, are almost as prolific a source of serging emotions as the words with which poets enchant us.

We hear the sound of the rock bound bell, lashed on a foggy night by the foam of the incoming tide. Hark how it responds to the rising storm. It is enjoying its chilly bath as a bather does his in July. Its incessant, irregular, shoal—shoal—shoal—shoal causes us to suppress a dread for we know the dangers of submerged reefs; or perhaps

we shudder as we sense its cold, mist-enshrouded solitude. Contrast this with the sudden flinging of the village peal across peaceful pastures and fields of waving corn. Upon their summons who can fail to pause and pray? And whose prayer, while enveloped in their loud melody, can be other than a prayer of joy?

Listen again to the bell of the homely muffin man as he pushes his wares over the uneven paving of one of the less prosperous suburban streets of an English town at dusk. Its tinkling is as irregular and spasmodic as the fog bell, but it is less loud. It is then we see a vision of domestic rest, with the manifold worries of the greater world excluded by lowered blinds, the flame on the hearth, the gently singing kettle, the simple meal, the coiled and sleeping cat. Then there is the passing bell, tolling so heavily and so slowly. Some life is ended and there is a sacred sadness in the hope which has fled. We in England become subdued when we hear it. We stop our neighbours and whisper one to another. "It must be for so and so; he has gone." Again we momentarily pray. But our prayer is now a reverent appeal for light and for guidance for one who has left us. Had we not often laughed or wept together, toiled

*The  
Rosicrucian  
Digest  
December  
1935*



or played together? Or perhaps we had been at strife. Or was it one whom we merely frequently met in our walks abroad? No matter. The prolonged, heavy clanging of the bell mournfully, continuously, solemnly repeats gone—gone—gone—gone. The utter irrevocability of the event is expressed in its deep twang. We are near to a great mystery. We formulate no words. Yet we pray. We cannot help but pray. Our subdued thoughts, our unuttered regrets are a prayer. "Grant him thy peace, O Lord. May light perpetual shine on him."

Yet again consider a peal of cathedral bells ringing from out of their tower on a hill top, say during a thunder storm. The loud, threatening crack of thunder momentarily muffles their music. It is Satan's host angered with their liquid notes so serene and divine. Baffled, the thunder growls and departs. The bells ring on, calmly, tunefully, melodiously. Again the lightning flashes, the thunder peals; and still those bells, unconcerned and unafraid, ring out to the wild clouds until the music of their melody subdues the storm. The art of man has been matched against the elemental forces of God and the magic of man's music has prevailed. Curfew invokes a vision of past centuries, of feudal tenure, of serfs and barons and arrogant monarchs whose wills were unchallengeable, of the close of day when we must retire to rest for it is the King's command. Then there is the tocsin, sudden and sharp and loud; the very word makes us start alarmed and cry, "What's wrong?" Contrast this with the peaceful jingle of the musical cattle bells in Switzerland, those bells of which the cows themselves grow so fond that they refuse their food and pine if they are removed from their necks, and learn therefrom of the varied imagery which can be produced by the ringing of a bell.

Authorities tell us there were no bells prior to the fourth century of our era. There was no word in our language for them. How impoverished must have been the lives of those remote forefathers of ours, no books and no bells.

One of the glories of England is her wealth of village churches. Thousands and thousands of piously consecrated, picturesque, medieval, sacred assem-

bling places, whose ever open porch receives, without distinction, the labourer or his landlord. They generally stand on a little hillock and from age to age, as a continual reminder to all who live and sleep within the church's shadow or seek her all protecting power, they have raised their towers heavenward. Yet should we have had those significant and steadfast heaven pointing towers, had it not been for the coming of the bell and its need for a dwelling place?

Bells have played their part in the unfolding of history and the moulding of mankind. If they have summoned uncounted thousands of devout christians to the peace which follows prayer, they have also, on occasions, sounded the signal for revolt and human slaughter. It was on St. Bartholomew's day in 1571 when the ringing of bells ushered in the massacre of a hundred thousand unoffending Huguenots.

It is believed by the aged and simple that a large town is submerged beneath the waters of Crumlyn Lake. There are times they say, when, for instance, the evening is such that its quiet is disturbed by a falling twig, when they can hear the fairies ringing the bells of the disused towers. And similarly at Langorse Pool in Breconshire, where legend tells us a large cathedral lies buried, you can still hear, on holy days, the faint chime of the bells. Unholy hands once removed a bell from the tower of St. David's Cathedral and endeavoured to convey it away to sea. For their sins they were shipwrecked. And now there are sea-faring folk on the coast of Pembrokeshire in Wales who say they know of the approach of a storm, for its advent is heralded by the ringing of this bell in its watery grave. To this task have the sacrilegious robbers been condemned until the crack of doom. The fisherfolk of St. Ouens on the island of Jersey also know that if they attempt, however warily, to prevail against the waves, when they can hear on the wind the subdued sound of a bell, disturbed in its weedy home, its measured tone will prove their funeral knell and the white foam of the waves will form their winding sheet. So they stay at home.

The bells of Lincoln cathedral have been known to ring without the aid of mortal hands. This was the case when





the child martyr Hugh was buried. Lincoln, indeed, has many beautiful memories of bells. When one of the earliest and most saintly of her bishops was released from the charge of his diocese the bells which welcomed him in heaven were distinctly heard on earth.

On the occasion of the accession of George III a group of lusty youth met in Lancell's Tower in Cornwall. They had gathered there to ring a peal to welcome their new King. With banter and jest, with bared arms and smiling faces they grasped each his rope. The bells swayed, in rhythmic, measured time each tongue in turn hammered the metal and the message of the coming of the King was carried even to the ships at sea. Again they met in the same tower. Again they bared their arms. Each pulled the same rope, each had the same colleague to the right and to the left of him. Again the bells clanged in turn and spread abroad their message of joy. But the faces of the ringers were now furrowed, the smile was subdued. Instead of banter and jest they exchanged memories, some of which were not unmingled with regrets. The arms that were bared for the same task were not so sinewy as of yore. For the same ringers who rang the bells in Lancell's Tower when George III was crowned, rang them again to celebrate his jubilee. When George IV ascended there were one or two vacant places which were filled from outside. One solitary survivor rang for William IV.

Between the slopes of the Lincolnshire wolds and the chalky shores of the Humber sleeps an old world town, still little disturbed by the traffic of our highroads. The red tiles and sloping gables of a few large houses, the name of the chief inn and also of the main street betoken a burst of prosperity somewhere about the time of the Georges. Indeed the bars which still in some measure protect the windows of one of these Georgian houses were originally put there by the local banker as some additional protection for his gold reserves. He closed his doors during the financial troubles which followed the Napoleonic wars. Possibly this is the only touch of life and growth this quiet old town has ever known. No

town of its size could be more immune from modern bustle. A motorist arriving must hunt some time before finding a petrol filling station and when found he will have to hunt again for an attendant. Its restfulness is becoming to its age, for the town is as old as the history of England. The Danes made incursions here, they founded the town and they named it. When the inhabitants forsook the hammer of Thor and revered instead the sign of the cross they built a very fine church. Here on a certain evening every winter the vicar may be found preaching, often to an invisible congregation. And this is the romantic story from which so strange a custom has arisen.

A woman, years ago, was returning homewards on foot. She had reached the top of the hill where the fire blazed when the Atmada was sighted which overlooks the red roofed houses below. The remaining distance was not great being but one milestone, and the road was broad and good. But it was winter and the heavy clouds hung low so that dusk, and even darkness, descended before its time. Snow fell, silently, densely, slowly, then thicker, faster, heavier than before. Soon earth and air and sky became one element composed of thousands and countless thousands of white snowflakes. The poor woman could see nought but snow. She knew not where she was or whether to turn to the right or left, whether she faced north or south. Snow, snow, there was nothing but snow; no sound or sign to guide. So silent was it that she, listening for aid, heard the flakes, hardly separable from the tumbling skies, as they joined their companions on the white earth below. Fear encompassed the solitary traveller. She must perish for she knew not which way to turn and there was none at hand to lead. She prayed, passionately, earnestly, fervently; yet doubtfully, for were not the days of miracles long past and only a miracle could save. Yet her prayer had barely had time to reach the ears of Him who hears all sounds when she heard the church bells ringing. Their musical clashing, clanging, clamouring was less impeded by the snow laden air than is wind by wire netting. As, guided by their loud, continuous ringing, she safe-

*Four Hundred Eight*



ly traced her footsteps homewards, she realized that God still hears all prayers that are uttered, but He is too sensible to depute an archangel to descend from starry heights to guide, when he can do it more easily by the ringing of a bell. Years later, departing from this world of fears born of want of faith, she bequeathed a legacy for the preaching of a sermon each anniversary of the day upon which God manifested his presence and his power and delivered her from her fear. The only reason why the sermon is now preached to an invisible congregation is because—well, it is difficult enough these days to get folk to church even on Sundays.

Yet the bravest of all bells are the New Year bells, which it is still customary to ring in England on New Year's eve. Not then from some solitary tower, nor subdued by the weight of the sea, nor faint from distant fairyland, but just as the rolling earth has

carried us from the old to the new, from the things that were to the things that will be, from village to village, from hamlet to hamlet, from county bourn to county bourn they fling forth their joy and flood the whole land with their loud, jubilant, triumphant gladness.

Why should they be so glad? Did we not suffer and weep last year just the same as in all previous years? Did we not struggle with sickness and poverty and even still worse things? Do we not suffer, and weep and even quarrel every year as it passes? Why are all those bells so glad?

Ah! That is why they are so brave. They are dauntless. We have never been free from pain it is true. But we know we are journeying to joy, to an unfathomable peace. We did not reach our goal last year. But we believe we shall do so this. And that is why those bells ring out with such great gladness.

● READ THE ROSICRUCIAN FORUM ●



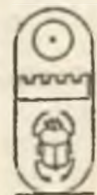
### BE ON YOUR GUARD

All members as well as all officers of our organization are warned again that a number of persons are traveling across the United States and into Canada lecturing and holding private classes and charging fees for private instruction and claiming that their work and their plans are indorsed by AMORC. In many instances these pretenders have succeeded in winning the assistance—financial and otherwise—of some of our members and have robbed many of our members of large sums of money and have secured local indorsements through the claim that their teachings and offerings are approved by AMORC and the private classes sponsored by AMORC.

