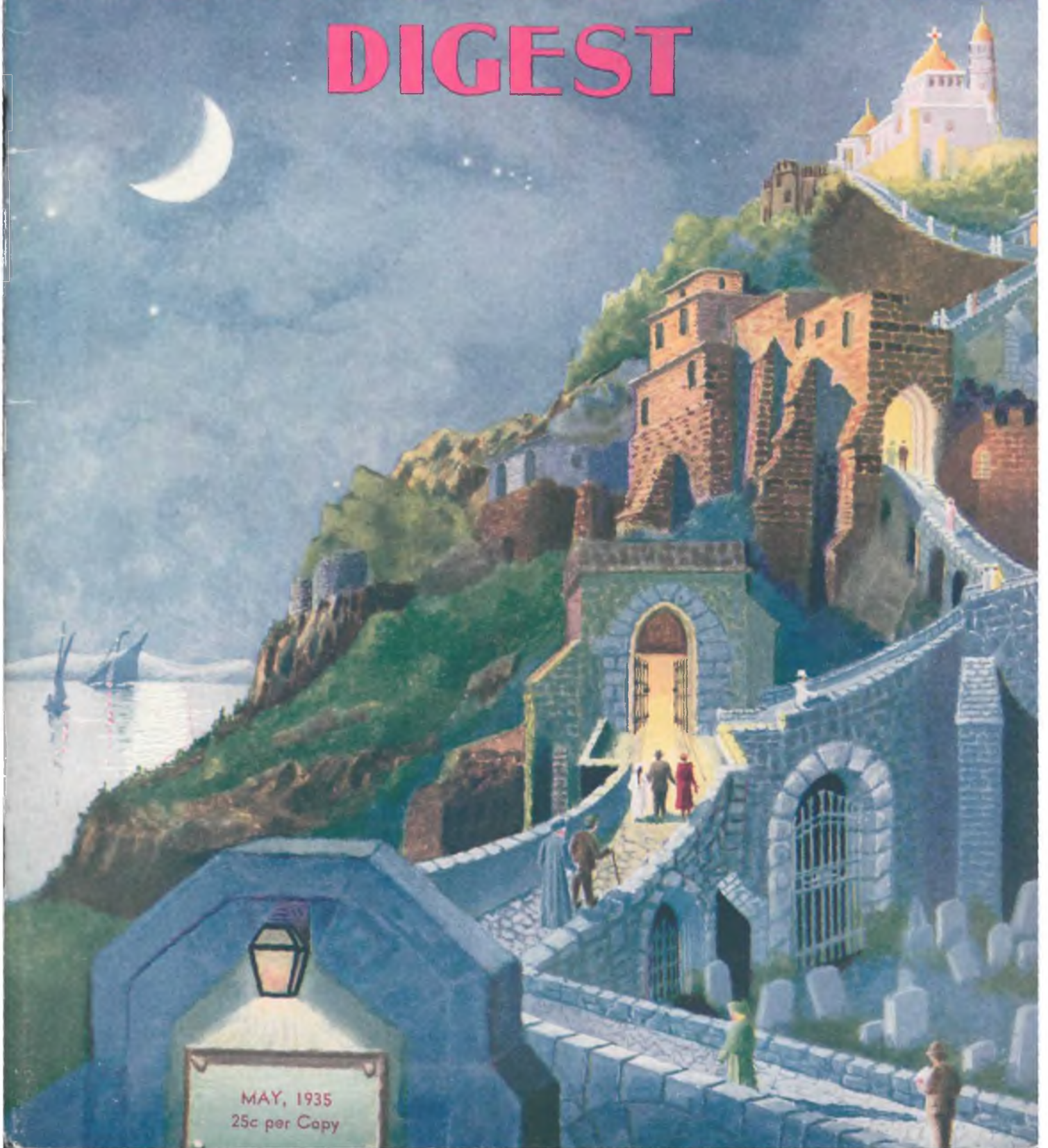
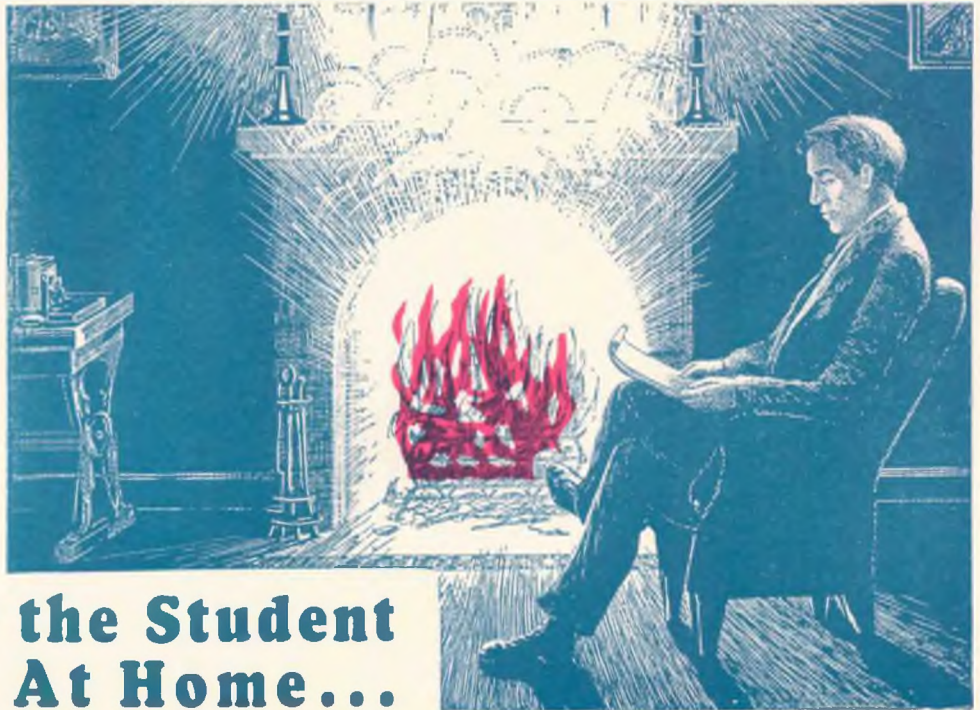


# THE ROSIKRUCIAN DIGEST



MAY, 1935  
25c per Copy





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

**THIS MONTH'S SUGGESTION**

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White silk broadcloth altar scarf, size 38 inches long, 11½ inches wide, beautifully embroidered in several colors of mystic design with lace edging.

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We can visualize early man in the midst of wild places uprooting thick vegetation with crude implements and with gnarled and unskilled hands reverentially levelling ground in a spot chosen to become his temple. The sacred area was not to accommodate a magnificent structure of stone and glass, a symbol of culture and religion alike, but a humble pylon of native rocks, whose height was limited by man's ability and strength to raise them in place. Upon this raised place, the first altar, man made his sacrificial offerings and indicated his devotion to the unseen Omnipotence. With time the sacred circle about the altar expanded and learning and theology included in it many ecclesiastical accessories, but never through the centuries has the altar lost its prominence as the principal place of worship. The altar may be the lavish one of a great Cathedral or a humble shelf in a home sanctum, but its symbolism is always of the highest spiritual order.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

MAY, 1935

No. 4



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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# The THOUGHT OF THE MONTH THE TENDENCY OF LIFE

By THE IMPERATOR



THE MOST difficult task, perhaps, that lies before any of us in attempting to guide and direct the unfoldment and evolution of the human personality, is to change the view-point of life in each individual.

As human beings busy each hour of the day with the purely incidental things of life, we are prone to become too greatly interested in the episodes of life and overlook the perspective of the tendency of life. From the moment we arise in the morning until we close our eyes at night, each minute and each hour is filled with mental or physical episodes that require some attention on our part but to which we give an exaggerated importance. We do not look upon the great events of life as epics, but rather analyze our progress and course by the individual episodes as they occur.

It is as though we looked at each hour of our lives through a microscope in which the entire picture of the thing being studied is not seen while one small element, one very small portion, is highly magnified and so elaborated that it appears to be the whole of the picture. The passing episodes of our daily lives are, after all, mere incidents in life itself. It is as though we were walking through the course of life upon a long road paved with small bricks and stopping while we stepped upon each brick to study it as though it, and not its

companions, were the sole support of our progress along the way.

In so elaborating upon the nature and importance of the episodes of our daily lives, we build a very false and artificial value around each incident and attribute to it an importance which it does not have. There are incidents and episodes in our daily lives which, at the time of their occurrence seem significant, or sometimes dramatic or tragic, humorous or inconsequential. Very often the ones that we think are inconsequential are, after all, more important in their contribution to the scheme of life than we realize; and very often the things we think most important are, in the light of afterthought, unworthy of having registered themselves in our consciousness.

We even anticipate and worry about events that cast their shadows before us as though they were episodes of extreme importance. It has been said by a wise philosopher of modern times that most of the things we worry about never happen. It is because the unexpected has a fascination for us and the things we anticipate are always highly colored with the pigments of our imagination, and we magnify out of all proportion the importance of a thing that is apt to happen or which is threatened instead of looking upon it as one of the episodes of life, one of the stepping stones, one of the trials in a long paved highway over which all must tread.

It is not the group of episodes in each day of life, nor even the outstanding episodes of the past year that measure our progress and measure the value of life to us. It is our tendency and the trend of our unfoldment and progress that is importance. Each episode can be



turned in a moment into an urge or an inspiration to carry on and to follow out the convictions we have adopted and the code of life we have accepted. Even the most disturbing episodes, if looked upon as momentary and passing, as a mere tribulation of the hour, can be transmuted into a stepping stone to lift us higher in our accomplishment and attainment of life's desires. What does it matter that today was fraught with bitter disappointments over the little things that constitute the grains of sand in one stone upon which we stand for a brief period? Tomorrow those episodes will be relegated to insignificance in the light of other episodes that are occupying our attention, or those which are about to manifest themselves. Measuring life by its episodes is causing us to move through a panorama of constantly changing scenes each of which ensnares and inhibits our broader vision and keeps us from seeing our true relationship with the wider, higher, and more important things of life.

When we, who are attempting to guide and direct others, come to analyze the progress, the development, the situation or condition of any one of our members, we do not allow ourselves to be influenced by the reported episodes that are given to us in letters and paragraphs of comments. We pay little or no attention to the fortunate or unfortunate, happy or unhappy incidents of the day, week or month which seem to hold the attention of the members in their daily struggle to improve themselves. We try to see beyond these episodes the trend and tendency of the life of the individual.

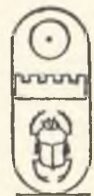
One question we always ask ourselves in analyzing the career of any individual: "What will these episodes do in strengthening or weakening the tendency of this individual's course of life?" If we can see that through the daily episodes, the real incidents of life, the weekly or monthly trials and tribulations that seem to be so important, the individual is learning how to overcome obstacles, how to lay aside fear of the future, how to develop strength of character, how to add mental and spiritual fortitude to his assets, how to broaden his vision of life, how to look to the future for the fulfillment of his ambitions, we know these episodes will become not

deterrent factors, not obstacles, not unpleasant things for which a dear price must be paid reluctantly, but grains of sand in the buffing wheel of life that polish and smooth the coarse and give beauty and elegance to the character.

In all of our teachings and in all of the Rosicrucian activities the directors of this great work are concerned with the tendencies in the lives of the members. We try to cultivate tendencies that will not be affected by the episodes of life. We are trying to establish in the consciousness and mentality of each individual certain principles that will be dominating trends of thought, dominating trends of action, and dominating factors in the conscious and unconscious efforts of the individual to achieve his goal.

We human beings little suspect how the things that we hold most dear as the elements in a code of life or the principles which we adopt as our standards of living, tend to guide and direct our course of action. We may think that these beliefs and these convictions, these ideals and these principles, are secondary and are subjective affecting us only in our moments of peace and tranquillity and when we are not disturbed by the unpleasant or all-absorbing episodes of the hour and the day. But we are wrong in taking this viewpoint. What we accept as wisdom and knowledge and take unto ourselves as truths and transmute into principles of proper living, have a very great power to affect the tendency of our course of life. Higher principles based upon universal truths and the development of a broader vision and a more humanitarian and Godly concept of life itself will create a tendency to live a life in harmony with such thoughts. Then the episodes of life that mark our path and enable us to measure life by the lesser things will become less enslaving and we will find peace and happiness even in the midst of momentary sorrow, grief, and tribulation.

