

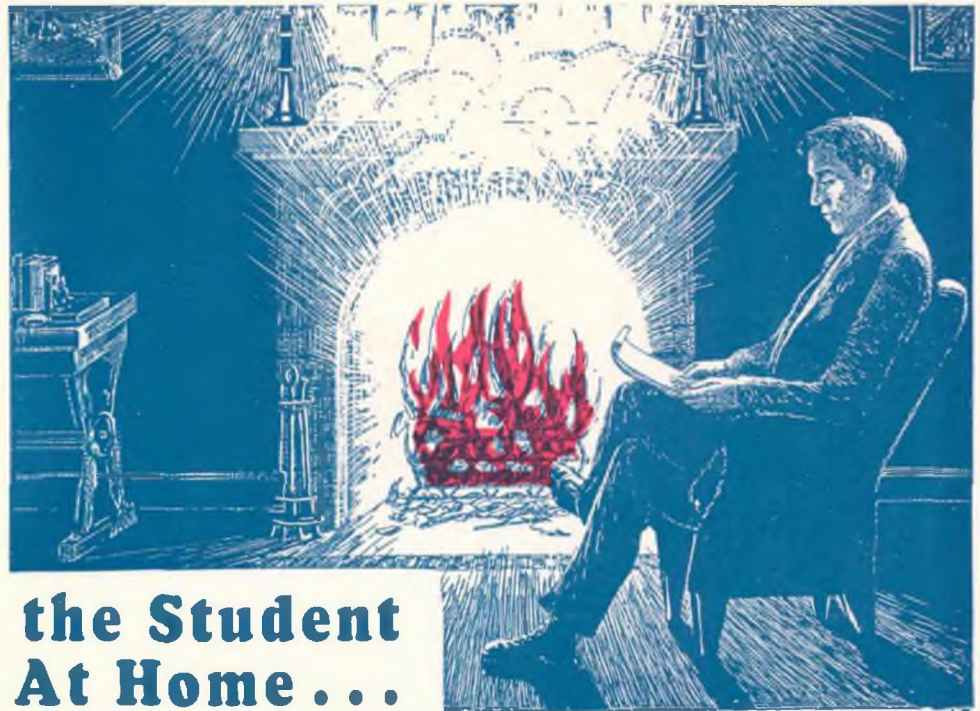
THE ROSIKRUCIAN DIGEST



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The above photograph depicts one of the many important scientific sessions of the Manchester, England, Rosicrucian lodge, established about 1860 by Dr. Joseph Jordan and others, including the editor of one of England's well known newspapers.

The activities of this very old and highly respected Rosicrucian body were reported in the *Manchester Courier* and other publications from time to time and especially the scientific sessions of January and February, 1866, and of October, 1867. Many of the Fratres who appear in the above picture are well known in the English scientific and educational fields. The historic data associated with this picture has been furnished to *The Rosicrucian Digest* through the archives of an eminent Rosicrucian antiquarian.

—Courtesy of *The Rosicrucian Digest*.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII JANUARY, 1936 No. 12



SOCRATES



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ARISTOTLE

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THE THOUGHT OF THE MONTH

TALKING THROUGH SPACE

By THE IMPERATOR



MUCH is being said these days in newspapers and magazines regarding science's invasion of the fields of metaphysics and psychology to the extent of partially admitting that telepathy and clairaudience are probably natural and feasible. It is not

so many years ago that the subject of telepathy was limited to discussion among research workers in private forums devoted to a field of thought just outside of the scientific circles, and the subject of clairaudience like that of clairvoyance was left to the occultist and mystic as something that was purely theoretical or imaginary. Science has been gradually led to a consideration of the real facts about telepathy through the development of certain scientific principles revealed in the study of nature's fundamental laws. Even the development of radio or wireless telegraph has had its influence upon the more careful consideration of the possibilities of telepathy.

What is interesting to note in connection with the month of January is that it was on Monday, January 7, in the year 1927, that the first human voice talked from America to London, or spoke through space over a great distance. Centuries ago it would have been considered phenomenal if anyone could have stood upon a raised platform or on the side of a mountain and addressed an audience of ten or fifteen

thousand by so amplifying the power and quality of his voice that it would have reached hundreds of thousands of feet.

It is not many years ago when eminent speakers boasted of the fact that their loud and thunderous voices were able to fill huge auditoriums in which five or six hundred persons might be congregated. Then came the development of radio and telephone pointing the way to the possibility of man speaking to audiences of five, ten, twenty, or a hundred million people at one time. But it was at 8:44 Eastern Standard Time on the morning of January 7, 1927, that the human voice speaking in New York City was heard in London with the words passing through space by means of radio-telephony. The words, "Hello, London," were heard distinctly and surprisingly in the city far across the sea. Since then almost every hour of the day and night finds business communications transmitted by spoken words of the human voice passing to and fro from points in Europe to points in America. To the same degree that man has gradually and masterfully conquered space in regard to radio messages and radio's use in transmitting the human voice and pictures, so will man gradually find and perfect within himself the ability to transmit sounds and pictures from any one point to another regardless of time or space.

The month of January is interesting for other important historical events such as the establishment of the Olympic Games in Greece in about 1458 B. C., and the great world-wide cataclysm or flood called Noah's flood which is recorded to have occurred in

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4051 B. C., and the conversion of St. Paul. But of the greatest significance to the development of man and his future unfoldment and mastership is his increasing ability to extend his consciousness into space and to bring his thoughts into the consciousness of others in distant places or in isolated localities where other means of communication could not or would not reach.

Rapidly are we learning that the consciousness of each individual is but a part of the consciousness of the whole universe, and that only in a limited physical and material sense are the children of God—all living creatures—completely separated or isolated.

The consciousness of God and the consciousness of man are one and the same, but this consciousness is part of the inner man, and not of the outer, worldly self. When man comes to real-

ize the possibilities of his dual existence as a spiritual and material being, he will become not only richer in the possession of a new-found world, but he will proceed to develop and unfold in a manner that will make him a new creature.

It may have been in what we now call January when God first breathed into man's physical body made of the dust of the earth a spiritual body called the soul, and at that time man was created dual. From thence onward man has centered his thoughts upon the glorification of the dust of the earth as personified in his physical being, and has neglected wholly the spiritual master within. As man gradually devotes his thought and attention to the expansion, development, training, and activity of this inner self, he will find that he is master over all of the barriers or limitations of physical existence.



Rosicrucian Principles in Business

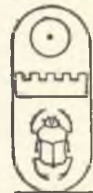
By FRATER HARVEY MILES, F. R. C.



SOME of the problems that seem to confront many of the Rosicrucian students and other students of mystical law are: How can we use these teachings in a business way? How can we apply Cosmic principles to gain material happi-

ness? How can we approach the Divine Mind with financial problems? How can we present to the Masters and to those illuminated ones who encourage us to develop our spiritual natures and eliminate our material desires, wants, wishes, and the unrealities of the physical world, our business and financial worries and difficulties and not encroach on their dignity and not incur the wrath of God and the Cosmic laws?

Every Rosicrucian member who has carefully studied the fundamental teachings has learned that man is a counterpart of God, and that the only real God he can ever know is the God within his breast, or the God of his heart. Therefore, it behooves each student of God and nature to get as closely acquainted with this God of his heart as soon as he possibly can and keep up an intimate relationship with this inner, immortal self. The more familiar he becomes with his inner self, the nearer will he be to the Cosmic Mind and the more thoroughly will he understand when we say: "Contact the Cosmic for help and guidance." The Divine Mind is always present and is infusing your very being constantly. The difficulty you have in contacting the Cosmic lies within yourself, because you are always looking beyond yourself—beyond the God of your heart for wisdom and enlightenment, for advice and for knowledge of a Cosmic nature.



When people enter the business world, they do so for one purpose; that is, to obtain happiness and achieve some degree of recognition in the community in which they live. They desire a home and all the comforts of home life. They aspire to a high state of social standing. Their one object is to gain everything they possibly can in business that will give them the ultimate of success while they live in this material world, and we can see no reason why every individual with such aspirations should not have their wishes fulfilled; and he will so long as he cooperates with the Cosmic Laws and the Divine Mind, of which he is a part. But when he neglects his duty and rejects the impulses of the inner self and harkens not to the voice of his conscience, his unfortunate Karma begins, and gradually the individual who was fortunate and successful in business begins to lose power. He has financial reverses, his credit standing is lowered, his prestige in the community begins to wane, his health begins to fail, and finally he finds himself on the rock of destruction among the multitude of unfortunates, wondering how and why he got there.

The question is: "How can we use these laws and always be on the safe side, and always conform to the divine principle?"

There is an ancient custom found in all the old Rosicrucian records called "The Law of AMRA." This law became a sacred doctrine with the Egyptian people, and later with the Jews in their religious practices. It was finally adopted by branches of the Christian church. It was originally a mystical law and the Rosicrucians still hold it to be a mystical law, although many modern forms of religion have turned it into a purely material law. The law of AMRA is this:

If you pray to God or petition the Masters for any special help in sickness, worry, trial, tribulation, or poverty, and your prayer or petition is answered, you are obligated to make compensation not alone by a prayer of thankfulness, but by passing along to others some portion of the blessing you have received. If you have asked for an improvement in your health, relief from

some pain or suffering, the gift of some material things, or help in your business and social position, then, according to the law of AMRA, you should tithe yourself either by setting aside a small amount of money, or of some material element, which can be used to make some other person happy or at Peace with the world. Unless this is done each time you receive a blessing through the Cosmic, you cannot rightfully petition in the future for any other blessing.

Undoubtedly, you want to know how you can use some of the laws of concentration and thought direction and the control of the occult forces in accomplishing your desired results, and I must say that our lessons are replete with these laws and principles, and little of the esoteric studies may be given in this manner. However, we will try to explain to you just how effectively you can apply some of the mystical teachings that are being received weekly by our members.

First, one must realize that around his body is a magnetic, vibratory energy, subtle but powerfully effective, and can be directed by his thoughts. This energy is either positive or negative, depending entirely on the nature of the individual and the strength of the WILL of the person. It also depends on the activities, the thoughts, the natural inclinations, the acts, and the general life one is leading. If one is kind, lovable, tolerant, friendly, and if his mind is always uplifting, this energy around the body is POSITIVE and of a CONSTRUCTIVE nature. If one expresses intolerance, is mean, selfish, lewd, coarse, wicked, and is dominated by hatred and unfriendliness, this energy is NEGATIVE and DESTRUCTIVE. It is not only destructive to the individual, but also to his family and those who are dependent upon him for the joy and happiness that should predominate in every home.

The secret of using this energy in business lies in his ability to harbor constructive, uplifting, inspiring thoughts. These thoughts are dynamic radiations of power, and they envelop all who come within a few feet of your presence. Everyone who enters your house, your room, your office, or your

Four Hundred Forty-six

workshop, is affected by your thought vibrations, and the energy leaving your body and consciousness is either making a favorable impression upon your client or is causing him to repel any proposition you wish to make. Your vibrations are distasteful and repulsive if they are **NEGATIVE**, or they are appealing and attractive if **POSITIVE**.

By the power of your **WILL** you can increase the effect of this energy and inspire your patrons to have confidence in you and accept what you have to offer in the way of business propositions. The thought vibrations leaving your mind constantly bombard the receptive, auric field around the purchaser, and he will yield to your wishes under the pressure of a power that seems unfathomable to the uninitiated, and mysterious and mystical to those who would seem to understand. Even after your patrons have left your place of business, there remains an indelible impression on their consciousness, and if you were not successful in impressing your client with the particular business deal at once, you may rest assured that eventually the purchaser for your wares will return, and success will ultimately be yours.

If yours is a business that involves a great deal of financing and the transactions are large and of such a nature that the business could not be concluded

in one day, when you retire in the evening, keep the transaction well fixed in your mind. Visualize the deal just the way you would have it. Create the complete transaction mentally. See that the entire business proposition is favorable to all concerned, the buyer as well as the seller. Visualize happiness for every person who will be affected by the transaction, and see smiling faces and joy predominating in the lives of every individual you wish to contact with your vibrations. Then, with this attitude in mind, turn the entire business deal over to the subjective mind and go to sleep full of confidence that if it is right with God and the Cosmic, of which you are a part, your wishes will be granted.

But do not forget the Law of AMRA.

