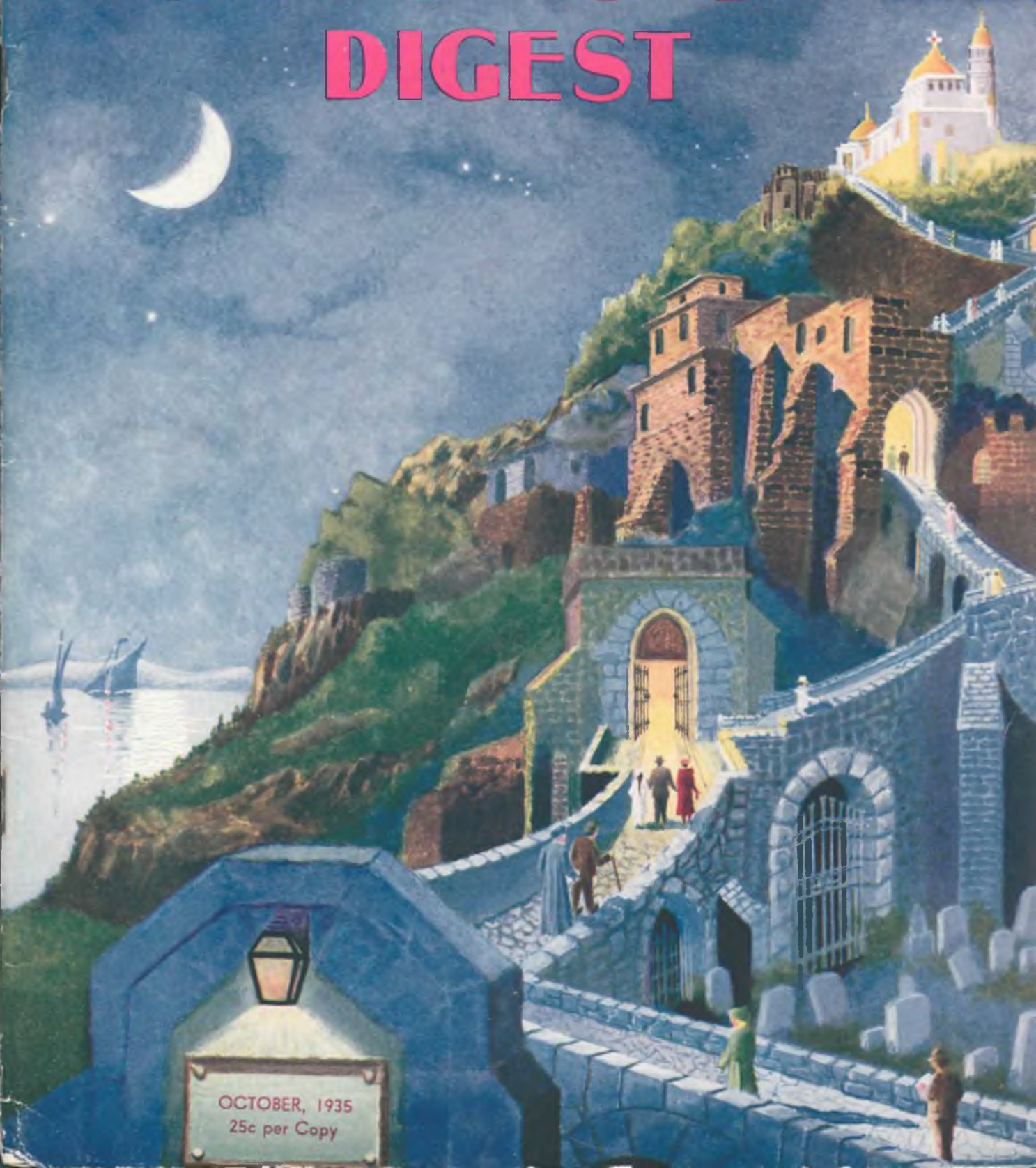


THE ROSIKRUCIAN DIGEST



OCTOBER, 1935
25c per Copy



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

THIS MONTH'S SUGGESTION

Rings of the Gods



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RINGS**

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LINEAL descendants of the gods they declared themselves. Proud Pharaohs. Vain, not because they were leaders of men, but because through their veins coursed the blood of immortals. Ra, the god of the sun; Osiris, god of light; and Isis, the beautiful, originator of the arts, were their progenitors. A token had to be given men by which they at all times would know that they were in the presence of a work of the mighty Pharaoh. So for the first time in history, the need for a personal seal arose. A scarabaetus (small native beetle) adopted as the symbol of immortality, was inscribed on its under-surface with the name of the Pharaoh and that of his Divine ancestor. These inscriptions were in hieroglyph, the first writing of man. Upon all important papyrus scrolls and documents was this seal impressed. The custom spread; the crude scarabs were mounted on narrow silver and gold bands, to be worn upon the finger, and became the world's first jewelry.

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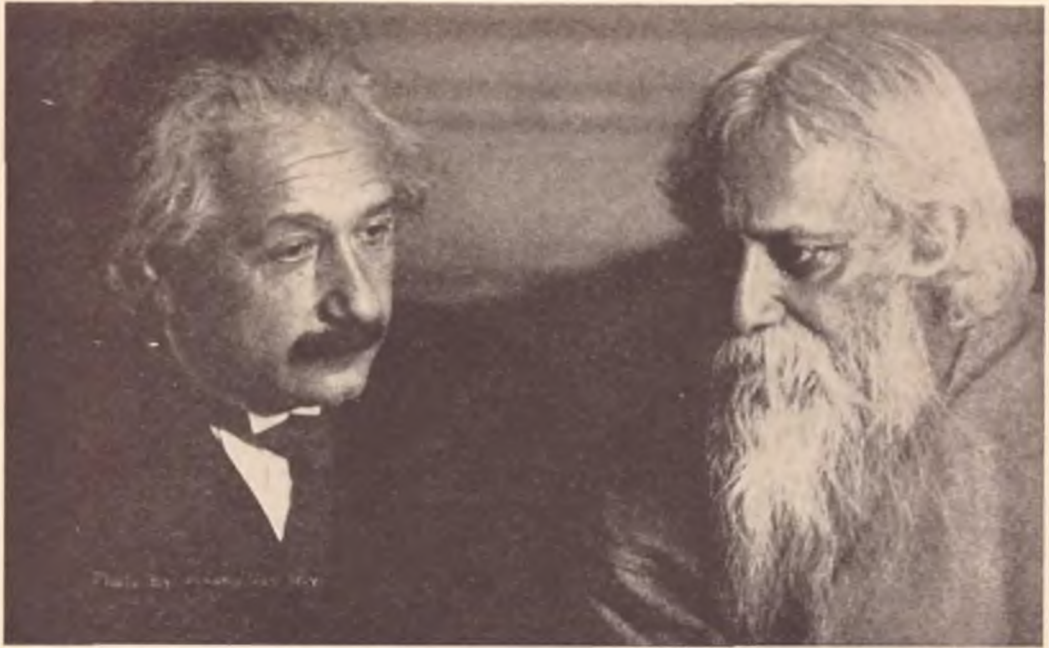


ROSICRUCIANS AT THE GREAT PYRAMID AND SPHINX IN EGYPT

The photograph above was taken in Egypt during the month of February, 1929, and shows the North American Rosicrucians on the AMORC tour to Egypt, Palestine, and Mediterranean cities conducted by the Imperator, H. Spencer Lewis.

The picture was taken just after a mystical ceremony had been conducted before the Sphinx. Immediately afterward these members, riding upon the camels and donkeys, journeyed westward into the great desert space to spend a night under the starlit heavens as guests of a sheik in his magnificent tents, while mystic ceremonies were conducted at midnight, accompanied by music given by native musicians. This unusual experience and many similar never-to-be-forgotten events are planned for the next AMORC tour to the Mediterranean, Egypt, and Palestine.

—Courtesy of *The Rosicrucian Digest*.



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BEFORE the onslaught of genius, the false barriers of knowledge fall. The orthodox speed of light is questioned, the vast voids of space are analyzed. The traditional theory of the boundary of the universe is attacked. The mind of the great Einstein moves forward. In the realm of philosophy, Tagore, Indian mystic, also casts aside the shackles of "mere beliefs." He seeks original causes; what principle is served by a universe; are souls particles of Divine Consciousness, and do they retain memory of existence? To keep pace with the minds of these men requires a touch of Infinite wisdom. But you can be imbued with their spirit of search and inquiry. You, too, can **cast aside monotonous existence and limited beliefs**, and discover a greater life you little dreamed of.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII OCTOBER, 1935 No. 9

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THE THOUGHT OF THE MONTH DISCOVERING NEW WORLDS

By THE IMPERATOR



AMONG the many historical events which distinguished the month of October is one which is celebrated in several countries and is known in the United States as Columbus day. This anniversary falls on Saturday, October 12, this year.

The story of Columbus and his discoveries, as reported in the school histories and in the popular encyclopedias, is so erroneous in all important details that were it not for its fairy story nature which appeals to the youthful and satisfies adults' longing for adventure and romance, it would have been altered long ago. For many years various uncovered records and historical documents have pointed out the errors in the popular account, but since there is no commercial profit to be gained by revising the story and discarding millions of dollars worth of books, the whole fictitious story of the life and death of Columbus remains.

There is ample evidence in records still preserved in Spain and Portugal, and in some museums throughout the world, to prove that Columbus was not a poor man, nor a mere adventurer seeking only certain commercial or mercenary benefits for his people and others. Nor was his name actually that which is attributed to him. Nor was he of a family whose humble position in the world supported the other elements of the romance.

Columbus was the son of a man who had been knighted and whose heraldic arms were recorded in several countries, and who was learned and highly respected, and held not only a high social position but a very close contact with royalty. The son, too, was knighted and inherited the heraldic peerage of his father. He was learned not only in the art of navigation, but in many sciences, and particularly in ancient sciences and mystical arts.

It is generally overlooked by historical writers that Columbus was the author of a number of books on mystical philosophy, and having naught to do with navigation, and these are still in existence and preserved. Of importance to us is the fact that he became a knight of the Order of the Temple, an affiliation of the Rosicrucian Brotherhood, and like many other eminent mystics and philosophers who had been admitted to the Knighthood of the Temple he wrote and left as a heritage a number of mystical manuscripts in mystical cipher. For over a century researchers have been puzzled by the mystical emblems and signature which Columbus added to his regular signature on the personal records of his journeys and discoveries, and which have been preserved for posterity. However, as soon as one becomes acquainted with his real name, his former place of residence, his affiliations and interests, the mystical emblems attached to his signature, his cipher codes and his other writings become understandable.