I am happy to be able to say that in the past twenty-five years while occupying the position of chief executive of the Order in North America, I have seen the tendencies in the lives of thousands of individuals gradually modified, gradually improved, and so





elevated that despite the economic conditions, the political disturbances, the material depressions and disappointments of life, and all of the interwoven episodes that make for a continually fantastic chain of inharmonious links, there has been a very definite advancement upwardly and masterfully on the part of these members.

Just as an efficient business organiza-

tion or institution measures its success, growth, or development by the general trend of its affairs and not by the incidents or episodes of any one day, so each individual should measure the progress and development of his life by the trend and tendencies of his worldly existence and not by the events that distinguish one hour or one day from another.

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## *An Interesting Vacation Trip*

YOU ARE INVITED TO ENJOY MANY PLEASANT FEATURES  
IN CONNECTION WITH YOUR ATTENDANCE AT  
OUR CONVENTION

By THE CONVENTION SECRETARY



MORE interesting features are offered here in California this year for visitors to the Pacific Coast than at any other time in recent years. Everyone who can possibly do so, should plan to spend his vacation days or weeks somewhere in

California during the month of July.

Among the many new and unusual features which the tourist will enjoy this summer in addition to the Rosicrucian Convention in San Jose, are the following:

First, the great national exposition which will open in San Diego, California, early this summer. Millions of dollars are being spent to make the fair one of the most attractive features of its kind, and visitors from all parts of the world will spend many happy days and hours in San Diego. In the first place, the city itself is beautifully located close to the Mexican border and on a magnificent bay. It is only a few hours' auto

ride from Los Angeles and a very short drive from a number of fascinating Mexican communities and very close to Agua Caliente, the famous resort city with all of its attractive sport features, beautiful grounds, driveways, and Mexican attractions. In this resort city one will find every day in the year and in the evenings large numbers of the actors and actresses from Hollywood who fly by airplane or drive in automobiles for dinner or for afternoon golf, the races, or for dancing. One is apt to meet more of the famous stars in one hour in Agua Caliente than in any part of Hollywood.

San Diego is a very attractive city, its climate is considered ideal, and its hospitality extremely courteous. With its magnificent locality, San Diego is sure to be one of the centers of interest for all who reach the Pacific Coast this summer.

Our members who come to San Jose by train or automobile can go south from San Jose to Los Angeles and Hollywood and enjoy all of the fascinating features of the beaches and moving picture studios, the hotels and big stores, boulevards and parks of Los Angeles, Hollywood, Santa Monica, and Long Beach and then in a few

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hours reach San Diego. Those who buy railroad tickets from eastern States for California can have their tickets routed so that they can return to the East via Los Angeles and San Diego at no additional expense. After spending a week or ten days with us in San Jose, at our Convention, it will be a treat to return home through the southern cities and enjoy the special features they offer this year.

Secondly, those who are interested in aviation and the activities of the Army and Navy in connection with aviation will enjoy visiting the great airbase adjoining San Jose. The loss of the great dirigible *Macon* has caused the government to decide to make the *Macon* airbase a center for airplane activities and in addition to this interesting visit there are many other air sites around San Jose where visitors can arrange for flights in the air for periods of ten minutes to several hours for a few dollars and those who have never enjoyed the thrill of flying over the mountains and valleys of land and over the ocean for a few minutes in the large and very safe airplanes of modern construction can add this feature to the many others that help to make a vacation enjoyable.

San Jose is close enough to San Francisco for our members and visitors to make hurried and pleasant trips to its stores, parks, beach, military presidio, the Golden Gate, the Seal Rocks, and the scores of other features that make San Francisco and the Golden Gate area famous and fascinating. The largest bridges in the world are now being constructed across the Golden Gate and San Francisco Bay and these are worth seeing.

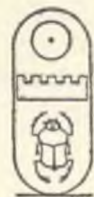
Then there are the campus grounds and buildings of the famous university at Berkeley and also Stanford, in addition to many other prominent places of education and science such as the great observatory on the mountains close to San Jose where our members are cordially received in the evenings and given a free opportunity to look through the largest telescopes at the most distant planets and stars.

Every hour and every day of your visit to this valley known as the Valley of Heart's Delight will be filled with instructive, inspiring, and never-to-be-

forgotten incidents. While it is true that Hollywood is internationally known because of its moving pictures, the Santa Clara Valley in which San Jose is located, is known throughout the world because of its wonderful fruits and vegetables. No matter where you may go in the world in the finest places of eating, you will find the Del Monte and Santa Clara Valley products either fresh or in cans and jars. We who travelled to Egypt and went to even some of the most remote places found this to be true for wherever well-preserved fruits and vegetables are a necessity there the California products hold first place. The wonderful climate and the other natural conditions of this valley make it the ideal place to live. With its mountains, valleys, rolling plains, seashore parks, boulevards, driveways, historical sites, many colleges, universities, private schools, and scientific institutions the valley is like a large playground in which the visitor and tourist can spend many happy days, weeks, and months. Living conditions are very nominal while enjoying the best of food, drinking water, fresh air, invigorating sunshine, and typical California hospitality.

For our Convention, during the week of July 14 to 20, we have planned every kind of entertainment as well as instructive features for our members and their relatives and friends who may come with them. Even though relatives and friends may not attend actual sessions of the Convention there will be every opportunity afforded for these persons to enjoy themselves while separated from those in attendance at the Convention. Automobile drives for sightseeing will be provided for those who come by train and there will be theater parties, dinner parties, the great banquet that is given by the Order to all who come to the Convention and especially conducted tours of sightseeing.

Those who come by automobile will find auto camps where the rates are very nominal and conditions very clean and comfortable. There are many modern hotels in and near San Jose where the rates are very reasonable.





There are no expensive fees attached to the attendance at the convention. Only the one registration fee of \$1.50 is required of all. It admits the members and delegates to every session of the Convention, to every lecture, every demonstration, every special feature, and finally to the great banquet that is held in one of the large hotels on the last evening of the Convention week. Those who wish to come a few days before the Convention begins or remain a few days after it is concluded will find committees ready to help them enjoy the vacation period and to make each hour and minute of the day and night register a thrill and a profitable impression.

Every member of any degree of study, connected with any lodge or chapter, in any division of our work, in any part of North America or South America or even in foreign countries, is invited to the Convention as long as each is actually an active member of the organization.

Our members will have an opportunity to meet and interview all of the principal officers of the organizations here in San Jose to observe every one of the departments at work, to spend many interesting hours in the science building watching the operations going on in the various laboratories and meeting members and advanced workers of the organization from all the various cities of the country. Between the official sessions of the Convention which are held morning, afternoon, and evening, there will be special committee meetings, demonstrations, and lectures and other features of profit to the student and investigator.

Rosicrucian Park is large enough to accommodate many hundreds of members in groups under the trees and on the lawns and around fountains and pools or in various shady nooks and corners while groups of members discuss various principles or pass the time between the sessions in the Convention hall in games and various forms of recreation.

Come to the Convention this year and listen not only to the lectures and see the various startling and interesting demonstrations, but take part in the discussions and in the voting on various matters that are brought before the Convention for the improvement of the work of the organization and the addition to its various features. Every member, as well as every delegate, is afforded an opportunity during Convention week to express his or her opinion, to offer suggestions, and to vote upon various resolutions. You will be interested in hearing the large Rosicrucian choir sing Rosicrucian and other mystical anthems and songs with the help of the Rosicrucian orchestra, and you will enjoy participating in the community singing which will help you to become familiar with many Rosicrucian chants and songs and which you will want to use in your experiments and official activities later on. Leaders in our work will deliver special lectures touching upon the most important principles of the Rosicrucian system and there will be those ready to help you in solving your personal problems and in strengthening your contact with every feature of our great work.

Make your plans now for one glorious summer vacation on the Pacific Coast. If you want to know how to have your railroad ticket arranged so that you can include the most interesting features in the midwest and on the Pacific Coast without extra expense, write a letter to the Convention Chairman and ask for this special information. Remember the date for the Convention, July 14 to 20. Plan to get here at least one day before the Convention starts and become well acquainted with the members whom you will meet on the grounds of Rosicrucian Park. Help us to make this another unusually large and enthusiastic summer period in the great work of our organization.

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*One Hundred Twenty-eight*





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.)*

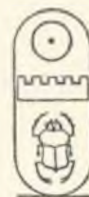
### A DIVINE PRIVILEGE



**A**MONG the mystics and mystical philosophers of oriental lands, the practice of entering into the silence or into meditation several times each day for just a few minutes at a time is a very old and established custom. Compared with customs established in the Western World it is equivalent to that of eating lunch regu-

larly between twelve and one o'clock, or of closing business offices at five thirty or six o'clock, or of going to church at eleven o'clock on Sunday morning, or of buying the morning newspaper on the way to the train. These customs are so general and so universally acknowledged as proper, beneficial, and consistent with the routine of life, that an exception to these customs is the only thing that evokes comment.

In fact, in the Western World arising in the morning at a certain hour, eating at a certain hour, and retiring generally at a time somewhere between







## *A Visit to a Mystery School*

OUR JOURNEY TAKES US TO ANCIENT EGYPT IN THE TIME  
OF ITS GREATEST GLORY

By THE IMPERATOR



SEVERAL days ago I had occasion to translate a few paragraphs of writing carved in an old stone that stands in the center of a glass case in our Oriental Museum here at Rosicrucian Park. The hieroglyphic inscription on this stone indicates

that it was prepared as an everlasting record of some of the activities carried on in one of the mystery schools of Egypt centuries ago.

As I translated some of the phrases my mind naturally turned backward to the time when the mystery schools of Egypt were in the height of their glory and power, and I thought of the many references to be found in our ancient Rosicrucian manuscripts and in other historical documents regarding the purposes and magnificent accomplishments of these ancient institutions.

I wonder how many of our members and our readers and friends have any real conception of these ancient mystery schools as they were called. In many books dealing with the mystical

teachings of the ancients there are references to these mystery schools, but usually such references are very vague and it is always evident that the writers of the books, translating paragraphs from ancient manuscripts, had no knowledge of the conditions surrounding the preparation of these ancient writings and teachings.

I know that if any of our members could afford to do so they would like to take a hurried trip to Egypt, and as they travelled eastward would want to have the clock and the calendar turn backward so that when they arrived in the Valley of the Nile they would find themselves standing in that country in the twelfth or thirteenth century B. C. If it were possible to do this, we would find a magnificent nation of people divided intellectually, philosophically, and religiously into two classes, the true mystics and the followers of the false priesthood. They would find temples devoted to the promulgation of the priesthood's false religions and they would find these people in political control of a great land of mystery. They would find also a magnificent power, a grandeur of wealth, of material things, and a land seemingly filled with prosperity and luxuriousness. But unless they were admitted to the mystic

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brotherhoods by initiation and could qualify themselves through initiations, they would never contact the secret portals of the mystery schools nor ever meet the leaders of the real hierarchy of Egypt, who were preserving for all time the secret wisdom and the secret heritage of the ancient mystery schools.

Long before the so-called pagan religion of Egypt became outwardly and very definitely dethroned in its grip on the lives of the people of Egypt, there were small groups in every large community meeting in secret and carrying on a very careful study and analysis of the secret teachings which had come down to them through the ages. It was not until the immediate forefathers of Amenhotep IV began to publicly and officially attack the power of the pagan priesthood that mighty changes and important modifications took place in the thinking and acting of the majority of the citizens of Egypt.

The pagan religion of the priesthood was based upon mythology, superstition, and the deliberately falsified principles of life. It became not only an artificial religion but a means for political control. In the hands of the priests of the pagan priesthood rested most of the political power of Egypt to such an extent that even the pharaohs in the thirteenth and fourteenth centuries B. C. were dominated by unknown and secret chiefs of the pagan priesthood who delivered their orders and carried out their malicious desires through emissaries in the courts and representatives in every branch of the government.