James Allen gave us the complete law when he said:

"Mind is the Master-Power that molds
and makes,
And Man is Mind, and evermore he
takes
The Tool of Thought, and, shaping
what he wills,
Brings forth a thousand joys, a thou-
sand ills:—

"He thinks in secret, and it comes to
pass:
Environment is but his looking-glass."



THE TRANSITION OF BREASTED

The scientific world, students of history, archeology, and Egyptology, were shocked at the public announcement recently of the death of the eminent historian and archeologist, James Henry Breasted, for years associated with the Oriental Institute of the University of Chicago. His contributions to the science of Egyptology and archeology were some of the greatest ever made. One need only read his "History of Egypt" to know that he was more than a scientist, but a mystic, a philosopher, and a lover of mankind as well.

We have always been proud to endorse and recommend to Rosicrucians and others his various publications, and we are pleased to know that upon the eve of his departure from this plane, "The Rosicrucian Digest" and "The Rosicrucian Forum" both carried full-page advertisements announcing one of his greatest works. Dr. Breasted was associated with Lord Carnavon and Howard Carter in the excavation of the famous King Tutankhamen tomb.





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.*)

CHANGES IN RELIGIOUS THOUGHT



THROUGHOUT the world today there is a very evident, pronounced tendency on the part of the mass of people to revise and modify their religious activities and particularly their forms of religious devotion. In addition to the

fact that many of the oldest of the sectarian religions are gradually making modifications in their creeds and doctrines and in their general attitudes toward the problems of life.

In the Western World and particularly in the United States, these changes do not attract the attention that they are attracting in foreign lands or in other countries where one or two ancient religions have been dominant factors and fixed institutions. In those countries the slightest modification in creed, doctrine, or worldly activities excites interest. In fact, in the United States and some parts of Europe,

new or religious movements are being formed, particularly in Europe, many of

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changes in religious creeds and doctrines have been so frequent in the past fifty years that even the newspapers sometimes fail to comment on some of the newer changes recently made. But the great effect of these changes is becoming manifest in the increasing interest on the part of younger people and those of intermediate age, who have lost interest in religious matters in the past ten years or more and have wandered from their churches.

One of the most keen analyzers of the matter has said that the deplorable absences from churches in the past ten years or the reduction in the number of those persons who regularly attend the fixed meetings of the churches should not have been taken as an indication that the public was becoming less interested in religion or less religious in its interior nature. He has said, and many of the religious congresses have agreed with him, that the absence from church in most cases has been due to two things: first, an indifferent attitude toward the old orthodox principles which they believe were too narrow, and secondly, a protest against the church's insistence upon certain principles which do not fit the consciousness of the people of today. In either case the neglect of the church on the part of a portion of the public is more of a protest against the lack of sympathetic understanding on the part of the churches than anything else.

The term "sympathetic understanding" should not be taken to mean that the churches have become less interested in the personal problems of the individual members, or less sympathetic in the sorrows and griefs that constantly come before them. The very reverse of this is probably true. Clergymen, ministers, priests, rabbis, and all persons connected officially with the churches today in the Western World are doing more in a sympathetic, kindly, constructive manner to help their parishioners to meet their daily problems and to extend sympathetic understanding to them than at any other time perhaps in the history of the church. One of the indications of this fact is that a great majority of churches, especially of the Protestant denominations, have added healing clinics to their regular activities

in an attempt not only to carry out the healing work of Jesus the Christ and exemplify it, but to add some practical activities to the schedule and thus render a real personal service to many who could not afford such treatment through any other source, or principally to those who have not been healed by any other method but whose religious nature enables them to attune themselves with metaphysical and spiritual principles.

The modern church of today has become a more broadened institution than at any other time since its establishment particularly in the Western World. The farther east we go the more limited and orthodox are the preachings and activities of the various churches.

If one stops to consider the enormous change that has taken place in the consciousness of the church and the consciousness of its people in regard to an understanding of heaven and hell, one will see at once what great strides of development and unfoldment the church has passed through. It was commonly said fifty to a hundred years ago that the churches of the more orthodox nature preached more "hell fire and brimstone" sermons than any other kind. Today it is notable that very few of the orthodox churches and certainly very few of those that have broadened in their scope deal with either heaven or hell in the materialistic manner with which these places or conditions were dealt years ago. Another change has been in the nature and character ascribed to God. The frowning, scolding, wrathful, jealous God of the past century has been supplanted by a loving, forgiving, sympathetic, understanding and happy Father of all children. The idea that God may have at times tempted man to do evil to see if he would yield and then punish him for yielding, is rapidly giving way to the idea that man tempts himself or that the artificial, temporal, transitory things that he has created as pleasures for the flesh tempt him into his evil ways and that he falls into his own web or into the trap he has set for himself and others and that God extends him every opportunity to redeem himself. There was a time not many years ago and running far back into the early period of the church



when the phrase in the Lord's Prayer, "Lead me not into temptation" was emphasized in every repetition of the prayer with apprehension, fear, and sincere pleading. Today the phrase is puzzling to all who use the prayer, for they feel intuitively and inwardly that the thought in that phrase is not correct and is not consistent with the nature of God. The average person religiously inclined feels that it is a reflection upon the goodness, mercy, and kindness and fatherhood of God that insinuates that He at any time deliberately leads His children into temptation. This is certainly indicative of the changing attitude in the hearts and consciousness of millions of people.

Perhaps one of the other great changes is that which is expressed in the idea that God is not only omnipotent and omnipresent and that His spirit reaches everywhere, but that He can be worshipped at any time and any place. The old idea that only beneath the towering spires of a great cathedral or within the dark and cloistered parts of a huge structure, or only on the marble steps of a glorified altar will be found the real presence of God, has given way to the idea that one can commune with God on the hillsides, or in the valley, on the open sea, or in the privacy of the home, and that where the consciousness is uplifted to God, there God can be contacted, and in this thought of the upliftment of the consciousness, there is a continually increasing comprehension of the fact that the upliftment is not a matter of ascending to heaven to contact God but to lift oneself above the commonplace things, sordid things, and particularly the material interests of life. To many thousands of persons the idea has transmuted itself into the belief that prayers offered in the center of a great and cost-

ly cathedral are more or less surrounded by materialistic influences and that the confining, oppressive effects and atmosphere of the costly material structure tend to keep the mind and consciousness from expanding into the great Cosmic space where the consciousness of God is sure to be found.

In the development of the idea that God may be reached in holy communion, in a purely mental and spiritual atmosphere devoid of materialistic inclosures and grandeur, has come the beautiful idea that one may build a stately cathedral for oneself in the spiritual world created out of the mental and religious elements of one's nature.

The Cathedral of the Soul, a sublime and transcendent holy place above the level of the material things of life, has become a real cathedral in the lives of many thousands who find it an ideal place for the concentration of their thoughts during their sacred worship.

If you as a member of the organization or a friend of the Rosicrucian ideals have not experienced the joy and happiness, the real inspiring and invigorating sense that comes to the inner self through worship in this ethereal cathedral, then you most certainly are missing some of the spiritual values of life. By sending for a copy of the free pamphlet, *Liber 777*, describing this non-sectarian and unlimited cathedral, you will be brought face to face with an opportunity that may quicken and awaken the search of your soul. Send for such a pamphlet today and unite in the Cathedral contact periods when thousands of devoted ones in all parts of the world are united in combining their spiritual thoughts in communion with God regardless of creed, nationality, doctrines, or other differences and limitations.

"1936 AND CONFLICTS"

The demand for the annual booklet of predictions issued by AMORC, based on sound calculations and graphs of human conduct, tendencies and inclinations, is always great. But this year the demand has far exceeded our expectations, and we are endeavoring to partially grant every request for a quantity of them. If you have not written for this booklet, do so at once. It is free. Give copies of it to your friends and acquaintances. Address your letter to the Rosicrucian Extension Department, San Jose, California.



Divine Mystery

THE INFINITE MIND BEHIND ALL CREATION

By FRATER WILLIAM H. MCKEGG, F. R. C.



THE entire universe is a creation of Mind.

Since we claim that all life, all existence of any worth, lies in the Beyond, and that the hope of man is to attain unto that other world, why do we strive, seemingly in vain, to drag the existence

of that higher plane down to our earthly level? If, on the other hand, we start out with the hypothesis that the earth is the highest plane of being, we confine our senses within a very minute groove: as scientists who refuse to believe in things they cannot see, or prove. "In research, we seek for definite proof of a cause," they declare. "To do so, our mind is quite free from all obstacles such as religious superstition and dogma." And since the majority refuse to permit any "Divine" plan of thought to have had a hand in the universe, or even in their own researches, they are, by placing such limits of definite reasoning in their own way, forced to seek Truth within the very bonds they wish to avoid.

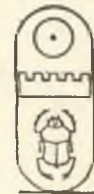
From where I write I can see the gilded, globular domes of the Griffith Observatory which crowns the Holly-

wood hills. On May 15, 1935, it was opened to the public. Inside it are the latest instruments to aid man's further study of the heavens, with Dr. Dinsmore Alter, a Fellow of the Royal Astronomical Society, as director. Within its halls are such things as a huge model of the moon, as we imagine it to be; a 12-inch telescope; a Planetarium — a new instrument which projects a moving picture of the visible universe on the hemispherical dome of the Observatory.

All this is for man to seek out the Mind behind creation. For Science today is proving there is a Mind behind the outer form of the world. A Mind thinking thoughts too vast and too majestic for blind humanity to grasp; but a Mind that manifests for our advancement in all created works.

This Infinite Mind is the Divine Mystery. Love — Goodness — Beauty — Truth. Called by many, God. It is the Enigma no one knows. The Eternal Power of Supreme Love, hidden, unless sought for, from sight and understanding. Yet by reaching a Spark of this Power within us, may we not also reach its Source, and thus solve the Mystery over which the milleniums have argued and fought?

"Greater is he that is in you, than he that is in the world," said St. John, who knew what modern scientists are only now beginning to contemplate. The in-



ner man is the True Man. The outer man is his shadow, subject to change and dissolution. To know the True Man is to gain admission to the Inner Circle of humanity.

Nothing worth doing is easy. It means work and study and labor. Doubt is the chief stumbling block of the beginner on the Path to wisdom in developing his Inner Self. At that period he expects too many outer revelations, frequent signs and wonders. Though he may not sense much exteriorly, the True Man within is often profoundly stirred.

Going back to mystics, we find they asserted that by losing all sense of objective things, by giving freedom to our Inner Self, we are able to contact the real, inner world of wonder, hidden from us by our physical senses. The greatest philosophers of the past have affirmed this. All, they said, can attain unto great mystical heights, even to solving the Divine Mystery—as did Blaise Pascal, who, after experiencing outwardly his overwhelming *illumination du coeur*, while reading St. John, wrote in ecstatic style these soul-searing cries:

"From about half past ten in the evening until round half after midnight—FIRE! God of Abraham, God of Isaac, God of Jacob, not the God of philosophers or sages. Certainly! Certainly—feeling—sight—joy—peace. . . . Forgotten by the world, and at one with God. . . . What grandeur of the human soul—'Righteous Father, the world has never known Thee, but I know Thee.'—Joy, joy, joy—tears of joy. . . . I am separated from myself! May I not be thus separated from myself eternally! . . . Sweet, entire renunciation. Entire submission to Jesus Christ and to my Guide. Eternally in joy for a day of labor on earth. Let us not forget Thy teachings! Amen."

This oddly written rhapsody is but a portion of the strange parchment message Pascal kept hidden from all eyes while he lived. After transition it was found next his heart. He regarded it as too sacred to show others, hinting as it did at a mystic event most of us hope for, but very few attain; an event that is the full birth of the True Man, when

the Divine Mystery is revealed in all Its Splendor and Glory!

Many declared this ecstatic eulogy proved Pascal to have been mad. A conclusion he possibly foresaw, the reason why he kept his secret to himself. Surely insanity could never be attributed to the author of the *Lettres Provinciales*, and the *Pensees*. Yet the charge of madness was laid against him when his sister eventually made public his divine secret.

Madness has been imputed to all great men and women. Blake was deemed "mad" for his visions. Balzac was regarded as "unbalanced" because his philosophical novels revealed the Spirit Power behind the world and within man. Moses was thought to be "insane" after his mystic communions with Jehovah. And the multitude had only one conclusion to hurl at the Master Jesus—"Thou hast a demon!"

