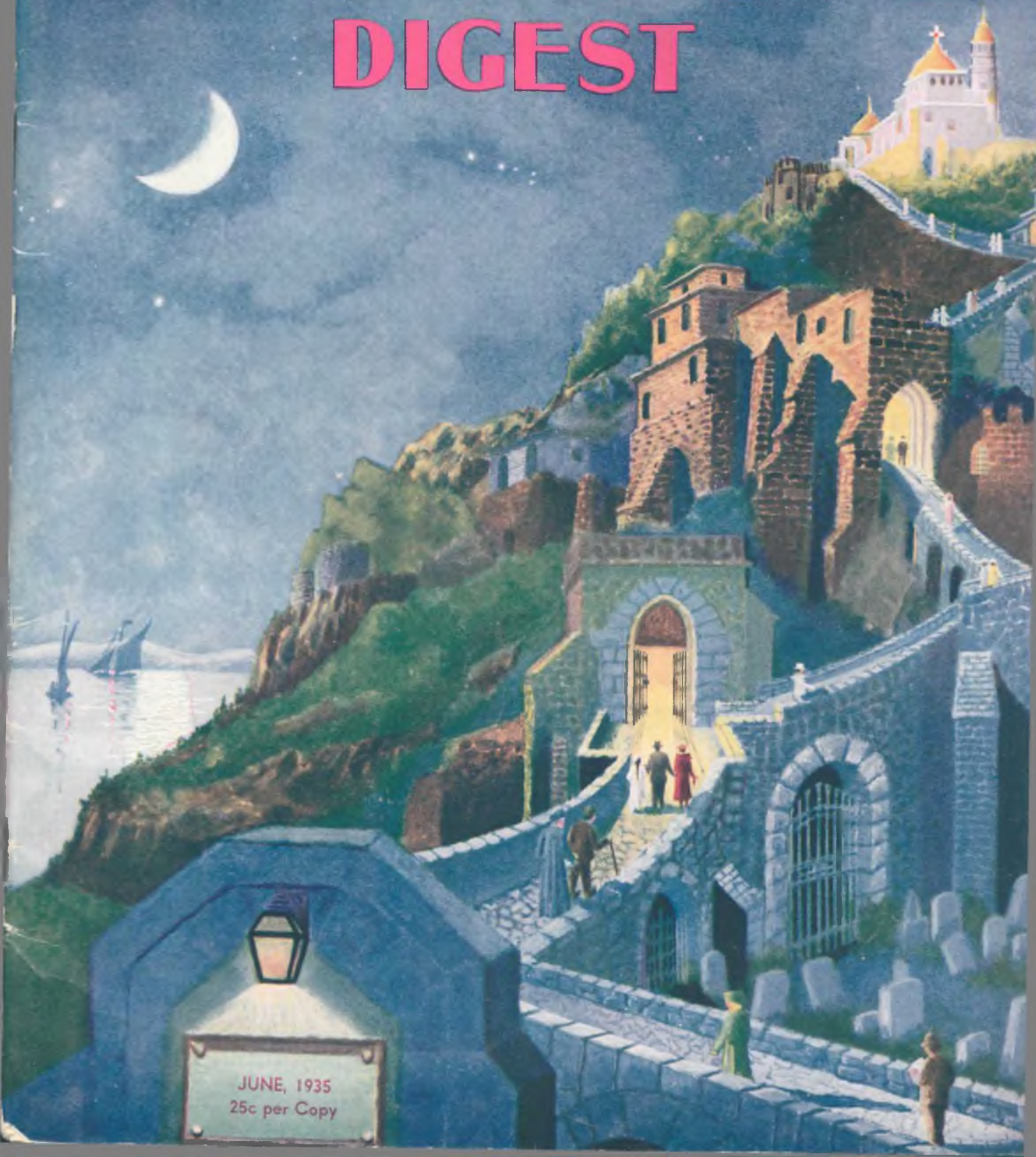
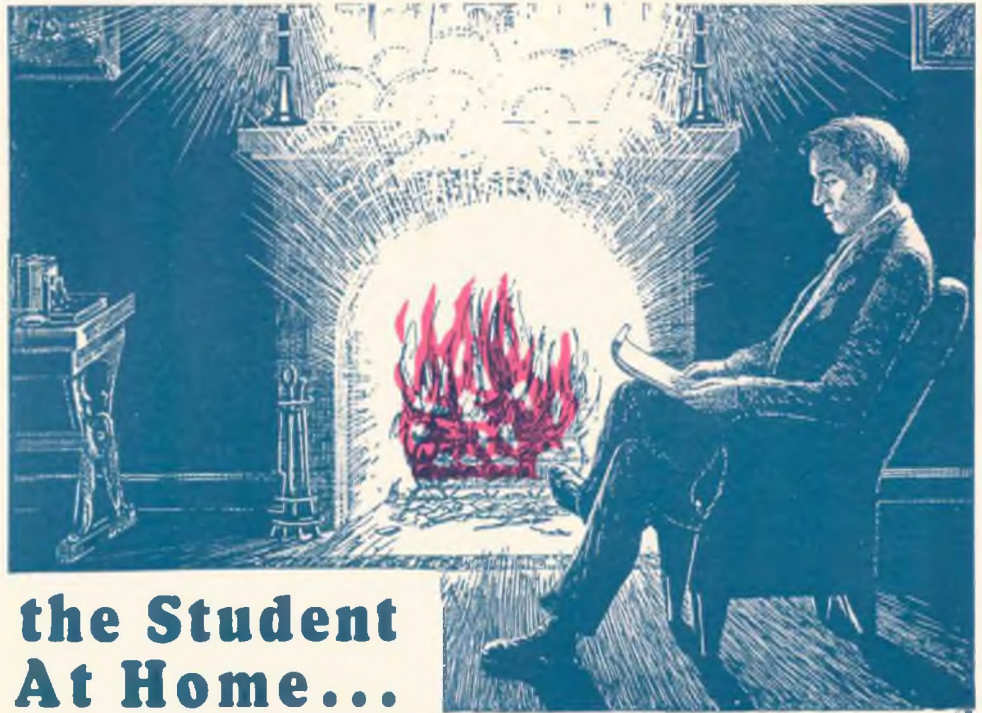


THE ROSIKRUCIAN DIGEST



JUNE, 1935
25c per Copy



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At Home...**

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



REGIONAL GRAND MASTER MERRITT G. GORDON, F. R. C. Illustrious Frater Gordon has been an initiate of the Brotherhood for many years, and has served the Order in many capacities. He is an Inspector-General of the Brotherhood for the district of Canada, and one of the two North American representatives for North America in the Chamber of Legates of F. U. D. O. S. I. He was also one of the special initiates in the Rosicrucian Lodge of Amenhotep in Luxor, Egypt, in 1929 and has been elected a member of the Rosicrucian International Council. His wife and son are members of the Order in Vancouver and he is one of the most advanced members in the esoteric work of the Order in North America. His official sanctum for the regional district of Canada is located in Vancouver, B. C.

(Courtesy of Rosicrucian Digest.)

AN OPEN MESSAGE to . . .

The Man and Woman In Moderate Circumstances

You have a steady position, a regular income, nominal but comfortable; perhaps you have a car, a radio, and own your home. You are surrounded by loved ones in an environment of your own making. Occasionally you have troubles and problems, but you find security in the well wishes of friends and associates. These factors do not constitute the final end or attainments of life; they are just a beginning.

A fuller life does not mean doubling many times your worldly possessions, for that would still leave you on the eve of the greater things that life affords. It is only when you have leisure moments, free from the struggle for sheer necessities, that life can be measured in terms other than existence and sustenance. The bloom of a flower, its exquisite color and fragrance, follow its growth and fight for life.

The bloom of mankind is the exercise of the mind and the mental powers toward an understanding of the mysteries which have given it existence. It is one thing to instinctively labor and strive to survive, and still another to find an inspirational reason for so doing. The distinction which man has, as a superior being, is not found in the fact that he lives, but that he has a mind by which he can find the answer to the ancient query, "Why am I here and whence came I?"

Some Pointers On Life

For those who find joy in thought and seek knowledge, not for its probable value in dollars and cents, but for the personal satisfaction it brings, an unusual book is offered by the Rosicrucians. It contains not religious discourses nor a series of philosophical maxims, but a guide to the finer things of life. To the man, it reveals the way to a personal solution of such Cosmic mysteries as time and space and affords a fascinating contemplation of the source of all being. To the woman it points the way to a better understanding of the Master within and the esoteric powers which make for inner beauty, culture, and real happiness.

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

JUNE, 1935

No. 5

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Subscription to The Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

The
THOUGHT OF THE MONTH
 AN INTERESTING MONTH

By THE IMPERATOR



THE month of June is very interesting indeed if we give a little thought to what it has meant to individuals and nations in the past.

In the United States and a large part of North America, June is anticipated as the beginning of the vacation period. In a great many cities and communities the schools close some time in June and the long summer vacation begins for students and teachers alike. During the month of June we have the longest day in the year dividing our spring and summer quarters. Generally speaking, June is a month of joy, recreation, and a temptation to get back to nature and out in the open country.

But the month can give us many interesting things to think about. It was on the 28th of June that the Arch Duke Ferdinand was assassinated in 1914, furnishing the technical excuse for the great World War. Certainly in connection with that event we are given much food for very serious thought. But we find other events associated with the month of June that are more pleasant and inspiring. On June 14, 1777, Betsy Ross made herself famous as a designer of the American flag and for this reason, the day is celebrated nationally in the United States as Flag Day.

On June 15 in 1752, however, Benjamin Franklin lifted his thoughts beyond national matters and allowed his

inventive genius to soar into the higher heavens along with the kite from which he drew enough electricity to establish the fundamental principles of a division of science that has been responsible for more benefits to humanity than any one single event performed by an individual in recent centuries. Benjamin Franklin was not only a mystic whose vision centered itself in the philosophies of man and a close study of human nature, but the whole world, including the universal space around it, became the field of his explorations. What he accomplished should remind us that we can become as great as is our vision and that our mission in life can be as broad as our vision and that as we take our thoughts away from ourselves and beyond our immediate environment, we begin to master universal principles.

Many other eminent men are associated with this month, as, for instance, Roger Bacon, the great mystic whose cipher writings are only now being properly interpreted and understood as he intended them to be in the 20th century with all their revelations of scientific knowledge. He passed through transition on the 11th of June, 1294.

And on the 17th of June in the year 1703, John Wesley was born. He became, unquestionably, a specialized channel for the Great White Brotherhood in introducing a proper understanding of certain definite religious principles.

Among other astonishing events of world-wide interest occurring in the month of June, we find that one of the most significant in its period was the setting fire to the Temple of Diana on a date equivalent to June 6 in the year

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356 B. C. This was not the beginning nor the ending of drastic expressions of intolerance. Many famous libraries and temples have been destroyed in past centuries and along with them the rarest of secret manuscripts containing important knowledge for the future. If it were not for the extraordinary knowledge carved in stone in certain temples that were not destroyed and for the knowledge contained in manuscripts preserved in the archives of the Great White Brotherhood and the Rosicrucians and similar channels and organizations of the Brotherhood, the world would today be in great darkness intellectually and spiritually. Kings and potentates of various kinds have conspired collectively or exercised themselves individually and autocratically in the past to see that certain libraries and temples of wisdom have been destroyed in order that a portion of the world might be kept in darkness. But we need not scan the pages of the past to find the evidence of this, for it is taking place even today.

Among other incidents which tell the story of the strange customs and habits of an evolving race called the humans, we find the one that occurred in Paris on June 21, 1770, highly significant. It was the occasion of the marriage of Louis XVI and so great was the throng of uninvited guests who stormed the ground and environs of the palace in an attempt to see the King and Queen in their bridal attire that fifteen hundred of them were trampled to death. Similar stampedes have occurred in recent years, as, for instance, the one at the funeral of the late Valentino, a movie actor. And there have been stampedes at Wall Street and at foolish exhibits of freaks of nature. But history has recorded no stampede at any school of learning or any portal of true wisdom.

On the last day of June will begin the 1354th year of the Mohammedan era. Our members and friends would do well to turn to some encyclopedia or reference book and read about the life of Mohammed. In most modern Christian

countries the very name of Mohammed creates a vague picture of pagan and heathen worship of some kind, if not an idea of an atheistic religion that is contrary to all of the revelations of the Cosmic. All of this is an injustice to a great man and to a great mass of humanity loyally and sincerely following the footsteps of a leader who helped to save a large portion of the human race from continued degradation. Mohammed was one of the many great Avatars and unquestionably a great Light in his time and place. As one travels through the Orient or Near East—as many of us will do on our Egyptian and Mediterranean trip next winter—one becomes more and more convinced of the fundamental kindness, grandeur, sincerity, and systematic devotion of the true Mohammedan. A student of mysticism will find much in even a brief synopsis of the life of Mohammed and his teachings to be of interest and profit.