The teachings of this priesthood were carefully designed from century to century to hide and destroy the great wisdom that had come into Egypt centuries before from the refugees of the lost continent of Atlantis. From that continent and its great attainment in wisdom and human accomplishment had come the knowledge of nature's laws or of secret principles that had enabled Egypt to lift itself out of the most primitive state of existence to a masterful place in all of the arts and sciences, and it was during this period of only a hundred years, when the great wisdom was brought to Egypt and gladly accepted by its rulers, that Egypt abandoned its

crude huts and underground habitations and created its magnificent architecture, structures, and developed its wonderful art to the point where it became the most magnificent in the world. But the pagan priests soon discovered that this great knowledge and wisdom was weakening its hold upon the people and it therefore invented and officially established its mythological religious tenets which gradually led the Egyptian people into beliefs based upon superstitious ideas and broke down their faith in their own powers and abilities and made stupid, unthinking heirlings and slaves out of them.

It was for the purpose of preventing this secret wisdom and great heritage of knowledge from completely disappearing in the land of Egypt that led some of the wisest of the rulers and the wisest of the Egyptian diplomats to establish the secret mystery schools.

We speak of these schools as though there were many of them or plural in number. The fact of the matter is, however, that there was but one mystery school, although it had a number of branches or places for instruction in different parts of the Egyptian territory. But the teachings and activities of this organization represented one school. It was not given any name and had no definite symbol other than a mark by which a member could identify it or identify himself as an initiate. The records indicate that the See or chief of the mystery schools of Egypt was located first in the ancient city of Philadelphia, then later in Memphis and with a branch in a place called Mizraim, and then later at Thebes and Luxor. Finally the last headquarters of the mystery schools was located at the city of Akhnaton on the banks of the Nile on the site of the ancient city of Tel-El-Amarna.

In order that the carefully selected, carefully tested, tried, and prepared members and students of these mystery schools might have their lives protected and might meet safely for lectures and studies a very complicated system of secret activity was invented or gradually evolved. It appears that at first only those who were true-blooded Egyptians of a known ancestry and of





tested and tried honesty and integrity were admitted to the secret school. And even so, these selected persons had to show by their lives and by their general activities that they were not in support of the pagan priesthood or its teachings, but had vision and understanding and were sincere and loyal in their separateness from the priesthood. It must have been a serious condition indeed. It was hardly possible for an Egyptian to buy or secure in any manner a piece of land upon which to build a home of any kind, or to establish himself permanently or to enter any occupation or trade without first securing the approval and indorsement of the priesthood. It was impossible, in fact, for an Egyptian as an individual to accumulate any material assets or to have anything upon which he could place an individual claim unless he was a member of the pagan priesthood's religion.

This religion was organized in outer and inner circles and the representatives of the priesthood, acting as spies in every community, reported to the priesthood the name and identity of any individual who did not attend the priesthood's religious services and who did not bow down to the pagan god and pay allegiance at the same time to the rulers of the priesthood. To ever give the least manifestation outwardly of any doubt regarding the powers of the mythological gods, or to even question the authority of any of the priests of the priesthood or any of their teachings meant not only a loss of all worldly possessions and a loss of all political standing in Egypt, but it meant most certainly the eventual imprisonment or loss of life.

The great majority of citizens in Egypt gradually became slaves in their employment, poverty stricken in every material sense, and woefully ignorant of even nature's most fundamental laws. Not only were those who had any assets heavily taxed to support the priesthood in its elaborate expenditures for personal things and for pagan temples and monuments, but sometimes in the middle classes every material asset was taken as a contribution to the priesthood. Yet there were those who were able to meet at firesides occasionally

and very secretly and confidentially express their disregard for the priesthood's ruling and their doubt regarding the priesthood's teachings.

The secret schools, too, had their representatives, their spies, and their delegated investigators. When they found a sincere and worthy person who in every condition reluctantly submitted to the dictates of the priesthood, he became a marked man or a marked woman and was eventually brought in contact with an individual who would consider him carefully, observe him for days and nights, and finally introduce him to another investigator or representative of the mystery school. In this way the sincere and worthy seeker for truth and the one worthy of aiding in the maintenance of the ancient wisdom and the preservation of the secret knowledge was brought before a group of persons called a tribunal, but which we might call today a membership court. After various examinations revealing that he was worthy, he was permitted to begin a series of initiations to test his sincerity, his integrity, and perseverance. For this purpose the mystery schools had invented the test by fire, the test by water and the test by air, as contained in the initiation rituals explained in the higher degrees of our present day Rosicrucian teachings.

Such prospective candidates were taken to an abandoned pagan temple far off in a ruined city in the darkness of the night and there in the company of only a few guides he was left to go through the ordeals of initiation revealed by the chiefs of the mystery schools. These initiations required the nighttime attendance of candidates for several weeks. If such initiations were required today of the average candidate seeking the teachings of the ancients, it is doubtful whether one in a hundred persons would survive the ordeal or attempt to go through more than one of them. We have other ways today of testing the sincerity of a seeker for truth, and we do not have to test seekers for their loyalty or for their possible association with any such organization, political or otherwise, as was represented in ancient times by the pagan priesthood. The mystery schools today do



have their enemies, but because of the laws of the land and because of our modern living conditions, these enemies of Light are forced to work more or less in the open and it is an easier matter to discover who is associated with these enemies than was possible in ancient times.

After the candidate had been initiated by the tests and ordeals, the worthy ones were then allowed to contact one of the mystery temples for the spiritual and philosophical initiations such as we use today, and which we call the mystical or psychic initiations. Most of these initiations were held in underground grottos or in the lower parts of abandoned temples. When the priesthood of ancient times had abandoned one of its old temples because of the building of newer ones, more magnificent than any previously built, they partially destroyed the structures and believed that no one would think of entering the ruined place. The secret chambers beneath such temples were sealed up with huge stones placed in the doorways and with sand covered over all evidences of the passageways that led to them. For many centuries the priesthood never suspected that some of these underground chambers had been opened and that new passages leading to them from a mile or more distant had been constructed, and that in these chambers large groups of tested and tried mystics were being initiated, instructed, and prepared for the carrying out of the great wisdom that was to keep Egypt alive in its mighty mystical power. Later on, mystical ceremonies were held in the dark of the night before the Sphinx, and through a secret passageway from the Sphinx the candidates entered an underground chamber beneath the center of the Great Pyramid and from this they were led through various passageways to initiation into the upper chambers.

At Heliopolis another great ruined temple had been converted into a temple for the mystery schools and similar smaller temples and secret chambers were located in various parts of Egypt by the time that Amenhotep IV became the young Pharaoh of his country. His forebears for several generations had

been secret chiefs and rulers of the mystery school and the membership in these schools had increased to a number sufficient to report a real political strength in the country.

It was Amenhotep IV who, realizing the strength of the mystery school members and realizing his own Divine gifts of certain powers and abilities, decided to make the strength of the mystery school known and he openly proclaimed a new religion, a new philosophy with new sciences and arts for the two sections of Egypt under his direction, and thereby began his open war against the priesthood and against the superstitious political powers of the pagan priests. This warfare is recorded in all the histories of Egypt and culminated in Amenhotep moving his palace and the homes of his great mystical leaders from Luxor and Thebes to the new site on the banks of the Nile where his mystical City of the Sun was built in a few years. For less than twenty years the religion of the ever-living God became the official religion of Egypt under his proclamations and direction. All of the mystics of Egypt, except the secret diplomats, made themselves known and congregated openly. Thousands of them moved to the new mystic city on the Nile and there built homes and structures and introduced scientific principles, the like of which Egypt had never known.

Our organization of AMORC in North America has helped to support in various years the excavations made at this mystical city and we have in our museum here in San Jose relics that have come to us from those excavations. The Egypt Exploration Society of England has published and sent to us photographs and drawings of the plans of that city and the interpretations of the excavated buildings. From these plans, drawings, and photographs, we see that in this most modern city of the twelfth century before Christ the homes had bath rooms and were equipped with underground plumbing. There were flower gardens and sleeping porches, swimming pools, and gymnasiums. Every worker had his home and his garden which were protected against excessive taxation and intrusion. Every artist and artisan was put upon govern-





ment pay in order that he might devote his time without worry to the creation of beautiful things. Out of this period came into Egypt a complete revolution in its art and architecture and some of the most magnificent pieces of sculpture, painting, carving, even in jewelry, and household articles were created in this period and are on exhibition in museums of the world today. Some of them have never been equalled since then for daintiness and refinement and interpretation of natural laws.

But there was also preserved for posterity the great secret wisdom. In manuscripts cut into stone or into leaves of the papyrus, or carved on the walls of this Great Pyramid, the secret teachings, the long preserved knowledge of the Atlanteans, the discoveries of the mystics in their centuries of work in Egypt, the divine inspirations that had come to them from the Cosmic in the long hours of meditation, were carefully preserved for future generations, and this great wisdom passed on from their teachers and workers to emissaries and carefully prepared legates whom they sent to Greece, Rome, India, and other countries, and from this has come the present day teachings of the Rosicrucians and similar mystic schools of the past.

Think of the secret students in the ancient days journeying by camel or on foot many miles at a time in the hot sun and in the cold of the night over desert sands and along the banks of the Nile and through abandoned cities to reach the hidden, secret, underground grottos where a few of the great truths might be revealed at the hands of a master teacher! Think of the sacrifices that had to be made by those students and the risk to their lives and property! Think of the difficulties they experienced in meeting in dark chambers poorly illuminated by burning torches and without the aid of text books, printed matter, pamphlets, or paper. Think of having to memorize every phrase and every word so that it might be preserved in their consciousness and repeated to other students later on. Very often these secret classes were held in underground chambers that had been burial tombs

and were filled with impure air because of the decaying mummies that were lying on the ground at their feet or on stone shelves around the walls of the room. Think of having to disperse themselves at the break of dawn and go quietly and secretly on their way again to their distant homes. Think of the manner in which each of them tried to apply the principles they had learned and yet do so without attracting the attention of the spies of the priesthood who were everywhere on guard. Certainly, we all owe a great debt of gratitude to those loyal and sincere torch-bearers of ancient times for holding steadfastly to that which they believed to be the truth and at the same time devoting their lives to the perpetuation of these truths.

Many of our students today feel that they are greatly inconveniencing themselves by setting aside one night of a week to sit comfortably in their own homes safe and protected, unchallenged by any spies or enemies, and able to read and study peacefully the lessons that have been so carefully preserved for them. And think of the liberalities that the modern student has in being able not only to practice his principles outwardly and apply them in every affair of life, but to discuss them with others, to preach them, and to advocate them. Think of being able to go to lodge rooms and chapter meetings openly and without fear of life or property, and of coming to national conventions and openly associating with thousands of others. Certainly the students of today have much to be thankful for, even in lands where political conditions seem to be adverse.

And those of our members who will travel with us to Egypt on our next Egyptian tour will have the rare privilege of seeing some of these old temples and these grottos, such as the secret temple adjoining the Sphinx where the initiations were often held and preliminary lessons and instructions given before entering the passageway that led to the Pyramid. We shall be thrilled with the realization of what these ancients did and suffered, practiced, and taught, in order that we might

*One Hundred Thirty-six*

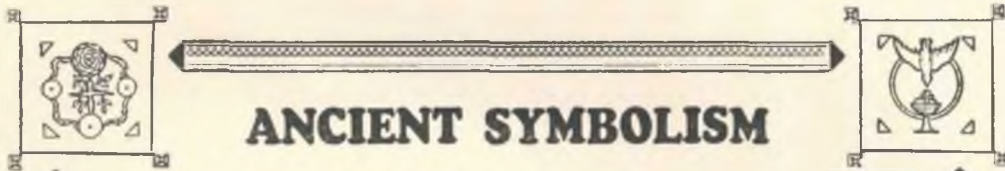


have today some of the great enlightenment that has constituted the secret heritage to man from the earliest days of civilization. Our mystery schools to-

day are schools of the mysteries and not mysteriously hidden because of our inability to enjoy many of the divine privileges that civilization assures us.