The prophets of old sought to learn the mystery of the universe through Cosmic Consciousness. Or what Plato, and others as great, named the Common Mind. Records in the Old Testament, and in numerous manuscripts written in the sublimest words by mystics of all nations and creeds, clearly reveal to us that man has ever sought one end—to receive an influx of the Divine Breath, to return to his original state of divinity.

One most practical lesson is given us by all Illuminated minds—that the outer form hides the inner *spirit*. "The written Word is only an instrument wherewith the Spirit leads," Jacob Boehme wrote. "The Spirit must be alive in the literal form. Without this there can be no divine teachers, but only teachers of letters, only reciters of stories."

Quoting mystic philosophers offers occasion for materialists to say we cannot adhere to practical men and everyday events. "You cannot explain these things," they maintain. "You have no proofs to show us. Rather talk of science, astronomy—such works we understand and can substantiate by concrete proofs."

So most of us fondly believe. . . .

But are we able to prove *how* light travels at its incredible speed, and *how* it takes only eight and one-half minutes to come to us from the sun, across a

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distance of ninety-two million miles? Are we able to discuss with sound logic the giant star Antares, which is said to be four hundred million miles in diameter, and why some stars have a temperature of five to ten times the heat of the sun?

Why, for instance, are some of the chief stars hidden from our telescopic sight by vaporous clouds, like veils hiding a holy of holies?

Scientists state that the centre star of all lies within the clouds of the Milky Way — that ring of light extending around the universe of stars in which millions of suns are said to whirl and swim. If we could, for one moment, penetrate the mysterious Scorpio-Sagittarius region we could find out many new Truths, perhaps coming across Pascal's "*point qui remplit tout*."

Toward the end of his days, after a lifetime's study of the Hidden Mysteries, Georges Clemenceau wrote down, in *Au Soir de la Pensee*, the conclusions he had come to.

"We hear of stellar streams and galaxies and, as if overwhelmed in tempests of flaming oceans, we are lost at the outer edge of our Milky Way, which, amid the luminous encounters of its innumerable suns, perhaps conceals the enigma of a superior Cosmic Conception. . . . The activity of the atom is not less marvellous than that of the Milky Way. The story of a grain of sand is as important as that of Antares — as is the adventure of a flower, the adventure of a world, or of a thought."

Before seeking to find a solution to the *Mystery in the distant heavens*, each man ought to know himself. As yet he knows so little that the world received a shock when Professor Robert A. Millikan started to speak of Cosmic Rays.

The Great Design, edited by Francis Mason, is a book all self-thinking people should read. It contains various articles by our foremost men of science on various branches of research. Each piece is of tremendous interest; not so much for the erudition contained therein, but for the one dominating Truth each scientist stresses in summing up his treatise: *that there is a Supreme Mind behind all Universal Life*.

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"It is a universe, in my belief," said Robert Grant Aitken, former Director of the Lick Observatory, "with thought and more than thought within it; a universe that is *the expression of the thought of an immanent infinite Spirit*."

"When there is creation, there is purpose. When there has once been purpose, there may be a continuation of purpose, or a recurrence of purpose. So also if there was once creation there may be a continuation or a fresh creation. *Eliminate purpose, and there is no creation and no beginning to the physical universe*."—(A. S. Eve, McGill University, Montreal.)

Again, from the same book: "Radiation can be fully described in the symbolic language of mathematics, and though our mind can only form partial and imperfect pictures of it, we know that *in it and behind it there are reason and order*."—(James Arnold Crowther, Professor of Physics, University of Reading.)

What the world is eagerly accepting today, it derided as madness less than a century ago, when Balzac alluded to similar thoughts, gleaned from his occult studies.

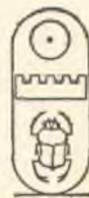
"*Tout ici-bas n'existe que par le mouvement et le nombre*"—Everything on earth exists only by motion and number.

"*Le mouvement est en quelque sorte le nombre agissant*"—Motion is, so to speak, number in action.

"*Il est un nombre que l'impur ne franchit pas, le nombre ou la creation est finie*"—There is a number beyond which the impure cannot pass; the number which is the limit of creation.

"*L'univers est donc la variete dans l'unite. Le mouvement est le moyen, le nombre est le resultat. La fin est le retour de toutes choses a l'unite qui est Dieu*"—The universe is the Unit in variety. Motion is the means; number, the result. The end is the return of all things to the Unit, which is God.

We might do well to regard Plato's statement in his *Phaedrus* on the First Movement. Also his doctrine of the Fall of Man from a divine state, and his insistence that all knowledge lies within man, that the fosterings of memory and



imagination unlock the doors leading to the inner world of light.

Ancient bibles refer to Light as Energy. Energy creates. Light gives life. Our creations, our thoughts, are the results of transmissions of Cosmic Light.

An expansion of consciousness bestows on the seeker a Universal knowledge, in which reside the Past, Present and Future of all things.

Our ideas spring from distorted use of this grander consciousness. Electrons are directed by Mind and form matter. The Greek for *form* also means *idea*. Our own mode of thinking brings about results. Thus Mind is all-powerful. To Mind and to Radiation space does not exist.

We are able to gaze at one star then, in the fraction of a second, at another billions of miles distance. Yet our Mind receives both impressions instantly.

The microcosmic being of man holds the solution of the Hidden Mysteries!

"Mind can be expanded to any extent. It is as wide and as boundless as cosmical space. But it is with a feeling of humiliation, chagrin, discomfiture and dismay that I have to confess that I have no trace of an idea what it is. I cannot begin to think about it. Matter could not have been formed even into atoms without preceding thought-forms. This because atoms possess forms and as many as there are chemical elements—phases of matter. Circles, squares, triangles, expressed in matter could not be without antecedent symbols or patterns in Mind." (*Within The Mind Maze*, Larkin)

This has been the knowledge of every mystic. It cannot be sidetracked, or avoided. It overwhelms the human brain with its inevitable presence and truth.

We cannot work at something unknown. We evolve, but we follow a Pattern, a Design. We could not evolve into chaos, or out of it, since the world of spirit alone actuates our everyday existence, and our existence for all eternity.

We are entering the Great Age of the world, when man will reach heights in Art, Religion and Science never before attained. It will be a period for the

Superman to appear, in which we shall learn the secrets of our individual existence on earth.

"I want to teach man the sense of their existence, which is the superman, the lightning out of the dark cloud—man." Thus spake Nietzsche. Beyond the fact that the German philosopher claimed to be the first to know the proper way out of blind life, we might one and all agree that, were he alive today, he would see humanity in general stepping out of its "dark cloud."

He who surrenders himself to the True Man becomes master of Life and Nature. The world and nature do not overcome him, he rules them. "There is a voice which sets at naught the law of Nature, wrote Pascal. Which probably led Kant to say: "It sounds at first singular, but is none the less certain, that the understanding does not derive its laws from nature, but prescribes them to Nature."

Man belongs to three worlds: his spirit comes from God, his soul from the constellation of astral elements, his body from the earth.

In order therefore to discover the infinite world within, man's job, presumably, is to overcome the earth, his outerself. By overcoming such evil traits as Greed, Envy and Selfishness, and working for the entire brotherhood of mankind, we find it easier to conquer the influence of the planets and the stars.

In entering the world of the spirit we are again reaching our Original State. It does not mean fluttering away from earthly life. It helps us to use earthly life. If we choose to ignore form, we harm the spirit. Submitting to form as a medium for spirit, we attain Cosmic contact and are used by Cosmic Powers as a fit channel for the Wisdom and Energy needed in the continual uplifting of the human race.

This is the essence of True Astrology. The misguided all but worship the planetary system and the elements, because they have control over external nature. Astrology is a very ancient science, employed reverently by the highly spirited Druids. True initiates studied only the inner planetary world of man; to them, Astrology was a

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spiritual, not a material, science, such as is made of it today by the un-initiated.

"There is in man," Albertus Magnus states in one of his numerous manuscripts on man and the macrocosm, "a double spring of action, namely, nature and the will; and nature for its part is ruled by the stars, while the will is free; but unless it result it is swept along by nature and becomes mechanical." (*Magic and Experimental Science*, by Lynn Thorndike, Ph. D.)

Abel is the spiritual man, Cain the material self. Or, Mind behind the universe. The killing of Abel symbolizes the ultimate decision of man in regard to his Fall, when he foresook the *spirit* for the *form*. The church of Abel was similarly destroyed by the church of Cain, when it was forced on mankind as being the sole idea of religious heights. The outer church, like the outer man, was accepted for the true inner realm.

We need our churches for what they are—earthly temples in which to commune, the symbol of the Inner Temple, wherein the Divine Fire may enter in all its supernal glory. A place where man may come to True life in mortality.

Herein we have the allegory of the Blood and Body of Christ.

"Eat of the word of the Lord and you will issue from the earthly man and rest in the kingdom of heaven; live in the new man and then the old one will be dead for the sake of the new."

The Christ-man consumes his material body in the Divine Fire of his regenerated self. The Everlasting water of life is the continual influx of Cosmic Consciousness. The church symbolically offers this mystical truth in Holy Communion.

Why has it been usual to close our eyes during prayer? Mystic teachers taught all neophytes that the inner sight of the True Man is the only real sight. Moses could not behold the face of God because his knowledge and enlightenment were but reflections of Divine Wisdom. His spiritual self could not see itself, save with the inner sight.

Today we talk much of the Fourth Dimension, though it remains still a mystery. It is the vision of our inner

sight. With it we can see into all things — from the centre outwardly. Therefore, may not the *source* of Fourth Dimensional power rest within the Spiritual Spark of the True Man?

Consequently, if the Fourth Dimension refers to microcosmic magnitude, to the infinite infinitesimal in us, are we starting off at the right end by studying the planets and the stars as things actually outside ourselves?

"Undoubtedly our eye does not see a great many things which exist," Ouspensky tells us, in *A New Model of the Universe*. "But if in the fourth dimension we see without the aid of such an imperfect instrument, we should be bound to see much more, that is, to see what is invisible for us now and to see everything without that net of illusions which veils the whole world from us and makes its outward aspect very unlike what it really is."

In the ancient continents of Lemuria and Atlantis mankind still possessed a "third" eye—what we allude to now as "the mind's eye." This "third" eye enabled them to put to use their fourth dimensional faculty.

"Though the number of people was formerly much less, they nevertheless filled the world more than is the case today. For a man, then, was not only confined to the space which was given to him as the field of his body and his activity, he reached beyond: his career led beyond the field of his corporeal position and into new space, and this other space, in which his career unfolded itself, also belonged to the man, so that the man grew as it were out of space and into time. Such a man did not need to hurry in order to possess distant space, he filled out that space from where he was, and even though he rested in comfort, he filled out that space and at the proper moment would certainly be brought there. He could remain waiting in time, concealed until the proper moment. In the proper moment he would certainly be there." (*The Human Face*, by Max Picard.)

Worldly knowledge is of things we see. True knowledge can never be learnt by mere physical sight and mundane understanding. To seek the other life, the Inner World, man has but to



study himself. We can follow an outline of steps for our advancement, to set our feet firmly on the Path, but none may gain inner wisdom except it be born within, since Cosmic Consciousness comes only from the Divine Mystery. (John 6:63-66)

"Why is it," Ouspensky further asks us, "that people do not understand that they are only shadows, only silhouettes, of themselves, and that the whole of life is only a shadow, only a silhouette, of some other life?"

On November 4, 1930, at Cambridge University, Sir James Jeans delivered what is known as the Rede Lecture. In it he discussed the destiny of the human race, our present standing of science and the meaning of the universe. He maintained that it does not work on anthropomorphic, or on mechanical lines, but on lines that are purely mathematical. He gave his conception of the Universe as "a world of pure thought."

Mankind is fascinated by the mystery of the universe. In 1920, the Mount Wilson observatory had a 100-inch telescope. The world heard of it and gasped. Five years ago, a new telescope was being prepared for the California Institute of Technology, at Pasadena, with a 200-inch aperture. Another gasp shook the world.

Some stars are so vast in size that hundreds of thousands of earths could be packed inside each one; while the larger stars contain room for millions of millions of earths. Trying to visualize the distance between them in space stuns the poor little human thinker!