And let us not forget that on the 17th day of June is celebrated in the United States what is known as Father's Day. If any of us overlooked Mother's Day, let us make amends by remembering Father's Day and seeing that some dear old father—if not our own—is given a kindly word, a flower, a little gift, or some thoughts that will make him realize that he is not forgotten. When civilization advances to the degree where it begins to be expressive of the divine principles within the soul, every day will be a day for showing our respect and love to mother and father.

As usual, there will be many marriages during the month of June and June brides again will be very popular. In most parts of North America the month finds nature fully expressive in her glory, grandeur and sweet fragrance of flowers and growing things. It is a time when all of nature calls to the self within to respond and to be merry and light-hearted and to attune with the heavenly forces and join in the Cosmic chorus anthems of adoration and rejoicing. Make June a particularly happy month for yourself by helping to make it happy for someone else.



REMEMBER THE ROSICRUCIAN CONVENTION — JULY 14-20, 1935

One Hundred Sixty-five





The Mystic Druids

SOME INTERESTING FACTS ABOUT THIS VERY ANCIENT
ORDER OF PHILOSOPHERS

By FRATER MARC LANVAL

Archdruid of the Ordre National Druidique (Ornandru) Belgium;
Grand Chancellor of FUDOSI



THE beginning of the year 6935 of the Druidic era was celebrated on November 1 last with the ancient Druidic ceremony of "New Heyl" in Belgium, under the auspices of the Ordre National Druidique (Ornandru). This year begins a new cycle in the Druidic era and brings with it the long expected release from the sacred archives of the great sacred Druidic book known as the "Voluspa" from which will be copied and released to the mystic brethren of the world many of the most sacred teachings of the Orient, especially from that section of the book known as the Sepher, the ancestor of the modern Bible.

For several centuries there has been much discussion as to the origin and nature of the Druidic philosophy and science. It has been suspected by many and known to all high initiates of the various divisions of the Great White

Brotherhood that the ancient Order of the Druids has not ceased to exist but that its silence during the past centuries has been merely the result of a temporary mute put upon the lips of its initiates in accordance with some ancient law of periodicity for the Order. In the meantime, writers and researchers have speculated, written, or said much regarding the Druids, coming to a number of erroneous conclusions merely because of certain public references to them in ancient histories. The fact that the earliest mention of the Order is reported by Diogenes and which was found in a lost work by a Greek, Sotion of Alexandria, written about 2000 B. C., has led many to believe that possibly the Order of Druids had its origin in the Orient, despite the fact that most of the key words in its philosophy and symbolism are unquestionably of Celtic origin.

Caesar's account of the Druids, however, is more popularly known among researchers, but even he was misled in some of his conclusions. We find Cicero and Pliny explaining their beliefs regarding the Druids from various angles and different considerations, but most

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certain it is that very early in the history of civilization's mystical activities the Druids had a wide reputation for their profound philosophy, their secret scientific knowledge, and especially for their theology. They were very emphatic in teaching the principle of the immortality of the soul and of reincarnation, and many eminent theologians have attempted to show in long dissertations and analogies that many of the fundamental principles of Christianity can be traced to the philosophical and theological teachings of the Druids.

What constituted their most sacred and secret scientific knowledge, however, was their familiarity with Cosmic laws and principles and their understanding of universal cosmogony. They were unquestionably more familiar with the influences and affects on human life of Cosmic forces and energies and more advanced in the understanding of how to use these influences in guiding and directing the affairs of human life than were any of the ancient mystical organizations, and this secret knowledge has been carefully preserved and a little of it released from time to time from their secret archives through various affiliated channels and through their own silent and "unknown" philosophers who have been trained to devote their entire lives to the secret dissemination of this knowledge.

It would appear from all of the most ancient and modern records that the plan for the dissemination of this knowledge has been very successfully carried out and it is no violation of any particular secret to say that the manner adopted was that of carefully preparing a high initiate and having him associate himself with other organizations or scientific bodies where he would advocate, promote, or diplomatically introduce the Druidic scientific knowledge without revealing his association with the Druids or revealing his real purpose and devotion.

It is generally understood among Druids that the Order had its real origin in the country located between the river Meuse (Moesa Helion) and the river Scheldt (Scaldis) in the mysterious glades of Arduina's Forrest (of which still remain the Soignes Forrest

and the Hertogenwald). This being undoubtedly true, it was the migration of the Druids that took the teachings over to the Orient and especially into China, parts of Italy, including the Etrusks, Egypt, and parts of Minor-Asia. Interesting light is thrown upon some of the origin of the teachings by the relationship that can be discovered between the old Sanskrit and the Celtic tongues and certain Celtic records in the Greek. Then there is the interesting fact that the Queens (Druidesses, *gune* in the old Grec, meaning woman) maintained a spiritual power and scientific patrimony of the nations. They had masculine representatives who were in charge of the preservation of peace and the protection of the people. These chiefs were called *Kanks*, equivalent to the English Kings.

Here in Europe in many of the public and popular schools children were taught, and some today are being taught that the Celts were originally barbarians, always drunk, constantly quarrelling, and living almost as brutes. Such an unfortunate picture is traceable to the opinions deliberately expressed at the time of the Roman conquest of the Gallia Celtica, one of the greatest of the Roman wars. In bitter disappointment and anger the Romans instituted a campaign of persecution and all leaders of spiritual thought and of cultural and ethical schools were slain or imprisoned. Even women, the very soul of the Druidic organization, were not spared. Most of the documents cut upon skin or on birch bark were systematically destroyed as soon as found and the leading circles of thought in Rome taught the people that the Celts had no civilization and did not even know how to write.

Many religions have based their various doctrines upon Druidic sources. Most of the modern experimental sciences of today were originally instituted in the Druidic laboratories. Those who have sought the basis of the scientific theons based upon the triangle will be happy to discover very soon through new knowledge to be released that the Druids were the first to discover in the law of the triangle such fundamentals as were applicable to the sciences, arts, and philosophies.



The Ordre National Druidique in its present form continues the work of scientific restoration which was started in 1643 when the poems of the *Edda Islandorum* were found and which had been written more than one thousand years before their era, containing the cosmogony of the Voluspa. This work of restoration was continued by the well-known French occultist, Frabre d'Olivet. Since 1868 the work has not ceased, as has been said by some popular writers of philosophical history, but has been constantly supported and strengthened by the devotion and generous gifts of the late beloved Archidruideess, who recently passed to the Higher Life in the 84th year of her age. The generous ideas of our modern civilization toward women may point with thankfulness to the good influence of this great woman who was the first feminine professor ever allowed to instruct and hold a definite department in a French university.

Of course, the Druidic movement, like all of the channels of the Great White Brotherhood, had its esoteric as well as exoteric circle. The exoteric body has been contacted by the public more or less in various periods of time because its rituals were not always easily concealed and its outer temples were never deliberately hidden from public view. Researchers, however, not familiar with the real nature of the Druidic organization and contacting only the outer circle of members occasionally through their writings or contacting only the outer temples, have reached erroneous conclusions in regard to the organization.

Druidism is a school; it is not a religion nor a sectarian body. It is purely a philosophic and scientific university of initiates of both sexes and of intense value to all initiates. This was the work as understood originally, but like everything else human, exterior influences have slightly modified some of the outer activities of the organization. In fact, some phases of the exterior work have had to suffer as a result of its continuous contact with the world at large and with the many changes that have taken place politically, economically, religiously, and otherwise. Gradually political influences entered the outer circle and

there were those who sought the Druidic organization as a power for domination and as a means of mercenary benefit. Perhaps this very condition was foreseen by the founders of the original organization and that is why certain phases of the outer activities were clothed from time to time while the esoteric work of the organization remained unchangeable and constantly increasing in power.

However, it is the outer exoteric side of the organization that is best known historically and will always be most familiar to the public: the oak, the mistletoe, the Druid with his sickle, and the erroneously suspected human sacrifices and many other ceremonies which are simply human conclusions based upon a misunderstanding of symbolism and ritualistic phrases not having the usual meaning. The symbol of the oak and the mistletoe, for instance, has been greatly misunderstood and some have believed that the etymology of the word Druid is through a derivation from an oak-word. The truth, however, is that the real etymology of the word is found in two words meaning profound knowledge, and the word Druid, therefore, is equivalent to the Rosicrucian term Illumination. The Druids, therefore, were one of the branches of the Great White Brotherhood limited exclusively to the Illuminati, but operating in a different path of human effort.

It probably will never be possible to remove from the mind of the public the popular ideas regarding the Druids, especially the belief that many marvelous things happened at the hands of the Druids through their intimate contact with gods and goddesses. These were based upon the fact that the Druids were unusually familiar with the points of the cosmic space above us from which emanate certain rays that influence our lives. These points and rays were named and personalized merely for the convenience of tabulation and not in the belief that they were mythological gods and goddesses.

Recently a number of eminent biologists and scientists who were brought together in a preliminary contact with the esoteric section of the Druids after being prepared in the outer circle were

astonished at the knowledge of biology and of other sciences relating to our human existence contained in the teachings of the Druids. They were greatly surprised to think that such knowledge had been known for so many years or centuries and had not been made public. Laboratory experiments conducted by these men gave ample proof of the soundness of the unusual principles contained in these sacred teachings. Those who are not initiates may ask, of course, why this knowledge was kept secret and why the whole scheme of human evolution as understood by the Druids and easily demonstrated to be true to the high initiate, is not given to the world at large. True initiates, however, will understand why knowledge of various kinds possessed by the initiates of the past has not been released to the public mind until certain eras in the Cosmic cycle. The outline of human evolution and of ontology as possessed by the Druids and preserved in their sacred archives covers a cycle of over ten thousand years and gives the key to numerous mysteries and facts which have remained misunderstood or unsuspected through even the most modern years of the past centuries. Even at the present time much of this knowledge will be limited for some time to come to all the high initiates of the most advanced of the esoteric channels of the Great White Brotherhood.

Each individual is not considered by the Druids as anything in and of itself and its earthly evolution is but an individualized phase of Cosmic evolution. The spiritual self within is the important element in each human being. Thus the Druid philosophy attaches very little importance or interest to personality of the individual or outer self but centers its interest upon the evolution, unfoldment and development of the inner self. For this reason the Druidic history of past civilization and human evolution is not replete with stories of conquests and battles of achievement and attempts made by individuals and nations of individuals in their material affairs, nor of wars and struggles, the glorification of blood-thirsty generals, and the satisfying massacre of masses by human beings attempting to carry out purely mercenary and selfish ambitions.

One Hundred Sixty-nine

So complete is the history of human spiritual achievements and human cultural evolution that in its documents and books were found recently such knowledge of Egypt as to enable eminent Egyptologists to modify some of the Egyptian history. By the keys found in the books of the Druids, it has been possible in past centuries to understand and translate some of the most ancient texts of various nations and to fathom the mysteries of the most ancient records.

The present Ordre National Druidique is a prosperous and lively body. In the profane world it has made its influence felt in many circumstances. It is the spirit and soul of a number of altruistic movements and through its diplomatic representatives maintains the light of knowledge in many schools and systems of thought.

The Druidic order to which we refer must be distinguished from some of the modern organizations bearing the name Druid and which have no connection with the ancient Druids nor with anything philosophical and mystical of a Druidic nature. In the United States and in various parts of the world there exists a Druidic movement which is wholly an exoteric fraternal organization of mutual benefit. This organization does not claim to descend from the ancient Druids nor to possess any of the ancient Druidic teachings. They have simply adopted the name of the Druids out of respect for them and as a symbolical term. There is no attempt at deception on the part of these few modern movements, but the student who is seeking for more knowledge should not be misled by the listing of some of these modern organizations in popular indexes. The Ordre National Druidique (ORNADRU) perpetuating and preserving the ancient teachings and representing the ancient Druids was registered in the *Federatio Universalis* (FUDOSI) under the index number of seventeen and had its high officials present at the great congress recently held in Europe. The Druidique Ordre (ORNADRU) has a very high idea of the mutual labors and cooperative work that lies before the group of allied organizations forming the FUDOSI and takes this opportunity to proclaim its good will toward the friendly and fra-



ternal work carried on by the initiates of all of the orders and societies constituting the FUDOSI and especially toward the AMORC throughout the world, whose work and aims are greatly appreciated by the Druidic initiates everywhere.