BE SURE TO ATTEND THE ROSICRUCIAN CONVENTION JULY 14-20



## ANCIENT SYMBOLISM

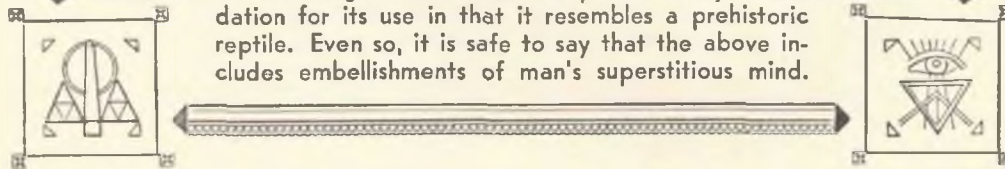
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs are changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

### THE DRAGON

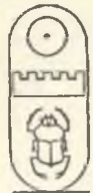


The evil forces of nature and of man have always been represented, if in form, as a hideous being. Usually the form had no equal in nature. Most times it was a composite of all the fearful animals or reptiles of which man had experience. If these were not fearful enough in appearance, man's imagination supplied the need.

One of these grotesque beings, emblematic of Satan, sin, and pestilence, has been, since antiquity, the dragon. Archaeologists have claimed that the dragon, as we see it depicted today, has some foundation for its use in that it resembles a prehistoric reptile. Even so, it is safe to say that the above includes embellishments of man's superstitious mind.



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







## Dual Development

THE EVOLUTION OF LIFE AND FORM

By FRATER A. CARTLAND BAILEY, M. A., M. Sc.



THE purpose of this article is to bring us face to face with some of the facts of life AS THEY EXIST, and to suggest an explanation of these facts, the apparent injustices and inconsistencies of life, not by "a dignified silence" but in a way that is

logical and in a way that will not do violence to one's sense of justice. Above all things we will not blaspheme the Ruler of the Universe, Supreme Intelligence, or God, by attributing to Him injustice, shortsightedness and lack of ability to operate a well organized and ordered universe in perfect justice to all souls, of which He is, supposedly, the Creator.

We will present, as a fundamental hypothesis, that which all great thinkers of all times have accepted and taught, and that which reason and common sense can hardly avoid, namely: "God is no respecter of persons." We also accept that which every student of science and nature knows to be true, namely: Every cause has its effect, and every effect has its adequate cause.

In the words of Newton, "For every action there is an equal and contrary reaction." For every reaction there is also, necessarily, a causal act. The same thing was voiced in olden times in such words as the following, "Whatsoever a man soweth that shall he also reap"; "Judge not and ye shall not be judged"; "Condemn not and ye shall not be condemned"; and "With what measure ye mete it shall be measured to you again." All the religions of the world have had similar teachings, and philosophers have universally accepted them.

In order that we may get a first class perspective of our environment and of the EXISTING FACTS and CONDITIONS about us, it would be instructive to take a flight into the atmosphere and ethers and look back upon this favorite camping ground of ours through some good telescope and take observations concerning this little spot of the Great Universe over which we are told that "a kind, just and loving Father rules."

Naturally, we shall expect to see all of our brother-souls started with equal opportunities and equal capabilities, with no evidence of favoritism. We shall expect to see all peoples, at all periods of time and in all places, given the same inspiration to press forward to the perfection set as the goal, in the words,

*One Hundred Thirty-eight*



"Ye shall be perfect even as your Father, who is in heaven, is perfect." This is a high ideal and a high standard of attainment toward which we shall expect to see all striving.

But let us look at the FACTS. If we turn our attention to some typical city we note vast and beautiful areas given over to palatial residences in one place. In another section we see poorer and crowded areas in which these soul-brothers live. In another place are flats, tenements and slum districts. Homes are most varied. There is everything from the fine, spacious and artistic dwellings to the mere shells that protect poorly from the weather, within which men and women eat and scrub and cook and mend and raise families. Our telescopic view takes in residential palaces, where life is lived in careless luxury, to these hovels, huts and caves where it is lived in burdensome penury. Close and far reaching observation assures us that we are seeing things as they ARE, for, look where we will about the world, we see the same thing—except that in some places the contrasts are more pronounced than in others. Surely in the light of our teachings and our ideas of justice, kindness and love, this requires some deep, DEEP thinking.

Let us observe the types of people living in these various and contrasting environments. On the one hand, we see refinement and evidence of mastery of the art of living. On the other hand, we find rags and mere crumbs and starvation. In one section children or souls have the opportunity of development into Masters of Fate and Environment, and the development, it would seem, of every latent power. In other places there is every opportunity to develop into criminals and selfish brutes.

Some are born to be administrators and men of influence and power. Others are born to be knocked about, or marshalled up to be targets for the enemies of the ruling powers. Some plan empires and destroy them and others make pins and needles "for a living wage"... and millions have no work at all in a machine-age world. In our attentive scanning of the landscape we find men at all kinds of work from hunting heads to saving souls, from making the world

a fit place for munition makers to teaching as the Great Master taught: "Thou shalt not kill" and "Thou shalt love thy neighbor as thyself."

We find men in all conditions, from savagery to men of intellect, power and spirituality. We find men strong, healthy and energetic. We also find men born blind, deaf, dumb, deformed in body and mind, physically and mentally diseased for life. Why the differences between robust strength and mindless weakness? Why do some have master minds and others no mind at all? How can we explain this idea of freedom and equality to which every soul is said to be born? Even if souls are born equal and free, immediately the opposite condition of bondage and inequality closes over them. How in ONE LIFE upon earth, in one day at school, is it possible for all to reach the same goal, in the face of these unequal environments into which the souls have been born?

As we look about us at the cripples, the sightless, the lepers, we are impelled to ask the question: "Who did sin, these men or their ancestors, that they were born so badly handicapped?" The answer *may* be contained in the statement, "Whatsoever a man soweth that shall HE also reap." That certainly implies that what a man reaps that has he *also* sown.

Some would have us believe that we have one chance, ONE LIFE in which to attain heaven or hell, regardless of parentage, savage or civilized, irrespective of the environment of slums or of the universities, in spite of or because of inborn characteristics and "inherited" tendencies from somewhere down the family tree, regardless of race, tribe or age. If there were but one life, how could the handicapped-from-birth-souls have sinned in order to reap what they have found forced upon them? Are men punished for what a row of ancestors have done? Is that OUR idea of justice? Such a doctrine seems blasphemous, truly. Infinite justice can certainly not be LESS than human ideas of justice.

Let us review for a few moments, without preconceived ideas and without prejudice, with open and judicial minds,





some of the ideas and theories that are held by various types of thinkers. In general we may say there are two types: one type accepts the idea of a Supreme Intelligence; the other type is strictly and definitely materialistic and atheistic. Those of the first group admit that man has a soul or IS a soul. Materialists deny the possibility of any non-physical substance though they are in a difficult situation today with electrons and ether vibrations confronting them.

Those who accept the idea of a Soul are divided into two groups: those who claim that every new born babe has a perfectly blank and new soul to start with, and those who accept life as a continuous existence from an infinite past to an infinite future, and believe and even KNOW that they came into life and into this particular body they are now wearing with memories and experiences stored up within that soul as natural inclinations, "conscience," in-born abilities and trends of thought. Among the ones who hold the theory that each birth brings a brand new soul to the world are found those who may or may not accept the idea of physical evolution of form.

May we first consider the point of view of the materialist, though this is hardly worth while for, really, the materialist long ago lost the last leg he had to stand upon. Modern Physics and the research into the structure of the atom and the work upon electrons and radiation and their relationship to unmodified ether give the materialist only a thin ether to rest his arguments upon. Even matter itself appears to be only a form of energy and is just as truly electromagnetic in nature as is light or wireless radiation. According to the pet theory of this non-material materialist, however, the human body is the human being, perfectly soulless, and the result of some accident in Nature, which to him seems full of nothing but a succession of accidental incidents and incidental accidents. At best, it is a hazy idea of life evolved from chemical and non-material forms by some sort of chemical accident. Every form that has been produced since that first accident has resulted from a continuation of these accidents or from an "inherited

memory" of these particular combinations and configurations of accidents.

The materialist would have us believe that by some accident the ether was modified into electrons and electric charges and into chemical elements. By some other stellar accident a solar system was formed. By accident the molecules were formed. The multimolecules and cell life were somehow spontaneously generated by some other accident. Plant and animal forms accidentally came into being, and all of the present-day-world and universe stands a result of successive accidents.

Man now stands supreme upon this planet, a wonderful example of what can be produced by a long series of accidental accidents. Man stands as a reasoning, intelligent, abstract or absurd thinking, thinking THINKER. Even the materialist will admit that he thinks and is really intelligent, however little he knows of intuition and real spirituality. From unmodified ether, or whatever lies back of that, to the end product—a Materialist grows by a succession of Accidental Spontaneous Generations! And this is ALL explained by chemical affinities and the "laws" of Nature.

Aside from the mind of man, in the mind of the materialist, there is no mind anywhere. His mind is supreme in an otherwise perfectly mindless universe. His sense of logic and justice is the highest and only sense of logic and justice in all of boundless space!!

The second group of thinkers maintains that there is plenty of adequate evidence of an Overruling Intelligence behind or within this phenomenal world. One group of these thinkers, in a very speculative mood, postulates a spontaneous, sudden creation of a physical world with all life upon it, during a certain week one spring a few thousand years ago—to be rigidly accurate, five thousand and thirty-nine, from their ignorant point of view. We all know the story of creation as literally read *without* interpretation.

It must have been a really wonderful existence to have all the vegetables planted and up, the weeds cut, the corn cultivated, apples hanging ready to be



picked, eggs all ready to be eaten, nuts all ripe and house-keeping rooms ready to move into. That was all very convenient but the point to consider is that the descendants of this New Model Man and Woman have never bred true to type. Something went "haywire." The descendants were not even made in the same way as the parents were, to say nothing of not being given the same opportunities after being born. Even the literal story of Cain and Abel shows that there was a vast inequality in those two sons from spontaneously generated parents and "perfect" human specimens. Who will attempt to explain that?

The Special Creation and Special Privilege theorists agree that a soul has been given to each body produced by birth ever since the first miraculous birth took place, but they do not all agree that all souls start from a vacuous nothing. It is a question between them of whether the unlike and unequal bodies should have like and equal souls or whether the souls shall have differences according to the differences in the inhabited bodies. Whichever theory is adhered to, its exponents are put in a very tight place, for there is inequality and injustice in both cases. It would certainly seem useless to make souls all equal and then have to place them in all sorts of good, bad and indifferent bodies, with all sorts of unequal opportunities for growth and expression.

Whether these souls are equal or unequal, observations show that one develops into an artist and another into a criminal. One enjoys happiness and lives to a good, old and useful age; another dies in infancy or lives in idiocy. One is born in the jungle; another in a palace. Perhaps the one in the palace develops into a "degenerate" while the one in the jungle grows into a leader of his people and lives respected and revered. The evidence is certainly in favor of a difference of souls rather than an equality of them, for some plough through difficulties to leadership while others sink from power to oblivion.

As opposed to the theory of Special Creation there is the evolutionary theory. There are no special privileges

in evolution. In this, what one gets he earns and what one earns he gets. This theory is not only accepted in one form or other by our modern thinkers but it was taught in very ancient times as well. There is certainly evidence of a gradual progression in the development of plant and animal and human forms. Geology, morphology, embryology, and all other sciences relating to biology, psychology and human history bear witness to the adequacy of this theory in explaining what no other theory has ever been able to explain.

According to this theory, a Divine Intelligence has mapped out a plan of development or evolution of the physical form. This evolution has been progressing over countless ages. Human beings finally appeared upon earth and these beings are said to possess souls which fact separates them from the lower animals — so certain religionists say. These tell us that all souls made for human form of the modern world are on a par with the souls made for bodies of a million years ago. Souls born into a modern world with all of its complications are just as new and blissfully ignorant of any past as the soul of any Pre-Pitdown or Neanderthal man. The soul of a Buddha or of a Beethoven, or of a Bacon, or Newton, or Einstein was just as oblivious of any past as the soul of an idiot born a millinium ago or as the soul of the most primitive savage of today. So say some speculative religionists.

How do these persistently blind speculative theorists explain a soul of music trying to express itself through a body of a Blind Tom or through the body of a mere child? Why is a soul of poetry trying to express itself through an ill and crippled mechanism or why does it occasionally rise from an environment of hard physical work of the farm or factory or from the slums? What constitutes genius and how is it explained on the theory of equal souls?