A wireless signal will girdle the earth in the seventh of a second. If there were means of communications, we could send and get a message from Mars in a few minutes. But it would take 280 million years to get a reply from those distant *nebulæ*!

Though there are some 30,000 million stars surrounding the sun, our "blindness" lets us see only 6,000. We

are too "blind" to see more than one star in five million!

"They are so remote," states Sir James Jeans, "that light travelling at 186,000 miles every second, takes 140 million years to travel from them to us. We see them not as they are, but as they were inconceivable ages before man appeared on earth."

The new star, *Nova Pictoris*, which flared up into existence in the southern hemisphere in 1925, seems to have split in two. Though this catastrophe occurred 500 years ago, the light rays sent across space reached earth only recently!

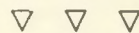
I can see the gilded domes of the Griffith Observatory. It is in this "Theatre of the Universe" that scientists of the present day will expand man's mind with results achieved from experiments of the heavenly bodies. Yet—despite all latest devised instruments—are we able to tell whether worlds beyond us really exist, or are only ghostly pictures of planets long passed out of existence, imprinted on the immeasurable abyss of Space?

We do not know—we do not know...

But the Dawn of the New Age is once again to flame on the horizon of our intellect. The world is to become young again. It has gone through ages of torment and conflict. Its period of rejuvenation, of rebirth, is nearly complete. Once more the stars must rest between our eyes. The constellation in man will illuminate the darkness within him; the Light of a grander consciousness will give forth the mighty music of the spheres in the vast, unexplored halls of his own being, so that supreme happiness will spring from each mortal on earth.

In all our seeking, let us seek for the Mind that is behind the universe—the Divine Mystery within us that longs for our seeking. In that search alone lies our regeneration, our further advancement in Cosmic evolution.

The
Rosicrucian
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January
1936



● READ THE ROSICRUCIAN FORUM ●

PAGES from the PAST



JOHN FISKE

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 translation or interpretations of other eminent authors of the past.

John Fiske, the American historian and philosopher, was born in Hartford, Connecticut, on March 30, 1842. He did not begin college very early in life and before entering he was widely read in English literature, history, and ancient and modern languages. After graduating at Harvard he continued to study languages and philosophy. He had a great love for the latter subject.

He prepared himself for law—went two years to Harvard Law School, and upon his graduation opened an office in Boston. But most of his time was devoted to writing for various periodicals. In 1869 he gave a course of lectures at Harvard on the positive philosophy and delivered some thirty-five lectures on the doctrine of evolution, which he afterward expanded and which became the "Outlines of Cosmic Philosophy." Because of the lucidity of his style, he contributed much to America's knowledge of Darwin and Spencer.

Perhaps his greatest contribution in the field of literature was his demonstration that religion and the doctrine of evolution were not, as believed, incompatible. He died in Gloucester, Massachusetts, on July 4, 1901. He spent the majority of his life in Cambridge.

We find that his philosophy follows mainly along mystical and metaphysical lines—that is, although his subject or topic may be of physical nature, the trend is toward the mystical.

Below we bring you some excerpts from his works which we feel certain will prove most interesting to you.

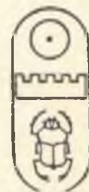


AS REGARDS the significance of Man's position in the universe, this gradual elimination of strife is a fact of utterly unparalleled grandeur. Words cannot do justice to such a fact. It means that the wholesale destruction of life, which

has heretofore characterized evolution ever since life began, and through which the higher forms of organic existence have been produced, must presently come to an end in the case of the chief of God's creatures. It means that the universal struggle for existence, having

succeeded in bringing forth that consummate product of creative energy, the Human Soul, has done its work and will presently cease. In the lower regions of organic life it must go on, but as a determining factor in the highest work of evolution it will disappear.

The action of natural selection upon Man has long since been essentially diminished through the operation of social conditions. For in all grades of civilization above the lowest, "there are so many kinds of superiorities which severally enable men to survive, notwithstanding accompanying inferiorities, that natural selection cannot by itself rectify any particular unfitness." In a race of inferior animals any maladjustment is quickly removed by natural selection, because, owing to the universal slaughter, the highest complete-



ness of life possible to a given grade of organization is required for the mere maintenance of life. But under the conditions surrounding human development it is otherwise. There is a wide interval between the highest and lowest degrees of completeness of living that are compatible with maintenance of life. Hence the wicked flourish. Vice is but slowly eliminated, because mankind has so many other qualities, beside the bad ones, which enable it to subsist and achieve progress in spite of them, that natural selection—which always works through death—cannot come into play. The improvement of civilized man goes on mainly through processes of direct adaptation. The principle in accordance with which the gloved hand of the dandy becomes white and soft while the hand of the labouring man grows brown and tough is the main principle at work in the improvement of Humanity. Our intellectual faculties, our passions and prejudices, our tastes and habits, become strengthened by use and weakened by disuse, just as the blacksmith's arm grows strong and the horse turned out to pasture becomes unfit for work. This law of use and disuse has been of immense importance throughout the whole evolution of organic life. With Man it has come to be paramount.

If now we contrast the civilized man intellectually and morally with the savage, we find that, along with his vast increase of cerebral surface, he has an immensely greater power of representing in imagination objects and relations not present to the senses. This is the fundamental intellectual difference between civilized men and savages. The power of imagination, or ideal representation, underlies the whole of science and art, and it is closely connected with the ability to work hard and submit to present discomfort for the sake of a distant reward. It is also closely connected with the development of the sympathetic feelings. The better we can imagine objects and relations not present to sense, the more readily we can sympathize with other people. Half the cruelty in the world is the direct result of stupid incapacity to put one's self in the other man's place. So closely inter-related are our intellectual and moral natures that the development of sympathy is very considerably determined

by increasing width and variety of experience. From the simplest form of sympathy, such as the painful thrill felt on seeing some one in a dangerous position, up to the elaborate complication of altruistic feelings involved in the notion of abstract justice, the development is very largely a development of the representative faculty. The very same causes, therefore, deeply grounded in the nature of industrial civilization, which have developed science and art, have also had a distinct tendency to encourage the growth of the sympathetic emotions.

But, as already observed, these emotions are still too feebly developed, even in the highest races of men. We have made more progress in intelligence than in kindness. For thousands of generations, and until very recent times, one of the chief occupations of men has been to plunder, bruise, and kill one another. The selfish and ugly passions which are primordial—which have the incalculable strength of inheritance from the time when animal consciousness began—have had but little opportunity to grow weak from disuse. The tender and unselfish feelings, which are a later product of evolution, have too seldom been allowed to grow strong from exercise. And the whims and prejudices of the primeval militant barbarism are slow in dying out from the midst of peaceful industrial civilization. The coarser forms of cruelty are disappearing, and the butchery of men has greatly diminished. But most people apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat or overreach one another. And as in more barbarous times the hero was he who had slain his tens of thousands, so now the man who has made wealth by overreaching his neighbours is not uncommonly spoken of in terms which imply approval. Though gentlemen, moreover, no longer assail one another with knives and clubs, they still inflict wounds with cruel words and sneers. Though the free-thinker is no longer chained to a stake and burned, people still tell lies about him, and do their best to starve him by hurting his reputation. The virtues of forbearance and self-control are still in a very rudimentary state, and of mutual

helpfulness there is far too little among men.

Nevertheless in all these respects some improvement has been made, along with the diminution of warfare, and by the time warfare has not merely ceased from the earth but has come to be the dimly remembered phantom of a remote past, the development of the sympathetic side of human nature will doubtless become prodigious. The manifestation of selfish and hateful feelings will be more and more sternly repressed by public opinion, and such feelings will become weakened by disuse, while the sympathetic feelings will increase in strength as the sphere for their exercise is enlarged. As thus at length we see what human progress means. It means throwing off the brute-inheritance,—gradually throwing it off through ages of struggle that are by and by to make struggle needless. Man is slowly passing from a primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall have become so transformed that nothing of the brute can be detected in it. The ape and the tiger in human nature will become extinct. Theology has had much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him, and the process of evolution is an advance toward true salvation. Fresh value is thus added to human life. The modern prophet, employing the methods of science, may again proclaim that the kingdom of heaven is at hand. Work ye, therefore, early and late, to prepare its coming.

The Message of Christianity

Now what is this message of the modern prophet but pure Christianity?—not the mass of theological doctrine ingeniously piled up by Justin Martyr and Tertullian and Clement and Athanasius and Augustine, but the real and essential Christianity which came, fraught with good tidings to men, from the very lips of Jesus and Paul! When did St. Paul's conception of the two men within him that warred against each other, the appetites of our brute nature and the God-given yearning for

a higher life,—when did this grand conception ever have so much significance as now? When have we ever before held such a clew to the meaning of Christ in the Sermon on the Mount? "Blessed are the meek, for they shall inherit the earth." In the cruel strife of centuries has it not often seemed as if the earth were to be rather the prize of the hardest heart and the strongest fist? To many men these words of Christ have been as foolishness and as a stumbling-block, and the ethics of the Sermon on the Mount have been openly derided as too good for this world. In that wonderful picture of modern life which is the greatest work of one of the great seers of our time, Victor Hugo gives a concrete illustration of the working of Christ's methods. In the saint-like career of Bishop Myriel, and in the transformation which his example works in the character of the hardened outlaw Jean Valjean, we have a most powerful commentary on the Sermon on the Mount. By some critics who could express their views freely about "Les Miserables" while hesitating to impugn directly the authority of the New Testament, Monseigneur Bienvenu was unsparingly ridiculed as a man of impossible goodness, and as a milksop and fool withal. But I think Victor Hugo understood the capabilities of human nature, and its real dignity, much better than these scoffers. In a low stage of civilization Monseigneur Bienvenu would have had small chance of reaching middle life. Christ himself, we remember, was crucified between two thieves. It is none the less true that when once the degree of civilization is such as to allow this highest type of character, distinguished by its meekness and kindness, to take root and thrive, its methods are incomparable in their potency. The Master knew full well that the time was not yet ripe,—that he brought not peace, but sword. But he preached nevertheless that gospel of great joy which is by and by to be realized by toiling Humanity, and he announced ethical principles fit for the time that is coming. The great originality of his teaching, and the feature that has chiefly given it power in the world, lay in the distinctness with which he

(Continued on Page 476)





Oblivion

CAN LIFE'S REALITIES BE DROWNED IN ALCOHOL?

By MADELEINE LEWIS



ALCOHOLISM is an escape for the man who requires a compensatory mechanism to cover up his inability to become adjusted to reality. A drinker, it is said, is weak—but does his weakness lie in his fondness for drink? I do not

think the typical "boozer" drinks because he *wants* to, but rather, because he can't meet an emotional problem; he is seeking compensation for some lack in his own personality.

No man can long feel that he is inadequate to life and that his existence is unworthy without rebelling. One real value drink has to the man who has rebelled is that of stimulating him—bringing an elevation of spirits—drowning "sorrows" (*merely problems he is unable to face like a man*), and freeing his mind from anxiety—that anxiety which encouraged the drink! Excluding the man who is made intoxicated by his friends as the carrying out of a jest, other forms of drinking all can be contributed to that desire to escape adjustment to reality. A man goes into the business world and finds he is not a good business man and that he cannot attain self-worthwhileness; he substitutes that attainment with a steady attack on the whiskey bottle! The drunk-

ard comes to use as his explanation of his alcoholism a chain of circumstances **BLAMED ON SOMEONE ELSE**, rather than frankly admit he is unable to face his problems and must escape reality by the "drink route." To fight the conflict within himself does not occur to the drunkard. **THIS** is where the *real* weakness lies, no doubt, for it is so very much easier for the weak man to form the habit of drink than to turn to the intricate alternative. William James wrote with unerring discernment:

"The reason for craving alcohol is that it is an anaesthetic. It obliterates a part of the field of consciousness and abolishes collateral trains of thought."