(Editor's Note: In the course of a recent investigation the Editor of *The Rosicrucian Digest* communicated with the Supreme Secretary of the Supreme Grove of the United Ancient Order of Druids of America and received from them in writing the official admission that their organization has never claimed to be descended from nor representative of the early Druids. This high official states that the organization he represents, "claims no direct descendancy or relation to the Druids of ancient times, merely adopting the name Druid

after the ancient organization and not in possession of any teachings or rituals of the ancient Druids nor having any mystical ceremonies of initiation." He states that the modern organization in America is conducted wholly as a social and beneficial organization, paying weekly sick benefits and death benefits like an insurance organization. He states that this modern organization throughout the world had its origin in England in the year 1781 and was not organized as having any relationship to the ancient organization of Druids. This should make it plain to all students of mysticism and to all investigators that the facts related by Frater Lanval in the preceding article pertain to the ancient organization and its descendants and not to the modern one that was organized in 1781 and which has a very high standing of its own as a "fraternal and benevolent society.")



A SURPRISING CONVENTION

While all the forces of Light and all the officers of our organization are working cooperatively and constructively to make our 1935 Convention replete with surprises, as well as many inspiring benefits and practical helps, other forces and principalities are undoubtedly planning to bring their surprises before us at our great national assembly. It is the contest between light and darkness, good and evil, right and might, that makes this life interesting and contributory to our progressive evolution. Because the challenge is quickening and inspiring and because the differences of opinion awaken intellectuality, so the contest between opposing forces brings forth the greater truths and the most astonishing revelations.

Do not fail to be present at our next Convention from July 14 to 20 at Rosicrucian Park in San Jose. It is going to be one of the most important, one of the most interesting and instructive Conventions ever held, and every member of any degree of study in any branch of the work is entitled to come to the Convention as long as he or she is in active membership. Make this period of July a grand and glorious vacation for yourself and family by coming to California. If you desire information, write to the Convention Secretary, care of AMORC Temple, San Jose, California.

REGARDING CHAIN LETTERS

AMORC and all of its officers are returning to the senders all money and all letters received in connection with the chain letter craze. The organization strongly condemns this sort of propaganda for any purpose. Members should not send such letters to us nor attempt to raise money for the organization through such chain letters.

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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.)

OUR VISION LIFTS US UP

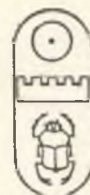


NOT long ago the woman physician in an institute for the care and treatment of the blind told a story of a little girl twelve years of age who had been in the clinical department of the institute for many months and had been released as

partially cured of blindness with an as-

surance that normal sight would gradually come and remain permanently.

The little girl had been born blind through an abnormal condition in the eye which could not be corrected until approximately the age of puberty. A few minor operations and some eye exercises, along with the proper psychological care and treatment, gradually brought the vision of light to the consciousness of the child and finally she began to see colors in things—something she had never seen before. For many, many months she had seen a brightness of some kind before her eyes



indicating that the nerves sensitive to light vibrations were being revived or awakened, but it was not until the sudden change had taken place in the process of the restoration of sight that colors in all of their brilliancy made a proper and startling impression upon her consciousness.

The physician said that when the little girl first approached the window of her room in the clinic and looked out over the trees and the lawns, she was so happy because of the variations in colors and the magnificence of nature's painting. It was late in the afternoon and the western sky beyond the trees was tinted with a variation of colors such as is often seen only in the Golden West. The full scale of prismatic spectrum colors seemed to have been painted by the hand of God in a magnificent pastel blending, for there were the yellows and the blues, the violet and orange, the deep golden red and the marvelous turquoise greens and emerald tints of intermediate shades. The child stood fascinated by this marvelous scene and after a few moments of silence a nurse told the child to come with her down stairs into the yard and see pretty flowers and the children's faces and other things she could not see from the window. For several days the little girl was happy in the new world in the center of which she seemed to occupy a distinct place. From her descriptions of things she seemed to feel that the world surrounded her and that she was the pivotal center of all existing consciousness.

When Sunday came she asked to be allowed to go with a few others for a ride and then a walk into the valley surrounding the clinic. After riding in an automobile for an hour the group of nurses and children stopped at a lawn near the foothills where a picnic lunch was prepared. The children were allowed to play—to romp and jump, to run and walk—without restriction on the lawn and between the trees while the adults prepared the meal. After a half hour had passed it was noticed that Alice and two of the other children were missing from the group. They said that she had taken two other children by the hand and that the three of them walking side by side had started off toward the

foothills. Going after them, the nurse and physician found that Alice and her two companions were going up the side of the hill, struggling on the steep incline and winding their way between the boulders and fallen trees with great difficulty. When asked why she chose such a tiresome and fatiguing walk in preference to the level and softly covered lawns below, she explained: "I did not know that we were going up the side of the hill or that it was hard to walk. All the time that I have been out here in the open space between the trees, I have kept my eyes on the sky watching the beautiful colors that change in the clouds and in the spaces between and I wanted to go nearer and nearer to those clouds. I guess it was because I had my eyes turned upward to the sky that I did not notice that I was going up a hill instead of remaining on the level ground."

In that explanation the little girl revealed a fundamental law of life. We unconsciously tend to approach that toward which we have our vision centered. As we go through life, we will rise to the heights of our vision or fall to the level of its downward gaze. If we center our sight and our consciousness on the things that are level with us, we never lift ourselves up and we never rise above the commonplace of life. If our vision, our admiration, adoration, and concentrated attention is upward, we will find that fate as well as our minds and hearts tend to take us bodily, physically, and spiritually to the heights we see.

By centering our thoughts for certain periods of the day upon the Cathedral of the Soul, we not only lift up our eyes, minds, and hearts to the sublime heights of Cosmic space beyond the earth, but we lift up our bodies, for in all of the daily steps we take and all of the movements on the trampled paths of life, we find ourselves constantly tending toward the narrower path that leads upward and onward rather than that which goes about in circles and ends at the place where we began.

Dwelling in the Cosmic space above us for a few minutes each day is not only a tonic to the soul and an inspiration to the mind but a real uplifting to the whole physical self, and soon we

will find that we are approaching not only with an uplifted gaze and a speculative mind but with our whole being, the place to which we have directed our thoughts, to the place which holds our attention, to the ideals which dominate our thinking and to the point that holds us to itself as by some magic power.

If you have not felt the benefit or derived the pleasure of periodic contact with the Cathedral of the Soul, whether a member or not, send for the free booklet, *Liber 777*, and follow the schedule of periods when thousands of other individuals in all parts of the world are attuned to the great Cathedral and meet there spiritually and mentally *en masse*. It is this unity of thought, this concentration of spirituality, this attunement of the better part of ourselves with that which we hold most sacred that constitutes a dynamic spiritual power in the ethereal Cathedral of Cosmic vastness. From this

spiritualized focal point will radiate and emanate the reflected thoughts of love, peace, health and power that are created by the uplifted minds and hearts of those attuned.

Wonderful miracles can come into your life at such moments of Cosmic contact. Until you try them with all sincerity, until you dwell in peace and happiness within the Cathedral, you can never know of its joy and inspiration. There not only the Christ consciousness will dwell because of those who dwell in His name, but there also the creative power and the love of God constitute the *Shekinah* within the temple and bring a benediction unto all who bow before it.

Come with us and kneel at the altar in the Temple of the Soul and help to bring into the lives of thousands the sublime realization of spiritual unity and omnipotent peace and love.

THE BALTIMORE CHAPTER

All Rosicrucians in the vicinity of Baltimore, Maryland, are advised that the Baltimore Chapter meets on the second and fourth Sunday of the month, at 2:30 p. m. For information as to its meeting place, kindly address the Secretary, as follows: Miss E. Pauline Trax, 1116 St. Paul Street, Baltimore, Maryland.

All you need do is present your credentials as an active Rosicrucian and you will be entitled to visit this interesting Chapter.

THE SAN DIEGO EXPOSITION

Rosicrucians visiting the San Diego Exposition in Southern California this summer should not fail to avail themselves of the opportunity of attending the Rosicrucian Chapter of AMORC in San Diego.

The name and address of the Secretary are: Mrs. Eva Weary, 4085 Chaumone Street, San Diego, California. By communicating with her, you will be advised of the time and place of meetings of the Chapter.

Our friends who are not members, if they will communicate with the Secretary at the above mentioned address, will be invited to attend all public sessions of the Chapter; and if they will call upon the occasion of the Chapter's meetings, will receive interesting literature and further information about the Order's activities in Southern California.





Dual Development

THE EVOLUTION OF LIFE AND FORM

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

(Continued from the May issue)



ACCORDING to the theory of Dual Development, there is progress continually being made in the development of both the Form and the Life within the Form. The souls inhabiting the forms come with an experience of the past within similar forms. Instead of NEW souls, fresh from oblivion, mere vacuous bubbles that are to inhabit the progressively evolving forms, this theory postulates evolving souls or evolving Life, which, as it advances, necessarily requires more highly organized and sensitized forms and nervous systems through which to express itself and gain new impressions of the outside world and through which to gain new lessons of the evolutionary process.

It is the evolving Life WITHIN that is the fundamental cause of the evolution of all Forms. What is manifested WITHOUT must be first WITHIN. The Form is the result, and the Life

within is the cause. The Form is adapted to the particular lesson that is to be learned in that particular day at school.

Life, according to this theory, is a school and human souls come back and come back until the lessons of life are learned. Some about us are old and experienced and some are very inexperienced. All have experiences to look forward to. Some are World Teachers and some are infants and there are all grades between on all sides of us. Some are learning the use of power and some are learning the lessons of Peace, Love, Harmony, Cooperation, and Happiness and Power rightly used. All are learning and we may rest assured that each is learning his own most important lesson. It may be that an old and very experienced soul has an elementary lesson not mastered; and so, often great souls are in humble circumstances. It is probably true that it is the weakest side of our nature that is always in evidence, and in evidence because it is that side that needs strengthening. In school and in life we are developing the undeveloped sides of our natures.

The physical body is but a suit of clothes put on for the particular lesson not yet learned. If it is a lesson in

manual training and control of the physical organism and development of it to a bull strength, a coarser and heavier garment will do better than one of greater delicacy and refinement. If the individual is to learn expression of harmony of tone and color and lessons of peace, quiet meditation and contact with the Inner Life then a finer and more responsive organism and a more highly sensitized nervous system is necessary. There is just as great a difference between nervous systems as there is between cheap crystal sets for wireless reception and the modern super-all-wave receiving instruments. The one important point is that the organism must be an adequate instrument with which to work out the particular lesson or lessons to be learned.

If justice is done, the young souls or egos are given the lessons fitted for their particular stage of growth or development in the great evolutionary scheme. If God is no respecter of persons, He is also no respecter of peoples, races, ages or climes. Each people will have the particular lessons and teachings and teacher that is best adapted to the needs of the particular group of egos incarnating there, or we may say that the souls incarnate where the lessons they most need are given.

It sounds rather egotistical and childish to talk about a "Chosen People," One Great Teaching, or "The One True Teacher." Let us repeat: "God is no respecter of persons" or peoples or times or places. All have the same opportunities but all do not have the same lessons at the SAME TIME. In any school system we find those who are in the primary grades contemporaneous with those who are in the high schools, universities, graduate schools, on teaching staffs and those out in the "Work of the World."

On any particular day that we may happen to drop in to visit some school system we find one playing with blocks and another with mathematical symbols. One is learning to coordinate muscle and mind and another is learning mastery of the difficulties of abstract thinking, who by his own efforts has advanced from the primary lessons to the lesson at hand. We do not think of ac-

curring the school authorities of having taken the school population on that particular day and arbitrarily placed one in one grade and another in some higher grade, and because of some favoritism or political favor placed another person over them as teacher. We know that every individual there is in that particular place because of his own particular background of lessons learned or unlearned and because of the necessity of lessons that lie ahead.

Some may prefer to waste time and let lessons go unlearned for the time being. Others seem to have learned the advantage of day-by-day patient effort in mastery of the preparatory lessons and have consistently and systematically advanced from lesson to lesson. We know that loafers do not reap the reward of the industrious. We know that there is no premium on ignorance, laziness or cowardice. Every day counts and the strenuous workers forge ahead. That is school as we know it and that is LIFE.