Furthermore, Columbus did not arbitrarily decide to make an adventure on the seas for the purpose of finding a shorter and better means of internation-

al trade, or for commercial purposes at all. The records which we have seen plainly indicate that he was selected by the Knights of the Temple to carry out an ancient, mystical decree of the brotherhood of the Knights of the Temple looking toward the establishment of a new Jerusalem in the Western World. We have called attention to the fact that it is untrue that the scientific men at the time of Columbus were unaware of the earth's true form, and that the incentive prompting Columbus to make a voyage into the "unknown seas" was to prove a particular theory of some kind, for there is evidence that even in the Tenth Century, Alcuin, the mystic philosopher and teacher, possessed a globe representing the form of the earth with continents marked upon it, and tradition records how the mystics of Egypt left evidence in the Great Pyramid showing all the continents on the face of the earth as they now exist with various signs and symbols allocated to them. At any rate, the writings of Columbus reveal that he knew positively what he would find on the other side of the Atlantic Ocean, and his writings prove, furthermore, that he contacted the main land of America long before the incident that is recorded in the popular histories. The letter and record that he prepared for the Queen of Spain was a letter intended to satisfy the commercial and mercenary demands of the state and its people, while in the record kept by him and carefully signed and sealed are revealed his other and earlier contacts with several points of the North American Continent, and the purpose of them.

But all of this is a story that will be told some day in book form when the time is right. We have referred to it a number of times vaguely in order to establish the fact that this knowledge regarding the real explorations of Columbus is known and has been examined.

As we have said, Columbus and those who fostered the original plan for his journeys sought to carry out an old mystical decree to establish a new Jerusalem in the Western World. This had naught to do with the Jerusalem of Palestine, but it was in keeping with the ideas promulgated several centuries

later by Sir Francis Bacon in his book, *The New Atlantis*. In fact, what Bacon wrote was merely an extension of the original plans which were familiar to Columbus, and many others, and when the Rosicrucians first came to America in 1694 they carried out a second coming to America of the spirit of the new Jerusalem.

As centuries have passed we have come to learn what the mystics of antiquity always knew, that there is within man and within his consciousness and within the reach of his psychic and physical faculties a greater world for exploration than this poor old earth has reported to all of the venturesome travelers of the past. There are new worlds and greater worlds to explore and to conquer, and most of these are in the heart and mind of man himself. Another greater world lies just above us in the Cosmic space. No dangerous adventures are necessary, nor is it required that huge ships or mechanical birds of the air be employed for man to explore these greater worlds. Man has as a birthright the ability to reach to the greatest heights and the greatest depths, the inside and the outside of the whole of the universe. The richest rewards that have come to mankind throughout all the ages of civilization have come as a result of explorations in the mental and spiritual world of man as compared with all of his ventures in the material world. The greatest asset of life is life itself, and the second gift of God is the ability to comprehend and understand, to achieve, to master, to attain. In the processes involved, however, lie the many fields of investigation, research, and exploration, and every minute and hour spent by man in sailing the seas of life during contemplation and in delving into the mysteries of life studiously and analytically, bring him untold benefits which all the wealth of the world cannot buy nor take away from him.

Therefore, while we are celebrating Columbus Day and letting our thoughts turn toward the marvelous changes that have come into the Western World through the so-called discovery of America, let us ponder for a few moments upon the greater achievements that have been accomplished by those who



have explored man's inner nature, and the benefits that have come through our discovery of God, His spiritual laws, and the Divine principles of life.

Another important anniversary during the month of October is that which may be celebrated on the 17th of the month, for it was on this day of the year 1927 that the first passenger crossed the Atlantic in an airplane, thus showing how man can conquer other domains than those that are on the earth. The gradual mastership of the air is one of our present-day feats, and some day will constitute an interesting and important point in history. We find that the 27th of the month is the anniversary of the birth of Theodore Roosevelt, the really great American born in 1858. The 16th of the month is the anniversary of the unfortunate execution of Marie Antoinette in 1793. Sarah Bernhardt was born on the 22nd of the month in the year 1845. It is ridiculously claimed by certain ecclesiastical histories that on the 28th of October 4004 B. C., Adam, the first man was born. This strange statement was officially established in the British Empire by an act of the British Parliament. Also, on the 28th of the month we have the anniversary of the unveiling of the Statue of Liberty in the

year 1886. And this is the month in which the so-called Indian Summer of the United States gradually manifests itself if we are to have any Indian Summer at all. Students and those interested in schools and universities of learning will be interested in knowing that on the 20th of October in 1896 the so-called College of New Jersey celebrated its 150th anniversary and adopted its new name of Princeton University. Therefore, this month it will celebrate its 189th year of existence. Harvard University held its first commencement on October 9, 1642. Therefore, this month we can celebrate the 293rd anniversary of that event. It was on the 15th of October, 1582, that the Gregorian Calendar was adopted with all of its fallacies and inconsistencies, and yet we hesitate to make the proper changes because of the many routine matters that would be disarranged or disorganized by a change of the calendar.

At the end of this month we have the old mystical holiday called Hallowe'en, thus bringing the month to a close with the beginning of a number of seasonal holidays that will keep us busy, and perhaps keep us happy until the first of the new year.



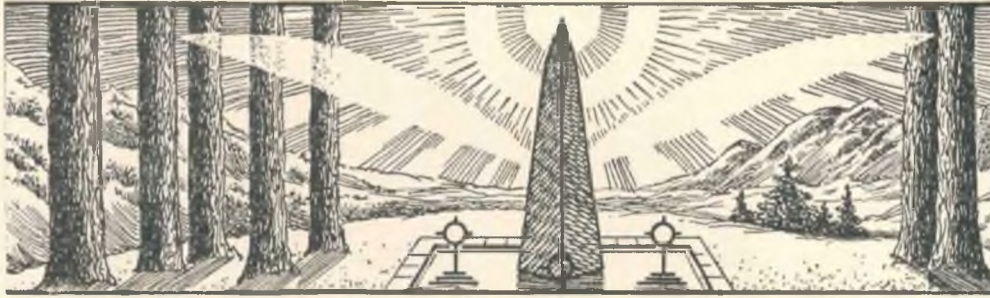
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DO YOU ASPIRE TO WRITE?

Have you a definite idea in mind which you feel you would like to express forcefully in writing, and yet hesitate because you have never written an article before? Make the first attempt. Even if your article is not published, you will have the experience of formulating your ideas and you will derive a sense of satisfaction from expressing yourself in a definite manner. We welcome articles on the subjects of metaphysics, philosophy, and Rosicrucianism, as well as articles on various topics of science. Submit your manuscripts to the editor of "The Rosicrucian Digest" and those appropriate will be published—those that we feel have a real message to give. Poetry, however, is not acceptable, so please do not submit it. We confine the pages of "The Rosicrucian Digest" exclusively to prose, with few exceptions. If you can logically present your ideas by word of mouth, you can then write them as well. Address all communications to Editor, "Rosicrucian Digest," Rosicrucian Park, San Jose, California. *We assume no responsibility for lost manuscripts.*

*The
Rosicrucian
Digest
October
1935*

Three Hundred Twenty-six



Cosmology

AS RELATED TO MAN'S EVOLUTION OF THOUGHT

By FRATER S. J. MARX, K. R. C.



K. CLIFFORD stated, "The character of the emotion with which man contemplates the world, the temper in which he stands in the presence of immensities and eternities, must first depend on what MAN thinks the world is."

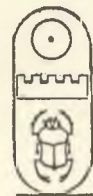
Modern man, if he thinks about it at all, contemplates the universe with mixed emotions, because he is very muddled about what he really thinks the world is. He is heir to the thoughts and knowledge of ALL his ancestors, and he takes a curious, varied selection of them in order to paint his own realization of the universe.

Cosmos is the Greek word for the Universe; therefore, the word Cosmology is a branch of metaphysics which treats of the science of the Universe as an orderly system. Strange as it may be to make such a statement in this 20th Century, we are no further advanced in actual knowledge of the Universe in a practical scientific way, than were our ancient forebears. True, we have had many theories, each when

postulated and apparently proven, accepted by mankind in general as THE SOLUTION. Some lasted centuries, others only a short time, but each has been discarded for what seemed a more scientific and practical explanation.

In the Bible Moses expressly states that the Tabernacle set up in the wilderness was a model of the Universe, and the writer of the Epistle to the Hebrews affirms this statement; so that instead of wasting time taking measurements and making observations and doing mathematical sums, the FUNDAMENTALIST learns his astronomy from reading the description of Moses' tabernacle.

Cosmas Indicopleutes, a writer of the 6th century, wrote a book in Alexandria known as "A Christian Topography Embracing the Whole World," in which he goes at length to prove that the Tabernacle of Moses is correct and that the earth is a rectangular plane twice as long as it is broad. He wrote this book after extensive travels when he became a monk, after having devoted his early life as a merchant in which capacity he had visited the Indies, and in fact appeared to have lived for some time in Ceylon. During his travels he had heard of the earth being in the form of a sphere and his book was to contradict this Pagan belief and uphold the



general belief of the civilized world that the Universe was flat. He states in his book, "The division of the Tabernacle into two places, by means of a veil, typified the division of the Universe into two worlds—an upper and a lower, by means of the firmament. The table of shew bread, again, with its waved border, represented the earth surrounded by the ocean, while its other parts and the things on it symbolized some object in the natural world. Now, as the table was twice as long as it was broad, and was placed lengthwise from east to west, and breadthwise from north to south, from this we learn that the earth is rectangular as a plane, which extends in length from east to west, and in breadth from north to south, and is twice as long as it is broad. The ocean, for the most part, is unnavigable, and while encompassing this earth of ours, is itself encompassed by another earth, which had been the seat of Paradise, and the abode of man until the Ark floating upon the billows of the Flood, wafted Noah and his family over into this earth of ours. The heavens come downward to us in four walls, which at their lower sides are welded to the four sides beyond the ocean, each to each. The upper side of the northern wall, at the summit of heaven, curved round and over, till it unites with the upper side of the southern wall, and thus forms in shape an oblong vault, the canopy of heaven. This vast rectangular hall is divided in the middle into two stories by the firmament, which thus serves as a ceiling for the lower story and a floor for the upper. The lower story is the world, where men and angels have their abode until the Resurrection, and the story above is heaven—the place of future estate."

Cosmas further supports his contention through verses of the Bible, for in the Psalms it is declared that the Creator had founded the earth on its own stability. In Job it is declared that He hanged it on nothing. In Isaiah it said that while Heaven was His throne, the earth was His footstool. And finally he winds up with the proof of his cosmology by saying that in Genesis it is averred that God made heaven and earth and nothing besides them.

This belief that the earth was flat and not round was not, as is commonly thought, the postulation of the entire civilized world, for we know that Aristotle believed and stated that the world was a SPHERE. No man for centuries influenced the thought of the world and of mankind generally to a degree that is the least comparable with Aristotle. The earth, he said, was a large sphere and the starry heaven a much larger sphere revolving rapidly around the earth. The stars were fixed to this large sphere revolving upon itself and was carried around in 24 hours, which explained perfectly the rising and setting of most of the heavenly bodies. However, he likewise stated that this did not apply to the Sun, Moon and the planets, Saturn, Jupiter, Mars, Venus and Mercury. This was so, he said, that when one observed the heavenly bodies it could be seen that these latter seven luminaries wandered about among the fixed stars. Therefore, he postulated that there were a number of hollow tubes, or rather hollow, transparent spheres all around the earth, and all of them having the same center as the earth, two of them at times having no body in them, but the third containing the luminaries and the planets. Thus from Aristotle's teaching, mankind actually believed there were fifty-five hollow, transparent, concentric spheres, and as far as scientists were concerned this was the universe. From this came the occult statement that the spheres moving against each other so harmoniously and under the direction of the Deity thus produced "the music of the spheres."