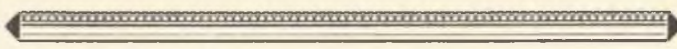
And isn't James right? Even though alcohol might afford **TEMPORARY** relief or escape from reality, it slackens the higher, more complicated mental functions and takes away man's cool power of reasoning. *It SUBMERGES the better self.*

If man drinks as a substitute, why does he not find some legitimate means of giving the rebellious desires an opportunity to expend themselves and their stimulated energies in the quest of an improving outlet? Man **CAN** do without drink; man can **CONQUER** drink. First of all, he should have the right *belief*. By that I mean renunciation of all that he knows at his sober times to be wrong, together with an understanding of the fundamental principles guiding us in life—and in society. *Resolution* comes second, and resolution

would come as a natural result of right BELIEF. Following BELIEF and RESOLUTION would come conduct. This, too, would follow the above in natural sequence—forbidding him to conduct himself other than in a manner which would *uplift him*—and in the end gain for him the things he sought to compensate for in his drink. This would mean what Benjamin interprets or defines as the “right means of subsistence”—(the giving up of the wrong and the finding of a *right method*.) And, lastly, there is the right *effort*—the right effort by which man works energetically to overcome his faults (meaning those which have pulled him down to drink and not the habit of drinking itself) and develop his good qualities. If he will do this he will not find it necessary to seek a compensatory or substitutive method of activity.

In devising a solution to the problem it is important to guard against *self-deception* as to the CAUSE of drinking—making no weak mental apologies to oneself—and then seek to analyze the forces involved. The drinker should keep the solution or situation free from self-pity and emotion *throughout*. He should look at the problem OBJECTIVELY.

After analyzing himself and finding the EXACT reason or reasons for his drinking of alcohol, the “boozer” should find a NEW outlet and persistently undertake to make something BETTER of himself—rise to the point where he has sufficient SELF-RESPECT for himself not to find it necessary to drink as a substitute for the things he THINKS he can not be, but which I think he truly just REFUSES TO BE.



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.

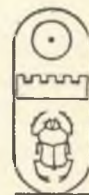
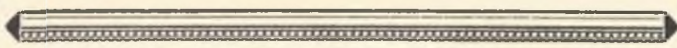
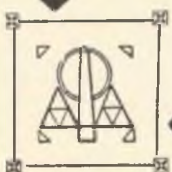
THE WREATH AND TORCH

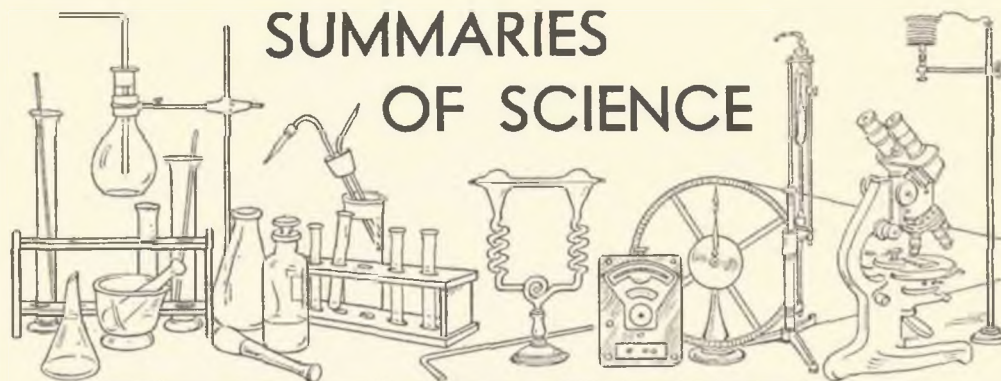


The wreath and torch generally represent death and victory. Usually, however, the inverted flameless torch is emblematic of death and the laurel of victory. Very many of the early converts to Christianity were from among the so-called pagans. Their early training influenced their ideas after conversion. They were familiar with many of the emblems of the Greeks and used them with new ideas in their religion.

These emblems are from the early Greeks. We do not know of any two emblems which are more expressive of their significance than these two. The early Christians used the symbol to depict life and peace, death and victory

through Jesus, the Christ. Since that time the torch and wreath have been used separately to convey many other meanings.



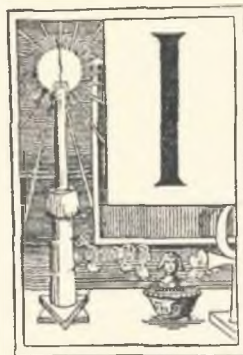


SUMMARIES OF SCIENCE

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.

Is the Earth's Center Cooling?



IT WAS considered, up to about two centuries ago, neither wise nor tactful to publicly voice the opinion that our earth, in fact the universe, had existence beyond 2000 B. C. This arbitrary age was established upon an interpretation of Scripture,

and any questioning of the soundness of that conventional idea was to put oneself in the position of challenging the word of God. Only in scientific circles were the facts of nature looked upon in their true light, and the inconsistencies between evident realities and traditional ideas discussed freely; but then scientists were all thought to be either atheists or agents of the evil forces, and from whom most any start-

ling opposition to the accepted doctrines was to be expected but never to be believed. The intelligent thinker could never reconcile vestiges of civilizations and culture which gave every appearance of having had existence for several thousands of years, with the conventional age of the earth. Ruins of cities visible on the surface which were identified with incidents in the Bible were found by archeologists to have beneath them foundations of two or three other cities one below the other, antedating the visible one by thousands of years. Furthermore, scientific expeditions excavated well-preserved skeletal remains of man in strata formations which indisputably were formed thousands of years prior to 2000 B. C.

Once, however, religion was forced to admit by the weight of authority that the earth's age far exceeded the conjectures of Biblical interpreters, imagination ran rampant and the opposite extreme in unscientific circles was reached.

Popular magazines and even newspapers ventured the opinion that the earth in all probability was the parent of our immediate universe, that it hurled from its mass all of our major planets, even the sun itself. Theories and hypotheses were offered in explanation of how this was accomplished, and though all of it made most highly interesting reading, it was also highly unscientific. However, even science speculated, taking the known upon which to base her suppositions of the unknown. In the 19th century gravity was considered by science the greatest terrestrial force. Everything concerning the earth—its position, speed, composition and constancy—was attributed to it. The explanations were satisfying until within the last fifty years when new developments and discoveries revealed that other forces were responsible for much formerly associated with gravity. This, of course, was disconcerting, requiring further investigation along new lines, and resulted in a new theory for the origin of the earth and its nature. This new theory was elucidated by the eminent Professor Bailey Willis before the Pacific Division of the American Association for the Advancement of Science recently.

The following is an excerpt from this most interesting address which we believe Rosicrucian students and their friends will find instructive:

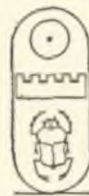
"In the meantime our knowledge of conditions in the interior of the earth has grown apace. Those swift and penetrating scouts, the elastic waves from earthquake shocks, bring word of the conditions they have encountered in coursing through the depths or in traversing an outer shell. From them we learn that the going is good anywhere between the surface and a depth of 1,770 miles (2,850 km). Rocks to that depth are highly elastic. But beyond is something different. They can not get through the central sphere, the substance of which is inelastic.

"We have no word to describe a state of matter which is characterized by inelasticity except we say fluid. But the core of the earth—for that is what the sphere in question is—is so dense and so stiff that 'fluid' conveys a false notion of mobility. The material is

nearly as heavy as lead, probably flows much less easily and is supposed to consist chiefly of nickel, iron and other heavy elements. The inelastic condition of such substances is attributable, so far as our experience goes, only to melting, and a molten condition under the enormous pressure of the interior requires very high temperature. Hence we may conclude that the core is very hot.

"How did the core become so hot? Here we begin to speculate less surely, and the paths of thought diverge backwards as well as forwards. If we incline to follow the astronomers and mathematical physicists, who argue that the globe once passed through a completely molten condition, we may recognize in the molten core of the earth a residual body which has never cooled. Or, if we think, as Chamberlin did, that the globe was solid from the beginning of its growth as a planet, we may reason that the interior has become heated by compression by gravity or that it has grown hotter through the disintegration of radioactive elements.

"The assumption that the globe was once wholly molten is still generally accepted, though it is no longer so imperative as it seemed to be before radioactive heating was recognized. It appeared to get a setback when L. H. Adams suggested that any crust which had formed by cooling of the surface must sink into the lighter melt and accumulate in the depths, so that the globe would solidify from within outward. But even so, the depth to which blocks of crust might sink would be limited by still heavier, though molten layers, and the core might become enclosed in a solid shell, as it now is. I see no cogent objection to that view, although I do think Chamberlin's analysis of the conditions attending the separation of the earth from the sun was more complete and accurate than that which leads astronomers to infer a molten globe in lieu of the solid one that he conceived. But that is another question. The molten core may be a residual molten body, enclosed in an outer shell that is thick enough to have prevented the escape of heat, or it may have been so supplied with heat by compression and feeble radioactivity that any escaping energy



was replaced and the body has not been cooled.

"On the other hand, if the globe assembled by the gathering of sun-dust according to Chamberlin's planetesimal hypothesis, the core presumably consisted of heavy elements, among which radium and other radioactive substances would be expected to occur. Whatever its initial size might have been and however small the proportion of heat generators, the temperature of the central body would be raised after it had become sufficiently mantled to prevent escape of heat as fast as it accumulated, and a molten condition would eventually ensue. It appears from the estimates of Holmes, Joly and Jeffries that the two thousand million years which the solid earth surely counts would have afforded quite sufficient time to melt the core. Any such calculation is, of course, a guess, for we can assume such a proportion of radioactive elements as will nicely have done the work, or we can assume less favorable conditions. The essential fact is that the melting can be attributed entirely to radioactivity without postulating improbabilities.

"Whatever the past may have been, I regard it as probable that the melting process has not ceased in the interior. The reason for thinking that it continues is the sharpness of the boundary that separates the core from the elastic shell which surrounds it. Earthquake waves of the elastic type locate the limit to which they can penetrate and beyond which they fade away into the inelastic core within 12 to 20 miles (20 to 30 km). That is to say, they fix the radius of the core within 1 per cent. Inside of that very thin transition shell is a molten sphere. Outside of it is the mantle of highly elastic, solid rock. The latter is no doubt hot, but not melted. The condition can not be a stable one. The dynamic core is either losing or gaining heat, is either shrinking or increasing in diameter.

"To explain this actual condition there are the two distinct lines of inference already suggested. Starting with a molten earth we may imagine the blocks of crust sinking to a certain depth, remelting there and thus absorbing heat. Continued formation of the crust and

continued remelting of sunken blocks would in time solidify an outer shell, while the interior would cool very slowly. We may be observing a stage of that process.

"On the other hand, if the globe had a smaller molten core originally or had initially been entirely solid but contained a small proportion of radioactive elements, the continued generation of heat would melt it from within outward. It is not necessary to suppose the heating elements uniformly distributed. Foci of energy would develop local bodies which would eventually coalesce. A molten interior, such as we observe, would result."

Migrating Continents

Though at times we are confronted with experiences such as earthquakes, volcanic eruptions and tidal waves, which prove the unstability of mother earth, our faith in the earth's security is not shaken, for these catastrophies are of minor consequence in comparison with the passivity of the majority of our globe's surface in our lifetime. It is difficult for us to conceive our earth as having been at one time a molten mass, rhythmically rolling without spray or lash, fogged in gasses, a substance devoid of life or solids. It even stretches the imagination to visualize walls of glistening blue white ice hundreds of feet high and several thousand miles wide ceaselessly moving southward, crushing into an impalpable form all that resisted it, and plow-like gouging new courses for rivers, routing out basins for stupendous lakes; yet about us are evidences of these occurrences.

In the heart of the city of Los Angeles, California, in the center of a square block of park surrounded by modern buildings and thoroughfares upon which travel thousands of motor cars daily, is located the famous La Brea asphalt pits. It is declared from these pits have been removed within the last few years more fossilized remains of prehistoric animals than from any other place in the world. From these natural pools of asphalt have been taken skeletal remains of saber-tooth tigers, dire wolves, elephants, extinct species of

antelope, camel, bison and horses. All of which became bogged in this glue-like mass. Drawn by the helplessness of the larger beasts which were frantically trying to free themselves, others in their greed plunged in to devour the victims, and in the ensuing struggle themselves were drawn downward to be preserved from the Pleistocene Age until today. As we peer down into these pits and examine the preserved fragments of flora and fauna taken from them, and which today in their natural state are either extinct or only exist in a section of the world that is extremely different in climate, topography and vegetation, we reflect upon what this region, now a great city, must have been like fifty thousand years ago when these things flourished, when this site was their natural habitat. It seems inconceivable that such great changes could have taken place, that the very clods of oily black, nearly pure asphalt, which we weigh in our hand, were there for five hundred centuries and witnessed a transformation which we can only surmise. Ancient civilizations, as we know of them, seem by comparison only yesterday.