Why was a three-year-old Mozart able to play the harpsicord? Where did he learn that lesson? Why is the university student able to fill up pages of mathematical calculations in clear, concise, logical sequence and arrive at a precise conclusion on any particular day that we happen to drop into class? Why is another student able to play his violin with such perfection? In all cases the answer is the same. There is a past. Each has a background of preparatory lessons. The primary, intermediate, and advanced lessons have been studied and mastered. What the student has been sowing that is he reaping. Whatsoever a man has mastered that he has *learned* to master. Results follow on the heels of causes and no man can crawl up to a result by any other way than by the path of adequate cause. Days at school and lives lived are but rungs on the ladder by which we climb from infancy to adulthood and from ignorance to Mastership of the problems of life and eventually to the perfection set as the goal of human achievement.

Was the concerto that Mozart worked up a few years later, at an age when boys are usually playing with their toy tops and trains — was that worked up



from inexperience and a vacuous past or is it more reasonable to assume that it was the result of past lessons which that particular individual soul had mastered in previous days or lives lived?

People talk about free gifts passed down from some member of the family tree and something not worked for nor earned by us. It is quite natural for us to wish for inheritances. We all naturally like something for nothing and we often spend a lot of time and energy and even money trying to get results by some other path than the path of adequate causes. We have traits of wish-thinking and laziness and cowardice within us and we like to think that the other fellow has nothing on us. We don't like to think that our efforts have been lacking but prefer to believe that "chance" is responsible for all differences in ability and results.

If one child in school gets a higher mark than the rest, then immediately the rest are likely to accuse him of being "teacher's pet." In the same way, many claim that Mozart was a favorite of the gods and was given the "gift" of music as others are "given" the "gifts" of song or dancing or painting. Some modern pseudo-philosophers would have us believe that whatsoever a man reaps that someone else has sown and what we sow someone else will reap who has more "pull." That may be politics but it is not justice. Politicians and wish-thinkers look upon the Supreme Intelligence as a mere political juggler with a sense of justice which is inferior to even a human sense of justice.

If we are to be reasonable we must assume either one of two things. Either there is no Supreme Intelligence and no justice anywhere and all is chaotic and accidental, or else we are forced to the conclusion that Reincarnation is a fact in Nature and that God is no respecter of persons, and that all get exactly what they work for and earn and pay for. Past experiences are responsible for the present if justice is done.

We are where we are simply because we have not advanced beyond this point. We have bought and paid for just what we have and if we don't like what we have, then we shall have to work for something else, on the theory

of justice being done. That may seem rather cold, hard, and unfeeling, but it is common horse-sense logic and we may as well face the facts and quit sentimentalizing or else just frankly admit that we are out-and-out atheists. In all of our experiences results follow causes and Action brings Reaction and "faith without works is dead." Cherry pies are not made by dreaming of cherry blossoms.

Mozart played before kings and queens of Europe in his childhood, not because God was any respecter of persons and gave music as a free gift to this genius, not because of some ancestral trait manifested by some entirely different soul, not because of favoritism and "pull," but because the soul of Mozart was the soul of a musician and an experienced one of earlier times in other climes. The present is always the sum total of the long past and the appearance of Mozart in this family was because of the development of the nervous system in this family and the sensitization of it to a point where the soul of music could efficiently express itself and, perhaps, also, because of past karmic ties which linked him to this environment and family.

We must not forget the fact that no matter what the soul behind the organism may be, it is limited to a large extent in its expression of itself by the inherited characteristics of the physical ancestry. This is a great necessity for eugenics and scientific development of the human organism. Souls are great reservoirs of experience and what is expressed in a physical world is limited by the physical organism and its unresponsiveness to stimuli of a superphysical nature.

The top floors of high buildings are always, invariably, connected with the floors beneath and on down through a continuous connection to the firm foundation below. Mountain peaks do not float in the air nor do end products appear without a history. The prodigy and the genius and the master mind is no exception to this rigid rule, according to this theory of Dual Development. There is always a gradual, steady, progressive advancement from an endless past which is summed up in the HERE and

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NOW. The past is focussed in the present and all that we have ever learned is with us for present and future use when we have once learned how to sensitise ourselves to this WITHIN.

The fact that we have no conscious memory of our past lives is no argument against the existence of that past. None of us can consciously remember when we learned to walk or handle a spoon or fork or a glass, nor when we learned to tie our shoe strings or comb our hair or dress ourselves. Our whole childhood may have been so uneventful that we remember nothing of it, except possibly here and there an outstanding event. The important point, however, is that there is a memory of our past and our whole present is a proof of that past. Some people do remember consciously important outstanding events of past lives but we won't go into that subject here.

We all remember subconsciously and to such an extent that many of us would not be induced to go out and kill, even animals, for the love of killing. We shrink with horror at the idea of killing another human being. Most of us have learned that "honesty is the best policy," and have learned that what belongs to another is *not* ours. Most of us did not find it hard to learn these lessons in THIS life. In the thought of Solomon, we came into this life goodly souls and with inborn and inherent reactions against the cruel, inelegant, ugly and unjust.

Not all people have these same reactions against the crude things of life. Conscience differs in different individuals according to the unconscious memories. Irrespective of parents and training many find it hard to learn to be just and kind and tolerant. Some seem never to learn them. Even excellent, respectable business men and life long church members, who have continually been exposed to the teachings of honesty, honor, fairness and justice still persist in playing the game of life like a chess game and do their level best to get the best of a competitor or even a customer in any business deal. Legal rules of the game are rigidly adhered to and the game is played from start to finish just within the law, irrespective of

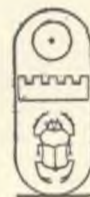
sentiment and morality. In spite of bloodshed and the cruelty and suffering of war, many want the profit it will bring in the business game. Such souls have lessons yet to learn that many others have already learned well.

We find souls in all stages of evolution just as we find students in all grades of school. Some are young and inexperienced, others are older and *more experienced*. Some have not yet learned the lessons of justice and fairness and others teach the lessons of love and kindness and practice daily. Some use power wisely and in a way to assist in the evolutionary process; others misuse it and think only of self and their own immediate and personal pleasure.

What lessons have not been learned are yet to be learned and we should look about us every day for some phase of a lesson for our immediate benefit. It is our privilege to play truant and lay down on the job but it is useless and only delays progress. If we get tired of going on with the class we are in, we may drop back and come on later with another group, though it means an adjustment of ourselves to its idiosyncrasies and to a background which is not really ours. There are no final failures in this scheme of things though there may be many temporary ones.

If evolution of soul is as much a fact of nature as evolution of physical form, then each one has the opportunity to learn his particular lesson, be he savage or Adept. For each and all there are adequate teachings and we do not need to worry about trying to make every individual conform to our own particular ideas of what THE important lesson is. We do not send university professors into the kindergarten as missionaries to teach Calculus or Sanskrit or Home-making courses. Neither do we send mathematicians into classes of Romance languages to convert them from their evil ways.

We find in the history of races that each has had its teachers and lessons and in no case is there any fundamental conflict in the teachings. In all grades and in all walks of life among all people's honesty, sincerity, kindness, reverence for the beautiful, love for our neighbors and fellow earth-dwellers, de-



votion to high ideals and reverence and respect for a Supreme Intelligence are fundamentals that have always been taught. Two times two is four in all grades and throughout life. Fundamentals are fundamentals and we find them in all ages and among all peoples as far back as history can be read. Our great and chief concern should be about our OWN lesson, our own ability to master it and our own qualifications in wisely assisting others whenever advisable.

For a High School Freshman to go, in his great enthusiasm for algebraic multiplication, into the primary grades and brow beat the second or third grade pupil into accepting HIS teacher and HIS teacher's teachings would be the height of absurdity—most ridiculously absurd. Instead, how much better for the more advanced pupil to go into the beginning arithmetic class and see what lesson there is there that is being presented and then try his best to explain that lesson in simple language of the third grade pupil and give that pupil the benefit of his more experienced background and leave algebra out of the question. That is real missionary work and the only kind that there is any excuse for tolerating.

If we can realize that God is not now and never has been a respecter of persons or peoples and that He truly cares for the needs of all, be they Jew or Gentile, Catholic or Protestant, Buddhist or Brahman; whether born in Palestine, Egypt, Utah, or in Louisiana then we will begin to practice true tolerance in just the same way that it is practiced in our school systems throughout the grades from the Kindergarten to the National Commissioner of Education.

Multiplication is multiplication and it isn't necessary to label it or name it after some particular person's name. Geometry is geometry and it is of no particular advantage to us to label ourselves disciples of Euclid. What does the name matter? The FACTS are there and the truths persist irrespective and regardless of who first taught them or who discovered them or who improved them or who popularized them or who was the "Father" of them. Whether they are medical facts, chem-

ical facts, electrical facts, biological facts, psychological facts, or spiritual facts, FACTS are FACTS regardless of personalities. We are all too much inclined to be like children who fight over who has the most beautiful mother or the strongest father or the best teacher. We are still ridiculously childlike in our "hero worship" of personality rather than principle and of the teacher rather than the teaching.

When we grow up to maturity and become wise we will laugh at such absurd nonsense as lines of demarcation separating a "Chosen People" from some other less favored group with less political or religious or scientific or artistic "pull," with some jealous anthropomorphic God. Let the Baptist, the Methodist, the Buddhist, the Spiritualist, the Catholic and the Zoroastrian extract the last bit of juice from his "ism" or "ist" and stick to it until he can get no more. If he believes in no religion at all let him revel in his logic or fancy until he begins to hunt around for a new lesson. For some groups of souls it may be much more important to learn Physical Culture and tap dancing than it is to learn how to write epic poetry or paint landscapes. Some people have neglected their physical bodies cruelly and it is, perhaps, necessary that a life time be spent in very careful care of the training and development of a physical organism.

Who shall say that even the prize fighter is not learning as valuable a lesson in the evolution of his soul as is the clergyman in the evolution of his? So long as both believe in and practice "fair play" and honest dealing with the public why criticise either of them? We may rest assured that there is adequate time in the scheme of things to learn *all* the lessons that are needed in the growth of the soul. We do not need to feel any necessity of running about breathlessly hitting a few high spots here and there for fear that we shall be among the failures when the day's work is done. There is no need to get worried and begin to feverishly consume all the short cuts to prosperity, power and happiness that are offered for sale. One day at school is but *a day* at school and there are others to follow.

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If we consistently and persistently do our daily duties as best we can with the ability that we possess and try constantly to increase that ability we do not need to worry about being "lost" in the final-test periods. If we wish to keep up with the class we will not waste time and energy. We will take each experience as it comes and extract the lesson from it that the soul needs and then go on to the next one and continue to build the more stately mansions as the seasons and incarnations roll along.

Of these various theories of life, we must agree that the Dual Development Theory is one that satisfies our sense of justice. It stands the test of the FACTS OF LIFE as we observe them and offers an explanation that explains. Evolution of Soul and of Form go hand in hand as physical and superphysical counterparts of each other. We should not minimize the importance of either. Form is important, for it is only as forms become refined and sensitized and delicately adjusted that they become responsive to the Life within.

It is the Evolution of Life, however, that seems to be of the greatest importance in the long run. The forms merely furnish the contact with the physical world where the forces of the universe are stepped down to a non-dangerous state that we may use them with little danger. "Safety first" precautions have been taken by the Supreme Intelligence and here we are placed to learn to do by DOING and learn safely. The less dangerous forces are first used and it is only by their wise use and their mas-

tery that we are permitted the grasp of the more subtle, the more powerful and more dangerous forces. Students beginning chemistry are not started off with high explosives. In the physical world, we first learn the use of physical and physiological and electrical forces. When later we learn of psychic energies and learn to use them consciously and rightly for the health and happiness of those with whom we are in daily contact, then little by little more of the subtle, powerful, and higher powers will be unfolded within us.

It is by the use of the strength that we have that more strength is gained. It is by the use of the mental powers that we have that more powerful power is attained. It is by the use of knowledge that more knowledge is assimilated. When we learn tolerance and learn to keep out of other people's business and learn to let others do their own thinking and acting and progressing and learn to watch our own thinking, feeling, acting, and progressing, then we are on the RIGHT path to health, strength, happiness, and real power for good.

The physical Form will take care of itself if we give it the chance that we give to our thoroughbred cattle and hogs and horses and learn the control of the foods—physical, emotional, mental, and spiritual—that are to be fed upon. The Forms evolve as the Life within evolves and as Dual Evolution progresses, humanity, already far along in the process, will ultimately reach the goal that is set for "gods in the making."