The only lecturers ever sponsored by AMORC are our own field lecturers whose tour and activities are announced from time to time in this magazine. If you do not see the name of any lecturer indorsed in this magazine at any time, you may be sure that such persons do not have our indorsement. The AMORC does not encourage nor support private lecturers who hold private classes and charge fees.

Special attention is called to a lecturer in Canada who claims that his lectures and lessons are approved by us. Such is not the case. Always demand the right to see a person's membership card and, if necessary, telegraph us collect and verify any claims that seem doubtful.

SUPREME SECRETARY.







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.*)

### ANOTHER SPECIAL CATHEDRAL PERIOD



ON Christmas evening, December 25, it will be appropriate indeed for all of our Cathedral members and friends to come together spiritually and mentally and meet in ecstasy and sublime communion in the Cathedral of the Soul.

Christmas Day, we believe it will be more appropriate as well as more convenient for our members to join with the Emperor of our Order in a special Cathedral service at 6:00 p. m. Pacific Standard Time on Christmas Day. This will be equivalent to 7:00 o'clock Mountain Time, 8:00 o'clock Central Standard Time, and 9:00 o'clock Eastern Standard Time, and of course, it will be earlier or later in the day in other parts of the world.

For ten minutes the Emperor will hold himself in meditation, concentration, and attunement so that between 6:00 and 6:10 P. M. all who are attuning

Rather than attempting any special period for Christmas Eve preceding

*Four Hundred Ten*

**The  
Rosicrucian  
Digest  
December  
1935**



with the Cathedral in any part of the world may contact the Imperator in the Cathedral and sense the beautiful music, special ritual, and health giving vibrations of the great invisible temple which we call the Cathedral of the Soul.

This special service will be one of benediction and holy blessing because of our attunement with God and God's principles, and it will be one of mutual good will toward all in contact who are

with the others exchanging vibrations of health and happiness. Be sure to tell all members whom you may contact about this special period and let us make this the greatest sacred period of the year. To those who are strangers and have never had a correct understanding of what the Cathedral of the Soul really is, we invite them to send for *Liber 777* in time to join with us on this special Christmas occasion.



## EGYPTIAN TOUR POSTPONED

### *Important Notice to All of Our Members and Friends*

Because a number of the steamship lines—all of them in some way associated with British holding companies or British interests—have decided that it is not to the best interests of all concerned to risk taking their vessels into the Mediterranean Sea at any time during the unsettled political affairs, we have decided to postpone our wonderful tour to thirty Mediterranean ports and through the land of Egypt, until February of 1937. This means that the entire tour as planned by us will be postponed for one year. We have already decided to add a few additional features and in many other ways compensate for the delay in carrying out our trip due to the decisions of the steamship companies.

We have been petitioned by a great many members to consider a postponement on account of the greater ease of mind and happiness that will come to the members taking the tour if they know that it is being made in times of peace rather than in times of diplomatic or political disagreement.

All who are registered to go on the trip and who have paid deposits or made partial payments on their tickets will receive interest on their money at the rate of 6 per cent during the time the money is being held on deposit or up to January 1, 1937. New reservations for this trip have been coming to us each week and now they will undoubtedly come abundantly. All who register for the trip up to April 1 of 1936 will be permitted to share in this tour at the previously announced rate and all who have already registered and paid deposits will enjoy the same rate. All who register after April 1, 1936, will be required to pay an additional sum because of the increase in steamship and tourist rates that have already been announced for next year. The rate for our Egyptian tour is already one of the lowest ever fixed for such an inclusive, extended and highly specialized tour. Because of the great increase in touring rates and especially in steamship rates due to the increased travel next year, the AMORC rate will be considered an extraordinary offering.

A special letter will be sent to all who have registered or paid deposits. Do not allow the postponement of the trip to dampen your enthusiasm, for we are all highly elated over the greater possibilities of an enlarged tour in 1937. Tell your friends about the opportunity that they still have until April 1, 1936, of joining with this tour at a remarkably reduced rate.

Address your communications to Egyptian Tour Secretary, care of AMORC, Rosicrucian Park, San Jose, California.







## “The Sphere of Nature’s Mysteries”

OCCULT STUDY AS AN APPROACH TO MAN’S  
EVOLUTION

By THE SCROLLER



STRANGE personal incident closely related with Nature’s manifestations prompted the writing of this essay, and I thought that the reader would be interested to know whereof and whereas it occurred.

Being an Aquarian, and Antiquarian—also introspective—I absorb much from rare or unusual pictures, photographs, and books which aid in building a bridge from Past to Present. So one evening, before retiring, I had been looking over the photo of Socrates’ prison, published in the Rosicrucian Digest. “Man’s inhumanity to Man,” was the thought that held me in meditation. I retired, however, with a peaceful mind, because I had earlier in the evening tossed some crumbs of bread to a beautiful bird.

About five a. m. the following morning, I was awakened by what seemed to me a peculiar sound, but sweet and vibrant. As I chanced to gaze out the window from my bed, I beheld a bird, apparently the same one to whom I had given the crumbs the past evening.

Upon this assumption, I hastily tossed some more food out the door. The bird came and ate again, but this time my vision centered upon its gorgeous attire of multiple color against the background of Nature’s foliage. Somehow that beautiful red, blue, and gold breast of close design charmed me, causing me to reflect on my thoughts of the previous evening. This bird flew up to a nearby bough, and, as if in a voice of gratitude, let out what seemed to me these words, “wri—tit, wri—tit.” Thus the title and subtitle of this essay.

The study of all the manifestations of natural mystery with which mystics have concerned themselves would still be interesting, even, if we remained at the end, wondering at the unseen energies working behind the scene; but, fortunately, occult study leads to much more than a vague conviction expressed by a familiar phrase, that recognizes more in heaven and earth than is in commonplace philosophy. Certain it is, that acknowledgment is the first step toward better understanding of our place in Nature, hence the importance of people realizing the true character of all normal and abnormal phenomena. The last third century of science has been rather unfavorable to the appreciation of such phenomena, and no true mystic complains, because the growth of science

*The  
Rosicrucian  
Digest  
December  
1935*



has been highly important in educating the human mind to think with exactitude. A new era is here, the mental powers thus acquired must be gradually turned to deeper aspects of Nature, besides those which have to do solely with forces of a physical nature. From the study of superphysical mysteries, when these have fairly forced themselves on the attention, the highly-trained faculties of the mind, evolved by the exercises of the past century, will discover among Nature's mysteries the clue to the comprehension, not only of facts that have seemed unexplainable, but also of the deeper mystery which remains in the background—that of natural law which regulates the development of the human mind itself.

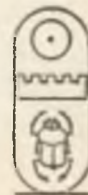
Nothing is more persistently formed upon our thoughts, as we observe the phenomena of the higher spiritual processes, than that of persons able to recognize places and people at a distance from their sleeping bodies, which proves the fact that consciousness is not as extreme materialists would endeavor to maintain, a function of the physical brain. All who have had the opportunity of observing the beautiful processes of "psychic vision" and "thought transmission," will appreciate the fundamental truth that human consciousness must have its seat in something distinctly separable from the body, not only when death puts an end to the functions of the brain, but during life. During one's waking hours, the brain is intimately related with one's thinking faculty, but it must be regarded only as an instrument on which the real thinker is playing—not as the thinker itself.

Almost every religion when talking about the soul has vaguely implied this, but people who seek to understand a statement before they grant it their belief become discontented with the idea of a disembodied consciousness which has, so to speak, no house in which to dwell. The study of occult science certainly quiets non-believers, because it has discovered other orders of matter besides those that can be seen and touched by the five senses and other physical mechanisms of the body, and it has become familiar with facts that all human beings are endowed by Nature with a vessel for consciousness, or

bodies constructed of a higher order of matter. To the appropriate senses of people more completely developed than most of us, the initiates in particular, these higher vehicles are fully visible, and it is in them, not in the physical body, that consciousness is truly blended.

During the waking state these higher vehicles are intimately blended with the vehicle, or the body, specifically appropriate to the plan of Universal existence. Truly, then, it is this blending process that constitutes one's waking state. Usually, every one who approaches and considers such thoughts as these for the first time, will suppose that it is only the abnormal cases of a few gifted people that the higher functions of consciousness can take flight, so to speak, from the body without risk of life and return from distant visitations. The truth is, every human being quits his or her body during sleep. Getting out of it is the act of going to sleep. Physiologists have quite accurately detected physical changes that take place concurrently in the brain, but have erroneously concluded that these changes constitute sleep. It will be convenient to use a technical term here, and to concentrate your attention of the vehicle of consciousness which it describes; therefore, we will talk of that in which the consciousness of every human being in sleep goes out of the body as "the Cosmo-psychic body," to use occult diction.

One may inquire how it is that all do not remember flights of the Cosmo-psychical body. The mystic is not at all at a loss by the question, any more than a physical training teacher would be, if asked why one person can with a rope, climb hand over hand, while another cannot raise his weight? The muscles of the one are developed, the other undeveloped. The higher faculties of man are the sole product of evolution, like the physical framework, but of much slower growth. Most races are far, as yet, from having achieved perfection of form, even of the physical body, though the foundation of the perfect physical form has been fairly well mapped out. But the higher capabilities are not so far advanced either, except in a few cases; that is to say, in ratio to the total





population of the world. Every one who understands the matter can do a great deal to stimulate growth. It would be no exaggeration at this time to say that they can only grow when people understand the matter, and strive to help the evolutionary law, but at present, as the race has been developed so far, the Cosmo-psychic body is no more competent to enjoy and work in harmony in the sphere of Nature in which it has absolute existence, than the physical body of a day old baby would be able to make use of a fountain pen.

At one stage or another of all such inquiry, people will be sure to feel that it is all very unfair to those who are born among the undeveloped, not provided by the law of evolution or Providence with psychic bodies capable of conscious flights through higher regions of Nature. Why are we set to accomplish our little run through earthly existence at a period of the world's cyclic growth, when it seems we are only half able to enjoy the opportunities this same world will offer to our more rightly-endowed successors? This cry is only, in another form, the same that has so often arisen from the hardly-used bulk of humanity in reference to the inequalities of well-being among the children of men in the physical world. Is it not unfair that one should be born rich and another poor, one healthy and another diseased, one in the midst of conditions that lead to a life of honor and distinction, another in environment that surely leads to a life of crime and penal treatment? The question brings us to the very heart of the magnificent spiritual and physical discoveries which the mystic has unveiled through study and experiment in occult phenomena, for our reverence, admiration, and consolation in a world of trial and tribulation.