Ptolemy, who flourished about 135 A. D., did not try to discover a real picture of heaven, as had Aristotle and his followers of the world as a sphere, or those of the fundamentalists of the earth as a flat plane. He did not say, "This is what the stars are; that is where they are; this is the machinery that keeps them in place and moving." But instead he said, "The stars have been observed to move from here to there and I think I will solve the puzzle by geometry." He could use two ways that would be mathematically satisfactory to solve his riddle. First, he could construct a series

of circles which account for the movements of the various planets and the two luminaries by supposing that they moved in a circle around the earth, but with the earth not exactly in the center. For, taking the Moon, as an example, if it moved in a circle with the earth at the exact center, her observed positions in the sky would not be explainable, and so as to explain the moon's eccentricities her path must be supposed to be ex-centric; that is, with the earth away from the center. Or he could solve it in the second way. Suppose that instead of the moon itself going around the earth in a circle, it went around a circle of its own, the center of the latter circle being the earth itself. Ptolemy chose this second way of solving his problem and by complicating the systems of earlier astronomers produced a solution so exact that there was no way of showing it to be incorrect until the invention of telescopes. Thus his theory was that the earth was the center of the universe. His theory was: "The heavens is in the form of a sphere turning round on a fixed axis, as may be proved by the circumpolar stars and of the fact that other stars rise and set at the same points of the horizon. The earth is a sphere, situated in the CENTER of the Universe; if it were not, one side of the heavens would appear nearer to us than the other, and the stars would be larger there,—the earth is but a point in comparison with the heavens, because the stars appear to be of the same magnitude and at the same distance *inter se* no matter where the observer goes on the earth. It has no motion of translation: first, because there must be some fixed point to which the motions of others may be referred; secondly, because the heavenly bodies descend to the center of the heavens which is likewise the center of the earth. And if there was a motion, it would be proportionate to the great mass of the earth, and would leave behind it the animals and objects thrown in the air."

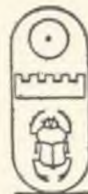
In the Divine Comedy of Dante we secure another cosmology, based somewhat, it is true, on the teaching of Aristotle and also on Ptolemy, but which had not only great weight with those religiously inclined but formed a picture which has lasted to this day of

Three Hundred Twenty-nine

the Universe, which was composed of Hell, Purgatory, Earth and Heaven. This description by Dante is as follows: "In the center of all is the earth, which is divided into a hemisphere of water and of earth and in the middle of the earth is Jerusalem. Above the hemisphere of water is Purgatory, on top of this is the earthy Paradise, while in the center of the earth is Hell. Above the water is a realm of air, and above the air a realm of fire. Here Dante took notice of the four known elements, Fire, Air, Water and Earth in his cosmology. Above the realm of fire started the planes of the luminaries and planets each in its own circle in the following order. The Moon, presided over by the Angels, then Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, wherein the Thrones had their abode. Above the circle of Saturn was that of the Zodiac presided over by the Cherubim and outside of the Zodiac was a larger circle which Dante called The Crystalline or Primum Mobile, which was ruled by the Seraphim. Then came a final sphere which he called the Empyrean Paradise wherein dwelt God.

Until 1543 there was practically no change in the view-point that the civilized world held of the formation of the Universe than given above. The influence of Aristotle was the most potent, however, in considering the earth as the centre of the Universe, and it was not until Copernicus who, as a student, seemed irritated by the poor reasons given heretofore of the movements of the heavenly bodies, conceived the idea of a Universe in which the earth instead of being its center, was only an integral part of the Universe, and that the earth and, in fact, all heavenly bodies revolved around the SUN which was the center of the Universe. Kepler, born in 1571, followed out the theory of the Copernican postulation, which had not been accepted by the scientists of that day, and he formulated three rules which are still studied in our schools:

1. That planets move in ELLIPSES, with the sun at one focus.
2. That the line joining the sun and the planets sweeps with equal areas in equal time.
3. That the square of the time of revolution of each planet is proportion-



able to the cube of its mean distance to the Sun.

About 1590, a young mathematical professor, Galileo Galilei, having seen a TELESCOPE in the possession of a Dutchman, Lippershep, made one himself, but on a vastly larger and improved scale. Galileo in his many years of observation proved that the Copernican system was more in accordance with reality than the system of Ptolemy, and thus started a new system of cosmology that is still in vogue at the present time. In the last few years this system of Copernicus is seen to be toppling, due to the many important facts that are now APPARENTLY being discovered by a new batch of astronomers, physicists and mathematicians, of whom the most important is the Einstein theory of relativity.

All the above seems to prove the contentions of the Rosicrucians that mankind in general accepts a postulation which can apparently be proven satisfactorily to the greatest majority, until something comes along that seemingly is an improvement on the established manner of thinking. If, however, our scientists would only turn their attention to that wonderful piece of machinery, known as the human body, and experiment with that squeezed down to the dimension of a single cell, they might come nearer to a conclusion of the form of the Universe; and that the Divine Mind made two Cosmic Laws in the beginning: "All that exists in the Universe, and that has life and the power to maintain life, is in the form of

a cell." "The Universe itself is a cell; the counterpart of the smallest cell, and the smallest cell is a counterpart of the Universe." If, for instance, our scientists would think of a cosmology as related to the human body, they might stumble on a theory that would once and for all quiet their curiosity of the form and what the Universe may consist of. If they would devote their efforts to learning what might be termed COSMIC MIND and COSMIC SPACE, there would open up to them a new vista and a new philosophy which has held the attention of the Rosicrucians for centuries and which has enabled the Order to have in its archives knowledge through the investigations of its members centuries ahead of the so-called scientific revelations. Too much stress has been placed on the Cosmos and not enough on the COSMIC. TOO much stress has been placed on the formation of the UNIVERSE and too little about the formation of MAN. Too much stress has been placed on so-called LOGIC instead of the fact that the UNIVERSE and all that is contained therein is a Divine Plan, and a realization that DIVINITY pervading the Universe is an actual TRUTH. When science begins to understand that there is a TRUE GOD and realizes the DIVINITY that pervades the Universe, and is, in truth, in every cell of our bodies, in every breath we take, and in every part of our mind and thinking, then and then only will the true cosmology of the Universe be revealed to mankind in general.



● READ THE ROSICRUCIAN FORUM ●

EMINENT WRITERS FOR DIGEST

We are most pleased to announce that late this fall we will begin a series of scientific articles in "The Rosicrucian Digest" by outstanding scientists on various phases of cosmology, physics, chemistry, biology and astronomy, which relate to the Rosicrucian teachings and principles. The reputation, experience and knowledge of these writers who will contribute to "The Rosicrucian Digest" are beyond question for they are nationally and internationally known figures associated with some of the leading universities and scientific organizations and societies throughout the world. Their articles will be written in a popular style, and yet, will not be devoid of the effectual presentation of scientific fact. Watch for the announcement of the first of this series of articles.

*The
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1935*

Three Hundred Thirty



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



A LITTLE incident was brought to our attention recently which helps us to appreciate the need and value of a Cathedral that is above and beyond the worldly, material limitations.

In an eastern city of the United States there stands in an open plaza a very old church with its spires rising several hundred feet

Three Hundred Thirty-one

above the sidewalks. It was built in the early days of the city's establishment when the land around the church was covered with green lawns and no home or nearby structure was more than two stories high. There was an ambition on the part of the people, however, to build their homes with high gabled roofs and this seemed to annoy the trustees of the church for they were fearful that in the years to come someone might build a three or four story structure that might rise to a height equal to half that of the church and thus take way from the glory of the spires that they thought reached almost to the heavens. So the



trustees succeeded in having the city pass an ordinance to the effect that as long as the church and its spires remained standing no one could erect a building of any kind within a quarter mile of the church that reached above the tip of the spires.

As years passed by, the old ordinance thus adopted was forgotten and the space around the church became thickly settled with magnificent buildings of modern architecture. Then a great hotel was proposed and its plans were submitted to the city council for approval. After the approval was given, the hotel structure was started and not until it was ready to add and finish the upper floors did someone connected with the church recall the ancient law. The matter was taken to court and the hotel was restrained from completing its upper floors and the city was forced to pay indemnity to the hotel because it approved of the plans. And there stands today in this city this beautiful hotel with its unfinished structure. It cannot even add a proper cornice or finishing to the top floor for this would add eight or ten additional inches to the building and thus bring it above the tip of the spires of the church and, according to the trustees of the church, this would be a sacrilege for nothing in that locality must reach closer to God than the spires of the church.

Millions of human beings still measure their closeness to God by their material ascendancy in the worldly things of life. No doubt many sincere and devoted trustees of churches would be shocked if they could rise to some great height in an airplane and look down upon their cities and see how insignificant their churches appear to be. And

perhaps they would be even more shocked if they could view their edifices from the Cosmic point of view and discover that the sacred shrine in the form of a grotto deep beneath the surface of the earth was as close to God as the tip of the highest cathedral spire in the world.

It is said that Jesus was born in a manger and that this manger was beneath the surface of the earth. In Palestine today one visits this humble birthplace by descending stone steps. Yet in that lowly place may be found real sacredness and devotion on the part of multitudes from hour to hour and day to day throughout the years.

It is not the physical and material part of man that must rise to contact God or to attune with the spiritual realm, but the inner self, that which is of God and with God eternally. It is this consciousness and spiritual being in man that must lift itself upward without limitations as to time and space to closer contact with the mind and soul of God.

The Cathedral of the Soul is simply a spiritual pivoting point for the revolving contacts of the spiritual selves of those on earth who seek to come into union with other spiritual beings in their joy of dwelling in the grace and spirit of God.

If you have not discovered the beauty, the joy, the power, and the spiritual richness of dwelling in the Cathedral of the Soul, whether a member or not, write for *Liber 777* which you may have without any obligation and join with thousands of others in this free and limitless communion with the Creator of all things, the Father of mankind.

ROSICRUCIAN CHRISTMAS GREETING FOLDERS

It costs no more to give a Christmas folder of distinction. This year send a Christmas folder with a unique, allegorical, mystical message. We have prepared some very beautiful Christmas folders of a distinctly *different* design. They are of two colors and embossed in gold, worded appropriately, and also contain an attractive, inconspicuous symbol of the Order. Each Christmas folder has an envelope to match. They may be had at the reasonable price of 6 for 80c, or only \$1.30 for one dozen. We pay postage on the shipment to you. Orders for less than six cannot be accepted. Order now. Every order will receive prompt attention. Do not wait until the Christmas congestion of the mails.—Rosicrucian Supply Bureau, San Jose, California.

*The
Rosicrucian
Digest
October
1935*

Three Hundred Thirty-two



What Makes for Success in Rosicrucianism?

AN ADDRESS GIVEN AT THE 1935 CONVENTION IN
THE FRANCIS BACON AUDITORIUM

By SOROR ETHEL B. WARD, F. R. C.



WE MUST consider first just what is meant by "success in Rosicrucianism."

In trying to measure one's success in the Rosicrucian studies, each individual is naturally liable to use as his measuring rod or gauge his own standard

or version of success.