(THE END)



BE SURE TO SEE THESE MOVING PICTURES

Once more we recommend two moving pictures in which many of our teachings have been inculcated and with which our Rosicrucian ideals are being promulgated in symbolical, allegorical, and direct manner. The two pictures are, "Les Miserables" and "Our Daily Bread." Watch for these pictures to have first or second runs in your neighborhood, and be sure to see them.





ARTHUR EDWARD WAITE

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.

Arthur Edward Waite has been long known and recognized as an eminent Masonic historian, and as such, his works on the history of Masonry are quite authentic. He is also a commentator on Rosicrucian activities of the past and present, but his comments on Rosicrucianism are not equally authoritative as those upon Masonry, inasmuch as he is not a member of the Rosicrucian Order in any of the jurisdictions of the world. He has, however, acquired by diligent research a number of those works which are available to the public by outstanding Rosicrucians of the past and which are not secret, and his translations and presentation of them may be accepted. His annotations and personal summaries, however, in the opinion of officers of the Rosicrucian Order, are not reliable, inasmuch as he arrives at conclusions not founded upon facts accessible to Rosicrucian officers in the archives of the Order.

Below, however, we bring you Waite's compilation of the writings of one Sincerus Renatus, otherwise Sigmund Richter, of 1710 A. D. It is a table of Laws of the Brotherhood, meaning, of course, the Brotherhood of the Golden and Rosy Cross, or the Rosicrucian Order. These will undoubtedly prove most interesting to all Rosicrucians and all interested in Rosicrucianism. Naturally, such rules and regulations adopted by the Rosicrucians centuries ago have been modified to meet changing conditions, or rescinded, but fundamentally most of the Order's rules today are the same as those of centuries ago.

LAWS OF THE BROTHERHOOD, AS PUBLISHED BY SINCERUS RENATUS (1710 A. D.)

I. The Brotherhood shall not consist of more than sixty-three members.

II. The initiation of Catholics shall be allowed, and one member is prohibited to question another about his belief.

III. The ten years' office of the Rosicrucian Imperator shall be abolished, and he shall be elected for life.

IV. The Imperator shall keep the address of every member on his list, to enable them to help each other in case

of necessity. A list of all names and birthplaces shall likewise be kept. The eldest brother shall always be Imperator. Two houses shall be erected at Nurenberg and Ancona for the periodical conventions.

V. If two or three brethren meet together, they shall not be empowered to elect a new member without the permission of the Imperator. Any such election shall be void.

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VI. The young apprentice or brother shall be obedient unto death to his master.

VII. The brothers shall not eat together except on Sundays, but if they work together they shall be allowed to live, eat, and drink in common.

VIII. It is prohibited for a father to elect his son or brother, unless he shall have proved him well. It is better to elect a stranger so as to prevent the Art becoming hereditary.

IX. Although two or three of the brethren may be gathered together, they shall not permit anyone, whomsoever it may be, to make his profession to the Order unless he shall have previously taken part in the Practice, and has had full experience of all its workings, and has, moreover, an earnest desire to acquire the Art.

X. When one of the brethren intends to make an heir, such an one shall confess in one of the churches built at our expense, and afterwards shall remain about two years as an apprentice. During this probation he shall be made known to the Congregation, and the Emperor shall be informed of his name, country, profession, and origin, to enable him to despatch two or three members at the proper time with his seal to make the apprentice a brother.

XI. When the brethren meet they shall salute each other in the following manner:—The first shall say, *Ave Frater!* The second shall answer, *Roseae et Aureae.* Whereupon the first shall conclude with *Crucis.* After they have thus discovered their position, they shall say one to another, *Benedictus Dominus Deus noster qui dedit nobis signum,* and shall also uncover their seals, because if the name can be falsified the seal cannot.

XII. It is commanded that every brother shall set to work after he has been accepted in our large houses, and has been endowed with the Stone (he receives always a sufficient portion to ensure his life for the space of sixty years). Before beginning he shall recommend himself to God, pledging

himself not to use his secret Art to offend Him, to destroy or corrupt the empire, to become a tyrant through ambition or other causes, but always to appear ignorant, invariably asserting that the existence of such secret arts is only proclaimed by charlatans.

XIII. It is prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation; also to sign them with the names or characters of any brother. Likewise, it is prohibited to print anything against the Art.

XIV. The brethren shall only be allowed to discourse of the secret Art in a well-closed room.

XV. It is permitted for one brother to bestow the Stone freely upon another, for it shall not be said that this gift of God can be bought with a price.

XVI. It is not permissible to kneel before any one, under any circumstances, unless that person be a member of the Order.

XVII. The brethren shall neither talk much nor marry. Yet it shall be lawful for a member to take a wife if he very much desire it, but he shall live with her in a philosophical mind. He shall not allow his wife to practice overmuch with the young brethren. With the old members she may be permitted to practice, and he shall value the honour of his children as his own.

XVIII. The brethren shall refrain from stirring up hatred and discord among men. They shall not discourse of the soul, whether in human beings, animals, or plants, nor of any other subject which, however natural to themselves, may appear miraculous to the common understanding. Such discourse can easily lead to their discovery, as occurred at Rome in the year 1620. But if the brethren be alone they may speak of these secret things.

XIX. It is forbidden to give any portion of the Stone to a woman in labour, as she would be brought to bed prematurely.

XX. The Stone shall not be used at the chase.



XXI. No person having the Stone in his possession shall ask a favour of any one.

XXII. It is not allowable to manufacture pearls or other precious stones larger than the natural size.

XXIII. It is forbidden (under penalty of punishment in one of our large houses) that anyone shall make public the sacred and secret matter, or any manipulation, coagulation, or solution thereof.

XXIV. Because it may happen that several brethren are present together in the same town, it is advised, but not commanded, that on Whitsuntide any brother shall go to that end of the town which is situated towards sunrise and shall hang up a green cross if he be a Rosicrucian, and a red one if he be a brother of the Golden Cross. Afterwards, such a brother shall tarry in the vicinity till sunset, to see if another brother shall come and hang up his cross also, when they shall salute after the usual manner, make themselves mutually acquainted, and subsequently inform the Imperator of their meeting.

XXV. The Imperator shall every ten years change his abode, name, and surname. Should he think it needful he may do so at shorter periods, the brethren to be informed with all possible secrecy.

XXVI. It is commanded that each brother, after his initiation into the Order, shall change his name and surname, and alter his years with the Stone. Likewise, should he travel from one country to another, he shall change his name to prevent recognition.

XXVII. No brother shall remain longer than ten years out of his own country, and whenever he departs into another he shall give notice of his destination, and of the name he has adopted.

XXVIII. No brother shall begin to work till he has been one year in the town where he is residing, and has made the acquaintance of its inhabitants. He shall have no acquaintance with the *professores ignorantés*.

XXIX. No brother shall dare to reveal his treasures, either of gold or silver, to any person whomsoever; he shall be particularly careful with members of religious societies, two of our brethren having been lost, anno 1641, thereby. No member of any such society shall be accepted as a brother upon any pretence whatever.

XXX. While working, the brethren shall select persons of years as servants in preference to the young.

XXXI. When the brethren wish to renew themselves, they must, in the first place, travel through another kingdom, and after their renovation is accomplished, must remain absent from their former abode.

XXXII. When brethren dine together, the host, in accordance with the conditions already laid down, shall endeavour to instruct his guests as much as possible.

XXXIII. The brethren shall assemble in our great houses as frequently as possible, and shall communicate one to another the name and abode of the Imperator.

XXXIV. The brethren in their travels shall have no connection nor conversation with women, but shall choose one or two friends, generally not of the Order.

XXXV. When the brethren intend to leave any place, they shall divulge their destination to no one, neither shall they sell anything which they cannot carry away, but shall direct their landlord to divide it among the poor, if they do not return in six weeks.

XXXVI. A brother who is travelling shall carry nothing in oil, but only in the form of powder of the first projection, which shall be enclosed in a metallic box having a metal stopper.

XXXVII. No brother should carry any written description of the Art about him, but should he do so, it must be written in an enigmatical manner.

XXXVIII. Brethren who travel, or take any active part in the world, shall not eat if invited by any man to his

table unless their host has first tasted the food. If this be not possible, they shall take in the morning, before leaving home, one grain of our medicine in the sixth projection, after which they can eat without fear, but both in eating and drinking they shall be moderate.

XXXIX. No brother shall give the Stone in the sixth projection to strangers, but only to sick brethren.

XL. If a brother, who is at work with anyone, be questioned as to his position, he shall say that he is a novice and very ignorant.

XLI. Should a brother desire to work, he shall only employ an apprentice in default of securing the help of a brother, and shall be careful that such an apprentice is not present at all his operations.

XLII. No married man shall be eligible for initiation as a brother, and in case any brother seeks to appoint an heir, he shall choose some one unencumbered by many friends. If he have friends, he must take a special oath to communicate the secrets to none, under penalty of punishment by the Emperor.

XLIII. The brethren may take as an apprentice anyone they have chosen for their heir, provided he be ten years old. Let the person make profession. When the permission of the Emperor is obtained, whereby anybody is really accepted as a member, he can be constituted heir.

XLIV. It is commanded that a brother who by any accident has been discovered by any prince, shall sooner die than initiate him into the secret; and all the other brethren, including the Emperor, shall be obliged to venture their life for his liberation. If, by misfortune, the prince remain obstinate, and the brother dies to preserve the secret, he shall be declared a martyr, a relative shall be received in his place, and a monument with secret inscriptions shall be erected in his honour.

XLV. It is commanded that a new brother can only be received into the Order in one of the churches built at

our expense, and in the presence of six brethren. It is necessary to instruct him for three months, and to provide him with all things needful. Afterwards he must receive the sign of Peace, a palm-branch, and three kisses, with the words—"Dear brother, we command you to be silent." After this, he must kneel before the Emperor in a special dress, with an assistant on either side, the one being his magister, and the other a brother. He shall then say:—"I, N. N., swear by the eternal and living God not to make known the secret which has been communicated to me (here he uplifts two fingers) to any human being, but to preserve it in concealment under the natural seal all the days of my life; likewise to keep secret all things connected therewith as far as they may be made known to me; likewise to discover nothing concerning the position of our brotherhood, neither the abode, name, or surname of our Emperor, nor to shew the Stone to anyone; all which I promise to preserve eternally in silence, by peril of my life, as God and His Word may help me."

Afterwards his magister cuts seven tufts of hair from his head and seals them up in seven papers, writing on each the name and surname of the new brother, and giving them to the Emperor to keep. The next day the brethren proceed to the residence of the new brother, and eat therein without speaking or saluting one another. When they go away, however, they must say, "*Frater Aureae (vel Roseae) Crucis Deus sit tecum cum perpetuo silentio Deo promisso et nostrae sanctae congregationi.*" This is done three days in succession.

XLVI. When these three days are passed, they shall give some gifts to the poor, according to their intention and discretion.

XLVII. It is forbidden to tarry in our houses longer than two months together.

XLVIII. After a certain time the brethren shall be on a more familiar footing with the new brother, and shall instruct him as much as possible.



XLIX. No brother need perform more than three projections while he stays in our large house, because there are certain operations which belong to the magisters.

L. The brethren shall be called, in their conversation with each other, by the name they received at their reception.

LI. In presence of strangers they shall be called by their ordinary names.

LII. The new brother shall invariably receive the name of the brother then last deceased; and all the brethren shall be obedient to these rules when they have been accepted by the Order, and have taken the oath of fidelity in the name of the Lord Jesus Christus.



● READ THE ROSICRUCIAN FORUM ●



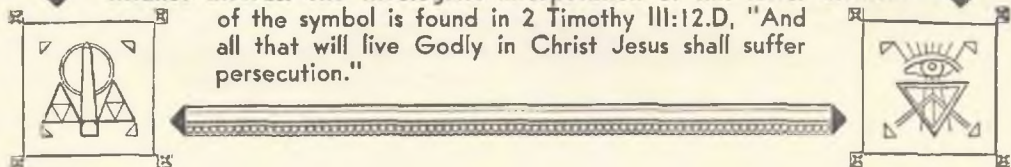
ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs 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 HEART, CHALICE, DOVE AND ARROWS



Again we have a composite symbol with a multiple meaning. The cup or chalice in the mystical sense alludes to the fullness of life, the richness and joys of living. Above the cup is suspended the heart, emblematic of the emotions and sentiments which are required to temper life and guide it from sensuous paths. The cross seen upon the heart indicates that spiritual interests must keep man's emotions within their proper bounds. The dove, as usual, alludes to purity and ascending consciousness. In this symbol the dove depicts the true life, the ideal of purity and the desire to raise the consciousness to a lofty plane. The arrows represent temptation striking at the very soul of man and which he must resist regardless of the torture and torment such resistance affords. The theological interpretation of this latter element of the symbol is found in 2 Timothy III:12.D, "And all that will live Godly in Christ Jesus shall suffer persecution."