To less informed generations than our own, religion has vaguely answered these pitiful appeals by giving assurance that somehow, in another world, all such apparent injustice would be remedied. There the poor and the downtrodden would be compensated with boundless happiness; there the rich man will be denied entrance to "the kingdom of Heaven." Sometimes the rich man has objected that this system would be as

unfair as the other, if he is to be kept "eternally" in an inferior state hereafter, merely because he had a better time than his neighbor for a few years on earth; but, meanwhile he consoled himself by never really believing the story, while the sufferer has clung to one-half of it, with touching fidelity. In truth, mystics do not desire to dispute the principle that in states of spiritual happiness succeeding in this life and enduring for very long periods of time, the victims of the world's inequality will find such ample compensation for temporary hardships that these will seem very unimportant in the retrospect. "Mystic's do, however, in reference to Heaven, place a very definite complexion on the conditions of the after life, which unintelligible before are plainly in harmony with and upon a scientific view of Nature." Grandmother's idea of Heaven and Hell is totally illogical and absurd.

Mysticism shows us that even on this earth, in time justice will be vindicated in every case, for every man and woman now living is merely going through one cycle of earthly existence. He or she will come back again and live here again, and then again and again through a long series of lives; always the same soul, but never the same body as each physical form is destroyed at transition; the same center of consciousness in all the different bodies it may come to inhabit as the cycles of reincarnation come and go. Will it not be seen how the mind is prepared to comprehend this idea by the fact, already discussed, that the soul consciousness which is the man in any given life, is not a function of the body going on at the time but something quite separable from and independent thereof? Anything worth keeping is not destroyed when the one life ends. The dying person, as hundreds of observations prove to those who can see psychically, is very often unable to realize that he is dead. He feels just the same as before, until he gradually begins to perceive that he has come into possession of new faculties that he did not possess before. He is simply on the "threshold" of a new life, and the experiences are variegated and prolonged beyond any thing that ordinary imagination can suggest. But, eventually,

*Four Hundred Fourteen*



after ages have elapsed, the man, so to speak, dies out of the spiritual condition and becomes once more immersed in a vehicle of physical plane consciousness; that is to say, he is born again on earth, perhaps in quite different surroundings from those of his last life, and passes through another cycle of earthly existence.

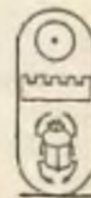
The profound truth, which, on reflection, will be seen at once to answer most of the riddles of the good earth, is known to occult study as the Doctrine of Reincarnation. It has been explained in mystical writings again and again in full detail, during the last 3000 years. However, it is difficult to eradicate gross misconceptions of the subject from the public mind. One who styles himself a critic of Oriental ideas, and Egyptian mysteries, in a volume of "rubbish" scoffs at the reincarnation idea, because he says it is impossible to imagine a human being becoming animal. Your author is at a loss to understand why the publisher was so ignorant as to waste paper and labor. Certain it is, he did not know the "way of the cross," nor the "symbol of the rose." Every writer of note on reincarnation has been careful to explain that the old-world idea of "Transmigration" which embodied the idea of a relapse into animal incarnations, was a mere caricature of the true doctrine, put out by writers who had not or could not fully explain it in ancient times. However, those who knew were constrained to disguise it, because of Ecclesiastical "damnation" or political "extinction." The law of reincarnation is not a provision for retrogression in the plan of creation. On the contrary, it conduces to progressive evolution. Is not every new life a new cycle for the soul to advance our moral and intellectual development? Isn't it to all intents and purposes through the efforts of such individual lives that progress is possible? I will not go fully into this branch of the subject, for I can do no more at present than sketch the outlines of the great truth. It is important, however, to recognize that although there can be no retrogression in successive rebirths as regards the "Kingdom of Nature," once a man always a man. In some distant future something still better may be pos-

sible, but until then the environment of each life in turn will be the accurate expression of the first soul's desire through spiritual evolution.

Accordingly, the way in which the opportunities, whatever they were, great or small, of which the previous life was afforded, so is the character of the next life designed. "In precise words, every one gets, in his or her next life just the same full measure of treatment that he or she has earned in the previous life, and this is the way the Law of Reincarnation with its exacting companion, the Law of Karma, determines the condition of every new incarnation. These two companion laws provide for a perfect, just, and fair treatment of every human specie."

Without repetition of a double pronoun, let us call the soul "it." Its action in life each time it reappears on earth, its bodily health, the happiness or unhappiness it encounters in its relationship with other incarnate souls, are all results of its Karma or action in the last or other by-gone lives. Be it always remembered that different souls are of all different ages. Many of those around us, as we walk through a city street or in the hills, have begun as human beings millions of years before others; and, to the eyes of one trained in psychic phenomena, the great masses of the poor population, with a very minute percentage of exceptions due to peculiar Karma, are the younger members of the whole human family, doing, for a time, the ground work. We have all been through the same mill in by-gone ages, even if we are promoted to other sorts of work in the current life. For all those who are honestly and courageously doing whatever work has been set for them, this time by Nature's decree as ordained by God, promotion in His Garden is as certain in the future as the growth of a healthy seed into a productive plant. Beautiful, then, is the law of eternal motion, whether of evolution or involution. Beautiful is the law which bestows on every incarnated being the eternal agni, like the Light in the Darkness.

Another point of immense interest to be remembered is that, in the long run, the soul has an equal experience of both sexes. Complexities of the law which it





is impossible to discuss here, but known to many, determines in each case, as it is entering into a new life, whether it shall be male or female life. Let it not be supposed for an instance that the one is superior to the other as an opportunity of accomplishing evolutionary growth. Both kinds must be experienced by the soul, in order that it may be prepared for ulterior destinies of perfection. Hence the divine purpose of marriage in the beginning or creation. The familiar phrase, "marriages are made in Heaven," fails to state where the "Kingdom of Heaven" is. However, it has its Kingdom in Man and implies a Spiritual Affinity. Granted, then, that plants and chemicals have their Affinities, and animals, too, of which Man is a member, but different, in that he is

conscious of his trinity — body, soul, spirit.

Should this essay awaken people everywhere, and start their thoughts "germinating" along lines of investigation and discoveries which they are as yet unable to foresee, then the "Advanced" Guard of the human race in every civilized land stands as always to join them in any critical period of world evolution. The beneficent results for conditions of the future depends upon each of us, in turn, to the extent in which we come into conscious relationship with the Cosmo-cyclic forces, and the application of Nature's mysteries, for the education of mankind. "Let us keep the Ancient fortress so strong in spirit, that the servitors of Darkness shall not pass to extinguish the flame of truth."



● READ THE ROSICRUCIAN FORUM ●

OUR IMPERATOR IS ON A JOURNEY

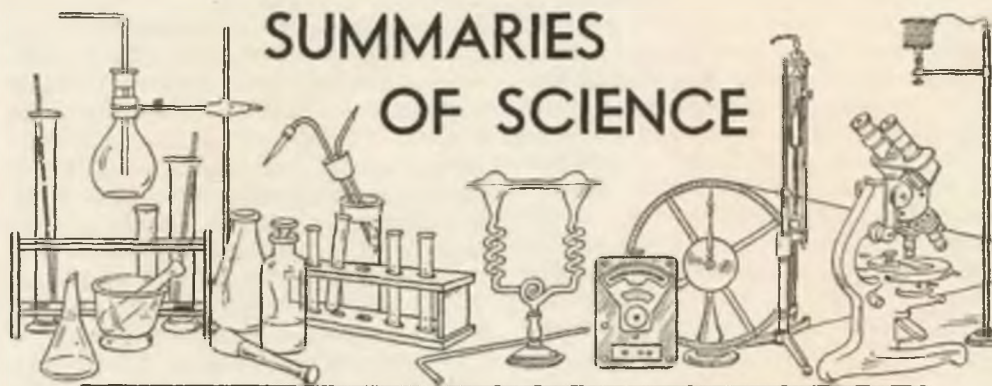
Our members are advised that our Emperor, Dr. H. Spencer Lewis, will be away from his office and sanctum from the last week of November to the end of December. Members should not, therefore, address letters to him that require his personal answer or direct any mail to him unless it can await his return and attention some time in January. Reports or other matter for his files may be directed to his secretary and these things will be given careful preservation.

NOTICE TO ALL MEMBERS, ESPECIALLY COLOMBES

On the fifteenth day of December our Colombe Emeritus for North America, Soror Zina Fletcher, who was born into our organization and has been Colombe from the first hour of her earthly life, is to be married. For years she has been the Supreme Colombe, assisting and helping all of the Colombes throughout the North American jurisdiction, and now her important position will have to pass on to another, while all of us rejoice in the happiness that awaits her. No more official correspondence pertaining to the work of the Colombes should be directed to Zina hereafter, but to "Supreme Colombe Emeritus, care of AMORC Temple, Rosicrucian Park, San Jose, California.