Now, if those who come into the Order seeking material gain and influence, or the betterment of their social position or environment, find after a number of years of studying the Rosicrucian teachings that this has not been accomplished, they may feel that their success in Rosicrucianism has been very disappointing.

On the other hand, there are those who affiliate with the Order purely because of a desire to open up to their consciousness an entirely new world of thought, who are desirous of learning

more about their own natures, of exploring the processes of mind, the functioning of their bodies, and their relationship to the Universe, and the physical laws and forces of the Universe. With the influx of such wisdom into their consciousness, they feel that they have accomplished a great deal through Rosicrucianism, although perhaps society and the world at large may look upon them as total failures.

I often think of the early mystics and the old scholastic monks who had the most frugal meals, often only a few crusts of bread and the cooling waters of some mountain stream with, literally speaking, only a few rags to cover their nakedness, but whose wealth in wisdom, knowledge, and sympathetic understanding far surpassed the great material wealth of the merchant princes and kings of temporal power. Rosicrucianism has to offer knowledge and wisdom. It does not offer material things. They do not come directly, but they may come indirectly as a result of Rosicrucianism.

Now Rosicrucianism may be said to be a fifty-fifty proposition; that is, it



will go half way. It will provide the knowledge and the understanding of Cosmic laws. The rest depends upon the Rosicrucian.

As we said before, there are Rosicrucian students who are satisfied merely with the possession of this knowledge. There are the others who seek material possessions; they have a right to seek them also, but in seeking these material manifestations they must apply what Rosicrucianism has to give. Remember that Rosicrucianism goes only half way; it does not do all of the job for you. If it did, there would be no purpose in life and no point in experience. Rosicrucianism gives you the map and the tools, but *you* must dig the golden vein of material wealth; *you* must uncover the buried treasure.

It is safe to say that fifty per cent of those who affiliate with the AMORC do so because of their desire for knowledge, wisdom, and understanding, and the other fifty per cent for material benefits. Now if all those who affiliated for material benefits were disappointed and became discouraged to the point of giving up the teachings, the Order would not have endured through the centuries as it has.

The question, "What makes for success in Rosicrucianism," might be answered very briefly in three words—patience, confidence, and application. You will note that I say confidence rather than use the word *faith*. *Faith* so often means blind acceptance of what has been told to us. The word *confidence* seems to carry with it a suggestion of effort. Truly *faith* without work is of no avail.

Very often we receive letters from the students saying that the monographs are intensely interesting; they are plainly written and easily understood. They tell us they have no difficulty in understanding the principles, *but* they are unable to apply them in their own daily affairs. They are meeting with no satisfactory results in the experiments and they don't know what to do. They implore us to help them in some way to develop "psychically." There, I think, is one of the great stumbling blocks. So many students, especially in the Neophyte degrees, are looking for spectacu-

lar manifestations — phenomena. They, in some way, have gotten the idea that in order to be a true mystic one should be able, by the mere turn of the wrist or through some peculiar posture or the utterance of some strange, weird-sounding incantation, to produce growing plants, live rabbits, five-dollar bills, and many other material manifestations out of thin air in order to dumbfound their friends and gratify their own desire, not that the power of mind if properly used could not assemble the necessary elements to form and produce a material manifestation if the occasion demanded and all conditions were right, but never as a pastime or for selfish purposes.

Sometimes a member will write expressing great appreciation and gratitude for the benefits received and the knowledge imparted to him through his weekly monographs. He may say, "I am daily surprised at the clear insight I have and how easily I grasp and understand subjects and solve problems which a few years or even months ago would have 'floored' me. Life has taken on an entirely different meaning; even the grass and flowers look different; the heavens above are filled with meaning, my disposition is improved, I have more tolerance of others' opinions and shortcomings; my health is better than it has been for years; I am attracting friends of culture and the type I love to associate with. I am finding that life is becoming so full that time never hangs on my hands any more—BUT I have *no* psychic experiences. I have no results whatever with any of the experiments and initiation rituals, and I guess I am just hopeless when it comes to 'psychic' development." Now what in the world do you suppose such a student is expecting and what is his understanding of "psychic development?" Let us look at the origin and meaning of the word, "psychic." It comes from a Greek word meaning "of the soul; of or pertaining to the soul or mind; mental contrasted with the physical."

Now, wouldn't you say that a student who is becoming aware of an inner change, a broader, more tolerant outlook on life—a member who is finding his mental faculties of comprehension, intuition, and perhaps memory, keener and quicker in serving him—who is

aware of a change for the better in his disposition and health, is developing psychically?

The experiments with which you are working in your home sanctums or in lodges and temples are for the purpose of teaching you to direct your thought vibrations for a definite purpose. Some experiments are merely for the purpose of proving a law or principle in the monograph, but you may be sure that whenever you devote your time and attention to any of these experiments in sincerity and with an earnest desire to accomplish their purpose and contact the inner self and its powers, you set into action certain vibrations which affect the sympathetic nervous system and stir and start into action certain nerve centers and glands which we have called psychic centers because they have been found to have a definite function with regard to the mind and soul. A continuation of these exercises strengthens these vital glands and prepares the body to transform and interpret the psychic vibrations that are registered upon it. Remember, that the more sensitive the sympathetic nervous system becomes, the more developed the psychic centers are, the more perfect will be your reception of Cosmic Consciousness which will finally bring to you *complete understanding* and illumination.

It is not only the beginner on the Path who may not grasp the real purpose and make a successful use of the principles of Rosicrucianism. Some time ago we received a letter from a member who had completed the Ninth Degree, saying he wished to drop out because, for one thing, he had been waiting patiently for the "Lost Word" to be revealed to him as was promised in the beginning and referred to many times, which promise, he said, had not yet been fulfilled. Now it seems almost unbelievable that a member could have completed the Ninth Degree without having an understanding of the "Lost Word" and its meaning. After considerable effort we succeeded in pointing out to the student in question that there is no secret formula, no magic word or group of words which might be repeated whenever one wished to bring about a certain condition or realize his desires in

life, but that the gradual awakening and realization of his own inner, creative powers which have been lost to him through misunderstanding and misuse, restore to him his attunement with Cosmic Consciousness, after preparation through study and meditation, and after deserving through serving.

The influx of inspiration and knowledge which maintains a continued connection with Cosmic Consciousness is called *Illumination* by the Mystics and is one of the gifts desired by all Adepts.

There is another point I wish to bring out with regard to attainment of success in Rosicrucianism, and that is that very often a student who has advanced in the degrees may become more or less accustomed to demonstrations and the fulfillment of Cosmic law. His consciousness has expanded and no longer does anything seem strange or impossible to him. He unconsciously draws upon his inner powers and is guided and directed by the subjective mind which he has learned to accept and rely upon until very often he does not realize how many times during a day he uses powers which were dormant a few years ago—powers he did not know he had. Nevertheless, he takes them for granted now and does not know how far he has traveled on the Path. These same students were greatly thrilled and filled with joy and gratitude in their Neophyte days at the least glimmer of light or the smallest manifestation of the working of Cosmic law, but now it is taken as a matter of course. These students may also occasionally enter a period of shadow and doubt when they may ask themselves, "What success have I had in Rosicrucianism? What indication, what proof can I offer to show that I have made any progress after all these years of study?"

All that we can say to those students is that it is not always possible for one to judge his own progress in psychic or mental development. No two students will react in the same way to the various experiments although the majority of experiences are sufficiently similar to prove the laws involved. Since everyone is different physically, everyone must also be somewhat different mentally or psychically, and the unfolding of



the soul segment within the physical body or temple must necessarily proceed along slightly different lines, not only due to differences in physical make-up, but differences in previous experiences and finally Karma which may require certain conditions or experiences now which would not permit of the awakening or use of all of the psychic powers at this time.

Then, too, the pursuit of happiness or success, whether it be on the material or mental plane, like the will-o'-the-wisp, leads us ever onward. We may approach the point in our progress which we have set as a goal, only to find that it has advanced to a point beyond, and because we have not yet attained this new goal we may feel that we have not met with success. This is

as it should be if we are really making progress.

Therefore, Fratres and Sorores, do not permit yourselves to be discouraged or impatient for what you may understand as success in Rosicrucianism, but give thanks daily to the God of your hearts, that you have set your feet on the Path in this cycle, knowing that whether your progress be little or great, progress you *must*. Whether or not your standard of success is in accordance with the Cosmic plan, you may be sure the Rosicrucian principles you are receiving in your weekly monographs, if properly applied, will bring to you success and happiness. We can only urge you to continue to study with confidence in the ultimate fulfillment of Cosmic law.

● READ THE ROSICRUCIAN FORUM ●

“WE HAVE HERE”

With the above words, Rose-Croix University students will all unconsciously in unison lean forward with expectancy, eyes fixed upon the professor. Some new revelation in the world of science or some startling demonstration of a natural law will hold their keenest interest. At the conclusion of the personal lecture or laboratory experiment with a sigh, it seems, they return to the world of every day, so gripping has their experience been. Study and experimentation in the Rose-Croix University under the direction of its competent faculty is like being led through an amazing labyrinth by an experienced guide. The strangeness and mystery with which man has clothed God's laws are torn away and their beautiful simplicity stands revealed.

Why deny yourself the opportunity of attending this unique university? The next term begins Monday, January 20, 1936. Prepare for it at once. The tuition fees are exceedingly economical. For full particulars as to curriculum cost and time of courses, write for the free book entitled, "The Story of Learning." Address: Rose-Croix University, Rosicrucian Park, San Jose, California.

(The Rose-Croix University conducts no home study courses.)

THE JUNIOR ORDER SPEAKS

The Junior Order of Torch Bearers, an organization of children from 5 to 15 years inclusive, whose principles and objects parallel that of the Rosicrucian Order, but which is not confined exclusively to children of AMORC alone, has at last obtained an official organ through which it can announce its activities and reveal publicly the good work it is carrying on. There has just recently been published in Chicago, the first issue of a magazine known as "The Torchbearer." It is replete with interesting articles for children of various ages of an instructive and fascinating nature, and it is well-illustrated. If you have children of the ages above, whether they are members of the Junior Order or not, it is to their advantage and yours to purchase a copy of this magazine. It may be obtained directly from the Rosicrucian Supply Bureau for the nominal sum of 25c. This good work of the Junior Order of Torch Bearers needs support, and if you purchase this magazine you will be helping a worthy cause, as well as benefiting your children. Send your order and remittance direct to Rosicrucian Supply Bureau, San Jose, California.

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Three Hundred Thirty-six



New Mystery at Mount Shasta

DID THE NEWSPAPER MAN'S CRITICAL COMMENTS
CAUSE THIS CATASTROPHE?

By THE SUPREME SECRETARY

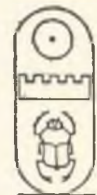


LD Mount Shasta in Northern California, the traditional home or site of the mysterious temples and residences of the remaining descendants of the Lemurians, has been brought into the limelight again through startling newspaper public-

ity. This time the whole spirit of the traditional mystics of that district seems to have aroused itself into one more mysterious manifestation.