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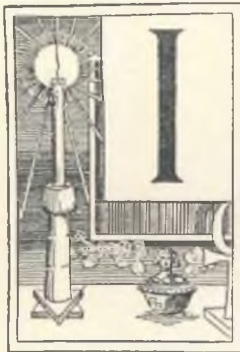
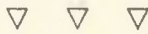
This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.



Are You Seeking Secret Wisdom?

DO YOU WISH TO ADVANCE MORE RAPIDLY IN
YOUR STUDIES AND PRACTICES?

By THE EMPEROR



I AM SURE that the average member in our organization will answer "yes" to the questions presented at the head of this article. Every sincere and earnest student of Rosicrucianism is anxious to contact that indefinable, mysterious, secret "inner circle" of wisdom which he has been led to believe exists somewhere in the world, and very likely in association with an organization such as AMORC. And, of course, every earnest student is anxious to make the most rapid advancement possible. Time seems to be the one element that most students are anxious to overcome.

But because the earnest student does desire such rapid advancement and is anxious to make a contact with any inner secret circle that may exist, he is more susceptible than anyone else to the misleading claims and false pretenses of the tempter. I believe, therefore, it is

my duty to call the attention of our members to certain possibilities and probabilities that may confront them from time to time in connection with their work in the Order. I especially recommend the reading of this warning to our members who are affiliated with chapters and lodges where they come in contact with many of our members, and where they are easily reached by visitors or inquirers who purposely contact our members with the sole motive of trying to lead them astray.

The situation reminds me somewhat of an incident that occurred in Washington, D. C., not many months ago. A great conclave was being held for two days in the capital city for the purpose of discussing various plans for universal peace. Men and women from all parts of America had journeyed to the city, and were to be assembled in a forum there for one purpose only—the promulgation of universal peace. Since each person who went to considerable trouble and expense to be present at these meetings was an enthusiast regarding peace, each was more susceptible than the average human being to the temptations that schemers might in-



vent. Therefore, there were among the earnest and sincere ones a large number of representatives of communistic, radical movements who skillfully, diplomatically, and insidiously presented their ideas and plans and hoped to draw some of the sincere lovers of peace into the intrigues of nefarious propaganda.

Since the AMORC has been recognized in North America for ten or more years as the largest, most active, and most conservative organization of mystical students ever maintained in the Western World, various questionable organizations, and various representatives of the shady or darker principles of life have spent many sleepless nights and exerted much energy in devising, planning, and trying to carry out various schemes for contacting the AMORC members, and cleverly diverting the attention of these sincere seekers from the straight and narrow path to highly colored, intriguing by-paths. In our investigations of this matter, and in the reports that have come to us through the fine workers who represent the Militia of our organization, we have gathered together a large file of interesting correspondence, and printed circulars issued and mailed by various individuals and organizations attempting to break into the ranks of the AMORC members.

The average member of AMORC would smile if he could read some of these letters and this literature, and see how stupidly and how foolishly some of these schemers have changed our members so far as human weaknesses are concerned. All of them have a very high regard for the enthusiasm of our members, and for the affluence, financial power, business and social positions, political possibilities, and other qualities possessed by our members. but they seem to think that many of our members are so enthusiastic in their search for secret wisdom and great knowledge that they are lacking in common sense in regard to many things of importance.

We know only too well how seriously all of our AMORC members accept the act upon recommendations that we make in our lessons and monographs, or magazine articles. We know from

long experience that when we recommend a book to our members several hundred of them buy copies of that book after they have received the recommendation, whether the recommendation appeared in *The Rosicrucian Digest*, *The Rosicrucian Forum*, or in letters and monographs. We know that the book-buying potentialities of our members represent a very high commercial asset if it were to be turned wholly into commercial channels, and advantage taken of the faith our members have in our recommendations. But do not make the mistake of thinking that we here at Headquarters are the only ones who realize this potential commercial possibility. Every large and small publisher of so-called occult or mystical books in North America or Europe seems to realize it also, and every promoter of a scheme or plan or investment proposition seems to learn of it sooner or later, and immediately attempts to devise ways and means of taking advantage of the faith which our members have in our integrity and sincerity. For this reason they not only boldly write to us from time to time and offer us personal or organization commissions and bonuses if we will enthusiastically recommend something that they have to sell, but they try every method possible of an underhanded nature to secure the names of our members, or our mailing list in part or in whole, or the names of our members at any one of the chapters or lodges so that they may circularize them and pretend to be doing so with our permission and indorsement. Books of every conceivable kind, and pamphlets of every size and shape are sent to us with the assurance that the book is something that the AMORC members must have if they would succeed in their studies, and that we will be doing our members an enormous favor by recommending it. In fairness to all publishers we read every book that is sent to us that appears to be of interest, and we have it carefully analyzed by a number of our executives. Our great problem has always been to find a book that we could honestly and sincerely recommend no matter who published it or what its price might be. Each time we find such

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a book we recommend it, and of course our members know that we have no way of determining just how many of these books are sold, nor do we attempt to control the sale, and in no case has any commission or benefit of any kind been given to AMORC, or any of its officers for such recommendations. It is for this reason that we have recommended a score or more of good books in recent years which were published by various reliable companies in various parts of the world, and have not attempted in any way to limit our recommendations of books to the books which we publish ourselves. Our members will probably recall that in the early monographs of the first degrees where we want to carefully direct our members in their supplementary reading, we recommend books that are not our own books, but which can be secured in a library or bought at bookstores. We are not biased in regard to our own publications. There are many good books that have been published in the past, some that are being published now, and undoubtedly others that will be published in the future that are just as good, if not much better, than any book that we have published of our own.

We know also from the vast amount of correspondence coming to us each month that there are thousands of our members who are seeking some safe, conservative form of investment. These members write to us and say that they have a sum of money in the bank, or investment in some other negotiable form, or have just received as an inheritance or gift a sum of money, and wish to invest it exclusively upon our recommendation. Members of lodges and chapters have boasted in the past they have written to us for such investment information, and of course the financial and social standing of the average member of AMORC is such as to help create the idea that many members in our organization have sums of money, or could secure sums of money for investment. That information has gradually found its way to the minds of schemers and pretenders of various classifications. They would like to contact our members with one or more of

their questionable, fraudulent, or honest propositions. They have written to us and urged us to cooperate in such investment recommendations by offering us not only bonuses but a continuous profit-sharing interest in their plans, if we will promote their scheme and recommend them. Every member who has been in our organization for a year or more, and has looked into this matter, or has written to us about investments, knows that invariably we advise our members not to invest without excellent guidance on the part of their bankers, or the recommendation of some very close and dependable friendly attorney. Never have we made a single recommendation of any kind to those who want to invest, and never in this history of our organization have we recommended that a member invest a single dollar in the general funds of AMORC.

We know that there are at least five thousand of our members at the present time who would enthusiastically and joyfully invest sums from five thousand to fifty thousand dollars in our general funds if we merely suggested it. In fact, nearly every one of these persons would say that they considered it a privilege to assist AMORC in this manner, and they would ask for only a nominal dividend or interest rate. So far AMORC has created its various funds solely through the personal investment of the four or five officers who constitute the directing board of the organization, and through a careful management of the organization so that its income affords a small margin of contribution to the regular funds for the perpetuity of the organization and the meeting of its emergencies. Every inch of ground occupied by the Order at Rosicrucian Park or elsewhere throughout North America is fully paid for, and free of mortgages or liens. Every one of the twelve units of buildings at Rosicrucian Park is fully paid for and free of debt, and every instrument, device, piece of equipment and asset within the buildings is free of indebtedness. The organization has no outstanding loans, no shares of stock, no bonds, and is perfectly solvent in every financial sense. AMORC has demonstrated in the past



twenty-five years in its own affairs as an organization the soundness of the principles it teaches, and it has demonstrated the soundness of these principles in the lives of at least ten thousand of its members.

Schemers of various kinds have persistently made suggestions to the supreme officers that special funds be created through solicitations for the purpose of carrying out some so-called humanitarian plan or beneficent movement. Hundreds of these schemers have suggested that if AMORC would ask for only five dollars from each one of its members who could donate such a sum, a huge fortune could be collected almost overnight, and that this sum of money could be used in promoting something or other that would be of benefit to humanity, and at the same time help the organization. All of us are well enough trained in business methods to understand the potential possibilities of such plans. That we have not made such solicitations among our members is not due to our ignorance of the possibilities, or our ignorance of the commercial value of our recommendations or solicitations. It has simply been a sacred and binding rule with each one of the directors of AMORC that no money should ever be solicited from our members except for some special purpose wholly devoted to the Order and without personal profit to a single individual in the Order or outside of it.

When we asked our members a year ago to make donations toward the establishment of a science building here at Rosicrucian Park, it was the first such solicitation that we had ever made to our general membership. For twenty years or more we have refrained from making such a solicitation for the simple reason that we did not need the money in our general funds for we had nothing which we wished to create that would be of general benefit to all of the organization, and therefore warrant the voluntary support of every member. The response to the science building solicitation was so overwhelmingly generous that no second call or solicitation was ever made, and those who wrote and offered to send their donations

later in another year or two were advised that their money would not be needed, and that no sacrifice or inconvenience on the part of any member was necessary inasmuch as the fund had been completely and totally provided by those who could contribute easily and without the slightest inconvenience. We know that if a cleverly worded call were sent to all of our members intimating that the organization needed large sums of money to save it from disintegration, from losing its dignified position, or to lift it out of an embarrassing predicament, an astonishing sum could be raised within ten days. In fact, we would need to accept only the sums of money that have been offered us as loans or investments at six per cent.

But we also know that rather than sell our souls, so to speak, with any such unwarranted statements or pretensions, we would rather sacrifice everything that we personally possess, and each one of us associated with Headquarters raise the money individually and through outside channels. The time may come when such a call to our members may be issued in truth and in sincerity, and we rest happy in the knowledge that when that time comes, if ever, the response will be magnanimous and prompt. But until then we give all we have to give to each member alike and ask from each one alike the established contribution of two dollars a month. It is said that today the AMORC is the highest priced school or system of metaphysics and philosophical unfoldment and training because it calls for an expenditure of twenty-four dollars a year on the part of each member. We are proud of that statement and do not look upon it as a criticism. Many who make the statement hope to create a derogatory impression, but they are paying us a compliment. The AMORC gives to its members more than any other similar organization or movement, and it is constantly adding to what it gives to its members, and it wants to be known as a highly successful, self-supporting, independent, and wholly fair system in its financial and business activities as it is in its teachings and philosophical ideas. You do not do injury to the reputation

of the Chickering and Steinway pianos when you say that they are the most expensive pianos on the market. To thinking persons such a statement would convey a compliment and a commendation.

But there are other insidious campaigns being carried on intended to deceive and mislead our members in a manner that is difficult for us to prevent. Many of the rules and regulations contained in our Grand Lodge Statutes and in the rules and regulations for chapters and lodges are intended to protect the individual members, as well as the organization itself against these insidious and deceitful schemes.

First of all, there is the one who is influenced by arguments and misleading impressions to believe that he has met somewhere in the outer field a great master, teacher, a great leader, a great thinker, or a great expounder of Cosmic laws and principles. His enthusiasm based upon false pretenses is fanned into a fire of zealotry, and he is urged to visit a lodge or chapter and tell others about this great teacher or this great master, and to invite other AMORC members to private classes, secret meetings, and exclusive assemblies. Often with honest sincerity these newer members actually solicit among our other members and try to tempt them into attending such private classes with the claim that more rapid advancement can be made, and that higher teachings can be secured and much time eliminated in the mastership of Cosmic and mystical principles. Inevitably these small groups thus formed in various cities gradually attempt to have the AMORC members withdraw from AMORC, or divide their loyalty and interest, and finally support the self-acclaimed teacher or master with large donations but without regular fees.