*The  
Rosicrucian  
Digest  
December  
1935*





## SUMMARIES OF SCIENCE

Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

### The Missing Link Is Still Missing



**A**NTHROPOLOGISTS, zoologists, and evolutionists, who have built up a theoretical sequence for living forms, are startled and dismayed to have the hypothetical order disarranged by the sudden introduction of what is known as the

Eoanthropus Dawsoni of the early Pliocene age. This radically different type of fossil man has to be accounted for, or the line of descent must again be altered. Science is divided against itself. Some stand for the preservation of the traditional order considering the new fossil but a hybrid. Others consider it a distinct genus. At least, the controversy is extremely interesting, but not flattering, nor does it confirm the opinion of those humans who like to think of the human kind as having been spontaneously created, just as we find it today. You will find the following

excerpt from a lecture by Professor Ernest A. Hooton of Harvard University highly enlightening:

"In the past two decades the specialists who deal with fossil man have been confronted with an ever-increasing number of geologically ancient skeletal remains, each succeeding one apparently adding to an existing confusion. At the beginning of the century the tale of fossil man was brief and apparently fairly intelligible. A series of finds in Western Europe had revealed the bony remains and the stone implements of a race of men who inhabited caves during the last glacial advance. These Neanderthaloids were short, bull-necked, barrel-chested individuals, with many features of the bones of the trunk and of the extremities suggesting an affinity with the great apes less remote than that of modern man. The most striking features were, however, those of the skull. The long and narrow brain-cases were of moderate size or even large, but flattened down and low; their orbits were surmounted with huge bony browridges, behind which the forehead retreated in an ignominious fashion. The jaws were





protrusive to the verge of snoutiness; the chin receded practically to a vanishing point; the teeth were massive but without canine projection; the pulp cavities of the molars were enlarged, as in animals which chew the cud. These apish men seemed to fulfill the requirements of an early ancestral human type which had not yet sloughed off many of its anthropoid attributes. They were succeeded in the upper strata of the European caves, representing the last glacial retreat, by several morphologically modern types of man. In 1907 a sand pit near the university town of Heidelberg yielded a massive human jaw which looked like a plausible progenitor of the Neanderthaloid race. This mandible was referred to the first or second interglacial period, many scores of thousands of years before the flourishing of the Neanderthals. Also in 1892 a Dutch scientist had unearthed a most extraordinary humanoid fossil in the island of Java, apparently dating from the beginning of the Pleistocene period or the end of the Pliocene. This specimen consisted of a very apish skull-cap, too large for any existing anthropoid ape and too small for any man except an idiot, a few ambiguous teeth and a thigh-bone which certainly belonged to an erect biped. This thing was christened *Pithecanthropus erectus*, "the erect ape-man," and was generally conceded to be nature's finest effort in production of a "missing link." Without unduly stretching phylogenetic possibilities, one might conceive of *Pithecanthropus* as a late survivor of a stock which had already crossed the threshold of humanity, having achieved erect posture and biped gait, without as yet having attained a full quota of brain. It was further possible to suppose that some *Pithecanthropidae* with superior genes had produced the higher Heidelberg type, which again, stimulated by the Kultur of the Pleistocene, ultimately evolved the Neanderthals. These last, in the throes of species parturition, were held by some to have given birth to modern man, apparently themselves expiring with the effort. These were the short and simple annals of the poor Hominidae. It is true that certain recalcitrant Thomases had interposed doubts, calling attention to various

skeletal finds which suggest that morphologically modern man existed in Europe even before the advent of the Neanderthals, and asserting that *Pithecanthropus* was a paleontological monster fortuitously assembled from spare parts of men, apes and microcephalic idiots.

"However, about the time that the politicians were stirring up a world war, an inquisitive amateur geologist trespassed upon a small gravel pit in a Sussex lane near Piltdown Common and disinterred some skull fragments which were subsequently named *Eoanthropus Dawsoni*, but might better have been called Pandora. The brain-case of this early English female, although of extraordinary thickness, was of essentially modern configuration and of capacious size, lacking low forehead and great brow-ridges, whereas the half of the mandible discovered was chinless and almost indistinguishable from that of a chimpanzee. There was also included in the Piltdown remains a tusk-like projecting canine tooth. Hence, if the associated remains were assigned to one individual, it was necessary to suppose that at the beginning of the Pleistocene period there existed a type of man with a modern brain-case and a projecting, chinless, ape-like jaw. Such a being could not be fitted into the line of descent which includes *Pithecanthropus*, Heidelberg man, and the Neanderthal race, since all these fossils were probably provided with large brow-ridges and receding foreheads. Some authorities attempted to solve the problem by supposing that the brain-case and the mandible belonged to two different individuals—one a man and the other a chimpanzee. But this supposition involved an incredible stretching of the long arm of coincidence. Although it was rejected by the majority, few seemed to possess the imagination to grasp the implications of this radically disharmonic type of fossil man, and to deduce from it the logical conclusions as to human descent. Almost alone, Sir Arthur Keith committed himself unhesitatingly and definitely to the theory that human evolution has been a multiple and a symmetrical process, involving the differentiation of a number of distinct genera and species of man, of



which Pithecanthropus, Heidelberg and the Neanderthaloid group represent lines which are not directly ancestral to *Homo sapiens*. According to this view, Piltown man (*Eoanthropus Dawsoni*) represents a survival into the Early Pleistocene of a Pliocene form which had already developed modern brain size, but had not as yet undergone the reduction of the jaws and the refinement of the dentition characteristic of morphologically modern man."

### Emotions and Digestion

All sensations of which we, as humans, are aware, are of two distinct classes. They are either pleasurable or irritable. Basically, they engender within us either one of two general emotional states. If the sensations are of a pleasurable nature, the general emotional state is a receptive mood to the causes of the sensations. This mood is indicated by a combination of emotions which manifest as laughter, mirth, and affection. On the other hand, if the sensations are irritating, the mood is repellent. There is a desire to oppose the cause or causes of the sensations, and this may be emotionally expressed as anger, melancholy, jealousy, etc. But in addition, there is, for example, the emotion of curiosity, the result of the instinct of wonder. It is not directly related to a pleasing or displeasing sensation. Strange sounds, for example, even though startling, will compel us to investigate them, although perhaps cautiously. In fact, anything that is foreign to us, particularly if it has action, draws us to investigate its nature. Why? It is because the experience of the unusual has a neutral effect on us, insofar as the sensations we have of it are concerned. We instinctively seek to relegate this new experience to a state of pleasure or irritation. In other words, when something occurs, which we perceive as entirely new to us, we become so fascinated that we examine it to the best of our experience and judgment to determine whether it is to be thereafter feared or sought after, as to whether it is beautiful and to be desired, or ugly and to be avoided. We might say that our progress in life and the wilful change on our part of our environment, depends mainly on this

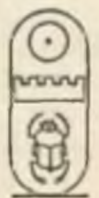
emotion of curiosity. If it did not exist, we would accept the environment into which birth precipitates us. All things or conditions about us, which were pleasing, would be accepted and sought—those displeasing avoided. We would never attempt to enlarge our environment, or add to what we think the best. All human advancement would cease if this emotion of curiosity ceased.

Emotions may be provoked by things we see, hear, taste, smell and feel; that is, these external sensations arouse the emotions. Yet emotions can be internally provoked, as well. We can work ourselves into an emotional stress by thought alone, by recollection of experiences or imagined ones. Emotions develop internal stimuli, a nervous energy that compels bodily action. The nerve impulses cause contraction and expansion of the muscles, and the nerve energy is normally dissipated in the physical reaction which follows. Thus intense grief brings relief in crying, the result of an excitation of the tear ducts, and the contraction of the facial muscles. An individual who compels himself or herself to be immobile, so as to appear impervious to grief, has no outlet for the abnormal energy developed by the emotion, and this surplus emotion is disastrous in its effect on his or her nervous system.

Modern science has found fallacies in the philosophy of stoicism. Emotions are not as the ancient stoics declared, weaknesses of the flesh, they are servants of the mind. The emotions should not be given free reign, but the emotional nature of man should also not be denied nor any attempt made to completely abolish it. Many diseases have their cause in emotional repression.

The following is a recent science article on the findings of an eminent physician of the Yale University School of Medicine, which confirms these comments:

"Curing a severe and sometimes fatal disorder of the digestive tract 'as if by magic' when the patients were relieved of worry was reported by Dr. Albert J. Sullivan, of Yale University School of Medicine, to the American Gastro-Enterological Association. These patients had previously been treated by all known medical means without any last-





ing improvement. The ailment is known medically as ulcerative colitis. Emotional factors cause about three-quarters of all cases, Dr. Sullivan believes. Victims of the disorder, Dr. Sullivan found, appear to have many characteristics in common. Nearly all are between 20 and 30 years old. They have high intellectual capacity, are neat to the point of fussiness and are emotionally tense. Outwardly calm, they are unable to throw off the effects of an emotional episode as most people do. One patient described this common trait of the group by saying, 'When I get into a quarrel or some unpleasant thing comes up, I stew over it for three or four days.' The digestive disorder always starts within a few days of the emotional upset. This makes it comparatively easy to get at the root of the trouble without long psychiatric examination, as the physician needs only to discuss with the patient his state of feelings for the few days preceding the attack. Most patients recover completely as soon as they have talked freely to the doctor about their emotional difficulties. One or two who refused to talk about how they felt, or to admit that this could have anything to do with their physical illness, failed to recover from the condition. Emotion acting through certain nerve centers in the brain stimulates part of the digestive tract to such activity that it begins to digest its own surface, Dr. Sullivan suggested as an explanation of the nervous and mental cause of the disease. Once this digestive self-cannibalism has happened, disease germs can easily invade the digestive tissues and ulcers then form."

#### Posture an Attitude of Mind

Indolence and mental apathy eventually reflect in our carriage and posture, and if persisted in, produce permanent physical deformities. No one has ever witnessed a physically normal individual with an alert, active mind, shuffling in his walk, with sunken chest and shoulders slumped. The enthusiasm of mind stimulates the senses, vitalizes the cells and tenses the muscles sufficiently so there seems to be a spring to each action. There is, in other words, a coordination between the mind and body.

The mind drives the body, at least insofar as all actions, and voluntary acts are concerned. Relaxation of the mind—by this we do not mean change of thought, but rather the discontinuing of one dominant ideal—immediately results in a corresponding detrimental effect on the body. It will be noticed in such cases, that the action of the body is mainly involuntary. It becomes a mere instinctive adjustment to environment. The action becomes listless. It is necessary, whether at work or play to form and hold a dominant ideal. Ideals impel us to action. They draw us to them. We find pleasure in a realization of them. We plan our lives and actions in accordance with a definite end, and we strive continually to that end. Of course, we should hold only such ideals as are possible of attainment in a reasonable length of time, and that can be realized by degrees, and thus keep our enthusiasm active. Once you permit your mental life to become merely automatic, to drift with time—watch out. Your bodily actions will be retarded, you will become lethargic and your physical health will be jeopardized.

Life should be a series of ideals, none of which should be too general. Each ideal should be like a step upward. When you have reached the point where you realize it, another should lie just beyond, beckoning you on. Never reach a state in your mental life when you are thoroughly and completely satisfied with yourself. In this regard, let us quote a recent science news article, giving the opinion in this matter of Dr. Armitage Whitman.

"Calling posture 'an attitude of mind,' Dr. Armitage Whitman, of New York City, pointed out that the greatest emphasis must be placed on mental attitude in treating even such conditions as curvature of the spine. The patient should be treated first and the disease second, in his opinion. In some cases of curvature, definite permanent improvement may be obtained in direct ratio to the patient's intelligence. Curvature of the spine is the result of man's assuming the upright position and the consequent struggle against the force of gravity.