Thousands of our members, and perhaps a hundred thousand others, have read our book on ancient Lemuria, which is in every public library of every large city of the United States, Canada, and most foreign countries. The scientific facts regarding the lost continent of the Pacific, known as Lemuria, contained in that book have aroused interest in every part of the world, and from day to day, week to week, and month to month, thousands of tourists journey to Northern California, stop at one or

more of the progressive little cities near Mount Shasta, make inquiries regarding the best roads to take to get near the base of Mount Shasta and study its topography and thickly wooded environs. Hundreds of persons living in that district have already testified to the strange occurrences that manifest themselves in the foothills, and high up on the sides of Mount Shasta both in the daytime, and at night. As far back into the history of civilized California as one can trace, the stories told about the strange happenings near Mount Shasta have been a part of the traditions of this Western World Empire. Great white lights sending their beams high into the sky, or horizontally out toward the Pacific Ocean, have been seen on the darkest nights for many years, despite the fact that no scientific expedition has ever been able to trace the source of these lights, nor is electricity available at the points from which these lights seem to emanate. At other times gorgeous and bewildering colored lights seem to flood the sides of the mountain, and the upper portions of the old volcanic body. Occasionally those tourists who have found a strange path that permits them to approach the thick



woods, have seen at midnight glamorous columns surrounding what appears to be a magnificent, marble edifice in the form of an ancient temple. Portions of gold domes and gold-tipped spires have been seen, and merchants and others living in the cities near Mount Shasta have claimed to deal with strangely-dressed persons apparently of some long-forgotten tribe or race of people.

From time to time so-called experts in topography and forestry, along with others of research inclinations, have issued statements that all the stories told of the mysterious occurrences at Mount Shasta are fiction, and that there is no available place on the sides of the mountain nor in its immediate vicinity where temples could be built, or residences could be maintained, and completely shielded from observation. Each denial of the existence of these strange people, and each denial of their powerful control over certain natural courses, is followed by some mystical demonstration, some remarkable manifestation, or some catastrophe. The very bowels of the earth have seemed to grumble at times at the sarcastic remarks that have been made by those who were doubtful, but who used unkind terms in speaking of the potential possibilities of a race that preserved wisdom descending from the ancients, and which included mighty secrets of natural laws.

We have been constantly implored by men of academic learning to eliminate from our book called *Lemuria, the Lost Continent of the Pacific* all references to these strange occurrences and these strange people, and to discontinue preserving these traditions which constitute one of the fascinating records of the history of this strange coast country. Others have ridiculed our statements, and ridiculed the testimony of those living in the district, but each month of the year brings to us sound, substantial, and often much positive evidence of the truthfulness of these stories, while our own members, and some newspaper men have made expeditions into the district and verified facts which have been known to us for a long time, and which we cannot reveal in all of their details.

Recently—during the latter weeks of August last—Mr. Arthur Brisbane, the

noted editor of the Hearst newspapers, and writer of the daily column called "Today," visited the Shasta district in company with Mr. William Randolph Hearst and others, and dwelt there a few days hoping to find either proof or disproof of the stories they have heard and read, but approaching the investigation with not only a doubtful and skeptical attitude, but one of ridicule and disdain.

In his column dated from McCloud, California, August 24, Mr. Brisbane took occasion to make the following statements among many others:

"Mount Shasta is called the Rosicrucian mountain by many who believe in Rosicrucian doctrines that would puzzle some. They tell of the lost continent called Lemuria, in the Pacific, that vanished.

"A few Rosicrucian Lemurians, hundreds of thousands of years old, survived, and now live in secret caves on the side of Mount Shasta.

"Sometimes, in strange costumes, with floating, golden hair, they appear, tall, dignified, speaking a language not understood at local stores. They are welcome, because they select what they want, always overpaying in gold nuggets, never taking any change.

"They have strange powers, demagnetize your automobile so that it cannot run, if you come too near, or with gentle, irresistible power push you back."

Thus wrote Mr. Brisbane regarding some of the facts not only contained in our book, but told in tales which one may hear in almost any part of Northern California. However, Mr. Brisbane followed these statements with a few remarks of his own which a great many looked upon as unfortunate sarcasm, and certain of challenging the power and wrath of these mystical people at Mount Shasta. Here are Mr. Brisbane's challenging remarks:

"You may see at Mount Shasta's foot, something real, more important than any Lemurians, at the 'Mud Creek' project, where the Government is fighting floods from the glacier, that causes sudden dangerous torrents.

"For a change you will hear of a CCC camp well-managed, and young CCC men working loyally, under com-

petent army officers and efficient civilian superintendents."

You will see that Mr. Brisbane's comments attempt to belittle the powers of the Lemurians and to negate any ability that these mystics might have to control nature's laws, or to manifest a dominating power over nature and her actions. Mr. Brisbane attempts to make his readers feel that a group of "well-managed" young men working under "competent army officers and efficient civilian superintendents" were more important and demonstrated more intelligence and power in the control of nature's actions than the mystics living near or in Mount Shasta. He meant to imply that the men working at this CCC camp and building the so-called "Mud Creek" project were more powerful, and more important in their mastery of nature and nature's conditions than the old mystics living in this strange locality. Certainly, the comments by Mr. Brisbane were a challenge to these mystics. It was a challenge that not one of us would dare to make. We cannot conceive of a more dangerous and more foolhardy challenge to make than to publish in the newspapers of America a statement to the effect that young men in a CCC camp under the direction of some government engineers and civilian superintendents were demonstrating and would continue to demonstrate a greater mastery of physical and material conditions around Mount Shasta than these mystics have demonstrated, or possibly could demonstrate. Certainly it would be unsafe in our opinion, based upon many important facts, to stand at the side of Mount Shasta, or upon any portion of the foothills, and proclaim that engineering skill on the part of a few hundred men was superior to that of these mystics, or that any mental power possessed by these builders of creeks and dams was greater than the mental power and secret powers of the descendants of Lemuria. We should want to escape from that district as rapidly as possible before uttering such a challenge for fear that the very earth itself might open and devour us, or that the mountain on which we stood might rock and tremble and throw us into some abyss, or that the mystics themselves might express their displeas-

ure, or at least accept the challenging remarks and give us an unpleasant demonstration.

If you think all of this is far-fetched and merely the ramblings of a person or group of persons deeply steeped in superstitious beliefs, let me call your attention now to what actually happened at Mount Shasta immediately following these unkind comments and criticisms made by Mr. Brisbane. Let me quote from one of the newspapers published in Northern California a few days after Mr. Brisbane's article appeared throughout America. Here is the news as published in the staid and commonsense columns of the "Siskiyou County Messenger" of Montague, California:

"When nature goes a-twitter over this or that, she makes ridiculous the works of man. Mount Shasta did just a little bit of a shimmy a few days ago, and in the winking of an eye, railroads, highways, concrete bridges, and monolithic dams were so much junk. Just what addled Old Man Mountain, the geologist fellows have yet to tell us, and maybe, still to find out. It might be in the way of helping them along with their task, to say that William Randolph Hearst and Arthur Brisbane were at the moment under one and the same roof in the Hearst baronial hall at McCloud. There is a possibility that Shasta merely trembled in the presence of greatness. There is that other possibility that it shuddered over the sinister possibility of that close juxtaposition of the uttermost in guile and the ultimate in brains. And then again, it may have been nothing more than Mr. Brisbane's new discovered Lemurians giving Shasta a bit of a kick in the bowels that they might demonstrate to the great editor just what they can do when they are working at it."

In other words, this editor very diplomatically calls attention to the fact that perhaps these Lemurians whom Mr. Brisbane so recently "discovered" and whom he challenged in his remarks, may have grumbled a little in their control of physical conditions and demonstrated to Mr. Brisbane and Mr. Hearst that the big brains of the engineers and the marvelous results of concrete mixing were as nothing, or like unto soft clay in the hands of these masters. It is not



the first time that criticisms of Mount Shasta and its people, and attempts at destructive, intrusive, investigation pilgrimages have been followed by such manifestations as contradicted the claims of the skeptics.

Mr. Brisbane said in his comments that "you may see at Mount Shasta's foot, something real, more important than any Lemurians." If you take a look at the "Mud Creek" project today you will see that it has been destroyed or wrecked and ruined in the twinkling of an eye, and that what Mr. Brisbane said was greater than anything the Lemurians could demonstrate, is not worth looking at, and is a very positive rebuke.

In an editorial published in another newspaper in Northern California, the "Siskiyou News" of Yreka, this incident was referred to as follows:

"It was to be expected that Arthur Brisbane's broadcasting to the world at large in his syndicated column, some of the habits and customs of the Rosicrucian Lemurians who reside in secret caves high up on Mount Shasta, would not meet with the approval of the Lemurians. . . .

"No sooner had this been given the world to ponder on than things began to happen on the mountain. Many attributed the disturbance to melting glaciers, and opined that the dispensing of so much hot air close to the mountain—for as most everyone knows, Brisbane was hobnobbing with William Randolph Hearst at his castle at the base of Shasta when the secrets were disclosed—caused the ice fields to melt, resulting in raging torrents of mud, rock, and other debris which tore out railroad tracks, highways and bridges with wild abandon.

"Others, who through years of study of the Lemurians, during which no confidence of the phantom people was betrayed to foreign ears, state that because Brisbane bragged of their overpaying in gold nuggets, the Lemurians immediately began replenishing their store of gold from the buried treasure of the mountain, and that the rushing rivers of mud flow are but the tail races of the mining operations of the mountain dwellers.

"As further reason for this theory they point out that the inimitable Arthur carelessly referred to the 'Mud Creek' CCC project as something real and of more importance than any Lemurians, telling the rushing torrents, 'thus far shalt thou go and no farther.' Clearly an insult to the Lemurians, belittling their prowess as miners of gold and constituting a boast which could not go unchallenged. More gold could be obtained and mere men taught respect for the mountain dwellers with one operation, and immediately the reservoirs were tapped and the lesson taught.

"It is to be hoped that this will bring an end to strangers prodding the peaceful Lemurians. It would appear that Brisbane has already learned respect for them, since his leave-taking followed closely upon the heels of his last thrust. They should be left to their task of tending the mountain, one which they have performed admirably down through the centuries."

We plainly see by this editorial, which is very carefully veiled, that there are many sane-thinking persons who cannot refrain from associating Mr. Brisbane's remarks and challenge with the strange occurrence that has happened. A manifestation such as this following immediately upon the issuance of his challenging remarks is not simply the result of "accident" nor a mere "coincidence." He reminds us of the great ocean liner that left British shores many years ago as a new model of ocean passenger vessel, and with the claim bombastically made by its makers and owners that this new vessel was a challenge to the laws of nature, and it was man's mastership of the waters of the sea, and for the first time in the history of shipbuilding man had made an unsinkable ship. Then half way across the ocean a small iceberg that had not been observed struck the ship in the side, and injured it so greatly that it sank almost immediately. It was as though God and nature united in a plan to prove to man that he could not challenge the forces of the universe, the waters of the sea, nor the will of God. God was not displeased with man's attempt to build a safe and unsinkable ship, but He was displeased to the point of teaching man a valuable lesson

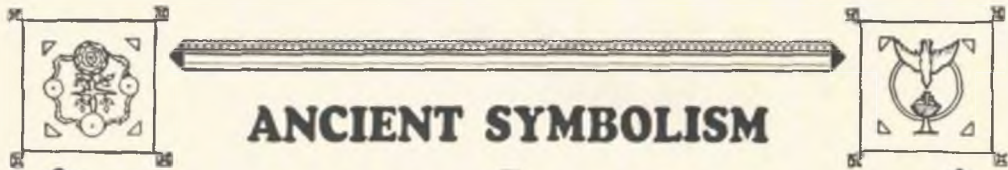
when man said that he had mastered the laws of nature and challenged the superior powers to wreck what he had created.