Then there is the new member who believes that he has some knowledge that is greater than that possessed by AMORC, and he secretly solicits among other newer members, and recommends that they form "a secret circle" for the study of Rosicrucianism, and his special knowledge which he has accumulated from various sources. He proceeds to hold meetings in someone's

home, or in a small room, and binds his followers to great secrecy, and gradually weans them away from their AMORC connections only to leave them stranded after a year's study with far less knowledge than they would have gained if they had remained steadfast in their Rosicrucian studies.

Then there is the one who whispers that he has discovered that there is an "inner circle" in the AMORC, and that he has contacted it and can lead them to it. He ventures the opinion that if ten, fifteen, or twenty will join with him in following out some strange, mystical ceremonies and complying with certain conditions, they will be recognized by some invisible masters as part of an inner circle, or taken into the group of students that will be guided by a great worldly master who is soon to come into their community. Here again the followers are misled and relieved of sums of money large or small over a period of time, and they suddenly realize that they have been gaining nothing and simply encouraging a scheme of deception.

To all of our members we would say, therefore, beware of these deceivers. There is no inner circle of Rosicrucianism, or of the AMORC, except that circle of members who are in the highest grades. As the members advance from the lower grades to the higher ones the circle of members becomes more exclusive, more esoteric, more profound, and mystical. There is no secret circle in the Rosicrucian Order, or connected with it. Every member in the lower grades, or any grade who studies diligently and follows the prescribed lessons and lectures as issued by AMORC will gradually reach every circle of instruction and every branch of our work without difficulty. Those who want to advance more rapidly than the regular course prescribes will find that they are defrauding themselves if they attempt to reach the higher grades or the teachings contained in the higher grades by joining some private, secret circle or group which holds its meetings outside of the chapter rooms or away from the lodge rooms, and under the leadership of some person not officially appointed by AMORC to conduct such meetings.



AMORC is exerting every possible effort to make its lessons and monographs, and its graded course of instruction, just as brief as it can be made, consistent with proper inner development and unfoldment. The course of study is not like something that requires only mental comprehension or intellectual understanding. It is like the study of music or art or engineering, or any one of the other great arts. There must be a certain amount of inner unfoldment and progress keeping pace with the mental comprehension. If the reading and studying of the lectures goes on more rapidly than the practice of the principles, there is nothing gained. If the attempt to practice is pushed beyond the lectures and lessons that pertain to such principles, the student bungles in his work and deals with laws that he does not understand and is sure to become a failure as a student.

The only safe procedure is for our members to keep in mind the fact that unless the individual, or the plan, or the special group is recommended or advised in *The Rosicrucian Digest*, it is not official. Unless the book that someone is attempting to sell you as a part of the Rosicrucian teachings is recommended in *The Rosicrucian Digest*, or *The Rosicrucian Forum*, or some of our official literature, it is not an official recommendation. Unless the investment or the financial procedure recommended by some member is approved by AMORC in the printed pages of its magazines, it is not an official recommendation, and immediately is to be suspected and investigated. Unless a public meeting, a special lecture, or some other outside feature is recommended and announced in your lodge or chapter by the Master, or is announced in our literature and magazines, it is not an official affair, and should be avoided.

And remember that AMORC does not appoint secret teachers in any chapter or lodge to form little classes to meet in homes or elsewhere, and give higher or new teachings to a few of the mem-

bers under promise of keeping the matter secret from all other members. If anyone proposes such a plan to you, you should report it immediately to the master or officers of your chapter or lodge or to the Supreme Secretary. There are no secret, mysterious, affiliated bodies, or groups belonging to AMORC, and there are no investment schemes, book-buying propositions, gold mines, silver mines, or other things being sponsored by AMORC, indorsed by AMORC, or recommended to AMORC members. Report all such stories, such glamorous offerings, to your superior officers at once and help us to protect the good name of AMORC, and the best interests of its members, and to defeat the schemers who write to one another saying, "If we could only get hold of some of the AMORC members, or their mailing list, and lead some of them astray far enough to start a rival group, or a new plan, we could make money out of their faith and honest beliefs, and make a lot of it quickly." One such schemer promoting a great religious movement throughout the United States and posing as a world-known spiritualized being, beyond criticism or reproach, recently wrote a letter over his own signature in confidence to one of his co-workers in which he said, "All that we need to do is to get our hands on the list of members of AMORC, and then we can build up our organization overnight, because of their faith in what AMORC says." Such things as this we have heard and read many times, and if our members were aware of the plots and plans that are being conceived for them, they would cooperate with us in preventing any whispering campaigns being carried on in the lodge rooms, or chapters, or elsewhere, and would see to it that the pretender, the solicitor, the one who is out of step, is made to realize the error of his ways, and the fact that the average member in AMORC is not so gullible and not so easily influenced as to believe the rambling and elaborated claims so often presented.

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REMEMBER THE ROSICRUCIAN CONVENTION — JULY 14-20, 1935

One Hundred Ninety



SANCTUM MUSINGS

WHAT IS CULTURE?



THE garden spots of our earth are basked in sunshine, caressed with soft winds, and bathed in refreshing rains. Life so fortunate as to have existence there is vigorous. Each quality of every genus and specie is favored. The spiny,

the repugnant, the graceful, the harmonious of color flourish alike, for they all participate in the beneficence of nature.

Nature considers no quality that is natural to a thing as more worthy of her attentions. All that which comes within her touch prospers or dies. If in its struggle for survival it strengthens its qualities, to the law of existence must go the credit for such special development—not to any preconceived ideal as to what was the best. In nature the highest good in a thing attains that state by elimination in the conquest with environment, not by estimation of the probable good and cultivation toward that end. Where environment favors the existence of a thing, all the inherent elements of its nature will prosper.

One Hundred Ninety-one

Such, however, is not culture, for who can say under such circumstances which of the many qualities of a thing will predominate? Nature is not concerned with the eventual supremacy of a quality of a thing, for nature does not cultivate her progeny; she but nurtures them. Culture, consequently, reflects intelligence, for those qualities which are said to be cultured have been intentionally selected with an end in view. The same care and attention shown all the qualities of a thing alike develops them, and their relationship to each other remains the same.

Culture, therefore, must begin by a determination of those qualities to be developed or refined. What shall man cultivate? What criterion can he possess which will aid him in ascertaining those qualities of his being worthy of special consideration? You may turn to tradition and custom, but they are not satisfactory. History reveals the fall of complex states which were confident of their culture, but which very culture contributed to their ruination. Such calamities were either the result of a culture imposed upon individuals by the artificial intelligence created by society, the state which was not natural to them, or due to the individuals' faulty estimation of the qualities of their nature to be developed. The culture of society must be the personal culture of



the individual, not an arbitrary and legislated one foreign to the nature of the individual. Culture, consequently, starts with the individual.

It would seem that in any consideration of the human characteristics to be favored with special development we are admitting natural imperfections. It also appears as an attempt to improve upon the works thought to be confined to divine province. In fact, it is really neither. In aspiring to culture, one does not expect to add to his nature qualities of which he is not already possessed; he rather prefers to exercise certain ones more than others. He finds great delight in their special refinement.

Culture indicates in its very beginning a preference for personal powers. Such preference in the narrow sense is quite selfish. It is desire because it results in a state of happiness or ecstasy which indifference to personal development cannot afford. The truly cultured disdain the lustful, the sensuous. Such disdain is not a hypocrisy, for their lives are examples of their contempt of extreme pleasures of the body and yet they are not ascetics. It is a realization of the insufficiency of the joys of the appetites and desires.

Every philosophy, whether of the Hedonists, Cyrenaics, or Epicureans, which has declared the highest good in life to be the pleasure of the senses, has also lamented that the pleasure so derived was in ratio to the irritation of the appetite or desire. With the lessening of the latter, the former diminishes. Such pleasure is not lasting; it is not positive. It is provoked, and it finds its limit within the limit of its cause. It avails man little to develop these appetites or desires, for such development can at its best be slight, for they are confined to the organic nature of man.

To develop a taste for special viands does not lengthen the period of gratification of the appetite. The pleasure that comes from appeasing it is not prolonged by foods which are more palatable than others. They but stimulate the desire and quicken the consumption, bringing the appetite to the point of gratification sooner. The satisfaction of man's appetites is to be had in *QUANTITY*, not quality. The choicest wines

and most exquisite delicacies consumed by the gourmand actually add no greater pleasure to the satisfaction of the natural appetite than does the eating of simple wholesome foods by the peasant. The difference in the taste of foods means a difference in the point of time in arousing the appetite to its greatest intensity. Where actual hunger may bring about a naturally intense appetite, spiced foods may arouse it sooner artificially. The ecstasy of gratification is alone to be found in the assimilation of sufficient food to remove the desire.

The cultivation, therefore, of the elementary nature of man, is futile and must lead not to greater pleasure but a lessening of it because of a degeneracy of the appetites. The pleasure they afford is, obviously, secondary to their functional purpose. Man cannot add to their function, so he cannot add to the sensation which is produced by the fulfillment of the function.

Man is inclined toward culture when the ideal is no longer sensual gratification, when the mind is keen, active, but sensitive to the finer emotions. Culture may fall into want or find itself there, but it does not first breed in an environment which deprives the body of its wants. Hereditary tendencies toward culture may be manifest in one whom fate deprived from birth of a sufficiency of the necessities, but in such an instance culture has not been acquired; it was born.

The pleasures of culture cannot compete with the pleasures of the body. Culture must begin when the body is at ease. It must gain its strength when the senses have been assuaged. When it has gained its stride it can and does with ease relegate the passions to their order in man's nature. Man comes to realize the need for culture only when he has acquired sufficient wisdom to realize the futility of a search for lasting happiness in bodily pleasures. Such a realization is not possible when the appetites gnaw at the consciousness, when every nerve fibre cries out for relief and the body dominates the mind. The satisfaction of one appetite and the neglect of another does not relieve the mind and permit it to be free from the sensations of desire. It is only when

they are all relieved that thought may be free for other pursuits. Culture comes only to those who have satisfied the appetites and met the needs of the body by an effort. The wresting from nature of the means to meet physical requirements, and to satisfy fundamental instinctive urges, sharpens the wits and the mental faculties of man. It quickens the intellect and develops the reasoning powers. Such a mind becomes accustomed to the daily challenges of the world, and so not only reacts to environment, becomes agitated by impulses foreign to it, but produces its own stimuli, the internal sensations of thinking. It becomes pliable, sensitive, acute. Whereas it once responded only to the intense urges of the senses, and found its most pleasing sensations in their gratification, it now has developed a sensitivity to the emotions. These inner sensations of the instincts, the emotions, constantly provoke the reason. They cause a constant assembly and reassembly of antecedent experiences which conform to these immanent urges and bring about an idealization of them.

Such a mind through its development has found that with comparative ease it can bring into realization the ideals that the appetites engender in the consciousness. The pleasure, therefore, that such realization affords too quickly diminishes. The ideal founded upon sensual things eventually becomes lacking in complexity, and consequently cannot be prolonged. But the subtle and finer emotional impulses create, by the sensations they cause, such complex ideals as require much effort of body and mind to realize them. Being realized with difficulty, and gradually, they abound in greater and more lasting pleasures.

That magic touch of the emotions which causes the sculptor to have the psychic desire to find or create in form a harmonious counterpart that can be realized through the sense of sight, certainly contributes more to his ecstasy than he could by the realization of any sensual ideal.

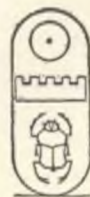
The mind prepared for the impregnation of culture first experiences a restlessness, an irritation it cannot seem to lessen. The emotional impulses have not

yet taken form. They merely agitate. The sensations are not pleasing; they irk. Not until they have been fashioned into an ideal, and the ideal is shaped into a complimentary form to be realized by the senses, do they please. These shapes, these outer forms, are the products of the creative mind, the achievements of the arts and sciences.

The neophyte of culture, when conscious of the mental restlessness, becomes an introvert, and this introversion results in pride, pride of capabilities not before realized. Unconsciously, the one on the eve of a dawning of culture is compelled by his turbulent state of mind to direct his thoughts inward, to begin an actual, perhaps first, self-analysis. We might term this, without becoming too abstruse, a consciousness of self-consciousness. The individual, though always having consciousness of his individuality, now seeks and desires to particularly express that individuality. Such a desire is pride.

Though we have shown that pride must precede culture, and we associate culture with humans, yet it is to be found in animals that are especially intelligent. Their pride is identical in nature with human pride but on a lesser scale. The mind, not being solely occupied with the demands of the senses, has found the opportunity for self-appreciation. Dogs and horses are noted to be proud of their achievements and pleasure from satisfaction of the pride apparently exceeds any sensual pleasure they might have.