With all of these proofs, yet there are those who today vehemently deny that at some past time there existed continents now not visible to the eye, as great if not greater than some of ours today, or that those now existing could ever cease to be. They base their contentions upon the fact that in the written records of man or in his memory no such thing has ever occurred. What a pitiful argument! The written records of man and even the memory of man is but a tick of the clock that measures the time of the earth's existence. What has happened before, we can only surmise; and what may happen in a future further off than the past, challenges our most exaggerated speculations.

That such great catastrophies did occur and are not beyond recurrence, only the mentally blind cannot see. Science today has found unmistakable evidence of migration of continents and is proving that our present land surface is due to such movements eons ago.

We bring to you below an excerpt from a discussion of this subject written

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by George W. Munro of Purdue University and which concurs with the Rosicrucian opinion of this matter.

"Continental migration is an episode to be compared with a volcanic eruption or major lava flow. Its occasion is an unusual combination of accumulated thermal potential energy and worldwide catastrophe. That it has occurred not more than twice in two thousand million years entitles it to be classified as rare; we may not look for another continental scattering soon.

"Though much time has elapsed since the Atlantic Ocean was formed, we still should be able to discern some evidence of such a world-shaking event. Three items of such corroborative support are offered: (1) The mid-Atlantic swell; (2) the Pacific foredeeps; (3) the Gulf of Mexico.

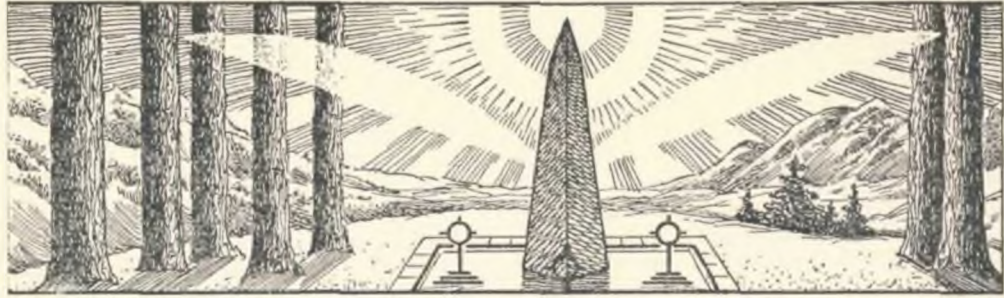
"The crystalline rock material of the earth crust is brittle; very brittle, as any stone mason's hammer will show. Moreover, earth movements have shattered the most of it to bits at one time or another, as can be directly observed in the marble and granite of our great buildings. This clearly indicates that the fracture of a continent would be attended by vast crumbling. Of course, this crumbled material, being specifically lighter than the magma into which it tumbled, would form a swell or ridge in the Atlantic Ocean bottom following the general line of fracture. That there is such a swell in mid-Atlantic throughout its extent is corroborative evidence of the migration and of its episodal nature.

"If the continental masses moved over the Pacific area, riding down blocks of ocean bottom, it might reasonably be expected that as the continental motion ceased, the down-going blocks would be caught and jammed in places forming deep holes in the ocean bed. The foredeeps of the Pacific constitute precisely such a system, as might be expected.

"The central position of the mid-Atlantic swell indicates approximately equal masses of land in each of the traveling continents or an earlier stoppage of the American side. The general absence of foredeeps off the American

(Continued on Page 476)





Analyzing Your Mental Tendencies

DO YOU THOROUGHLY UNDERSTAND THE
NATURE OF YOUR COMPLEXES?

By THE IMPERATOR



AS I read the many letters that come to me from persons seeking help in analyzing their personal affairs in life, and as I carefully study the letters that are sent to us to be used as a basis of discussion in our Forum, and later printed in our Forum magazine, I am aware of the fact that a great many persons are suffering from one complex or another, and do not realize this, and therefore make no attempt to overcome the difficulty.

Individuals seem to have the ability to recognize in another person any outer manifestations of inferiority complex, or superiority complex; but these same persons seem to be unable to diagnose this condition in themselves. It is indeed unfortunate when an individual is suffering from a mental state that is colored by a sense of inferiority or superiority. I use the word suffering very properly, for such persons do suffer through the view-point they have of life, and of

their surroundings, through the obstacles which their view-point creates and through the effect this has upon the use and application of their inner abilities.

It may seem surprising to a great many to know that in a large majority of cases where we suspect that an individual is suffering from a sense of superiority, or a belief in his or her superiority, actually there is an inner sense on the part of the individual of his or her presumed inferiority, and the opposite is true also.

In other words, the general idea regarding inferiority and superiority is quite erroneous, and because of this very few persons are able to properly assist others in overcoming these tendencies.

There are two causes which are generally responsible for most of the mental states we observe in other persons, and which we call inferiority and superiority; one of these causes is suppressed desires, and the other is a broken or enlarged spirit.

Let us take the example of a young woman born in humble circumstances, or with parents who were poor, or who abandoned her or left her at an early age, and who thereafter was raised in

an asylum or by fond relatives who were also poor or in intermediate circumstances. Throughout her early childhood she is constantly reminded of the fact that she cannot have and cannot enjoy all of the things which other children of her age enjoy. If she is raised in an asylum for girls, she is taught by every impression registered upon her mind that she is inferior to the average child throughout the world inasmuch as, first of all, she does not have residence in the home of her parents, does not have the love and assistance of both parents, does not have the freedom of going and coming that the average child has, and does not have the clothing and playthings, the recreations, the indulgences and the contacts with culture and refinement which other children enjoy. Throughout her youth she learns to be subservient to the will of others. She learns to hold her own ideas, desires, and wishes in abeyance and to submit to the routine life outlined for all the children around her.

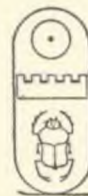
If she is not raised in an asylum, but in the home of a very poor family, she is impressed day by day in many ways of the fact that she cannot have the same clothing, the same privileges, the same pleasures and indulgences that the neighbor's children have. By the time this girl is a young woman she has learned in many bitter ways that she is different from others inasmuch as she lacks the opportunities that others have, and lacks the background, the inherited qualities and attainments which other children enjoy.

All of this will impress the young woman with a growing conviction of her inferiority. At first she may feel that her inferiority is solely of exterior things, and that the inner self is the equal of any other person. She may feel that *only in worldly possessions, or in special mental attributes or attainments, education or refinements* is she lacking or inferior, but gradually it dawns upon her that her outer worldly inferiority is due to some important degree of personal inferiority. She begins to believe in those secret, private moments of personal meditation that the poverty of her parents and the inferior life they led was due to their inferior mental abilities. Then she concludes

that since she inherited the blood and mental tendencies of her parents she, too, has probably inherited the basic inferiority of her parents, and that this added to the inferiority of her present environment, social position, incomplete education, and constant suppression of desires has made her an inferior being inwardly as well as outwardly.

Very few of us can fully appreciate the agony and mental suffering of a person young or old who reaches these conclusions and becomes convinced of his personal inferiority. It is so basic, so fundamental, so deep-rooted, that taking such a young woman and placing her in a better environment and giving her better clothes, money to spend, attractive companions, and the many unusual opportunities, will not quickly or completely change the inner habits of thinking and the established sense of inferiority. In many cases the very fact that others are trying to help her by giving her better clothing, or money, or opportunities to advance herself, becomes an additional indication of her true inferiority. Very often such persons resent the helpful interest on the part of others for that very reason. They resent having anyone show such an interest as might be interpreted as pity, for this would become a positive proclamation of her inferiority.

All that I have said regarding a young woman applies equally to the life of a young man. Somewhere in the early years of the life of both such a young man and such a young woman, there comes the opportunity of running away from all who know them and a desire to change the unhappy conditions. It may strike the normal person as peculiar, but it is a fact that when these young people decide to run away from their present environment because of this inferiority complex, they just as often choose a road or pathway in life that goes downward as one that goes upward. I have talked with young women who have made such a change, and they have frankly said, "I was born a nobody, I have been a nobody all my life, I have no background, no basis or foundation for anything but an inferior life, and there is no use pretending and battling with it any longer; I am going to go away to another city and live among



those of my own class." They often enter into crime, or various forms of sordidness, become indifferent regarding their personal appearance, and their personal habits, choose lower types of persons for companionship, and begin a course that is destined to wreck their entire lives. Such young people become despondent, cynical, irreligious, untrustworthy, and criminally inclined. Even the young women will scoff at the idea of attempting to be respectable, for they will frankly state that nobody thinks they are respectable, and there is no use in continuing the battle against general opinion. Many young men frankly state that throughout their whole youthful lives they have had to battle with the lowest things in life, and they have learned that unless they take advantage of other people, these other people will take advantage of them.

Thus we find one portion of these people suffering from inferiority who are on the downward road, and when we meet them in a crisis where they are anxious to have some relief, some help, or be saved from their critical situation, we have a difficult problem to face, and must begin inwardly to change the long-established opinion of themselves.

When the other portion of these sufferers decide to take a higher road in life and lift themselves up, we have another complexity to deal with that is just as difficult. These persons begin to pretend that they are better than they believe themselves to be. They hope to hide their inferiority, and to create in the minds of others an impression of equality at least, or some degree of superiority. It is among these persons that we often witness the greatest manifestations of the so-called superiority complex.

Young women or young men in this position, will go to great extremes to be well-dressed, and in the attempt to be well-dressed, they will be overdressed. The young men will often resort to wearing patent-leather shoes throughout the day in the belief that an excellent appearing foot or an expensive pair of shoes will cause others to think that they are particularly neat and superior in their tastes for dress. They will often wear loud clothing or the extremes in styles. Many times they copy

some outstanding public character who is known for his or her overdressing. They will attempt to use large words in their conversation, will dabble into various fields of thought in order to become superficially familiar with certain terminology or historical facts, and then speak of these things in a very impressive manner at every opportunity. Very often they will attend the highest grade musicals, concerts, or visit places where they believe they will associate with persons of great culture and refinement.

In order to create the impression of equality, at least, these persons will refuse to indulge in many things that the ordinary average normal person accepts. In going to the theater they will go less often, but when they do go they will insist upon the best seats or the highest price seats in order that others may observe them doing this and think of them as being wealthy. They will refuse to eat in an ordinary restaurant, but will go to a very high-class one even if they have to have just tea and toast, for they hope to be seen going in and out of a better place. They will refuse to go to parties and dances of an ordinary kind, insisting that their tastes are better or higher, and that only in certain places will they enjoy themselves. They speak freely of their contempt for persons who are poor or who are in humble or lowly positions. They even refuse invitations to dinners because they want to create the impression that they have so many engagements and prefer to select only the best places or the best homes. These persons, therefore, create in the minds of the average human being the idea that they are suffering from a superiority complex, whereas they are suffering intensely and acutely from a sense of inferiority.

Those who misunderstand the problem and analyze these persons wrongly attempt to remove the superiority from their nature. They like to say to such persons, "You think you are better than other people, but the truth of the matter is that you are no better than anyone else." This only convinces the other that his inferiority is something true, and that his pretense at equality is not strong enough to overcome it, and he,

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therefore, adds to his outer emphasis of superiority.

The reverse of all of this is also true. Many persons are born with a superiority complex that they have inherited or acquired in their youth, and they realize that it is a detriment to their happiness, and that it breaks friendships, and puts them in a position of criticism with all who notice it. Their superior reactions are just as natural as those who are suffering from inferiority. They cannot help admiring that which is a little better than the ordinary, they cannot help wanting in clothing, food, pastimes, recreations, and study, the things that are just a little bit better than the average. They cannot help feeling that in their recreation they should take a position among the very best, the very highest, and the most exclusive. In all their tastes and desires, their first choice is always that which is superior. It is as natural for them to choose this way as it is for the long-experienced criminal to seek the dark, shadowy places of life for his idle hours. When there is a desire to overcome these superior tendencies in order to avoid embarrassing other persons, or make others feel uncomfortable, they will assume an attitude or nature that is of the very opposite. They will try to be very commonplace in their clothing; they will go out of their way to eat at nominal restaurants, or even the most economical ones. They will choose friends and companions among the commonplace or even less, if they can possibly do so. They will adopt some slang in their

language. They will adopt certain habits which will cover the real desires within. Others observing them will say that these persons are inferior, and are expressing an inferiority complex. The truth is that these persons are suffering from a sense of superiority and are trying to reverse it in the opinion of others.