Brisbane challenged the Lemurian mystics. He challenged their power. He challenged their intellect and compared it unfavorably with that of the engineers and superintendents and workers who were building a great dam

and a great creek. We agree with the editor quoted above in his hope that this demonstration will bring an end to strangers who go prodding about the foothills of Mount Shasta with skepticism and doubt and offer many unkind remarks. The only safe way to approach such an investigation is with an open mind, and with kindness and toleration in the heart.









● READ THE ROSICRUCIAN FORUM ●



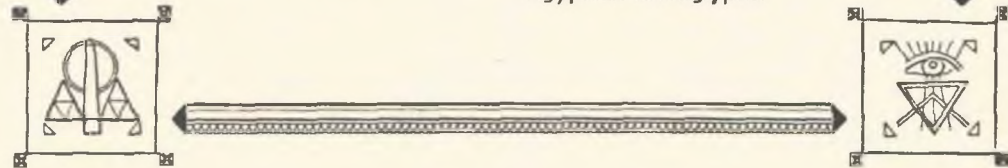
ANCIENT SYMBOLISM

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

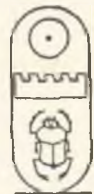
- 21.  *set.* Mountainous land. land of hills and valleys.
- 22.  *tu* Mountain of wickedness. Really, a valley of wickedness and despair; a barren valley.
- 23.  *hwt,* Horizon; usually the East horizon (but No 13 is also used to mean the East horizon)
- 24.  Foreign, barbarian. A stranger on our mountain tops. (Applies to things and conditions as well as persons)
- 25.  *hesp.* A nome; an infected place; a place of evil manifested; error coming forth
- 26.  *ateb.* Land on either side of the Nile

EGYPTIAN HIEROGLYPHS

As we look upon the peculiar inscriptions of the ancient Egyptians, we are apt to think that the meaning attributed to them was either exaggerated or that the crude pictures are not relevant to the ideas they were intended to convey. However, if we take one of our own ideas and attempt to reduce it to those pictures which will cause another to realize our meaning, we will be startled by the similarity of our own designs to some of the Egyptian hieroglyphs.



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.





Music --- For The Mystic

HOW IT MAY BE FULLY APPRECIATED

By FRATER ERIC F. HAWLEY, B. Sc.



SI SAT today and allowed my soul to become saturated by the glorious tone-colors of a magnificent symphony of Cesare Franck, brought to me in my own home by radio, and interpreted with superb artistry by one of the world's greatest orches-

tras, I wondered how many of my Brothers and Sisters were fully conscious of the power of such music to give us real assistance along the path which we are travelling. How many times have we all heard the phrase, "I don't like classical music"? And cannot many of us who now are beginning to appreciate the mighty thoughts of the great masters of music remember the time in our own lives when we preferred something "with a tune to it"? But as each of us continues patiently trying to accomplish the Great Work in his own life there comes to him moments when, by special attunement, he is privileged to contact the thoughts of master minds and evolved souls far ahead on the path of realization. Such moments are treasured long in our memories. Do we realize fully, I wonder, that the inspiration-

al ideas of a Beethoven, or a Bach, are reproduced for us daily, after the lapse of centuries, through the medium of their immortal music? Even to such men the message of their own music may not have been very clear — though we do well to remember that many of them were Rosicrucians — but to the soul within every man its full significance is always perfectly apparent.

So my purpose in writing this little article is to try to indicate how we may so attune ourselves as to be able to absorb the inspired messages contained in great music and make them so much a part of ourselves that they continue to express in our daily lives long after the orchestral strings are silent. In the busy lives of most of us there is no time to study musical harmony, composition, and kindred subjects which might aid us in our efforts to interpret the meaning of musical compositions. But there is always time for us to listen to good music. Never, in fact, within the chronicled ages of written history, has music, good, bad, and indifferent, been so plentiful and so much with us as it is today. Not only that, dear Brothers and Sisters, but has it occurred to you that at the time, in Europe, when much of the world's greatest music was written the tremendous orchestras of our own day were unknown. One of my

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good friends, a German gentleman who has travelled much in Europe, recently expressed the idea to me in this way: "I like to listen to music here better than I did at home. In Germany we *write* the best music but we cannot *play* it so well as you do in America because we have not the money to gather together the wonderful orchestras that you have here. That is why I say America has the best music in the world." So, being most bountifully supplied with one of God's richest gifts, let us seek to understand how we may best appreciate it, and so do honor to the Giver.

Let us first understand that music is primarily the language of the emotions. When we are intensely happy do we not feel the urge to "make a joyful noise"? When our souls are filled with love or sorrow, how impossible we find it to express our feelings in mere words. Even the poet finds himself sometimes at a loss. As student Rosicrucians we are ever seeking to sort out our emotions, to intensify those that are constructive and to eliminate those which are detrimental to our progress. Our aim is the fullest possible expression of Light, Life and Love. Music speaks to the soul of love, in terms which only the soul can fully comprehend. It speaks also of joy, peace, and highest endeavor. Therefore, when we listen to great masterpieces it would be futile for us to try to interpret their message to our *minds in words*. To our *minds* music may sometimes bring pictures, for art and music are closely allied, but its real message is to the soul, the highest there is in us, and it is here that it can best assist us in our spiritual unfoldment.

Therefore, when we seek to refresh our souls through the medium of some grand musical composition, let us first make sure that it is music of a type worthy to be admitted to the inmost sanctuary of our being. Then, as in all other cases when we seek to make contact with the Divine Spark within us, let both body and mind become as quiescent as possible. Sit comfortably and relax. Close your eyes in order to shut out all extraneous visual impres-

sions. As the music begins do not try to listen to it but just let it flow towards you in a glorious flood. Allow it to infuse your whole being and reproduce upon the sensitive keyboard of your own personality all the grand emotions of its originator. Soon you will find yourself carried along upon a tide of ecstatic enjoyment to a fairy world where you are constantly aware of a rapid succession of new and joyous feelings and you have forgotten that you are listening to sounds produced by men and instruments. Great gusts of glorious passion will sweep over you; thrills of joy or pain will course through your being; and as the music mounts to some tempestuous climax you will find yourself holding your breath for very excitement and wondering what new thrill is coming next.

When the music subsides and you awake from the dream, you will be amazed at the feeling of peace and refreshment which it has left with you. Sometimes you may find your nerves all a tingle, as after doing some of the exercises set forth in our monographs. I have often felt a glow in the center of my forehead, the significance of which is well-known to many of our members. These effects are quite sufficient evidence of the benefits received, but they are not the only ones. It has been well said that the soul should have its musical bath as regularly as we cleanse the body. The influence is real and lasting. The sordid emotions of everyday life are displaced by the pure and noble ideals expressed by great music; and the harmony established between ourselves and the universe finds its expression in making life more worth living.

After one such experience no one will ever say again, "I don't like classical music," nor will he have anything but the deepest reverence for all good music. I am afraid I fail to understand those who can sit and converse or read a book while a high-class musical entertainment is in progress, and afterwards express their appreciation in such words as, "Oh, yes, it was very pretty."



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PAGES from the PAST



SIR ISAAC NEWTON

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 of the past.

It is indeed unfortunate that fantastic tales, undoubtedly in many instances unfounded in fact, are attributed to eminent characters of history, and which are said to account for their great discoveries or contributions to the world. Such myths really do them an injustice inasmuch as a true investigation of their lives usually reveals their discoveries were born of great mental labor and much profound thought.

Sir Isaac Newton, born on December 25, 1642, at Woolstrop, Lincolnshire, England, is one such eminent contributor to the world's knowledge whose great work has the setting of a tale of a falling apple upon his head as the cause of his resulting scientific ideas. Popularly he is known as the discoverer of the Law of Gravity and believed to have won eminence by that particular contribution alone. If he had never made that discovery, his other contributions would have been sufficient to have made him an immortal. His beginnings were quite humble. He attended the Free Grammar School in Grantham, but left early. His ability to make mechanical toys was the cause of his parents returning him to school and later sending him to Cambridge.

He acquired a degree in 1665, and in 1667 was made a fellow of the university. Two years later he held a chair in mathematics. He made startling discoveries in mathematics, which in and by themselves were sufficient to make him renown. In 1672 he was admitted to membership in the Royal Society. A little later he began his famous experiments with light, proving that white light is a compound of various color rays. He advanced knowledge of the laws of optics. He finally conceived the idea of a universal gravity. He calculated the pull the earth would exert on the moon in accordance with its supposed mass. However, his hypothesis did not agree with the speed of revolutions of the moon, and he temporarily laid it aside.

In 1682 a new measurement of the meridian was brought to his attention and revived his interest in the hypothesis. To his great pleasure his new calculations worked out satisfactorily, and he expounded a universal law for attraction between Cosmic bodies.

Later in life he received political distinction by being appointed warden of the mint between 1695 and 1699 at an excellent annual salary which made it possible to equip his home laboratory for further research.

It may interest the reader to know that we have in the archives of the Rosicrucian Order the reproduction of a fly leaf from a book by Sir Isaac Newton upon which is written in his own handwriting, signed and dated by himself, comments on the activities and history of the Rosicrucian Order, identifying his interest with the Rosicrucian activities of his period.

Below we bring you excerpts from a letter written by Sir Isaac Newton, containing his theory of light and colors.

THE DIFFUSION OF LIGHT



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cated to
p. 3,075.

LETTER of Mr. Isaac Newton, Professor of Mathematics in the University of Cambridge; containing his new theory of Light and Colours; sent by the Author to the Editor from Cambridge, Feb. 6, 1671-3; to be communicated to the Royal Society. No. 80,

Sir—to perform my late promise to you, I shall without further ceremony acquaint you that in the beginning of the year 1666 (at which time I applied myself to the grinding of optic glasses of other figures than spherical,) I procured a triangular glass prism, to try therewith the celebrated phenomena of colours. And for that purpose, having darkened my chamber, and made a small

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hole in my window shuts, to let in a convenient quantity of the sun's light, I place my prism at this entrance, that it might be thereby refracted to the opposite wall. It was at first a very pleasing diversion to view the vivid and intense colours produced thereby; but after a while applying myself more circumspectly, I was surprised to see them in an oblong form; which according to the received laws of refraction, I expected would have been circular. They were terminated at the sides with straight lines, but at the ends the decay of light was so gradual, that it was difficult to determine justly what was their figure; yet they seemed semicircular.