Many who have come to accept the idea of physical evolution find that the next logical step is to accept evolution of soul also. In this world EVOLUTION seems to lie the secret to the explanation of all the apparent incongruities, injustices and inconsistencies of Nature and Life as we observe it.





The idea of evolution and soul may be to some a new idea. The newness of an idea is nothing against it. Nearly all of our modern life is made up of the application of new ideas. We have discarded ox carts, carriages, horse cars and horseless carriages for modern methods and means of travel. Even last year's model of automobile is so far out of date that it has to be exchanged or traded in on the newest streamline, knee-action or electric-hand model. We change our hats with the weather and the seasons and the time of day regardless of the inherent beauty of them or their fitness to feature. We change our costumes from day to day and even several times a day, perhaps. We change the furniture in our homes and even change homes for something more suitable and "modern." We are so used to change that it is a habit with us. We even change our complexions and eye-brows and color of hair and have our faces lifted into a more up-to-date and fresher appearance. Everything under the hat is changed except what is inside the head and even there, there are some sweeping changes going on, irrespective of the fact that thought processes seem to be the hardest things to change. All sorts of new cults and modern "isms" and new-age "ists" testify to the fact that today "the only permanent thing is change."

This idea of evolution of soul or life is not really a new idea to the world, any more than was the idea of evolution of form. They are both ancient teach-

ings, but we will redress them and re-polish them and restreamline them for our "new and enlightened" age. Let us forget that we are unable to guess the antiquity of this teaching of the rebirth of the soul from mansion to more state-ly mansion; forget it has been hidden within the esoteric teachings of the past, within the schools of Wisdom, and let us consider this as a bright and new idea and a Twentieth Century Scientific Theory. That may make us feel more like real discoverers and inventors and thinkers of real originality, who refuse to be tied to our immediate past thought-processes.

We will call this theory the Scientific Theory of the Development of Life and Form. Huxley, one of the greatest thinkers of modern times declares: "There is nothing in the analogy of Nature against Reincarnation, but there is much in support of it." In "Evolution and Ethics" he wrote, "None but very hasty thinkers will reject it upon the ground of its inherent absurdity. Like the great doctrine of evolution itself, that of Reincarnation has its root in the world of reality, and it may claim such support as the argument from analogy is capable of supplying."

Mr. Lafcadio Hearn writes in his book, "Hints and Echoes of Japanese Inner Life": "Today, for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact."

(To be concluded in the next issue of the Rosicrucian Digest.)

● READ THE ROSICRUCIAN FORUM ●

A WORD SAID OR HEARD

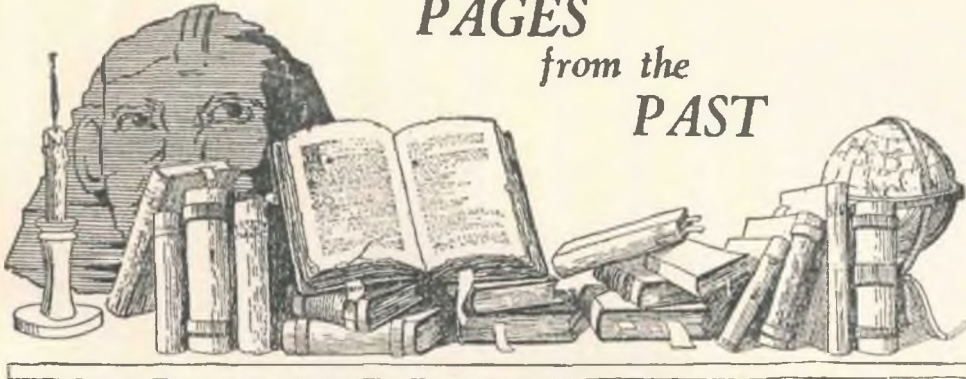
The man or woman who has a yearning for that something in life which their every-day routine fails to provide, does not need a lengthy discourse or a great volume to tell them when they are on the eve of satisfying it. One may often have a desire which is often unformed in his mind by an impelling urge; yet, a word read or heard may give that desire mental form and become the necessary incentive for him to gratify it.

Therefore, the little folders and booklets with their brief message may be just the means of bringing the seeker to the right path, helping him to find himself. It may be the means of discontinuing years of groping and hunting for that which he is not quite sure of. It is our desire, therefore, to disseminate as widely as possible these little brochures, these little messengers of light. If you do not have an adequate supply of Rosicrucian literature and pamphlets on hand, immediately write to the Rosicrucian Extension Department, Rosicrucian Park, San Jose, California, and ask for a supply. They will be sent you postpaid, gratis. You may specify any particular leaflet or folder you desire to distribute, or just ask for a general assortment.

The  
Rosicrucian  
Digest  
May  
1935



# PAGES from the PAST



## ERNST HAECKEL

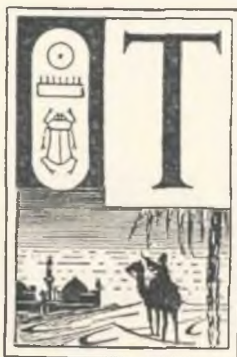
Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translations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

Ernst Haeckel was born February 16, 1834, in Potsdam, Prussia. He received a thorough education and later became Professor of Zoology at Jena. We might refer to him as the Darwin of his country. He expounded the theory that there is a definite relationship between the evolution and development of the embryo and the race. We can trace back through the embryo, he declared, the development of a race. It is now definitely known that the human embryo, in its process of development, goes through various stages which correspond to the embryonic forms of the lesser animals before it attains that of man. Haeckel's investigations on the lower classes of marine organisms are also classical.

It is with pleasure, therefore, that we bring to you below excerpts from his famous thesis entitled, "The Fundamental Law of the Evolution of Organisms." We advise every student, whether particularly interested in biology and zoology or not, to carefully read the excerpts below. They will find them provocative of thought. The more complete works of Haeckel may be obtained in any large public library.

As Haeckel says, the average individual's lack of knowledge of the simplest and commonest facts regarding the development of the cell and the embryo is startling.

## THE FUNDAMENTAL LAW OF THE EVOLUTION OF ORGANISMS



THE natural phenomena of the evolutionary history of man claim an entirely peculiar place in the wide range of the scientific study of nature. There is surely no subject of scientific investigation touching man more closely, or in the knowl-

edged, than the human organism itself; and of all the various branches of the science of man, or anthropology, the history of his natural evolution should excite his highest interest. For it affords a key for the solution of the greatest of those problems with which human science is occupied—the inquiry into the true nature of man, or, as it is called, the question of "Man's Place in Nature," which deals with the past and primitive history, the present condition, and future of Man — are all most directly and intimately linked to this branch of scientific research, which is

edge of which he is more deeply con-

One Hundred Forty-three





called *The History of the Evolution of Man*, or briefly, "Anthropogeny." It is, however, a most astonishing but incontestable fact, that the history of the evolution of man as yet constitutes no part of general education. Indeed, our so-called "educated classes" are to this day in total ignorance of the most important circumstances and the most remarkable phenomena which Anthropogeny has brought to light.

In corroboration of this most astounding fact, I will only mention that most "educated people" do not even know that each human individual is developed from an egg, and that this egg is a simple cell, like that of any animal or plant. They are also ignorant of the fact that, in the development of this egg, an organism is first formed which is entirely different from the fully developed human body, to which it bears no trace of resemblance. The majority of "educated people" have never seen such a human germ, or embryo, in the early stages of development, nor are they aware that it is not at all different from those of other animals. They do not know that, at a certain period, this embryo has essentially the anatomical structure of a lancelet, later of a fish, and in subsequent stages those of amphibian and mammal forms; and that in the further evolution of these mammal forms those first appear which stand lowest in the series, namely, forms allied to the beaked animals (*Ornithorhynchus*); then those allied to pouched animals (*Marsupialia*), which are followed by forms most resembling apes; till at last the peculiar human form is produced as the final result. These significant facts are so little known that, when incidentally mentioned, they are commonly doubted, or are even regarded as unfounded inventions. Every one knows that the butterfly proceeds from a pupa, the pupa from a caterpillar, to which it bears no resemblance, and again the caterpillar from the egg of the butterfly. But few, except those of the medical profession, are aware that man, in the course of his individual evolution, passes through a series of transformations no less astonishing and remarkable than the well-known metamorphoses of the butterfly. The mere tracing of this won-

derful series of forms, through which the human embryo passes in the course of its development, is, of course, of great general interest. But our understanding will be satisfied in a far higher degree, if we refer these remarkable facts to their final causes, and recognize that these natural phenomena are of the utmost importance to the entire range of human knowledge. They are of special importance to the "History of Creation," and, in connection with this, to philosophy in general—as we shall presently see. Further, as the general results of all human striving after knowledge are summed up in philosophy, it follows that every branch of scientific research comes more or less in contact with, and is influenced by, the History of the Evolution of Man.

In undertaking to describe the most important characteristics of these significant phenomena, and to trace them back to their final causes, I shall assign a much greater scope and aim to the History of the Evolution of Man than is usual. The lectures given on this subject in German universities during the past fifty years have been exclusively designed for medical students. It is true that the physician is most deeply interested in becoming acquainted with the development of the bodily organization of man, with which he deals, practically, from day to day, in his profession. I shall not here attempt to give a special account of the course of the evolution of the individual, such as has usually been given in embryological lectures, because few of my readers have studied human anatomy, or are acquainted with the physical structure of the developed man. Hence, I shall have to confine myself in many points to general outlines, neglecting many of the remarkable details, which would have to be discussed in treating of the evolution of special human organs, but which from their complicated nature, and because they are not easy to describe, can only be completely understood by the aid of an intimate acquaintance with human anatomy. I shall strive, however, to present this branch of the science in as popular a form as possible. A satisfactory general idea of the course of the evolution of the human embryo can, indeed, be



given without going very deeply into anatomical details. As numerous successful attempts have recently been made to awaken the interest of larger classes of educated persons in other branches of science, I also may hope to succeed in this department, though it is in many respects especially beset with difficulties.

The History of the Evolution of Man, as it has been usually treated in lectures for medical students at the universities, has only concerned itself with Embryology, so-called, or more correctly with Ontogeny; in other words, with the history of the evolution of individual human organisms. This, however, is only the first part of the task before us, only the first half of the History of the Evolution of Man in the wider sense which will here be attributed to the term. The second part, equal in importance and interest, is Phylogeny, which is the history of the evolution of the descent of man; that is, of the evolution of the various animal forms through which, in the course of countless ages, mankind has gradually passed into its present form. All my readers know of the very important scientific movement which Charles Darwin caused fifteen years ago, by his book on the Origin of Species. The most important direct consequence of this work, which marks a fresh epoch, has been to cause new inquiries to be made into the origin of the human race, which have proved the natural evolution of man through lower animal forms. The science which treats of the development of the human race from the animal kingdom is called Phylogeny, or the tribal history of man. The most important source from which the science derives its material is Ontogeny, or the history of germs; in other words, of the evolution of the individual. Palaeontology, or the science of petrifications, and, in a yet greater degree, comparative anatomy, also afford most important aid to Phylogeny.

These two divisions of our science, Ontogeny, or the history of the germ, Phylogeny, or the history of the tribe,

are the most intimately connected, and the one cannot be understood without the other. The close intertwining of both branches, the increased proportions which germ-history and tribal history lend to each other, alone raise Biogeny (or the history of organic evolution, in the widest sense) to the rank of a philosophic natural science. The connection between the two is not external and superficial, but deeply internal and casual. Our knowledge of this connection has been but very recently obtained; it is most clearly and accurately expressed in the comprehensive statement which I call "the fundamental law of organic evolution," or more briefly, "the first principle of Biogeny."