Now all of this unconscious and conscious thinking on the part of these individuals suffering from inferiority or superiority, constitute continuous obstacles in the way of achievement and attainment. The only real help for such persons is metaphysical help at the hands of one who can discern behind the mask being worn what the real nature is. It is difficult to tell by merely looking at or watching a person whether that person is really suffering from real superiority, or a pretended superiority to hide the inferiority within. The mystic, the true student of psychic natures, the analyst of all human individuals, should do everything within his power to assist a person of this type, but the first step consists of becoming truly acquainted with the real nature of the individual, then winning the confidence to such an extent that the sufferer will really talk of his desires and his suppressions, his ambitions, and his tastes, needs, and requirements, and enable the mystic to help him get started on the true path.

The whole subject is one that is worthy of the special interest of our Rosicrucian metaphysicians so that they can go out in the world and help persons of this very class.

HAVE YOU A MEMBERSHIP EMBLEM?

Why not wear one of the attractive, small but dignified, Rosicrucian membership emblems and signify your association with this world-wide fraternity? It is quite true that more is required of an individual than an emblem to establish his membership; yet, an emblem is a constant reminder of one's allegiance, one's obligation, and one's ideals. It also indicates one's pride in his affiliation.

The emblems are made of gold, beautifully inlaid with enamel, and consist of the triangle surmounted by the Egyptian cross. There are two styles—the men's style consists of the emblem with screw back, \$1.85; the women's style consists of a patent safety catch pin, \$2.00. You will be proud to wear them. They may be had from the Rosicrucian Supply Bureau.





SANCTUM MUSINGS

THE SOLE REALITY

ATTENTION READER: The theory propounded in the following article is that the universe is without multiplicity. All things are of one thing. Variety, form, substance, and extension are all declared the effects of the human consciousness. More startling is the assertion that even the human consciousness is not embodied, that humans, as such, have no existence. The article is offered here because the questions it raises and purports to answer deal with absolute metaphysics, and will afford the serious reader much opportunity for the play of his reasoning powers.



A BOLT OF lightning crashes from the heavens, burying itself in the receptive earth. Wild life in the immediate vicinity scatters in sheer terror of the startling sound, but men, primitive specimens of the genus homo, who flee or throw them-

selves prone upon the ground, fear more than the sound; they tremble in awe of the mysterious phenomenon. To these primitive minds, natural phenomenon is not adventitious or mechanical, but teleological. Each phenomenon is conceived as having its conscious and wilful cause. This conception must have been born early in the minds of men. It undoubtedly is a development of the idea that since all change within the scope of man's control is due to his will, all manifestations, for which he is not responsible, must, therefore, be attributed to conscious causes as well, to thinking, willing, supernatural beings.

From such reasoning sprang Polytheism. Each unlike phenomenon was associated with a distinctly different omnipotent intelligence. Although centuries ago in ancient Egypt a pharaoh conceived a sole god, and attempted the first unity of all phenomena, under one divine cause and direction, such an ideal was a temporary saltation. Monotheism did not acquire any firm grip on the human mind until centuries after the pharaoh and his religion had been forgotten. Monotheism could have been the prevailing religious influence long before it did, if it were not due to man's attempt to compare effects instead of causes. It could have been easily discovered that many causes vary so slightly, that they must have a common relationship, even though their effects are quite different in nature. Science, as elementary as it was during the days of ancient Greece and Rome, was sufficiently developed to have traced and established such a common factor between much natural phenomena, which was instead attributed to the will of the gods. In the realm of religion, one of the greatest contributions toward the eventual conclusion that a sole god

directs all the forces and beings of the world and the universe, was the speculation as to the reason of causes and their effects. It appears that no matter how strikingly dissimilar all observed phenomena, creatures, or things, man considered the purpose of them as serving his immediate welfare. Thus everything was to either provide him with the necessities and pleasures of life, or to impose punishment upon him, for his failure to pay respect for the bounties of life. These purposes obviously had the same end, and would bring into conflict rival intelligences; if these intelligences had the same characteristics as man, and they were thought to have, man would not have conceived the gods as like himself. Since, however, the different forces of nature endured, and none were apparently abolished, or suppressed, it was finally reasoned that there were not rival intelligences but a single one which was responsible for all.

Today, our idea of the world of reality parallels the ancient ideas of divine causes. We are burdened with the theory of multiplicity. We live in a world, it is asserted, of an infinite number of physical causes, which rain upon us all of the realities we perceive. Present day achievements in science mean but the revelation of new causes, and an increasing complexity. The causes are becoming as far removed from each other as the realities they create. Our universe appears to be becoming decentralized and chaotic, because the causes are presented as having an order related only to their particular nature, and estranged from others. Must this continue until we become hopelessly lost in a maze of causation, or is it possible that we may arrive at a mono-reality as we did with "theism," and find satisfaction and peace of mind in the simplicity it affords? Can we not profit by the experience of yesterday and apply the same method that brought to us monotheism? Let us speculate in the hope that such speculations may disclose a way to a possible solution.

The common conception of realities is all that which can be universally perceived. If one could establish the fact that he alone perceived an object and that it was beyond perception by others,

there would arise within his mind a doubt of its reality. We deduce that a thing is universally perceived and therefore a reality because it has externality. It is apart, separate from our minds and, therefore, capable of being realized by another. This idea of externality is caused by the interruption of a sense faculty resulting in the discontinuance of the perception. If we see, for example, before us a chair and then close our eyes and the direct vision of the chair disappears, we do not doubt the existence of a chair perhaps, but we do conclude that it has no reality within us but exists instead apart from us. Since the disappearance of the reality was due to the interruption of the sense of sight, its existence to us, it is reasoned, depends upon sight or we would not be visually conscious of it without that faculty. If it is external, we presume that other beings possessed of the same faculty, normally functioning, can perceive it as well. Some contend that such reasoning is insufficient to prove the externality of realities. If we visually perceive, they state, a chair and suddenly our vision is obscured, there continues to exist in our consciousness a mental image of the chair. It may be less distinct, yet it exists after the interruption of the sense of sight. We can, of course, they continue, discern between the actual perception of the object and the recollection of it, but even though they continue further, there is a distinction. If a mental picture is retained after the interruption of the sense impressions, it is evident that the suspension of the sense of sight is not sufficient reason for us to consider reality as having externality. The crux of their argument being that experiences recollected or imagined may have the appearance of reality equal to sense perceptions, and if so, by what right, then, do we declare that reality is solely external? It is to be admitted that recollected and imagined experiences establish a conscious realism equal to, in many respects, the experiences of the senses. They can produce the same emotional state and compel similar physical acts, but there is the important fact that when we know we are imagining or recollecting, it is only by being partially conscious of stimuli which we absolute-



ly associate with the sense faculty. We sit at our fireside recalling vividly an incident of our early life. We see characters, note their actions, study their dress, all mentally, yet we are partially aware visually of the glow of the embers before us. We are thus afforded the opportunity of comparison between the two states—objective and subjective. If someone passes between us and the hearth, our perception of the glowing embers is interrupted and there remains either the new perception of the intervening object or the recollected one. Therefore, we know that there is reality which has its existence, to us, through the medium of the senses even though we have at the time subjective experiences as well.

What, it may be asked, of the experiences of complete subjectivity as, for example, the complete absorption of cogitation when there is no realization of outer surroundings? Such experiences have all the elements of the realities of sense perception. How may they be related to externality? Our interrogators may even go further. They may cite the realism of dreams. *Dream experiences, as are commonly known, may be the antithesis of those of the awakened state.* By what means can we prove the experiences of the awakened state, the true ones; in fact, how can be ascertain which is the awakened state? In the awakened state things have substance, color, taste, dimension, scent, form, and we react to them; and the state which is the opposite of our conscious one is said to be the sleeping one. However, what of dreams? Do not the realities of dreams have substance, extension, and do we not experience the same sensations from them? Does not our consciousness respond in the state of dream as it does in the awakened state? In other words, does not the experience of the dream state appear the natural one at the time? When we dream, we do not know that we are dreaming; in fact, the opposite of it would appear as a dream state. Then when either in a dream or awakened state, the experiences of the particular state at the time appear the true ones. It may be said that in our awakened state we can be told that we have just awakened, that the experiences we re-

collect were not objective for another in our presence did not perceive them, and that we were observed to be asleep. This is not conclusive evidence, for the same circumstances can exist in the dream state. In a dream we can cite our experiences to another person of the dream state and the dream character can confirm them. Again in a dream we may recount an experience of our awakened state and the character of the dream could inform us that such were dreams for at the time we were not awake. In other words, in the dream we may be told that the experiences of our awakened state were in fact dreams. Would not such conditions in all probability have a realism equal to the awakened state?

I dream; I see three volumes upon my reading table. I examine them; I note their separate titles and dissimilar bindings. I observe their edge and feel the asperity of their covers, the unevenness of their texture. I particularly discern that the table is quite bare of all else and that the furnishings of the room are otherwise quite usual. I am said to awaken; I am conscious of the same surroundings. *Before me is the identical library table, but upon it are but two of three volumes seen in the dream.* I say I know of these two volumes but have never known of the third. I pick up each of the two and carefully inspect each one. They have all the characteristics of the two of the dream; but was it a dream? Is the state of which I am now conscious of two books the true one, or was it the preceding one of three books? The realism of each is equally impressive. But, it might be said, you are now aware of your present state and the state preceding this one also. The former, therefore, was a dream. That, again, is not sufficient argument or a substantiation of one state as the awakened one. I could now be dreaming and recollect experiencing at some time three books on my library table, and muse in the dream that in view of the two I now perceive, I must have dreamt that there were only two upon the table. Do not the experiences of the awakened state then seem as a dream to even the one in a dream state?

There is a standard for judging between the two states, and the same

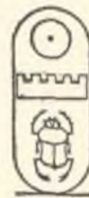
Four Hundred Seventy-two

measure proves the externality of the realities of the awakened state. It is this: In the awakened state we can repress perceptions, negate our realization of realities and continue a realization of self. For example: I am again in my library. I see the two books upon the table. I hear the murmur of voices in an adjoining room; I smell the delicate odor of incense burning in a container within reach of my hand. Reaching out and placing the palm of my hand close to the top of the container, I am conscious of a slight sensation of warmth as the wisp of curling smoke touches the flesh. Gradually I eliminate the realities that go to make up the experience. I close my eyes; immediately all visual perception is gone. I place heavy pads of felt upon my ears and I am plunged into silence. Next I pinch my nostrils closer together permitting no air to enter, and close my mouth tightly as well. The delicate odor and the sense of smell are absent. I withdraw my hand so that the particular sensation of warmth does not exist. What has become of the experience? Quite obviously it no longer has existence to me. True, I may retain a general impression of the experience, but I cannot analyze it in detail. I cannot, for example, at random turn to a page of the mental image book and perceive a word or a single letter there in relation to other characteristics of the entire page. The experience I have realized in its completeness is gone because of the interruption of the contributing sense which made it possible. However, self consciousness continues to exist. I know I am thinking, that I am reasoning, that I am aware, that I will myself to continue a repression of my senses. Objectivity is practically dormant, yet I am conscious of subjectivity, of my own being. There is an awareness of the dual states of my own existence. I can separate myself in consciousness, at least, from external reality.

Suppose I now consider the same existence as being of the dream state. What difference exists? If we eliminate the idea of externality in a dream state there would be a hiatus of consciousness, an interval when we would be devoid of consciousness of self or of other realities. In the dream state conscious-

ness of self is always identified with external surroundings. Can you recall dreaming when the dream was not composed of things related or associated with ideas which you acquired in what is said to be the awakened state? Have you ever experienced a dream of self which was not in an environment consisting of realities? Therefore, dreams persist only when the experiences of the dream are associated with sense impressions. A true duality of consciousness cannot exist in the dream state. We can be aware of self in a dream and also external reality BUT we cannot expel the concept of reality and still have a continuation of the dream. A dream is entirely subjective though it may have originally been aroused by objective stimuli. Therefore, the sensations of the dream which appear to have external existence are not truly related to the sense impressions and any repression of them is but to discontinue entirely the subjective experience. Since the dream state is subjective, a suppression of it causes a complete gap in consciousness and there is neither awareness of self nor the idea of externality. This establishes the fact that actual perception of reality exists only in a state which permits consciousness of self after the interruption of the objective sense impressions. Such a state then is the true awakened one. It further substantiates the declaration that reality is external to the idea we have of it.