*Four Hundred Twenty*

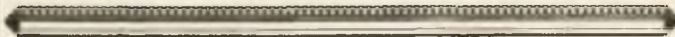


Placing the patient on his back therefore removes this important factor in the cause of the condition and is one of the methods of treatment he recommended. No back is so crooked that it can not be

improved by effort. Severe methods of correction of curvatures would be unnecessary if the importance of the mental attitude were more generally understood."



• READ THE ROSICRUCIAN FORUM •



## 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.

### FLOWERS



Flowers have always had a spiritual significance and have been used for centuries as a mystical symbol. Philosophers and mystics have referred to the budding of man's soul, the flowering of his mind, the blooming of the consciousness of man. The flower has also been likened unto the brief span of man's life. We quote below Biblical references wherein the analogy of the flower has been used.

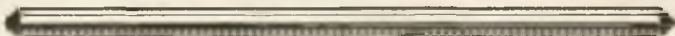
"As for man, his days are as grass; as a flower of the field so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more." —Psalms ciii: 15, 16.

"They are like grass which groweth up.

"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

—Psalms xc: 5, 6.



*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

### FRANCIS BACON AND THE ROSICRUCIANS

Interesting Facts Not Generally Known to the Public



SOME months ago we announced in a casual way, without desiring to attract undue attention, that the passing of the summer of 1934 and the occurrences of certain astronomical phenomena which marked the end of two definite cycles of Rosicrucian periodicity would permit us to open and reveal to our members certain Rosicrucian documents written in past centuries and marked as for the future.

Each year in the past several hundred years has seen certain musty old documents released from the hidden archives of the Rosicrucians in Europe, Egypt, and India, and the important facts contained in them given to the Rosicrucians of the world at certain crucial periods of worldly history. Nearly all of the great Masters of the Order in the past have written and carefully prepared valued prophecies and scientific knowledge that was to remain sealed until certain cyclic

periods in the future. In other words, it was predetermined that not until man had reached a certain point in his evolution, and the world had reached a certain point in its progress, should the knowledge contained in these old manuscripts be released. The world has been startled from time to time by the announcement that certain ancient documents have suddenly been "discovered," translated, and offered to thinking men and women everywhere. The public did not know — and did not even care to know—that these old documents were not really newly discovered but had been known to exist for many years, and were carefully held in seclusion and security until the right time for their revelation.

We now have before us for the next cycle of Rosicrucian activity a large selection of marvelous manuscripts containing advance knowledge in all scientific fields, wonderful revelations regarding Cosmic laws and principles, and many interesting historical records regarding personages of the past. From time to time some of these surprising matters will be published in this magazine for our members and friends to

*The  
Rosicrucian  
Digest  
December  
1935*

*Four Hundred Twenty-two*



read and make public, while other secret matters will be added to our monographs helping us to revise them and modify them.

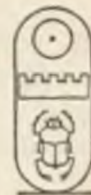
We have stated very often that our monographs and general secret teachings are being revised from year to year and, in fact, improved from month to month. That is one of the reasons why the secret teachings of the Rosicrucians could never be put in any book form for permanent use like the text books in other colleges or universities. Each and every book that has ever been put forth on the market for public sale claiming to contain the secret teachings of the Rosicrucians has been false and misleading. There are two or three publishing houses in the United States like the one in Southern California that claims that its Rosicrucian teachings are to be found in books which it sells to the public and even allows to be placed in the public library. We were surprised, for instance, to read an announcement recently on the back cover of a "Fellowship" magazine to the effect that its publishers in Southern California were offering for sale — outright, general public sale like any other book or piece of merchandise — the secret teachings of the Rosicrucians, or the teachings of the Rosicrucian fraternity. Such a statement is misleading and the public is rapidly discovering that the claims of the publishers to have the secret teachings and to have private lessons in the teachings and then offer the same teachings in book form for public sale is ridiculous and absurd. It has never been done, AND NEVER WILL BE DONE, because the Great Masters will not allow a book containing the real teachings of the Rosicrucians to go into print and circulation. Many years ago we made that statement and said that if anyone were to attempt to put the secret teachings of the Rosicrucian fraternity into a printed book for public sale, the ink would disappear off the pages, or the pages would rot, or the books would suddenly consume themselves in flames, or something else would happen. Each time anyone in the past has attempted to photograph and republish for public sale any private manuscript of the Rosicrucians, something has mysteriously happened to it.

*Four Hundred Twenty-three*

Our members in the higher grades now realize and frankly state that they see very plainly why it would be contrary to Cosmic law and dangerous to the public at large for the real secret teachings of the Rosicrucians ever to have a general public sale in book form or otherwise. In the first place, the lessons cannot and dare not be sold, and in the second place, they cannot and dare not be printed for general public distribution. We have never sold a single copy of the monographs. Even members who have lost copies through fire or have accidentally destroyed a copy in some way and have wanted a duplicate, have never been allowed to pay for it. We will not furnish duplicates in any but a rare case, and when we do so such a duplicate never has a price upon it.

The publishers in Southern California to whom we have referred claim they do not sell their teachings, but that they are given for voluntary donations. But all of their literature tells a different story. Your voluntary donation merely covers your membership in their "Fellowship." In order to study their teachings they state definitely and positively in letters, advertisements, and interviews, that their students "must buy the books containing the teachings." Without the books the little leaflets as a guide to reading which are sent to all of their "members" are of no value whatever. Thus the system of trying to sell teachings under the plan of voluntary donations is merely a subterfuge. The Cosmic would make short order of such a method if it were not for the fact that the books do not contain the real teachings of the Rosicrucians, but merely the personal opinion and philosophy of some modern student who had acquired his knowledge through one who was not the head of any of the schools or colleges of the Rosicrucian fraternity.

Among the many new manuscripts that have been released for this cycle are those that contain very marvelous teachings as new matter to be added to our monographs. Right now and for the past year our Sixth Degree has been undergoing a complete revision. This revision is not complete and probably will not be completed for some months to come. In making this revision of this





important degree we have kept for reference the hundreds of letters with their comments and questions sent to us by the most sincere student members of the past years. Every important question or problem pertaining to the Sixth Degree work has been carefully consulted in revising the Sixth Degree in order to anticipate every possible question and every difficulty that the student might have. In addition to that the experiences of thousands of workers in regard to the results of the Sixth Degree work have been kept in mind and many surprising results that have been obtained by the advanced workers in this degree have been incorporated in the revision of the monographs.

Few of our members realize that the Sixth Degree work, like the work of all the other degrees, has its foundation laid in a very old manuscript that was written during the lifetime of Bacon and which was then the most up-to-date revision of the Sixth Degree teachings of the past. This old manuscript is in our possession and it is dated 1623 with indisputable evidence of its authenticity and authority. It contains the most marvelous diagrams and illustrations of the human body and of each and every part of the human body that we have ever seen in connection with the study of the mystical nature of man's anatomy and physiology and the economy of life. Nearly each page of the manuscript is watermarked with the same watermarks that appeared in Bacon's books and the Shakespeare folios. Even the pituitary and pineal glands are shown in the section of the book that deals with the psychic centers.

We are prone to think that the disease known as appendicitis is something new and that the exact location and purpose of the appendix is something that has only recently been discovered. Yet in this old yellow and musty manuscript of 1623 there are excellent illustrations of the intestines and even of the appendix, with a description of its purpose, the manner in which disease may attack it, and how these diseases may be cured by the Rosicrucian methods. We often hear that the eminent mystical physician, Harvey, was the first to give us a complete understanding of the circulation of the blood

in the human body and of the real nature of the circulatory system in all of its details. We are told this was given to the world by Harvey in the 19th century, yet in this old Sixth Degree manuscript we find the complete circulatory system of the human body pictured and every part of the heart explained and the circulation of the blood taken into consideration in connection with disease and the cure of disease.

Members of the staff and their associates who have been interested in watching the revision of the Sixth Degree work have recently examined this old manuscript of 1623 and are astounded at its contents. Even the musical notes of the musical scale and their rates of vibrations and their relation to disease and health and to harmonics and to Cosmic music, are fully explained and illustrated, and even the nature of the Cosmic rays and their effect upon health as recently "discovered" by American and European scientists is touched upon in detail. We feel sure that when our chapters and lodges learn of the new Sixth Degree, they will be pleased. Members who have passed through the Sixth Degree and beyond will not benefit so greatly by this revision because in all of the supplementary literature and articles in the Forum in the past few years many of the important additions to the Sixth Degree have been dealt with and, of course, the members above the Sixth Degree have various higher and more esoteric methods to use than those contained in the Sixth Degree.

One of the interesting historical features of some of these newly released manuscripts from Europe, however, relates to some of the eminent men who were connected with the Order in and around 1623 and, of course, we are always happy to read of the activities of these past masters in the Rosicrucian fraternity. Those who know very little about the true history of the Rosicrucian Order have made many strange claims for it and continue to repeat absurdities that are amusing to all except those who are deeply concerned. The "Fellowship" in Southern California, for instance, that publishes the so-called teachings of the Rosicrucians in book form, has claimed for years that "Christian Rosenkreuz" was the found-

*Four Hundred Twenty-four*



er and organizer of the Rosicrucian fraternity, and that when the Order started in Germany between 1604 and 1614, it was the beginning of the Rosicrucian organization on earth in a material and organized form and that some years thereafter it spread to England, etc. They know absolutely nothing about and say nothing about the previous existence of the Order and do not seem to know that the term "Christian Rosenkreuz" was not the name of a German individual who created the Order in Germany in 1610 or 1614, but the symbolical name of a mystical personality.