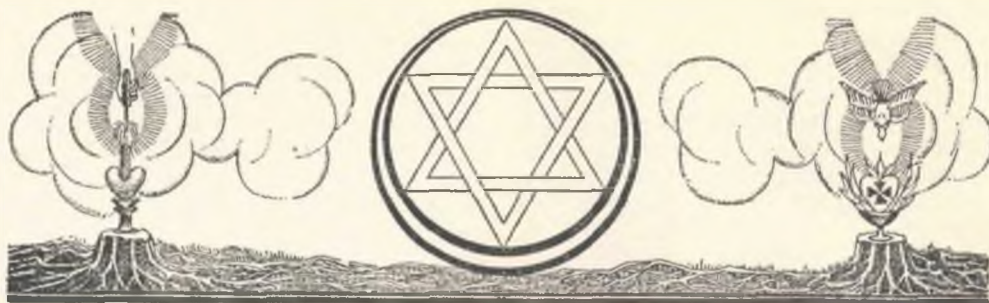
This fundamental law, to which we shall recur again and again, and on the recognition of which depends the thorough understanding of the history of evolution, is briefly expressed in the proposition: that the History of the Germ is an epitome of the History of the Descent; or, in other words: that Ontogeny is a recapitulation of Phylogeny; or, somewhat more explicitly: that the series of forms through which the individual organism passes during its progress from the egg cell to its fully developed state, is a brief, compressed reproduction of the long series of forms through which the animal ancestors of that organism (or the ancestral forms of its species) have passed from the earliest periods of so-called organic creation down to the present time.

The casual nature of the relation which connects the History of the Germ (Embryology, or Ontogeny) with that of the tribe (Phylogeny) is dependent on the phenomena of heredity and adaptation. When these are properly understood, and their fundamental importance in determining the forms of organisms recognized, we may go a step further, and say: Phylogenesis is the mechanical cause of Ontogenesis. The Evolution of the Tribe, which is dependent on the laws of heredity and adaptation, effects all the events which take place in the course of the Evolution of the Germ or Embryo.

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## A Synthesis of Being

ITS ETERNAL NATURE

By FRATER HOWARD VALYEAR



WE ARE aware of existence through the medium of our senses. These several senses exhibit peculiar faculties which enable us to receive impressions of varied nature, such as seeing, smelling, feeling, and the others. Vibrations bring these impressions

to our consciousness: the most beautiful combinations of color, the most delicate manifestations of odor, the most pleasant sensations of touch; all these things and others are brought to us through emanations proceeding from original sources.

Vibrations fade and pass beyond our ken. We say that they are gone; although actually we know that this is not so. Scientists sit in secluded observatories and peer at stars which their calculations tell them are often millions, even billions of light years away. The astronomical telescope, which captures light from these distant suns, does a wonderful thing. Here in its barrel exist as we see them. Long ages ago these rays, these vibrations of light started from those distant stars. Now the stars may be cold and dead, may be

merely masses of whirling electrons, for all we know. Yet here are these eternal vibrations, travelling through space, being marveled at by tiny creatures upon this and perhaps other planets.

All vibrations are forever present somewhere within the reach of space. Every word spoken in the past, every thought realized in dim ages gone by, every beautiful sight seen long ago, everything is recorded within the dimensions of the Cosmos. These things: a beautiful sunset in mystical Atlantis, the rare perfume of a lady in the court of Egypt, the battle-cries of the Crusaders in the Holy Land; all exist now, in this present, at some point or portion of space. Knowledge of those things, those pasts, is now, shall always be. Beauty is eternal in the many pasts which *were* then and *are* now. Everything exists always.

We see then that of the many pasts all are in the now, somewhere in the whole of things. People who *were* in the past still *are*. Somewhere they are dreaming, loving, fighting, building, doing all that they did then: they will always be doing that. Even this present may be merely one of the remembered pasts of some future. A thought occurring only a moment ago still exists, eternally now; the person who conceived that thought is just the same as he was then. Somewhere he is still

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wondering at it; he will always be wondering at it. He and the thought will be co-existent always: they *are*. Every instant of life of each person living now still is; each individual phase of his growth is existent.

If we were to take a pencil and make a dot on a piece of paper and then extend the dot we would have a line. It is like that, too, with life and things. The dot is the beginning and the line is the succession of many dots, the whole up until now, the last dot where the pencil rests. Each individual dot is a past of the present dot, the now; and each dot is itself a now, aware of the past and wondering as to the future, existing always.

Perhaps we can communicate with those other pasts, which are nows there, wherever they are. All that was up until we came is there; all of us up until this very instant is there too; and all of

us beyond where we are now is also there. It may be that by thinking thoughts that were keenly realized in those pasts we attune ourselves with them; it may be that by thinking thoughts that will be keenly realized in the future we attune ourselves with it. Thus, if such things are, then by thinking along certain lines and in certain ways we can attune ourselves with all knowledge regarding those things; we can become aware of everything that is regarding them. Genius, perhaps, may be explained in this manner. The inventor, the poet, the artist, all the great creators whom men call *genii* look forward and think deeply. Theirs is the heritage of the past that is in the now; theirs is the vision of the future that is in the then. All is a symmetrical balanced structure to which realization is the key. Everything is a system of being that always is.



## Individuality and Personality

*"He that saveth his life shall lose it; but he that loseth his life shall find it."*

By FRATER GEORGE GORDON BOND



THE United States is a nation of individuals which has come to know not the meaning of individuality. With our people reared in freedom, trained to independence and resourcefulness in action and thought, it is not surprising that our

institutions—Church, school, business—have come, finally, to reflect, and to tolerate, tacitly, the mistaken ideas of liberty, the self-fulness, that we understand as "rugged individualism."

Necessary as are independence and resourcefulness to progress, individuality does not consist of building up the self primarily; the hollowness of our popular understanding of the term "individual" is shown by the recognition of

our citizens as a type. If we had succeeded in developing our true selves we could not be represented by any worldly type; our personalities would be reflections of a true type, but because of our imperfections each reflection would be different from the others. Our popular methods of development instead of lending distinctiveness to personality only make us more alike; we are afraid to resemble our brother, but we fear to be too much unlike him; we are disputatious "yes-men"; we like to find new, different ways to do things, but we haven't the courage to try them; we complain if the man in the next bus-seat wears a tie like ours, but we buy Eugenie hats, or cheap cars, or jig-saw puzzles by the thousand.

I perceive that my point is not yet made clear: we are alike in this, that we must be different; and we are alike, also, in this, that when we fondly imagine we are developing distinctions in ourselves, we are only developing basic





psychological and biological heritages of our race. Our popular methods—by this I mean the cultural impulses furnished by our universities, and the widely circulated books on psychology—fail, for common, fundamental reasons, to accomplish their purpose; of which the broadest errors are failure to consider the relation between Man and Maker, and the deification of Freedom (in its common, prostituted sense).

What is Freedom? To him who hearkens unto his conscience, freedom is a dream. True, properly we prize the liberty to listen to our own inner voice rather than our neighbor's; we value the power to speak to our fellow-man as we think, without censorship; but, alas! Freedom, to us, today, means not liberty but license: not permission to listen to our conscience, but leave to stifle *any* conscience, and to disregard regulation. And with this in mind I say freedom is a myth to him who listens to the voice within, because such a one knows Law in the smallest degree; every action of his life is determined by his understanding of the Law; his Code is strict, and he is not permitted to act other than for what he believes. The infraction of the slightest regulation is punished by mental tortures far more feared than prisons, fines, or the ridicule of the multitude. For as to these the only freedom that exists is to obey the Law, yet they truly possess the personality sought for by those others, flouters of repression.

I remarked that those who prize individuality are recognized as a type; and I now expand this to state that those who gladly give up all thought of self in their desire to serve the Omnipotent are those who truly discover themselves. Individual actually means "indivisible"; and the majority seek to

make themselves "indivisible," or, in other words, "distinctive," by becoming sole representatives of the kind. Actually, the universe is One, and we only become individual by becoming truly a part of the Great Indivisible.

And why is this? We can state the paradox that we find ourselves by losing ourselves—but how do we explain the contradiction?

Why, it seems to me that those who seek to develop themselves become flaccid expressions of a type because the attitude they exhibit towards life can only exist in a mind either ignorant or indifferent toward their relation to the Almighty; in developing Individuality they develop only the material.

A sculptor cuts portraits of two men: these two statues may portray even different races, but they are unlike only superficially; to the observer both are the same. But let the artist express in stone the souls of these men, and though they be twins in outward form, we readily discern one from the other. Note also, how we have remarked, or heard others remark, who view for the first time members of a race foreign to us, that they "all look alike"; yet as soon as we become familiar with those persons, we look beneath the race-type and perceive the persons, and can never mistake one for another.

Our own personalities conform to these examples: in developing our eccentricities and "differences" we become alike; but let us turn to the Spiritual: and why is it true that he who giveth up his soul to serve the Ideal impresses all whom he contacts by distinctive personality? because he possesses Life.

Such as he express not the petty distinctions and titles of material humanity, but shed the Light of the Divinity they, seeking to serve, reflect.

### FRANCIS BACON LODGE ANNOUNCEMENT

All National members in the vicinity of San Francisco and the Bay area are invited to attend the special convocation and meditation periods held every second and fourth Monday evening at the Francis Bacon Lodge, 1655 Polk Street, San Francisco, California. These periods of meditation are principally for the purpose of assisting in the work of the Council of Solace, who are directing their thought force in the way of healing, helping, and aiding members with their personal problems and affairs.

All members are invited to attend these meetings to assist in strengthening the force being radiated into the world from the Rosicrucian Lodge, which is a catalyst of force in San Francisco.





## SANCTUM MUSINGS

### SELF-CONSCIOUSNESS



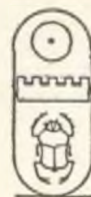
WE COMMONLY designate as self-consciousness that particular state of mind or conduct in humans which causes them to be timid or reticent to express themselves. A psychological fact, however, is that every human is and must be self-conscious

in the true significance of the word, to be normal. Self-consciousness in the proper sense of the term is self-awareness, or the realization of one's own independent being and existence. A human that lacks self-consciousness in this true sense would be sentient of only external things and would react to them without cognizance of their relationship to him—in fact, there would be a total absence of realization of self.

Lack of self-consciousness does not imply the absence of feeling or sensation. Lower organisms, just as man, are conscious of pain and pleasure, but they are devoid of those internal emotional sensations which compose the state of self-consciousness. Beings that realize external sensations only perceive an external world. Therefore, the attribute of self-consciousness is found only in highly developed organisms such as man.

Self-consciousness in the general use of the term refers to the state of fear engendered in some individuals by a comparison of their nature with that of others. It is a phase of introversion. The self-conscious person using this term in the now commonly accepted sense, instead of the psychological one, makes comparisons between his own characteristics and those of others, and is given to discrediting his own. This self-disparagement is so pronounced in the mind of the afflicted person that it becomes a reality to him, and requires little exertion of his imagination for him to conceive that others may notice the discrepancy between his personal characteristics and theirs. This inhibition establishes the fear of self-expression. It causes the individual to be retiring so as to avoid the possibility of making manifest the imagined personal weaknesses. It robs him of self-confidence and initiative.

This self-disparagement, the prime cause of self-consciousness, may be either natural or acquired. Individuals of a sensitive temperament are most disposed to acquiring it. They are inclined to interpret casual incidents as gross personal affronts, which become deep-rooted in their consciousness and vitally affect their ego. Thus, for example, where an individual—even though perhaps not justified—has a great pride in a personal ability and achievement, and





is of a sensitive temperament; if his accomplishment is depreciated, it causes him great embarrassment and is a shock to his emotional self. Persons of this type conclude that either they have wrongly estimated their own ability and it is perhaps, after all, inferior, and the cause of the actual or imagined ridicule, or that perhaps others cannot appreciate their opinions or manner of expression. Consequently, they are thereafter extremely hesitant to express themselves in any manner, and apply the conclusion of inferiority to all of their own thoughts and acts. They may be even convinced that their own characteristics are the equivalent of any other individual's, yet fearing a recurrence of the ridicule or slight, prefer to remain extremely reserved and timid.

The acquiring of self-consciousness is more prevalent among children than adults, for children have not the necessary experience which establishes confidence in themselves. Generally, children enter new ventures each day and adults do not. The majority of acts of an adult are founded on previous definite experiences, which lend a degree of assurance to the new one. Thus, they are not easily dissuaded from a course of action. A child's confidence and assurance grows with the success of each mental and physical venture. If this pioneering spirit is broken in a child, the background of his experience is so slight that he makes little progress in self-expression, for he is reluctant to advance beyond the known and tried capabilities.