Comparing the length of this coloured spectrum with its breadth, I found it about five times greater; a disproportion so extravagant, that it excited me to a more than ordinary curiosity of examining from whence it might proceed. I could scarce think that the various thickness of the glass, or the termination with shadow or darkness, could have any influence on light to produce such an effect; yet I thought it not amiss, first to examine those circumstances, and so tried what would happen by transmitting light through parts of the glass of divers thicknesses, or through holes in the window of divers sizes, or by setting the prism without, so that the light might pass through it, and be refracted before it was terminated by the hole; but I found none of these circumstances material. The fashion of the colours was in all these cases the same.

Then I suspected, whether by any unevenness in the glass, or other contingent irregularity, these colours might be thus dilated. And to try this, I took another prism like the former, and so placed it, that the light passing through them both, might be refracted contrary ways, and so be the latter returned into that course from which the former had diverted it. For, by this means, I thought the regular effects of the first prism would be destroyed by the second, but the irregular ones more augmented, by the multiplicity of refractions. The event was, that the light, which by the first prism was diffused into an oblong form, was by the second reduced into an orbicular one, with as

much regularity as when it did not at all pass through them. So that, whatever was the cause of that length, it was not any contingent irregularity.

I then proceeded to examine more critically, what might be effected by the difference of the incidence of rays coming from divers parts of the sun; and to that end measured the several lines and angles, belonging to the image. Its distance from the hole or prism was 22 feet; its utmost length $13\frac{1}{4}$ inches; its breadth $2\frac{5}{8}$; the diameter of the hole $\frac{1}{4}$ of an inch; the angle, which the rays, tending towards the middle of the image, made with those lines in which they would have proceeded without refraction, was $44^{\circ} 56'$. And the vertical angle of the prism, $63^{\circ} 12'$. Also the refraction on both sides the prism, that is of the incident and emergent rays, was as near as I could make them equal, and consequently about $54^{\circ} 4'$. And the rays fell perpendicularly upon the wall. Now subducting the diameter of the hole from the length and breadth of the image, there remains 13 inches the length, and $2\frac{3}{8}$ the breadth, comprehended, by those rays, which passed through the center of the said hole, and consequently the angle of the hole, which that breadth subtended, was about $31'$, answerable to the sun's diameter; but the angle which its length subtended, was more than five such diameters, namely $2^{\circ} 49'$.

Having made these observations, I first computed from them the refractive power of that glass, and found it measured by the ratio of the sizes, 20 to 31. And then, by the ratio, I computed the refraction of two rays flowing from opposite parts of the sun's discus, so as to differ $31'$ in their obliquity of incidence, and found that the emergent rays should have comprehended an angle of about $31'$, as they did, before they were incident. But because this computation was founded on the hypothesis of the proportionality of the sines of incidence and refraction, which though, by own experience, I could not imagine to be so erroneous as to make that angle but $31'$, which in reality was $2^{\circ} 49'$; yet my curiosity caused me again to take my prism, and having placed it at my window, as before, I observed, that by turning it a little about its axis to and



fro, so as to vary its obliquity to the light, more than an angle of 4 or 5 degrees, the colours were not thereby sensibly translated from their place on the wall, and consequently by that variation of incidence, the quantity of refraction was not sensibly varied. By this experiment, therefore, as well as by former computation, it was evident, that the difference of the incidence of rays, flowing from divers parts of the sun, could not make them after a decussion, diverge at a sensibly greater angle, than that at which they before converged, which begin at most but about 21 or 32 minutes, there still remained some other cause to be found out, from whence it could be $2^{\circ} 49'$.

Then I began to suspect whether the rays, after their trajection through the prism, did not move in curve lines, and according to their more or less curvity tend to divers parts of the wall. And it increased my suspicion, when I remembered that I had often seen a tennis ball, struck with an oblique racket, describe such a curved line. For, a circular as well as a progressive motion being communicated to it by that stroke, its parts on that side, where the motions conspire, must press and beat the contiguous air more violently than on the other, and there excite a reluctancy and reaction of the air proportionately greater. And for the same reason, if the rays of light should possibly be globular bodies, and by their oblique passage out of one medium into another acquire a circulating motion, they ought to feel the greater resistance from the ambient aether, on that side where the motions conspire, and t h e n c e be continually bowed to the other. But notwithstanding this plausible ground of suspicion, when I came to examine it, I could observe no such curvity in them. And besides (which was enough for my purpose) I observed, t h a t the difference between the length of the image and the diameter of the hole, through which the light was transmitted, was proportionable to their distance.

The gradual removal of these suspicions at length led me to the experimentum crucis, which was this; I took two boards, and placed one of them close behind the prism at the window, so that the light might pass through a

small hole, made in it for that purpose, and fall on the other board, which I placed at about 12 feet distance, having first made a small hole in it also, for some of that incident light to pass through. Then I placed another prism behind this second board, so that the light trajected through both of the boards, might pass through that also, and be again refracted before it arrived at the wall. This done, I took the first prism in my hand, and turned it to and fro slowly about its axis, so much as to make the several parts of the image, cast on the second board, successively pass through the hole in it, that I might observe to what places on the wall the second prism would refract them. And I saw, by the variation of those places, that the light tending to that end of the image, towards which the refraction of the first prism was made, did in the second prism suffer a contraction considerably greater than the light tending to the other end. And so the true cause of the length of that image was detected to be no other, than that light consists of rays differently refrangible, which, without any respect to a difference in their incidence, were according to their degrees of refrangibility, transmitted towards divers parts of the wall. . . .

Hence it therefore comes to pass, that whiteness is the usual colour of light: for, light is a confused aggregate of rays imbued with all sorts of colours, as they are promiscuously darted from the various parts of luminous bodies. And of such a confused aggregate, as I said, is generated whiteness, if there be a due proportion of the ingredients, but if any one predominate, the light must incline to that colour; as it happens in the blue flame of brimstone; the yellow flame of a candle; and the various colours of the fixed stars.

These things considered, the manner how colours are produced by the prism is evident. For, of the rays constituting the incident light since those which differ in colour, proportionally differ in refrangibility, they by their unequal refractions must be severed and dispersed into an oblong form in an orderly succession, from the least refracted scarlet, to the most refracted violet. And for the same reason it is t h a t objects, when looked upon through a prism, appear

coloured. For the difform rays, by their unequal refractions, are made to diverge towards several parts of the retina, and there express the images of things coloured, as in the former case they did the sun's image upon the wall. And by this inequality of refractions they became not only coloured, but also very confused and indistinct.

Why the colours of the rainbow appear in falling drops of rain, is also from hence evident. For, those drops which refract the rays disposed to appear purple, in greatest quantity to the spectator's eye, refract those of other sorts so much more, as to make them pass beside it; and such are the drops on the exterior part of the primary, and interior part of the secondary bow.

The old phenomena of an infusion of lignum nephriticum, leaf gold, fragments of coloured glass, and some other transparently coloured bodies, appearing in one position of one colour, and of another in another, are on these grounds no longer riddles. For, those are substances apt to reflect one sort of light, and transmit another; as may be seen in a dark room, by illuminating them with similar or un-compounded light. For, then they appear that colour only, with which they are illuminated, but yet in one position more vivid and luminous than in another, accordingly as they are disposed more or less to reflect or transmit the incident colour.

From hence also is manifest the reason of an unexpected experiment, which Mr. Hook, somewhere in his micography, relates to have made with two wedge-like transparent vessels, filled the one with red, the other with a blue liquor: namely, that though they were severally transparent enough, yet both together became opaque; for, if

one transmitted only red, and the other only blue, no rays could pass through them both.

I might add more instances of this nature; but I shall conclude with this general one, that the colours of all natural bodies have no other origin than this, that they are variously qualified to reflect one sort of light in greater plenty than another. And this I have experimented in a dark room, by illuminating those bodies with un-compounded light of divers colours. For, by that means, any body may be made to appear of any colour. They have then no appropriate colour, but ever appear of the colour of the light cast upon them, but yet with this difference, that they are most brisk and vivid in the light of their own daylight colour. Minium appears there of any colour indifferently, with which it is illustrated, but yet most luminous is red; and so bise appears indifferently of any colour with which it is illustrated, but yet most luminous in blue. And therefore minium reflects rays of any colour, but most copiously those indued with red; and consequently when illustrated with daylight, that is, with all sorts of rays promiscuously blended, those qualified with red shall abound most in the reflected light, and by their prevalence cause it to appear of that colour. And for the same reason bise, reflecting blue most copiously, shall appear blue by the excess of those rays in its reflected light; and the like of other bodies. And that this is the entire and adequate cause of their colours, is manifest, because they have no power to change or alter the colours of any sort of rays, incident apart, but put on all colours indifferently, with which they are enlightened.

ATTEND GRAND LODGE TEMPLE SESSIONS

Beginning Tuesday evening, September 24, the usual Fall and Winter mystical convocations will be held in the Supreme Temple at the Grand Lodge in San Jose. Every member of the Grand Lodge, regardless of degree, who is active and in good standing, is entitled to attend these unusual convocations with their inspiring ritual, period of meditation, and other features of particular interest to members. Whether you live in the vicinity of San Jose or not, you are entitled to visit these sessions if you are travelling in this section. The sessions begin regularly at 7:30 P. M. each Tuesday. They are conducted by officers of the Grand Lodge.

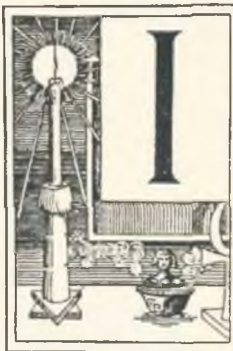




With Our Stricken Members

A FEW WORDS OF SYMPATHETIC UNDERSTANDING
AND CONSOLATION

By THE EMPEROR



IT SEEMS fitting at this time to bring to the attention of our membership generally a sympathetic picture of the trials and tribulations that come into the lives of many of our members from time to time because of the upheavals of earthly powers and the recreative activities of nature.

Within the past year many hundreds of our members and friends have suffered intensely in physical and mental anguish and have suffered heavy financial and worldly loss through floods and storms, through winds and tornadoes, through high seas and rains, through war and conflict.

We felt deeply the sad conditions that came so unexpectedly upon multitudes in the Midwest when the sands of the deserts lifted themselves up in huge clouds and moved onward to fertile valleys and covered them with a pall. It was an unusual thing for the United States and a new experience in

the lives of many thousands of persons, but it was not new in the scheme of things as Nature has moved herself in ages past.

During the resulting loss of homes and crops, of water facilities and food, with the destruction of animal life and other valued possessions, thousands united in prayer, petitioning God to bless them and their lands with rain while our Government sent its greatest experts to study the nature of the cause and the possible correction of this great disaster. And then came what seemed to be a trick of nature's laws for to the same extent that she had withheld her rains and parched the land in one section, she poured forth water in great abundance and flooded the lands in another section. As we examined the photographs sent to us of areas where our members live and with their homes flooded with water, their gardens and fields destroyed of product, homes reduced to floating kindling and other valued possessions ruined for all time, and with disease and famine following in the wake of the storm, we felt deeply indeed for the thousands of members thus placed in unfortunate circumstances.

And then there were the storms in Florida and the storms in the West, East, North, and South. In foreign lands our members were torn in conflicts and their peace of mind disturbed and their homes broken by the separation from those who were required to take arms and go into the march of death. For these members we also felt the anguish that moved us deeply.