Although the history of the Order as published by us in our books distinctly states that the Rosicrucian organization as a fraternity and a brotherhood existed for centuries before the revival in Germany in the beginning of the 17th century, and although we have stated that Sir Francis Bacon, as Imperator of the Order for one cycle in Europe, was the instigator of the revival in certain countries and was the successor of previous Imperators, both the "Fellowship" in Southern California and Mr. Clymer in Pennsylvania, who also publishes some books which he claims to be Rosicrucian and which are nothing of the kind, claim Bacon had nothing to do with the Rosicrucian Order, was not its Imperator, and that the Order was not known in any part of the world before it was announced in Germany between 1610 and 1614. In the new manuscripts which we have had sent to us is one containing a statement by Bacon himself as an announcement to the reader. We reproduce that statement here, verbatim, except for the respelling of some names or words which in the original are spelled in the old English style:

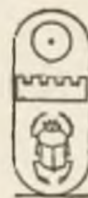
"I should here except some Cynicks, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity of the Rosy Cross, those great Theologues, Politicians, Philosophers, Physicians, Philogers, Artists, etc., of whom St. Bridget, Abbas Joacchimus, Leicenbergius and such divine spirits, have prophesied and made promise to the world, if at least there be any such. . . . But our Alchemists, methinks, and Rosie Cross men afford most rarities and are fuller of experiments: they can make gold,

separate and alter metals, extract oils, salts, lees, and do more strange works than Geber, Lullius, Bacon, or any of those Ancients. . . . Let Paracelsus, Omercetan, Crolius, and the brethren of the Rosy Cross defend themselves, as they may."

Appended to another manuscript is a list of the Rosicrucians that attended special gatherings, ritualistic ceremonies, or Rosicrucian anniversaries in one of the largest of the English chapters of the Rosicrucian Fraternity. The names signed to this official rool are followed by the individual seals and marks of each member, indicating the position each held in the organization, and the whole document itself is sealed with the Rosicrucian emblems and with the watermarks that appear in later Rosicrucian papers and in the Shakespeare folios. This important document has been photographed and copies of it are filed with some of the largest museums of Europe where it has been authenticated and established as correct beyond any doubt. It indicates the number of persons who have from time to time been important officers in the English jurisdiction of the Rosicrucian Order.

Among the highest officers whose names appear on it is that of Francis Bacon as Imperator, Michael Maier as Master of the local chapter, Robert Fludd as Councilor at Large, and various foreign legates of the Order. Herewith are given a few of the best known names attached to the list: George Wither, Henry Thomas, Earl of Surrey, Marquess of Winchester, Earle of Oxford, Sir Philip Sidney, Sir Walter Raleigh, Benjamin Johnson, Sir Edward Dyer, Sir John Harrington, Edmund Spenser, Thomas Watson, Thomas Hudson, Henry Locke, Christopher Marlow, Thomas Nash, George Peele, Robert Green, Robert Wilmot, Richard Barnfield, George Whetstone, John Lyly, John Marshall, Thomas Heywood, John Barclay, and many others.

There is one other interesting historical incident that I feel sure will please all of our members. As has been stated above, Mr. Clymer and a few other self-appointed authorities of Rosicrucian history claim that Bacon had no





connection with the Order, and that it started in Germany and was never in England until long after the establishment of the Order in Germany in 1614.

According to a very old document and historical record that has been authenticated and verified at the British Museum records, all those who claim that the Rosy Cross organization never existed in England prior to 1614 when it was established in Germany, and most certainly not prior to 1610, have been very unacquainted with the records that still exist. It appears that on the 6th day of January, 1604, the Queen of England held a masque ball at the White Hall and that Inigo Jones was asked to design the costumes for the gentlemen to wear at that ball. All records show that Inigo Jones was not only a friend of Bacon but of Ben Jonson and others who were associated with the secret group of philosophers in England. He was interested in architecture, interior decorating, and other branches of the fine arts. Just why the Queen asked him to make designs for the costumes for the men to wear at the masque ball is not known, but the record does state the following: Among other sketches made by Mr. Jones for the gentlemen was one over which he wrote in his own handwriting the words, "A Rosicrucian." According to the records, Jones had been drawing his designs since December of the preceding year, 1603. Since the ball was to occur on the 6th of January, 1604, and the designs for costumes had to be distributed several weeks in advance to permit of the making of the costumes, they were submitted to the Queen for her approval somewhere before Christmas of 1603. The Queen gave her approval and one gentleman appeared wearing the approved Rosicrucian costume symbolical of the Order, while several others had variations of this costume. From this

little incident, which is recorded several places in English history, we see that there must have been a number of persons in England who were well enough acquainted with the Rosicrucian organization and its symbolism to appreciate a costume that represented or displayed that symbolism, otherwise there would be no point gained in having a person appear at a masque ball in the spirit of Rosicrucianism and its symbolism if no one had recognized what was represented. Furthermore, it shows that the Queen herself must have been familiar with the organization.

Now if in 1603 the organization was large enough to be fairly well-known among the most prominent people of the country, it must have been in existence in England for several years, at least, and that would take the existence of the Order in England back to 1600 or 1601. This is at least twelve or fourteen years before the earliest Rosicrucian document appeared in Germany, or that Clymer or the "Fellowship" claim the Order was originally born in Germany and had its first inception and outer manifestation.

Many other documents in our possession and which we have only examined casually for lack of time, contain other references to Bacon's life in connection with the Rosicrucians, including references to the truth regarding his birth and transition and the real place he occupied in the history of England. The time is soon coming when the world will know that the popular biographies of Bacon are in error and were deliberately written to conceal the identity of a real man and a great man. But there is no question about Bacon's association with the Rosicrucian fraternity—the real fraternity—of which some modern publishers of so-called Rosicrucian books know absolutely nothing.



*The  
Rosicrucian  
Digest  
December  
1935*

● READ THE ROSICRUCIAN FORUM ●

*Four Hundred Twenty-six*



# PAGES from the PAST



## TITUS LUCRETII CARUS

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translations or interpretations of other eminent authors of the past.

This month we bring to you Titus Lucretius Carus, one of the most forceful writers in verse ever known. He was born of a noble family approximately 98 B. C., and died about 55 B. C. Very little is known of his life except that he was an outstanding pupil of the eminent philosopher, Epicurus. His philosophy is not merely a recital of the Epicurean philosophy, but consists of his own ideas as well. He, like his master, accepted the Democritean atomic philosophy which stated that all matter consisted of small seeds or particles which united by compact, and the quantity of them determined the nature of matter. The universe, then, was accounted for according to a mechanical principle—the mere coming together or combining of these little particles. There was no intelligent cause for all. The particles in themselves were purposeless. In a very splendid treatise, Lucretius applies this theory to life and to man. The title of his thesis is "On Immortality." We quote a portion of it below. It will prove very profitable to you. It is immaterial whether you agree with his conception or not; you will benefit by the logical presentation of his arguments and admire the forceful arrangement of his thoughts.

## ON IMMORTALITY



AND NOW AT-  
TEND. That thou  
mayest understand  
that living crea-  
tures have minds,  
and subtle souls  
BORN and PER-  
ISHABLE, I will  
proceed to arrange  
verses worthy of  
thy life and *vir-  
tues, verses* col-  
lected during a  
long time, and  
prepared with sweet labor. And thou,  
*my friend*, take care to include both of  
them under one name, *whichever of  
the two I may use*; and, for example  
when I proceed to speak of the soul,  
teaching that it is mortal, suppose that

I also speak of the mind; inasmuch as  
they are one by mutual *combination*,  
and their substance is united.

In the first place, since I have shown  
that the *soul, being* subtle, consists of  
minute particles, and is composed of  
much smaller atoms than the clear fluid  
of water, or mist, or smoke; (for it far  
surpasses *those bodies* in susceptibility-  
of-motion, and is more readily impelled  
when acted upon from a slight cause;  
inasmuch as *both the mind and soul* are  
moved by the *mere* images of smoke and  
mist; as when, lulled in sleep, we see  
high altars exhale with vapor, and carry  
up smoke; since doubtless these phan-  
tasmata are produced in us;) now, there-  
fore, *I say*, since, when vessels are  
broken to pieces, you see water flow  
about, and *any other* liquid runs away;





and since, *also*, mist and smoke disperse into the air; *you must* conclude that the soul is likewise scattered abroad, and is dissipated much sooner *than mist and smoke*, and more easily resolved into *its* original elements, when it *has* once been withdrawn from the body of a man, and has taken its departure. For how can you believe that this *soul* can be held together by any *combination* of air, when the body itself (which is, as it were, its vessel) cannot contain it, *if it be* convulsed by any violence, or rendered thin and weak by blood being taken from the veins? How can *that air which* is more rare than our body confine it?

Besides, we observe that the mind is produced together with the body, and grows up along *with it*, and waxes old at the same time *with it*. For as children wander and totter about with a weak and tender body, so the subtle sense of the mind follows and corresponds to the weakness of their frame. Then, when their age has grown up in robust vigor, their understanding is also greater, and their strength of mind more enlarged. Afterwards, when the body is shaken by the prevailing power of time, and the strength being depressed, the limbs have sunk into infirmity, the understanding then halts, the tongue and the mind lose their sense, all parts fail and fade away at once. It is therefore natural that the whole substance of the soul should be dissolved, as smoke, into the sublime air of heaven; since we see that it is produced together with the body, and grows up together *with it*, and both, as I have shown, overcome by age, decay in concert.

To this is added, that as we observe the body itself to-be-subject-to violent diseases and severe pain, so we see the mind to be susceptible of sharp cares, and grief, and fear. For which cause it is reasonable that it should also be a partaker of death.

Moreover the mind, in diseases of the body, often wanders distracted; for it loses its faculties, and utters senseless words; and sometimes, by a heavy lethargy, is borne down into a deep and eternal sleep, the eyes and the nodding-head sinking; hence it neither hears the voice, nor can distinguish the countenances, of those who stand around recalling it to life, bedewing their faces

and cheeks with tears. Wherefore you must necessarily admit that the mind is also dissolved, since the contagion of disease penetrates into it. For pain and disease are each the fabricator of death; a truth which we have been taught by the destruction of many millions in past times.

Further, when the violent power of wine has penetrated the heart of men, and its heat, being distributed, has spread into the veins, a heaviness of the limbs follows, the legs of the tottering person are impeded, the tongue grows torpid, the mind is, as it were, drowned; noise, hiccups, and quarrels arise, and other things of this kind, whatever are consequent on intoxication. Why do these effects happen, unless because the vehement force of the wine has exerted its-customary-power to disturb the soul as it is diffused through the body itself? But whatsoever things can be thus disturbed and obstructed in their operations, show, that if a cause somewhat stronger shall spread within them, the consequence will be that they must perish, deprived of all future existence.