Rudimentary pride is even to be found in primitive beings—aboriginals. Culture is not standardized. It is a state of mind rather than a degree of attainment. Thus the crude music and art of some barbarous people are as much the result of culture as the great exhibits of our modern art museums. The self-examination, the inner scrutiny of the dominant emotions responsible for the restlessness of spirit bring forth pride. The emotional sensations are interpreted; they are classified, and given an identity. If we think of these emotions as longings, we can readily comprehend how the mind will give the longing mental form. It cannot, and will not, permit it to remain a mere sensation.



The emotion sensations draw to themselves, when we concentrate upon them, memory sensations of a similar nature, which accompanied at some time an actual empirical experience. This gives the sensations of emotion character, a nature which the mind can grasp. One who can define, for an example, such emotional sensations only in terms of music, has given those sensations the desire form of music. The pride centers upon that personal interpretation of the emotional sensation, for there is a recognition that it is the most prominent. Having made the selection of the outstanding qualification, the ego aspires to display it. The qualification is clothed by the imaginative processes of the mind in a form that composes an ideal. The ideal causes the selection of experiences, whose sensations will approximate those of the emotion.

To use the analogy of one inclined toward music, the emotional urge of that type can only be satisfied when an ideal has been formed, centered around music and which will arouse within the being sensations which are pleasing to and sooth the agitations of the emotion. The individual therefore realizes that in that channel alone is there to be found relief from the mental perturbation, and also the opportunity to express the craving of personality. The ideal is never finally attained, however, for it is not stationary, for before it can be realized as it was originally visualized, it has evolved and transcended its former nature.

In giving any special qualification of our emotional nature reign, we refine and develop it, namely, truly cultivate it. In endeavoring to create, without, a corresponding form to the ideal in which we have cloaked the qualification, we derive gratification, a continuous pleasure, but before it can reach its culmination the ideal has advanced and we must continue to approach it. Unconsciously all of our mental faculties and especially our imaginative powers are concentrated upon the end in view, the materializing and experiencing externally a condition or state which will be in harmony with the urge and ideal within. Such a combination makes for creation in the arts and sciences. The

faculties become capable of simply transcending each former ideal before it is completely realized.

There are no limitations to such pleasures; unlike those of the appetites such pleasures are not dependent upon organic capacity or endurance. With sensual pleasures the ideal diminishes with the lessening of the craving, and the craving diminishes when the organic purpose has been fulfilled. These emotional impulses, however, are not related to organic needs, and their excitement is as constant as the mind is capable of being sensitive to it. The pleasure is as constant as the mind is able to form ideals and attempt to realize them.

It is not a mystery, therefore, that the really cultured never find life boresome or monotonous, but they do find it all too short for attaining the eventual ideal—the one always just beyond the immediate.

There is oftentimes the attempt to link culture with morality, as though one were dependent upon the other. Frequently, when an individual obviously cultured is lacking in the established morals of society, there is cast by many a reflection upon his cultural attainment. There is absolutely no basis for this presumed relationship. True morality proceeds from the individual and not from society. It, too, is founded purely upon the emotions and the personal decision and conviction as to what constitutes the mean of every act, what an excess and what a deficiency.

Public morals are, as Hobbes has put it, an imposition of law. Whether personal morals should coincide with those established by the state or religion is not a question for discussion here, but suffice it is to say that moral standards will not curtail the cultural ideal regardless of what penalty the individual need pay society for his defiance of them. Though the truly cultured may therefore have his vices, they are always so personal that they affect society but little except perhaps in violation of principle. Most all moral codes of society are directed toward a restraining of the natural passions and desires of the individual in the interest of the weaker

members of society. The really cultured, as we have indicated, finds his greatest pleasure in the ideal of the emotions, not the passions, therefore is less inclined toward debauchery and licentiousness. The salacious individual, regardless of outward appearances, is not cultured, for salaciousness requires a persistent sensual ideal which patently opposes the cultural one.

The cultured individual is quite frequently marked by his indifference to the definite provisions of religious or social morals, and it is in this alone that he may be termed immoral, rather than in actual excesses or deficiencies of conduct.

Where the cultural ideal is the promulgation of a moral philosophy, the circumstances are entirely different. There the realization of the ideal is dependent not only upon the actual establishment of the moral code, but absolute abidance by its very letter. To fail to live the code one has established or assumed as his own is to fail to attain the personal cultural ideal. Where one has founded such a moral code and fails to abide by it, society is justified in adopting an attitude of censure. The individual in such an instance has himself, by his own creation, linked culture with morality, but they are otherwise independent of each other.

Culture and civilization are not concomitant. The former precedes the latter. We may think of their order as, first the individual, then society, culture, and last civilization. We are all too apt to judge a society which we do not consider civilized, as lacking in culture. This is due to the fact that we believe our culture, representative of our civilization, as **THE CULTURE**, and where it is absent, as no culture existing at all.

We previously have shown that culture is on a graduated scale. The ideal evolves, but there is no eventual ideal to be attained by which we can declare all else which falls short of it an absence of culture. There are lesser degrees of culture. Whenever the elements of culture are present, such as an ideal based upon the finer emotions, accompanied by the desire to express it in form, there is **culture**, regardless of the form it takes.

One Hundred Ninety-five

Culture cannot be the effect of civilization, for the latter is the outgrowth of it. Every student of sociology knows that humans, though they may be by nature gregarious, voluntarily bind themselves together because of common necessity, for as Hobbes in his treatise on political philosophy has stated, the strongest of men is at the mercy of a number of the weak if they are sufficiently organized, and no individual can be positive that by his own force and means he can protect his possessions. He needs also the guarantee of immunity from violation of his rights by some power greater than himself. Primarily, then, the cause of society is ignoble. It is selfish. The primitive societies are mainly devoted to preserving and protecting what the individual has acquired by personal effort and sacrifice, and assuring the individual his right to add to that already had. A successful society or state is marked by that enforced order which protects the individual's inherent rights, and at the same time limits them for the interest of the whole. It is when this has been accomplished that the ideal of the state or society is transformed by a then changing ideal of the individual.

The average individual in a sound state or society is capable under normal circumstances of easily satisfying the sensual ideal, satisfying the appetites and providing for the natural wants; it is then, as we have shown, that he begins to form the cultural ideal. This higher ideal becomes reflected in society. Civil pride develops. The power of the state's capabilities as a unit of individuals is felt, and is followed by the desire to realize them in form. Such a spirit manifests in public improvements, parks, art galleries, museums, conservatories of music, shrines, cathedrals; in a minor scale this is represented in every civilization of every age.

Civilization is to society like culture is to the individual—a higher idealism born from a dissatisfaction with the pleasures of a lower nature. It seeks the freedom of its intellectual powers from the slavery of necessity and the direction of them into higher channels.

Civilization being dependent upon the cultural ideal of the individual, society



is therefore only able to retain any semblance of civilization while the individual preserves a cultural ideal. If there is a decline of individual culture or deterioration of it, civilization correspondingly declines. History reveals that in the fall of great civilizations, the individual ideal had become perverted. The body, the appetites and passions, were again glorified. The final end of life once again became sensual pleasure. The consciousness became coarsened, incapable of sensitivity to the higher and more delicate emotional impulses which are the basis of the cultural ideal.

We must not presume that where a state of civilization exists, there is imparted to all who are transplanted in such a state, culture. All who reside or are a part of a civilized state, do not, unfortunately, contribute to its civilization. It is known and lamented that only the minority of any civilized society have brought about or even assisted in maintaining that civilization. Civilization falls when the minority who are in power lose their cultural aspect. The majority are never really cultured; they are but venerated. Their culture is an obligation imposed upon them by force of public opinion. It finds no actual response in their nature. Shear them of the impositions and restrictions of law and they stand naked in their lower idealism.

This is best experienced by their misuse of culture, their attempts to divert it into channels that will satisfy their actual personal lower idealism, such as power, wealth, and fame. When they cannot in some manner convert the culture which they must adopt by the dictates of society into a form that will bring satisfaction to their elemental nature, it proves irksome to them and is readily dropped, and they oppose it at every opportunity. Their opposition may assume the attitude of unwillingness to support it.

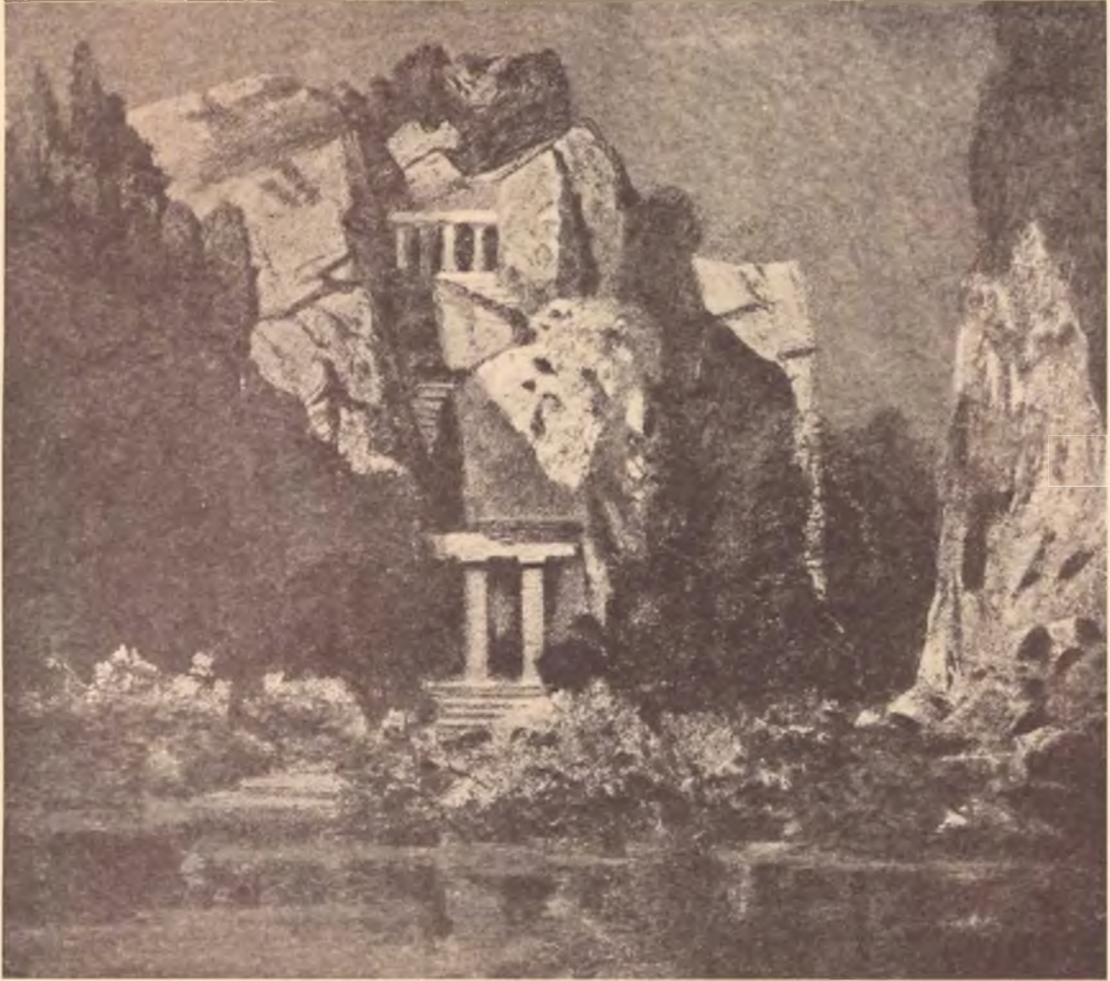
Witness the necessity of the state being obliged to compel recognition and support of the cultural institutions, which really should inspire and win the loyalty of every individual of a civilized state. No civilization of the past has instilled, and none of the future can instil into the individual, culture. It can but provide means for the realization of the cultural ideal when and if the individual has such an ideal. Our cultural institutions have never produced a cultured individual, for all of their technique, where the individual has not been first personally motivated by a cultured ideal, deeply rooted to his finer emotions. A coarse leather cannot take a high polish.



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WHITHER?

The title given this splendid painting by the artist, Tom Mostyn, is most appropriate. The deep shadows and foreboding cliffs are representative of the unknown elements of existence and the almost unsurmountable obstacles we are compelled to overcome. In life, like in the scene of this painting, we are drawn onward by the vision of temples, temples of power, fame, wealth, honor, wisdom.

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