Parents are frequently responsible for self-consciousness in adolescents. Adolescents should be permitted to exercise their own thoughts, especially where no serious consequences can befall them because of a possible wrong decision. They should be permitted to make decisions regarding the minor affairs of their lives. Errors, obstacles, and problems develop character and inculcate confidence. There is nothing that arms one for the battles of life like the power that comes from the joy of victory, no matter how insignificant the victory may be.

In children, the faculty of imagination exceeds reason by far; or rather,

we should say that reason lacks the material in children out of which to create a sobering influence upon their imagination. To check this imagination, especially where it cannot by its flights affect the welfare of the child, is to suppress the creative ability of the child and keep it confined within the narrow realm of its experiences. It is far better to let him soar and bring himself to earth eventually with a personal realization of why his fancy failed, than to suppress the flights of imagination and offer him reasoning which he cannot feel. The average child is more emotional than the average adult, and reasons why they should do this or that must stimulate their emotions as well as appeal to their intellect. If they do not, no matter how plausible the reasons, they are not accepted by the child, consequently a personal experience has a greater effect on him than all the explanations of an adult. When a parent or adult never permits the child or adolescent to exercise his or her own initiative, they become dependent on others, lose their own self-reliance, and thus when required to function individually they display the characteristics of self-consciousness, timidity, confusion, and mortification.

Inherent or natural self-consciousness is not common. When it does exist, it is mainly due to ill health, such as mental deficiency. An example of this is weak will. A positive course of action is the result of a final, forceful decision. This final decision through the will engenders an intense desire, which in turn stimulates the mind and body to action. Lack of certainty as to a course of action to be pursued, causes a vacillating will and a mental confusion, of which the individual has realization and consequently becomes self-conscious. Certain types of mental abnormality disparage self at all times, and self-consciousness is the result.

Where self-consciousness is acquired in children or adolescents it can be removed, if the remedy here offered is consistently followed. We offer the following example: Where it is known that a proposed act would not be performed by a child, because of the child's self-consciousness and fear that it



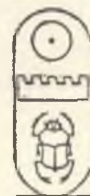
would not be satisfactory, the parent or adult should simulate an attempt to perform the act in the presence of the child and fail, permitting the child to witness the failure. At last, after several assumed attempts, the adult should apparently abandon the experiment, expressing, however, to the child, the wish that it could be accomplished. If the act selected for the experiment is one that the child could succeed in, providing he was not self-conscious, he will attempt it when the adult is not present, and of course will be successful. The ease with which the success will come will be most gratifying to him, and it is natural that he will at once wish to inform the adult of his attainment. The adult should evince surprise and compliment the child. He should not cite it to the child as an object lesson for two reasons—first, that the child is apt to suspect that it was an experiment, and secondly, it shatters his satisfaction with the revival of the thought of incompetency. After numerous successes in experiments of this sort, the child acquires a growing trust in his own ability and eventually has no hesitancy in undertaking certain actions in the presence of others.

The remedy for self-conscious adults differs in procedure, but not in principle. The remedy can only be successfully applied to mentally normal adults. When the inhibition of inferiority is caused by a psychosis, it is useless to attempt the following method or remedy. The patient—we use this term as one who seeks a cure for self-consciousness—should place himself or herself in secret competition with others to accomplish something that interests them, and which they would fear to publicly attempt. Let us presume that a self-conscious individual aspired to the position of staff artist for a large advertising concern and knew that several others also sought the position and that all would be required to sketch advertising layouts in the presence of executives of the concern to prove their qualifications. Assuming that his self-consciousness prevented him from entering the contest, he should be present merely as a spectator, not revealing the fact that he, too, was an artist and a potential seeker of the position. He should

witness the various attempts, then return to the privacy of his home and try to produce advertising layouts in competition with what he saw. He should execute the work in such a manner that it is satisfactory to himself or that personally convinces him that it exceeds the results of the others. In this manner he builds up a sense of security in his own ability and eliminates the fear of any disparagement of his efforts publicly.

This form of competition he has set for himself he should not divulge to others until he has established the necessary confidence in himself. If he realizes others know of his plan or will wish to make comparisons, the knowledge of that is apt to so unsettle him that he will either not proceed or, if he does, his work will be so unsatisfactory as to confirm his first belief that it was inferior. If this occurs, the fear becomes more impossible of removal from his consciousness. This fear, like all fears, is an anticipation of the unknown, that which has not yet occurred. The self-conscious person FEARS he does not absolutely know that his efforts will not be the equal of others. Once he can convince himself that his efforts are equivalent to those of others, he obviously realizes the fear is shallow and eliminates it. Thus it is necessary for him to remove this fear in his own way, free from the imagined possibility of embarrassment of failure.

If possible, the self-conscious individual during this period of applying the remedy, should avoid personal association with his competitors. It is not merely necessary that they not reveal to their chosen competitors or rivals their plan, but they should avoid personally seeing or hearing them. The reason for this is that a self-confident person or an egotist is apt to further agitate the state of mind of the self-conscious person. Witnessing the confidence of a competitor or rival so disheartens one inclined toward self-disparagement, that he will not even entertain the thought of competition and will resign himself to failure. The truth of the matter is that the self-confidence which their rival or competitor displays may be based on an er-





roneous idea of their own importance, but to the self-conscious person, such confidence seems to be founded upon only one thing, and that is knowledge of superiority. In dealing with this state of mind, we find that the law of opposites does not apply. The individual who has a sense of inferiority finds it further developed by association with those who consider themselves superior and vice versa.

Egotism, on the other hand, is a contra-state to self-disparagement. It is, of course, also an over-emphasis of self-consciousness. It, too, is the consequence of comparison of one's own characteristics and tendencies with those of others, but it results in a minimizing of others' abilities and attainments and a glorification of one's own. The reason does not carefully weigh the true facts in such cases, for the imagination vividly paints one's own attainments more gloriously. The result is that the personal satisfaction acquired from such self-induced illusions arouses enthusiasm and over-confidence. These individuals cannot be reasoned with even though they be normal and do not have Paranoic tendencies. They inter-

pret all attainments to assuage their vanity as indications of jealousy, and instead of checking them, it incites them to further braggadocio. The remedy for such types is signal defeat. This brings them to a realization of their limitations as no logic can. Egotists are vain in all things, not in one. It is true that the egotism may have originally been developed because of over-approbation for something in which they were really accomplished, but this is apt to have so spread, that they imagine they are superior in all human accomplishments.

To counteract this, they should be placed in an impromptu competition with one who is a master in that which they profess to be. They should have no knowledge of the other's mastery. Consequently, they are signally defeated. This manner by which they are made to know failure may seem to be abrupt and too severe, but it is necessary, and the one dependable remedy. Their reaction for a period may take on the form of a deep despondency, for it is truly a great blow to their ego, but although the operation is painful, the amputation is necessary for the patient's welfare.



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## Universal Intelligence

By FRATER GEORGE D. HAINES

Editor's Note: *The following article is one submitted in response to a request made in the Sanctum Musings department of the February Digest. It is suggested that the reader review the department in that issue before reading the following article.*



ANY intelligent comment on the recent article, "Does Universal Order Indicate Universal Intelligence?" must be written from one of two stand-points.

The first would be from the purely abstract stand-point in which the article itself is

written. This is dangerous in the hands of one not entirely versed in a subject. Conclusions are arrived at on the basis of assumptions that may not themselves be sound.

The following would seem to be such an assumption. "There must be something before there can be nothing of it." Without going into the field of relativity, it is difficult to find a sound major premise for this statement. Fifty years ago there were no radio sets in this country. Somehow it does not seem to make good sense to say that there could have been no absence of radio sets in this country until we had radio sets. It is hard to believe that we are not without the wonders of the future at the present time, merely because they have not been discovered as yet.

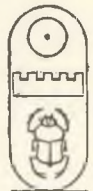
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Again, "Non-being is such because it is the opposite of being; that alone is its only characteristic." This seems to raise the questions, what being? What kind or state of being? It would seem obvious that we cannot dismiss the possibility of other states of being, merely because we cannot understand them or comprehend their possibility, or, because to us they are non-being.

One more illustration: the statement is made that, "Constant action of regular and definite periodicity without any variation would in fact not be action."

This is difficult to understand. There would seem to be a compelling mass of evidence to prove that the earth revolves around the central Sun without a regular and periodic movement or action. The statement that this is in reality not action but a static condition, does not seem to match up with the facts. It would also seem to infer a static universe, rather than the dynamic one that we think that we know.

A requirement in writing from this stand-point, is that all the parties to a discussion have the same view-point, and also have the same content in mind for the words and terms employed. The author of the article referred to undoubtedly knew what he meant to say in these cases. This writer frankly does not.





The second stand-point is that of logical reasoning. By this is meant the system of Aristotle, and coming within the rules of the syllogism invented by him. It might not be amiss to restate the three methods by which we come to a conclusion using the Aristotle method.

The first is by analogy, or comparing like to like. In order to use this method, it is necessary that an analogy exists between the things or propositions compared. Like must be compared to like if a logical conclusion is to be arrived at.

It is well to bear this in mind in considering abstract comparisons. The analogy between soap bubbles and cannon balls ceases with their common spherical shape.

The use of the syllogism referred to demands also that the major premise be sound, if the conclusion arrived at by its use be sound also.

The second method is by deduction. By reasoning from the universal to the particular. By citing the evidence of many cases to prove the particular case to be considered.

For instance:

Major premise—All water is wet.

Minor premise—This is water.

Conclusion—This must be wet also.

The third method is the inductive method. Of reasoning from the particular to the universal. In other words, in using the knowledge of a particular case to prove the same facts of other similar cases. This method is best illustrated by the progress made with it in the science of chemistry. For instance, a typical syllogism would be:

Major premise—This water is composed of two parts of hydrogen to one part of oxygen by weight.

Minor premise—All water has the same composition.

Conclusion—All water is composed of two parts of hydrogen to one part of oxygen by weight.

Apology is made for this digression. It is necessary to get one's feet firmly on the ground, and to avoid the possibility of false major premises, if we would avoid coming to false conclusions.

To return then to the main theme of Universal Intelligence, and whether or not universal order can be taken as proof of it, it would seem that such a

debate would have to be conducted by submitting whatever there is of evidence for a negative or positive conclusion. Such a conclusion can only be arrived at by restricting the discussion to the factors that affect the main theme, and by neglecting all other material.

Such a debate also must be based on a clear concept of the subject under discussion. There would seem to be a possibility of confusion in the title of the article itself. Universal intelligence would seem to infer universal order. If this is so, the only quality under consideration would seem to be universal intelligence, and the only question involved, whether or not there is such a factor present and at work in the universe.

The plain fact of the matter is, of course, that the human mind in its ignorance of the qualities of such an intelligence, can only grope in the darkness towards a conclusion that in turn is arrived at by the consideration of evidence, that is always under suspicion.

It would seem, however, that such a discussion should at least be conducted within the rules of logical reasoning. The balance of this comment will be an attempt to outline such a discussion in conformity with the rules of the syllogism, and as having the virtue of placing whatever conclusion is arrived at on a logical basis.

An effort to apply the first rule, that of analogy, would not seem to offer much in the way of assistance.

Remembering that like must be compared to like, and that such a comparison must exist as the basis of a major premise, we find at once that there is very little basis on which to predicate such an assumption.

Intelligence must be defined as a quality of understanding, realization, or comprehension. It must be a matter of degree or quality. As a faculty or attribute, it seems to be possessed in varying degrees by different individuals. The difference between the so-called intelligent and non-intelligent, must be merely the difference in the degree of intelligence possessed by both groups.

With this difference so apparent in the human race, one hesitates to compare the highest quality of intelligence



that can be conceived in the human mind, with the absolute intelligence that must be assumed as the Universal.

The finite mind that is staggered by the contemplation of the simple words, Time, Space, Quantity, etc., can have no conception of what must be absolute Intelligence. One can attempt to compare the blinding radiance of the sun to the feeble light of the candle, by stating that both emit light, but the variation in degree is such that no conception of the sun is obtained by a contemplation of the candle flame.