Further, the animated powers of the body and mind are vigorous, and enjoy life, only when joined with one another; for neither can the nature or substance of the mind, without the body, alone, and of itself, produce vital motions; nor again can the body, deprived of the soul, continue its state of existence, and use its faculties. Just, for example, as the eye itself, torn from its roots, can discern no object apart from the whole body, so the mind or soul seems to have no power in itself; evidently because when mingled throughout the veins and viscera, throughout the nerves and bones, they are held-in-close-confinement by the whole body, and their primary-particles, not being free, cannot fly asunder to great distances; consequently, being thus confined, they move with sensitive motions, with which, after death, when cast forth beyond the body into the air of heaven, they cannot move; for this very reason, that they are not held-confined in a similar manner. For surely the air forms body and soul, if the soul shall be able to keep itself together in the air, and to contain itself for exerting those motions, which it before exercised amidst the nerves, and in



the body itself. On which account, *I say* again and again, you must necessarily admit that when the whole enclosure of the body is dissolved, and the vital breath cast forth, the sentient-existence of the mind and the soul is dissolved; since there is common cause *and like fate* to both.

Besides, when the body cannot bear the dissociation of the soul, without putrifying with offensive odor, why do you doubt that the essence of the soul, rising from the depths and innermost part of *the body*, has passed forth, *and has been* diffused abroad like smoke? and that for this reason the body, decaying with so great a dissolution, has utterly fallen away, because the foundations have been removed from their place, and the spirits pass out through the limbs, and through all the windings of the passages and ducts that are in the body? So that you may understand from many considerations, that the nature or *substance* of the soul, being departed, has gone out through the members of *the body*, and that it was dis-severed within the body itself, before

gliding outwards, it flowed forth into the air of heaven.

Moreover, whilst the soul dwells within the bounds of life, it yet frequently, when it has received a shock from some cause, seems to pass away, and *presents the appearance* that the mind is let loose from the whole body; and the countenance *then* seems to become inanimate as at the last hour, and all the relaxed members to fail the languid frame. Such is the case, when it is said that the mind has been damaged, or the vital power has suffered syncope; while *all* is trepidation, and all are anxious to recover the last link of life. For then all the mind, and power of the soul, are shaken; and these, *it is evident*, sink with the body itself; so that a cause of somewhat greater force may bring *them* to dissolution.

Why *then* do you doubt, but that, at *the hour of death*, the soul driven forth at length, weak and *helpless*, out of the body, and being in the open air, with its covering removed, can not only not endure throughout all time, but cannot even maintain-its-existence for the smallest space whatsoever?

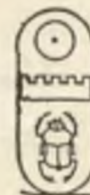
### MIDWESTERN ROSICRUCIAN BROADCAST

All Rosicrucians and their friends and acquaintances should not fail to listen to a series of highly instructive and interesting broadcasts to begin Monday, December 9th, at 9:45 p. m., Central Standard Time, over Radio Station WKY, Oklahoma City, broadcasting on 333.1 meters or 900 kilocycles.

The series of these broadcasts are entitled, "The Mysteries of Life," and each one treats upon a separate fascinating topic. We ask every Rosicrucian to have as many of his or her friends and acquaintances as possible listen to these broadcasts. Other radio stations throughout the United States will broadcast Rosicrucian programs at different times during the early part of 1936. Watch for further announcements.

### FRANCIS BACON LODGE INVITES YOU

The Francis Bacon Lodge of AMORC in San Francisco, located at 1655 Polk Street, is holding special convocations every second and fourth Monday evenings for the purpose of attunement and meditation, and also to assist in the Cathedral work that is being conducted by the Emperor. All National Fratres and Sorores of the AMORC in the vicinity, are cordially invited to unite with them on those evenings and participate in the temple session. This invitation is extended by Frater David Mackenzie, Master of the Francis Bacon Lodge.







## Pilate's Report to Tiberius Caesar

From the "Archko Volume" containing Manuscripts in Constantinople, and the Records of the Senatorial Docket, taken from the Vatican at Rome. Translated by Mrs. McIntosh and Twyman, of the Antiquarium Lodge, Genoa, Italy.

(Transmitted to *The Rosicrucian Digest* through Rosicrucian sources.)



TO TIBERIUS CAESAR,  
EMPEROR OF ROME:  
*NOBLE SOVEREIGN, GREETING!*



THE events of the last few days in my Province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems

of late that all the Gods have ceased to be propitious. I am almost ready to say, Cursed be the day when I succeeded Vallerius Flaceus in the Government of Judea; for since then, my life has been one of continual uneasiness and distress. On my arrival at Jerusalem, I took possession of the Praetorium, and ordered a splendid Feast to be prepared, to which I invited the Tetrarch of Galilee, with the High Priest and his Officers. At the appointed hour no guests appeared. This I con-

sidered an insult offered to my dignity and to the whole Government which I represent. A few days after, the High Priest deigned to pay me a visit, but his deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy. Although I thought it expedient to accept his excuse, from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors, and I would warn the Romans to beware of the High Priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that of the conquered cities Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have not soldiers sufficient to suppress it. I had only one Centurion and a hundred men at my command. I requested a reinforcement from the Perfect of Syria, who informed me that he had scarcely troops sufficient to defend his own Province. An insatiate thirst for conquest to extend our Empire be-

*Four Hundred Thirty*



yond the means of defending it will, I fear, be the cause of the final overthrow of our whole Government. I lived secluded from the masses, for I did not know what those Priests might influence the rabble to do; yet I endeavoured to ascertain, as far as I could, the mind and standing of the people. Among the various rumors that came to my ears, there was one in particular that attracted my attention. A young man, it was said, had appeared in Galilee preaching, with a noble unction, a new law in the name of the God who had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews. One day in passing by the place of Siloa, where there was a great concourse of people, I observed in the midst of the group a young man, who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listening to him. His golden coloured hair and beard gave to his appearance a celestial appearance. He appeared to be about 30 years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions. Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen. My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius has been for a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me and worthy of my confidence. On entering the Praetorium I found Manlius, who related to me the words Jesus had pronounced in Siloa. Never have I read in the words of philosophers anything that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar, he replied:—"Render unto Caesar the things that belong to Caesar, and unto God the things that are God's." It was on ac-

count of the wisdom of his sayings that I granted so much liberty to the Nazarene, for it was in my power to have had him arrested, and exiled to Pontus, but that would have been contrary to the justice which has always characterized the Roman Government in all its dealings with men, this man was neither seditious nor rebellious. I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, and to choose his own disciples, unrestrained by any Praetorium mandate. Should it ever happen (may the gods avert the omen!), should it ever happen, I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature death, while I—miserable wretch—will have been the instrument of what the Jews call Providence, and what we call Destiny.

The unlimited freedom granted to Jesus provoked the Jews, not the poor, but the rich and powerful. It is true that Jesus was severe on the latter and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene. "Scribes and Pharisees" he would say to them, "You are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you." At other times, he would sneer at the arms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. Complaints were daily made at the Praetorium against the insolence of Jesus. I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets, and an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian War. Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to restore the tranquillity of the city without subjecting the Praetorium to humiliating concession. I wrote to Jesus requesting an interview with him at the Praetorium. He came. You know that in my veins flows the Spanish mixture with Roman





blood—as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilica, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself. When he came up to me he stopped, and by a signed sign he seemed to say to me “I am here” though he spoke not a word. For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him. “Jesus” said I unto him at last, and my tongue faltered—“Jesus of Nazareth, for the last three years I have granted you ample freedom of speech, nor do I regret it; your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know—there is in your discourse a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you on account of your discourses being so severe upon their conduct, and against me on account of the liberty I have afforded you. They even accuse me of being indirectly leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse the pride of your enemies and they raise up against you the stupid populace and compel me to employ the instruments of law.

The Nazarene calmly replied:—  
“Prince of the earth, your words proceed

not from true wisdom. Say to the torrent to stop in the midst of the mountain gorge; it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of Nature and the Creator. God alone knows whither flows the waters of the torrent. Verily, I say unto you, before the rose of Sharon blossoms, the blood of the just will be spilt.”

“Your blood shall not be spilt,” said I, with deep emotion; “You are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar and convert his bounty into fear, impressing the unlearned, that Caesar is a tyrant and seeks their ruin. Insolent wretches! they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep to accomplish his wicked design. I will protect you against them. My Praetorium shall be an asylum, sacred both day and night.”

Jesus carelessly shook his head and said with a grave and divine smile, “When the day shall come, there will be no asylum for the Son of Man, neither in the earth, nor under the earth. The asylum of the just is there,” pointing to the Heavens. “That which is written in the prophets must be accomplished.”

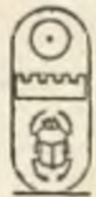
“Young man,” I answered mildly, “You will oblige me to convert my requests into an order. The safety of the Province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. May happiness attend you. Farewell.”

“Prince of the earth,” replied Jesus, “I come not to bring war into the world. Persecutions proceed not from me. I expect it from others and will meet it in obedience to my Father, who has shown me the way. Restrain therefore your worldly prudence. It is not in your power to arrest the victim at the foot of the Tabernacle of expiation.” So saying, he disappeared like a bright shadow behind the curtains of the Basilica—to my great relief—for I felt a heavy burden on me, of which I could not relieve myself while in his presence.