Assuming for the moment from the foregoing that reality has external existence, it is next necessary to determine whether our sense impressions are homogeneous. We must examine the senses to ascertain not only the extent of the reality they bring to our consciousness, but whether each of the sense experiences has a relationship to all others. In other words, what has sight in common with feeling, or hearing with taste? Granted that the forms of visual things may differ from those heard, what characteristics of the two contributing senses, of their functioning, or of the end which they serve, are similar? We begin not by an individual analysis of the realities of a sense faculty themselves, but by grouping them and seeking a common factor. In a consideration of the things visually per-



ceived, we find that the contributing cause of the perception is light. All physical realities have their existence in light. The lessening of light lessens the determination of their existence. To us the substance and existence of matter visually perceived is affected by light. A diminishing of light may distort the extension of a visual reality and also appear to alter the nature of its substance.

As for touch, the world of particulars perceived through the channel of that faculty is always identified with such properties as hard, soft, hot, and cold, and in addition, each of these properties is accompanied by certain contraries such as smooth and rough, even and uneven, etc. Thus every reality of touch is either hard or soft, that is, predominantly so, and is also sensed as being either smooth or rough. The conception of hard or soft immediately arises in the consciousness when the sense of touch is brought into contact with what is said to be a reality. The conception of such contraries as smooth and rough, is secondary; it follows the former. At times their sequence is so immediate that they appear to be of the fundamental character of the sense of touch. We touch the surface of a table and simultaneously we realize the sensations of hard and smooth. If we were, however, to place our hand upon a table top and feel two different planes simultaneously even though both were hard, we would say the surface was rough. Roughness or smoothness are variations of the characteristics of hardness and softness. Thus, for example, let us say a table surface consists of a series of ridges $1/64$ of an inch apart. The table is said to be rough to the touch. The ridges and the depressions between them are both hard to the touch. However, if we could run our finger continually along the surface of just one of the ridges, or in just one of the depressions, we would conceive the surface as hard also, but smooth, not rough. The idea of roughness occurred from the perception of a change of plane of the characteristics of touch. In other words, if when we place our hand upon the table surface we are conscious simultaneously of a certain plane that is a certain level and its limit—its limit be-

ing the drop off to a lower plane or depression, or on the other hand an elevation to another plane—the combination of the two sensations establishes the idea of roughness or unevenness. We reiterate, however, that the characteristics of both planes as in our example of the ridges and the depressions, would be the same, hard to the touch. Consequently, the ideas of roughness and smoothness, or even the unevenness, are caused by a realization of a variation of the order of an essential characteristic of touch, but they are not a variation of the nature of the characteristic itself. When we feel the dropping from one plane or rising from it to another, we actually have the sensation of the absence of touch between the two planes and this sensation causes the idea of irregularity or roughness. Suppose we had fifty $1/8$ inch cubes of smooth marble arranged in a row, each separated from the other by $1/16$ of an inch. Suppose further that we were blindfolded and the tip of the first finger of the left hand or right hand was firmly pressed upon the surface of one of the marble cubes, and at the same time the second finger of the same hand was pressed upon the surface of another cube. The experience would be one first of hardness, then of smoothness. There would not be a realization of the space between the cubes and therefore, no interruption of the order of the characteristic of touch. If, however, we begin to move our fingers along the row of cubes in either direction, we would become aware of the alternating spaces between and this alternation would cause us to conceive the continuous surface not as smooth but as rough or uneven because of the intervals when there would be no sensation of touch whatever. If instead of marble blocks or cubes we had before us a long narrow slab of marble with grooves spaced an inch apart, each groove $1/16$ of an inch in width and $1/8$ of an inch deep, this would produce the same experience and the idea of roughness. If we moved our finger along the surface, we would become conscious of the change, not of the characteristic that is the hardness of the reality of touch, but its order.

However, a different conception arises if we sense a complete limit of

the characteristic of the reality. Thus, for example, if we felt the smooth marble cube and immediately around it nothing else. We stated above that the idea of roughness or unevenness arose from a perception of the hard surfaced cubes and the spaces between them. But there must be a regularity of this irregularity, as incongruous as this term may appear. Let us presume that these cubes of marble were mounted on stakes driven into the ground twenty-five feet apart in a row of considerable length. We are blindfolded and we place two fingers of either hand upon one of the cubes. It is smooth to the touch. We move away from the stake and as we do so our fingers are withdrawn from the cube and we are conscious of an absence of the sensation of touch. Finally, after walking twenty feet we again contact another cube and perceive its smoothness. Our experience under such circumstances would not cause the idea of unevenness of a surface but rather of detached forms, each cube as being separate and apart from the other and the whole not a part of any single reality. Consequently from this we can understand the changes must be rather regular; that is, each experience of change must be about of equal duration, if we are to have the idea of a continuous surface to which can be assigned the terms of rough or uneven.

Taste has its triple sensations of sweet, bitter, and salty. Nothing perceived through the medium of this faculty is devoid of either one of these three characteristics. The characteristic of hearing, that which is to be found in all sounds whatever their nature, whether organized or disorganized, whether of the category of music or noise, is pitch. The olfactory sense has its characteristics of fragrance or feter. All of its realities are identified with them. We must deduce, and it naturally follows, that the realities of each sense have their group quality. In quality of sight is light, of hearing it is pitch, and of feeling or touch it is the sensation of hard and soft, cold and hot. The quality of the sense of smell is fragrance and feter, and of taste it is, as we have said, the triple characteristics of sweet, bitter, and salty. To some of these qualities we have assigned just one attribute

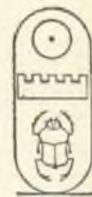
and to others but four. Yet even feeling with its characteristic of hard, soft, cold, and hot gives rise to the realization of innumerable forms. The question arises, which is the reality, the form, or the quality, and if but one, what causes the idea of the other?

Realities are, however, never perceived in their absolute state; that is, a reality is never known only by the quality of the sense by which it is perceived. We never, for example, experience the sensation of hardness or heat without rightly or wrongly identifying it with some form of a similar sensation. We never perceive light without either color or extension; that is, the area which it seems to occupy. The variation of the quality of sight which is light, produces forms of two general classifications. The first classification is colors, and the second is mass. What appears as white light may be defracted into many colors which become to the eye distinctive realities. From this we know that light has been varied in its passage to our eyes. It has in some physical manner been defracted. Visual mass is produced in a similar manner. The variation of light produces the multitude of forms we know as objects of sight. A simply and homely analogy makes this understandable.

As we gaze upon the highly illuminated white motion picture screen no form is perceived and there is no interruption of the projected light beam focused upon it. But when the moving film with its gradations of opaqueness passes before the light aperture of the projector, the light waves are interrupted and the variations take on form on the screen. Light then has mass to the eye. Was form perceived or was the variation of the light interpreted as form?

The absence of this variation accounts for the conception of space. We may visually perceive two objects and say there exists between them space. Light may exist between the two objects but without such variations as would cause us to have either the notion of color or mass existing between them.

A certain mysterious inference is drawn from the perception of these visual forms. We think of them as



having dimension, as comprising a certain area either in comparison to another form or to space. Thus we say an object has length, breadth, and depth. We find, therefore, that the variation of the quality of sight which we have said is light, not only causes the notion of form when it is perceived and interpreted but the extent of the variation itself is the cause of still another notion and that is dimension.

These dimensions are the limits of realization of the particular object perceived. Dimension begins or ends with a perception of form. It begins with the realization of form and ends with a realization of another form or the state which seems devoid of reality. In other words, where a variation has its end or where another begins marks the limit of the form perceived.

(To be continued in the February issue)



PAGES FROM THE PAST

(Continued from Page 459)

conceived a state of society from which every vestige of strife, and the modes of behaviour adapted to ages of strife, shall be utterly and forever swept away. Through misery that has seemed unendurable and turmoil that has seemed endless, men have thought on that gracious life and its sublime ideal, and have taken comfort in the sweetly solemn message of peace on earth and good will to men.

I believe that the promise with which I started has now been amply redeemed. I believe it has been fully shown that

so far from degrading Humanity, or putting it on a level with the animal world in general, the doctrine of evolution shows us distinctly for the first time how the creation and the perfecting of Man is the goal toward which Nature's work has been tending from the first. We can now see clearly that our new knowledge enlarges tenfold the significance of human life, and makes it seem more than ever the chief object of Divine care, the consummate fruition of that creative energy which is manifested throughout the knowable universe.



SUMMARIES OF SCIENCE

(Continued from Page 465)

shore indicates the former, while the Gulf of Mexico and the Easter Divide points to a collision stoppage of the American fragment.

"Any one who accepts as reasonable the hypothesis of rapid continental migration here presented will recognize that the frail isthmus structure connecting the two Americas could never have withstood the hazards of so turbulent a voyage. Clearly the notch formed by the Gulf of Mexico and the Caribbean Sea was made after the crossing. The most plausible view of such a happening is that the central part of the American

continent encountered an ocean bottom (the Easter Divide) which did not yield and that the inertia of the end was sufficient to 'break its back.'

"The fragments produced by such an impact would move about with much randomness in the boiling magma but would have a general tendency eastward with the current. Meanwhile the original angles of the two Americas would be changed and probably their north-south relation as well. In short, in a breakup of such magnitude and complexity anything could happen."

Four Hundred Seventy-six



MYSTERY TEMPLE

The above is a view of a large temple partially buried in the steaming jungles of the South Pacific lands. It was of comparatively recent years that it was unearthed and its beauty and splendor revealed. What great minds designed it? Who were its builders? What civilization did it serve? What culture did it house?

Scenes of this temple are included in the new motion picture produced by AMORC entitled, "Lemuria, the Lost Continent." This motion picture will be exhibited in dozens of cities throughout the United States to the public and Rosicrucians, by members of the National Lecture Board who travel via the Rosicrucian Courier Car. The Courier Car will begin its third transcontinental tour early in 1936.

—Courtesy of *The Rosicrucian Digest*.

“LEMURIA ... The Lost Continent of the Pacific”



The Submerged Land of Mystics !

Beneath the rolling, restless seas lie the mysteries of forgotten civilizations. Swept by the tides, half buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age today. Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.

Science has gradually pieced together the evidences of this lost race, and in this book you will find the most astounding, enthralling chapters you have ever read. How these people came to be swept from the face of the earth, except for survivors who have living descendants today, is explained.

THE MAGIC DWELLERS OF MT. SHASTA

Fanned by the cool breezes of the Pacific and crowned by a cap of snow is California's mystery mountain, Mt. Shasta. It is not unlike other towering peaks of splendor on the famed Pacific coast except that it is shrouded with tales of weird happenings. It is said that a strange people live in seclusion somewhere on the mountain; that they practice unusual rites. It is said that they seem possessed of great wealth, for they have much gold; and, too, it is said that they exclude themselves from others. These people are the living descendants of the Lemurians.

Do you know how they came there, when their forbears perished centuries ago with the submersion of the continent of Lemuria? Would you like to know the truths which they concealed from a merely curious world?

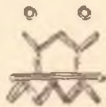
THE MYSTICAL BOOK SENSATION

This book has lived up to its anticipated reputation of being the *mystical book sensation* of the year. This book contains truths which are much stranger than fiction. It is profusely illustrated with maps, charts, and symbols. It is a book you can never forget because of its intriguing mystery, its instruction, and its unusual subject matter. The book is well-printed, well-bound and is now priced at \$2.20 post-paid. Send your order and remittance direct to the address below or ask your local book dealer to get it for you.

Can You
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Carvings?

What
Ancient
Story
Do These
Reveal?

ROSICRUCIAN SUPPLY BUREAU
San Jose, California (AMORC) U.S.A.



THE PURPOSES OF THE ROSICRUCIAN ORDER



Member of
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(Federation Uni-
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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, *Cosmic forces for the attainment of health, happiness, and Peace.*

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

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

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(Directory Continued on Next Page)

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