Certainly, if we try to interpret the rest of the universe in terms of our experience on this earth, there is no analogy to indicate any degree of intelligence. As far as the most powerful of our telescopes can see, we find no other planet that seems capable of supporting the kind of life that we are used to here. Considerations of lack of proper atmosphere, lack of moisture, poisonous gases, excessive heat or cold, gravitational extremes, etc., are cited by our most respected scientists as reasons why life could not exist on the other planets within the range of our most powerful telescopes or analyzing spectroscopes.

Are we then to believe that this tremendous array of force and energy is all waste? Are we asked to worship a creator that would stand convicted of bungling a universe to produce the one small planet that could sustain life as we know it? The thought is inconceivable and intelligence rebels at it.

It would seem that analogy is not the method of approach, and that Universal Intelligence cannot be set up by a comparison with this existence. It is realized that this statement strikes at a great many of the arguments that were advanced in the original article. These were very largely an attempt to reason from our own experience in this life or plane, and to conclude what must be the quality of universal intelligence from our own experience, or from the quality of our own realization of it. It must be remembered that like must be compared to like.

It would seem that the deductive method likewise would not be a sound approach. This calls for reasoning from the universal to the particular. Clearly

the approach must be from the particular to the universal. This is the inductive method, and the one that logical reasoning would seem to demand. We must reason from the known to the unknown.

It may be of interest to briefly explore this possibility.

We are forced to accept the logic of the law of cause and effect. We can not conceive an effect without a cause preceding it. We can not conceive a phenomenon without an underlying noumenon. It would seem legitimate in this case to consider the known, which in this case, is the physical universe, as the effect of an unknown cause. This is a very fundamental statement. If accepted, it paves the way to a logical consideration of the question and a logical conclusion.

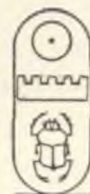
The examination of the underlying causes of physical phenomena is the particular field of science. The related fields of Physics, Chemistry, and Electricity have had as their field of research, the underlying causes of the various phenomena.

During this time chemistry has reduced the known universe to some ninety odd elements, so-called, and in various combinations. It has set up the atoms as the least common denominator of matter and has proven that this atom is the combining unit or entity.

Comparatively recently physics has proven that the atom itself is merely a concourse of energy, composed of seeming units that we are pleased to call electrons. The name does not matter. So far as we knew the electron is pure energy. This is difficult to conceive, but it immediately raises the question as to whether this electron is the cause of the atom, or in itself the effect of a still more remote cause. Electrical science is halted here, for while the electron is presumed to be electrical in character, it does not abide by the rules of what a well-behaved unit electricity should do.

Other contradictions set themselves up in the field of physics that cannot be covered in an article of this length or general nature.

With this new knowledge of the constitution of matter itself, has come a knowledge of the limitations of the





physical senses through which we receive our impressions and realizations of the material world. The very narrow limits imposed upon our vision and hearing, automatically limit our realization of the universe to what might be termed one aspect of it. We seem to be equipped to comprehend a very limited series of effects, and from this limited aspect, receive our entire conception of the universe.

This, of course, does not question the validity of the universe that we think that we know. It merely raises the question as to whether it is as we assume it to be from our knowledge of it.

The findings of physical science force the conclusion that the atom is the effect of causes that seem to have their being in the vibrating energy of the electrons that compose it. We are completely ignorant as to what an electron is, other than to say that it is a unit of energy with electrical characteristics. This in itself is begging the question as we do not know what electricity is.

A consideration of these things is bound to put an intelligent person in a very humble frame of mind. It is borne upon us that we in reality know very little of the majestic forces that control the groupings of these infinitesimally small units of energy into atoms and molecules, and they in turn into planets and galaxies.

It has been said that one's judgment is only as good as the sources of its information. With *sangfroid*, that is remarkable under the circumstances; we take ourselves for granted, as well as the universe that we find ourselves a part of.

With an ego that is refreshing, to say the least, we question the possibility of life where we ourselves could not exist. With an ignorance that is appalling we speculate upon the possibility of an intelligence underlying the causes of which our universe is merely an effect.

One who would attempt to deny the existence of such an intelligence must

be prepared to show that the same results could be brought about through coincidence or chance. If the combining laws of chemistry were not exact one hundred per cent of the time, such an argument of chance might be taken seriously. In a universe, however, where each electron has its appointed place in the atom, from which it does not deviate, where each planet keeps to its appointed path, and where the reciprocal exchange of stupendous forces is so delicately balanced through opposing attractions and repulsions, we can only marvel at the majesty of the conception.

As we realize more fully the existence of the laws that compel the combinations of so-called electrons into atoms, and these in turn into the elements that compose the earth, our physical bodies, etc., we realize how unfit we are even to speculate on the unknown cause that could produce such an effect.

It is as though we were privileged to glimpse one aspect of a vast panorama that undoubtedly has many aspects. A manifestation of unknown causes; on which basis the so-called physical becomes merely an extension of the metaphysical.

The proof of this view-point is available and compelling.

It is steadily being accumulated in the laboratories of the world. Space does not permit its inclusion here.

It leads one to wonder, not at the possibility of Universal Intelligence, but that it should be seriously questioned by intelligent beings.

In conclusion, the following syllogism would seem to be valid.

Major premise:

The physical universe is composed of energy producing an orderly result.

Minor premise:

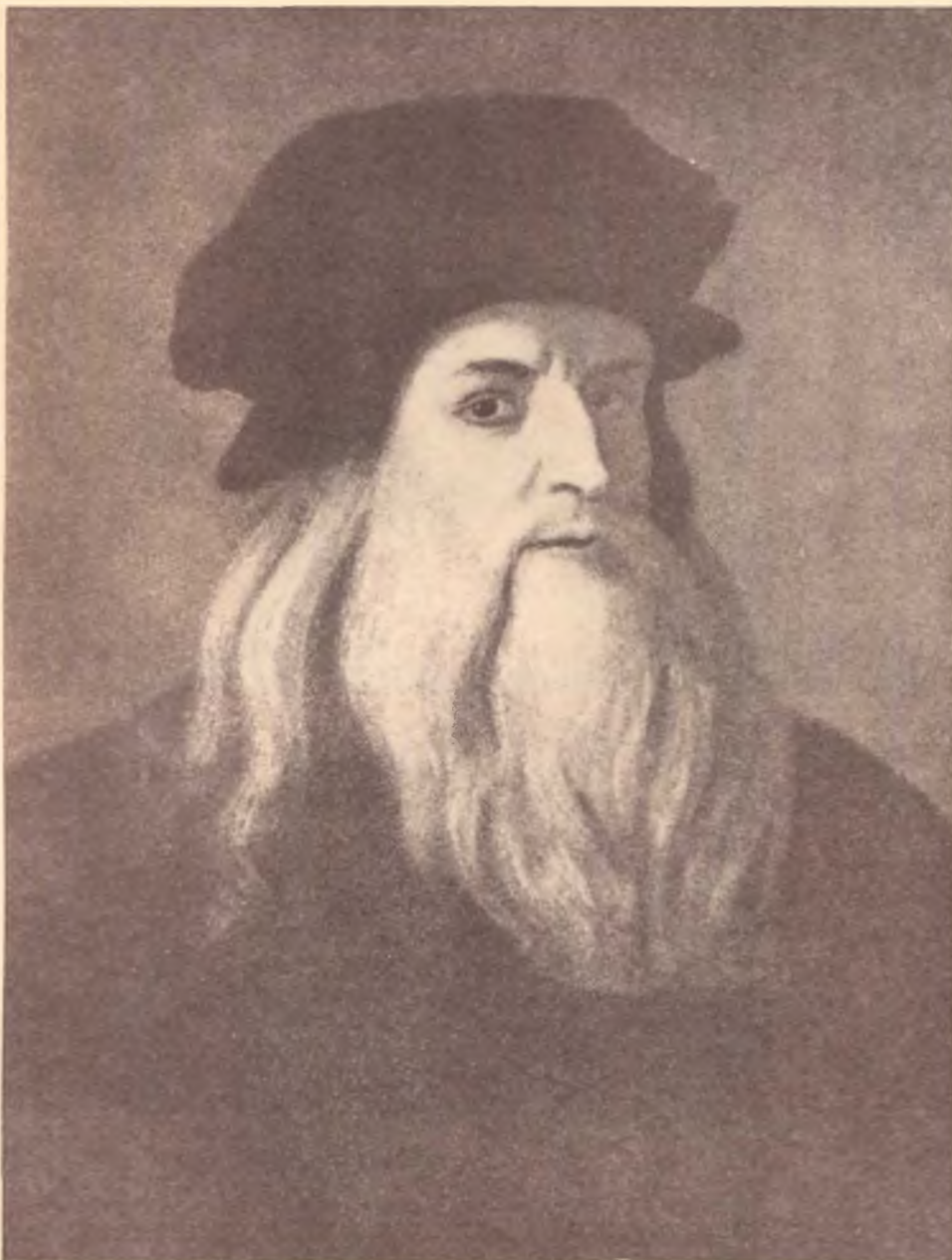
Energy requires intelligent direction to produce an orderly result.

Conclusion:

The physical universe is the result of the intelligent direction of energy.





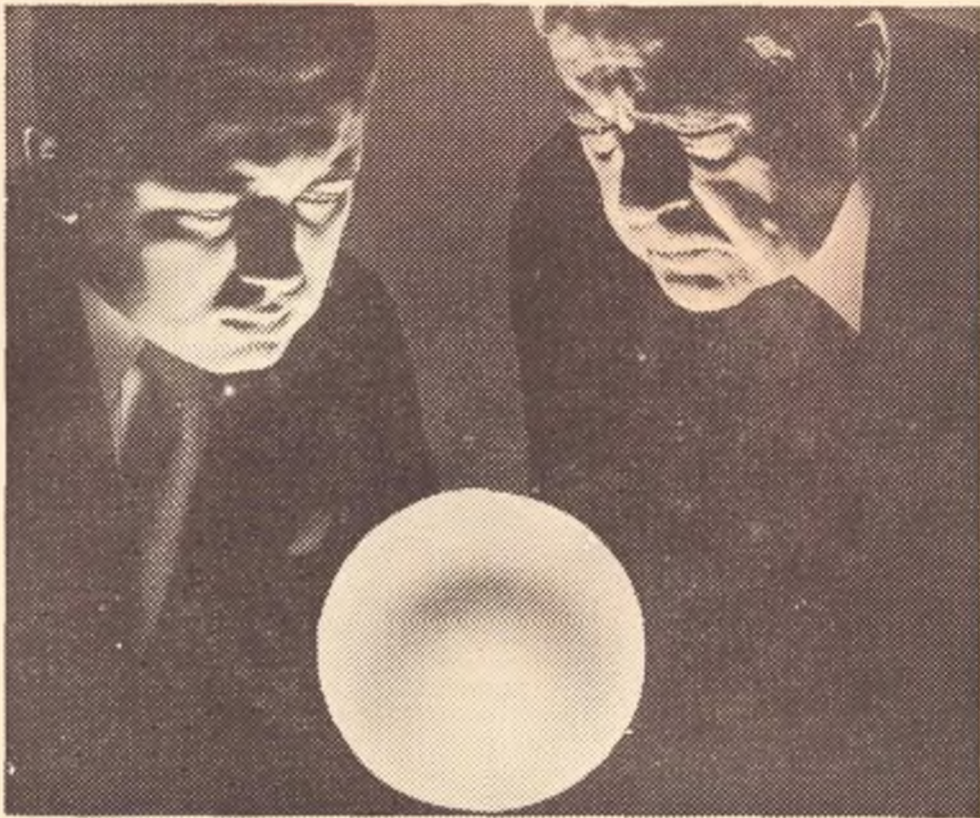


### LEONARDO da VINCI

Genius begets genius, it is often said. No truer example of this adage was there then the eminent mystic, Leonardo da Vinci, 1452-1519, A. D. His accomplishments in art are nearly equalled by his mystical writings and his amazing scientific investigations which even included experiments in the development of a flying machine. His sudden inspirations were indicative of Cosmic illumination. Tradition relates him as a Rosicrucian and one worthy of the title. The above is a self portrait.

—Courtesy of *The Rosicrucian Digest*.





## What Will The Future Reveal ?

What lies behind the veil? What will the morrow bring forth? Men have offered burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested in their own hands unshapen. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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