To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclinations, he would have ordered Jesus to be put to death, but though proud of his royal dignity yet he hesitated to commit an act that might lessen his influence with the Senate or, like me, was afraid of Jesus. But it would never do for a Roman Officer to be scared by a Jew. Previously to this, Herod called on me at the Praetorium and, on rising to take leave, after some trifling conversation asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produce; that his doctrines were by no means sacrilegious and that the intentions of Rome were to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously and, saluting me with ironical respect, departed. The great Feast of Jews was approaching and the intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of the Passover. The city was overflowing with a tumultuous populace, clamouring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the Prefect of Syria for a hundred foot soldiers and as many cavalry. He declined and I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress an uprising and having no choice left but to tolerate it. They had seized upon Jesus, and the seditious rabble although they had nothing to fear from the Praetorium, believing as their leaders had told them that I winked at their sedition, continued vociferating "Crucify him; crucify him." Three powerful parties had combined together against Jesus. First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motive; they hated the Nazarene and were impatient of the Roman yoke. They never forgave me for having entered the Holy City with banners that

bore the image of the Roman Emperor and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple erecting edifices for public use. My proposal was scorned. The Pharisees were the avowed enemies of Jesus. They cared not for the Government. They bore with bitterness the severe reprimands which the Nazarene for three years had continually been giving them wherever he went. Timid and too weak to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition and to profit by the disorder and confusion that resulted therefrom. Jesus was dragged before the High Priest and condemned to death. It was then that the High Priest Caiaphas performed a devious act of submission. He sent his prisoner to me to confirm his condemnation and secure his execution. I answered him that as Jesus was a Galilean, the affair came under Herod's jurisdiction, and ordered him to be sent thither. The wily Tetrach professed humility and, protesting his deference to the lieutenant of Caesar, he committed the fate of the man into my hands. Soon my Palace assumed the aspect of the besieged citadel. Every moment increased the number of malcontents. Jerusalem was inundated with crowds from the mountains of Nazareth; all Judea appeared to be pouring into the city. I had taken a wife from among the Gauls, who pretended to see into futurity. Weeping and throwing herself at my feet, she said to me, "Beware, beware, and touch not the man; for he is holy. Last night I saw him in a vision. He was walking on the waters; he was flying on the wings of the wind. He spoke to the tempest and to the fishes of the lake; all were obedient to him. Behold, the torrents of Mount Kedron flow with blood; the statutes of Caesar are filled with gemonide; the columns of the interium have given away and the sun is veiled in mourning like a vestal in the tomb. Ah! Pilate, evil awaits thee. If thou





wilt not listen to the vows of thy wife, dread the curse of the Roman Senate; dread the frowns of Caesar." By this time the marble stairs groaned with the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Halls of Justice, followed by my guard, and asked the people in a severe tone what they demanded. "The death of the Nazarene" was the reply. "For what crime?" "He has blasphemed, he has prophesied the ruin of the Temple. He calls himself the Son of God, the Messiah, the King of the Jews."

"Roman Justice," said I, "punishes no such offence with death."

"Crucify him, crucify him," cried the relentless rabble.

The vociferations of the infuriated mob shook the Palace to its foundations. There was but one who appeared to be calm in the midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure which at the moment appeared to me to be the only one that could save his life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free, that he might be the scape-goat as they called it, but they said, "Jesus must be crucified."

I then spoke to them of the inconsistency of their course as being incompatible with their laws, showing that he was no criminal unless he had fasted a whole day; and that the sentence must have the consent of the Sanhedrim and the signature of the President of that Court; that no criminal could be executed on the same day his sentence was fixed, and on the next day (the day of his execution) the Sanhedrim was required to review the whole proceedings. Also, according to their law, a man was stationed at the door of the Court with a flag, and another a short way off on horseback, to cry the name of the criminal and his crime and the name of his witnesses, and to know if anyone could testify in his favor. I urged all these pleas, hoping they might awe them into subjection, but they still cried "Crucify him, crucify him."

I then ordered Jesus to be scourged, hoping this might satisfy them, but it only increased their fury. I then called

for a basin and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing worthy of death, but in vain. It was his life these wretches thirsted for. Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the Praetorium even unto Mount Zion, with howling screams, shrieks and vociferations such as were never heard in the seditions of the Pannonia, or in the tumults of the Forum. By degrees darkened like a winter's twilight, the day, such as had been at the death of the great Julius Caesar. It was likewise the Ides of March.

I, the continued Governor of the rebellious Province, was leaning against a column of basileic, contemplating athwart the dreary gloom these friends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry and the Centurion, with a display of power, was endeavouring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of men. A loud clamour was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the Temple and, setting over the city, covered it as with a veil. So dreadful were the signs that men saw both in the heavens and the earth that Dionysius the Areopagite is reported to have exclaimed, "Either the author of Nature is suffering or the Universe is falling apart." Whilst these appalling scenes of Nature were transpiring, there was a dreadful earthquake in Lower Egypt, which filled everybody with fear and



scared the superstitious Jews almost to death. It is said that Balthasar, an aged and learned Jew of Antioch, was found dead after the excitement. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene. Near the first hour of the night I threw my mantle around me and went down into the city towards the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman Cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief, and I overheard some of the Jewish soldiers murmuring strange words which I did not understand. Others were recounting miracles very like those which have so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then looking back towards Mount Calvary, would remain motionless in expectation of witnessing some new prodigy. I returned to the Praetorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly. It is painful to see an old man weep, and my heart being already overcharged with grief, we though strangers wept together. And in truth it seemed that the tears lay very shallow that day with many whom I perceived, in the vast concourse of people. I never witnessed such an extreme revulsion of feeling. Those who betrayed and sold him, those who testified against him, those who cried, "Crucify him, we want his blood" all slunk off like cowardly curs and washed their teeth with vinegar. As I am told that Jesus taught a resurrection after death, if such be the fact, also a separation, I am sure it commenced in the vast crowd. "Father," said I to him, after gaining control of my feelings, "who are you, and what is your request." "I am Joseph of Arimathea," replied he, "and am come to beg of you upon my knees the permission to bury Jesus of Nazareth." "Your prayer is

granted," said I to him, and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned. A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement than even the crucifixion. As to its truth, I cannot say for certain, but I have made some investigations of the matter, so you can examine for yourself and see if I am in fault, as Herod represents. Joseph buried Jesus in his own tomb. Whether he contemplated the resurrection, or calculated to cut himself another, I cannot tell. The day after he was buried, one of the Priests came to the Praetorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead as he had foretold, and of which they were perfectly convinced. I sent him to the captain of the Royal Guard (Malcus) to tell him to take the Jewish soldiers, place as many round the sepulchre as were needed, then if anything should happen they could blame themselves and not the Romans. When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers round the sepulchre. He told me that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me—as near as I can recollect—the following circumstances. He said that at about the beginning of the fourth watch they saw a most beautiful light over the sepulchre; he at first thought the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through his mind, behold, the whole place was lighted up and there seemed to be crowds of dead in their grave clothes. All seemed to be shouting and filled with ecstasy, while all round and above was the most beautiful music he had ever heard, and the whole air seemed to be full of voices praising





God. At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said that the earth seemed to swim from under him, and his senses left him, so that he did not know what did occur. I asked him in what condition he was when he came to himself. He said he was lying on the ground with his face down. I asked him if he could not have been mistaken as to the light. Was it not day that was coming in the east? He said that at first he thought of that, but at a stone's cast it was exceedingly dark, and then he remembered that it was too early for day. I asked him if his dizziness might not have come from being wakened up and getting up so suddenly, as it sometimes had that effect. He said he was not, and had not been asleep all night, as the penalty was death for him to sleep on duty. He said he had let some of the soldiers sleep at a time. Some were asleep then. I asked him how long the scene lasted. He said he did not know, but thought nearly an hour. He said it was hid by the light of the day. I asked if he went to the sepulchre after he had come to himself. He said no, because he was afraid; that just as soon as relief came they all went to their quarters. I asked him if he had been questioned by the priests; he said he had. They wanted him to say it was an earthquake and that they were all asleep and offered him money to say that the disciples came and stole Jesus; but he saw no disciples and did not know the body was gone until he was told. I asked him what was the private opinion of those Priests he had conversed with. He said that some of them

thought that Jesus was no man; that he was not a human being; that he was not the son of Mary; that he was not the same that was said to be born of the Virgin in Bethlehem; that the same person had been on earth before, with Abraham and Lot, and at many times and places. It seems to me that if the Jewish theory be true, these conclusions are correct, for they are in accord with this man's life, as is known and testified by both friends and foes, for the elements were no more in his hands than the clay in the hands of the potter. He could convert water into wine; he could change death into life, disease into health; he could calm the seas, still the storms, call up fish with a silver coin in its mouth. Now I say, if he could do all those things, which he did, and many more as the Jews all testify, and it was doing these things that created this enmity against him—he was not charged with criminal offences, nor was he charged with violating any law nor of wronging any individual in person, and all these facts are known to thousands, as well by his foes as by his friends—I am almost ready to say, as did Manulas at the cross, "Truly this man was the Son of God."

Now, Noble Sovereign, that is as near the facts in the case as I can arrive at, and I have taken pains to make the statement very full, so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things of me in this matter.

With the promise of faithfulness and good wishes to my noble Sovereign,

I am your most obedient servant,

PONTIUS PILATE.

● READ THE ROSICRUCIAN FORUM ●

AN EXPRESSION OF APPRECIATION

I wish to thank each and every member who so thoughtfully remembered the Emperor's natal day by telegram, letter, or otherwise. I am taking this opportunity of acknowledging each message rather than writing each person individually because of the great number of wishes for happiness which the Emperor received.

*Fraternally,*

IMPERATOR'S SECRETARY.

**The  
Rosicrucian  
Digest  
December  
1935**



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Reading Chapter, Mr. Harrison N. Mucher, Master, 144 Clymer St.; Mr. George R. Osman, Secretary. Meeting every Friday, 8:00 p. m., Washington Hall, 904 Washington St.

#### Los Angeles, California:

Hermes Lodge, AMORC Temple. Mr. Ollin W. Marden, Master. Reading Room and Inquiry office open daily, 10 a. m. to 5 p. m., and 7:30 p. m. to 9 p. m. except Sundays. Granada Court, 672 South Lafayette Park Place.

#### Birmingham, Alabama:

Birmingham Chapter of AMORC. For information address Mr. Cuyler C. Berry, Master, 721 So. 85th St.

#### Chicago, Illinois:

Chicago Chapter No. 9, Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

Chicago Afra-American Chapter No. 10. Robert S. Breckenridge, Master; Aurelia Carter, Secretary. Meeting every Wednesday night at 8 o'clock, Y. M. C. A., 3763 So. Wabash Avenue.

(Directory Continued on Next Page)



**Portland, Oregon:**

Portland Chapter. Paul E. Hartson, Master; Telephone East 1245. Meetings every Thursday, 8:00 p. m. at 714 S. W. 11th Avenue.

**Washington, D. C.:**

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**Toronto, Ontario, Canada:**

Mr. Benjamin W. Wakelin, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Ave.

**Edmonton, Alberta:**

Mr. Alfred H. Holmes, Master, 9533 Jasper Avenue E.

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*All correspondence should be addressed as follows:*

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The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Anderson, S. R. C., Grand Secretary. Manogade 13th Strand, Copenhagen, Denmark.

**Sweden:**

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master. Jerusalem-gatan, 6, Malmo.

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De Rozekruisers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 141, Amsterdam.

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**Switzerland:**

AMORC Grand Lodge. August Reichel, F. R. C., Gr. Sect., Riant-Port Vevey-Plan.

**Austria:**

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**China and Russia:**

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