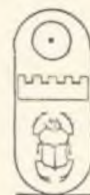
We are never unmindful of the things that affect the lives of our members, and if it were within our power to avert or divert any of these disasters, we would do so, as willingly would we bear a portion of their burden and of their sorrow. We have watched with admiration the manner in which these members have accepted a large portion of the grief that has come into their lives and philosophically, bravely, and with mystical understanding have uttered no word nor given any sign of anger toward God and His divine rulings. They have remained steadfast in their faith, amplifying their courage with their understanding of Nature's laws, and with determination that wins, they have rebuilt their homes, reorganized their lives, and have started a new cycle of earthly existence.

Sometimes we are asked how it is and why it is that there should be among our Rosicrucian members those who are in unfortunate circumstances requiring financial assistance or seeking for it, or requiring treatments for their health and the correction of other material or worldly affairs. Some persons who do not reason sufficiently ask why it is that members who have been with us in our organization for several years are not blessed by the Cosmic to such an extent that no unfortunate things occur in their lives and why it is that as students of our principles they cannot prevent or at least correct immediately any unfortunate changes that take place within their bodies or in their social or business affairs. The past year has given us many excellent answers to such questions. We know, for instance, that in upper New York State there were many of our members who looked upon their worldly affairs as satisfactory under the general existing conditions, whose homes were places of contentment, whose incomes were sufficient for their needs, and

whose health and other personal affairs were satisfactory in every sense. Yet in the twinkling of an eye all of this was changed. These same members within a fortnight found themselves homeless or unfortunately situated with worldly possessions destroyed, with ill health being fostered by the lack of proper sanitary conditions, and with their incomes removed and their financial and material savings taken from them. Nothing that these members could have done through the mystical principles they have learned or through their devotion to Divine laws could have prevented the disaster that came upon their communities. They might have selfishly protected their own personal lives and beings by having moved from the district a few days before the disaster came upon them if they had been forewarned or had intuitively listened to what the Cosmic might have told them. But it is doubtful whether more than a handful of our members would have found it compatible with their situation and future requirements to have abandoned all that they owned and to have fled to other districts, and certainly it would not have been compatible with the proper Rosicrucian spirit for each to have said unto himself, "I will flee from here and save myself and what I can take with me and let the others who remain take care of themselves."

Too often those who have the comforts of life and who have, through fortunate efforts or fortunate blessings, attained many of the necessities of life and accumulated additional assets to serve them in the future, look upon the unfortunate persons as being incompetent or incapable or perhaps undeserving. I have heard the fortunate ones of life say, "If those unfortunate ones had any brains, any ability, any understanding, they would not be in the poor and unhappy circumstances which now surround them. They probably do not deserve anything better than they have or they would not be in their present predicament!"

Such persons forget that they should not judge others lest they be judged themselves, and they should not forget either that God and Nature often act in a manner to prove to the boastful ones that that in which they pin their faith



may be taken from them if it is of the earth. The indifference on the part of those who are in fortunate circumstances toward those who are suddenly unfortunate is one of the sad features of our present human relationships. While it is true that in various parts of the world—as we witnessed in some of the sections of Algiers, for instance—there are those who are unworthy of any better conditions than those that surround them simply because they do not desire, do not seek, and will not accept any improvements, any modifications, or any change in their stupid and ignorant course in life. I say that it may be that this is the true situation. But it certainly is not true throughout the world and throughout all divisions and sections of human life. The most fortunate of today may be the unfortunate of tomorrow and the great financial and economic change that took place in the United States in 1929 was, after all, a great blessing in disguise to thousands upon thousands of persons who had pinned their faith in their ability to control the material and mortal assets of this earth. Through that experience several millions have learned that the possession of material wealth is not the key to contentment, happiness, peace, and power.

We consider that every one of our members living in these stricken areas was a worthy and deserving human being, entitled to all of the blessings of life and equal in every sense with those who look upon themselves as the special benefactors of God's blessings. These members sought no financial help from anyone and represented those who were enjoying life and enjoying the Rosicrucian studies to a satisfactory degree, and yet they were suddenly reversed in their position and put among the unfortunate. This change of position occurs throughout our membership from month to month and year to year just as does the opposite change take place daily, monthly, and yearly whereby members who came into our organiza-

tion in unfortunate circumstances are gradually brought into the happiness and peace of life.

All of these experiences are part of the great scheme of things. Every individual who lives in any community or section of the country must assume and share the Karmic, Cosmic, earthly conditions of that community. He cannot live as a being separate and apart from all worldly affairs, for even the anchorite who takes himself apart from civilization and goes into the vastness of the mountains to live in a cave reduces himself in his social and worldly status to that of the most primitive being and at the same time assumes all of the conditions, Karmic and otherwise, of the district in which he lives. To the same extent that each and everyone of us is willing to accept and enjoy God's and Nature's benefits as they come to the community with which we are associated must we also accept and suffer under the seeming unfortunate conditions which arise.

The Order is doing its utmost through every Cosmic channel to assist its unfortunate members affected by such unforeseen and uncontrollable conditions and it dedicates to them through this space in our magazine this month our assurances of our willingness and desire to apply every principle in bettering their unfortunate conditions and circumstances and in aiding them to rise to peace and happiness again in the quickest time possible and with renewed determination to face life's problems with understanding and appreciation for the blessings that all of us enjoy even when grief and sorrow seem to envelope us.

And may we ask all of our members everywhere to be mindful of the unfortunate ones in all of the districts of the world where storm and strife and war and contest are in manifestation, directing thoughts of peace and love toward them that they may sense this in their hours of sadness.





Running True to Form

By THE SUPREME SECRETARY



R. R. Swinburne Clymer refuses to accept the challenge to a public debate issued by AMORC. This is not a surprise to the administration of AMORC but undoubtedly will be to many who read Mr. Clymer's literature and believed that he was

sincere in desiring the matter under dispute to be brought to a conclusion in an open, fair public manner.

Recently in reply to a vitriolic written attack upon the AMORC and its officers, widely circulated by Mr. Clymer who operates a small organization from his farm in Pennsylvania which he styles *Rosicrucian*, the AMORC Membership Defense Committee issued a brochure of defense entitled, *AUDI ALTERAM PARTEM (Hear the Other Side)*. The brochure repudiates the malicious charges of Mr. Clymer, and in addition contains a letter which was sent to him by registered mail, containing a fair challenge that he debate the matter in public where all interested could see and examine any and all evidence he or AMORC could introduce.

Mr. Clymer was to represent his organization, and the chief executive of AMORC to represent the Rosicrucian Order. Further, it was stated in the letter, that it was hoped that Mr. Clymer would not, as heretofore, evade accepting such a debate by replying that he desired a LIMITED committee investigation, or resort to any method which would be a substitute for, or an evasion of an open general public investigation of the matter. AMORC even offered to pay the hall expenses and invite all concerned—Mr. Clymer being given the same opportunity to invite any he desired. It also offered to pay Mr. Clymer's transportation to the hall in any mid-western city if he would come upon a public platform in the presence of those he accuses. But what did Mr. Clymer do? *He ran true to form*. He would not accept the challenge to a public debate, but offered in a lengthy letter counter-proposals—EACH AND EVERY ONE evading a public debate and suggesting private committee investigations instead.

We, therefore, quote below verbatim those paragraphs of Mr. Clymer's letter which definitely set forth his refusal to an open public debate. (The italics are ours.)

"You fear that we may again evade your challenge for a public debate—



your intimation is not well founded. We have never evaded your challenges. We treated your first challenge with dignified silence and contempt—it was only worthy of such treatment, but you took advantage of our silence. To your second challenge we replied promptly and respectfully *refused to join you in an undignified and useless public debate* but invited you to join us in a full and complete investigation that would be finally decisive of all issues and settle the pending controversy once and forever, but you ran away from a real investigation and the only answer you have made to our sincere invitation is this your third challenge for a public debate, which is just a repetition of your former challenge—just another stall, a further stratagem and a repetition of your former subterfuge.

"We are inclined to reply to your third challenge line for line and to make a complete analysis of every condition you prescribe; we may do that later if the occasion demands, however, it will be a sufficient direct answer to advise you *that we will not accept your challenge for a public debate*, which does not mean that we do not desire a proper investigation."

In analyzing this reply, note that Mr. Clymer refers to a PUBLIC DEBATE as useless. This would be quite true if it were not a public issue and also a fact that it was Mr. Clymer himself who has consistently made it public. He has issued booklet after booklet not exclusively private to his own membership, but to the general public and those not his members, attacking nefariously the AMORC. That very act then removes the matter from the category of being private. Mr. Clymer attacks AMORC, PUBLICLY, through a wide distribution of books, BUT when challenged to a public debate before a court of the very public to which he circulated his books, he refused to "join you in an undignified and useless public debate."

We have been constantly faced with his substitutions of a plan which he entitles, "A Proper Investigation"; however, his proper investigations, as he terms them, center about *limited committee investigations*, while his books of

attempted damage are being publicly circulated. Think of it—a private, limited committee investigation desired by Mr. Clymer while he issues his books of attack upon AMORC publicly. Mr. Clymer says he is "inclined to reply to your third challenge," BUT, you will note, not publicly on a platform in the presence of those he accuses. Undoubtedly, as heretofore, his reply will again be in books where he can avoid meeting those face to face whom he charges.

Permit us to quote one more statement from Mr. Clymer's voluminous epistle, which I am sure will prove amusing to AMORC members and friends. It is:

"And now, as a subterfuge in lieu of an answer to the recent booklets issued by us, *which you cannot answer but must evade*, you follow your oratorical mania, again you resort to senseless subterfuge and petty stratagem—again you resort to your time worn artifice of challenging us, for the third time, to a public debate."

How embarrassing it must be to Mr. Clymer to realize now that while he was even writing or having someone else write the letter for him, thousands of the AMORC books of defense, which he claims we could not issue, were in the mail, perhaps even now a copy is in his possession. So AMORC has not only answered Mr. Clymer by the method which he uses—books—but it wants to go beyond that unsatisfactory means and reveal Mr. Clymer on a public platform, reveal the fact that he cannot substantiate in person before an audience that would scrutinize him and his evidence, the charges which he has made and which he desires to reduce to book form only, or have limited committees examine.

If Mr. Clymer so greatly dislikes public debates, he should realize that it was he that brought the matter before the public, and that public who has read his books and AMORC's are more than curious as to *why*, after having set the matter in motion, *he refuses to appear before them in a court of public opinion*. Mr. Clymer must realize that the searchlight of public inquiry never blinds those not afraid of the light or startles those not having anything to conceal.

Three Hundred Fifty-two



SANCTUM MUSINGS

SURPRISING SCIENTIFIC DISCOVERIES PROVE ROSICRUCIAN PRINCIPLES

By THE IMPERATOR



headline:

"SHOUT AT YOUR MILK"

"If the milk in your baby's milk bottles does not digest well, shout at it, and the milk will become an excellent food!"

Such an announcement as this would be hailed by the all-knowing critics of metaphysics and mystical sciences as an excellent proof of the unsoundness of mind and the unreasonableness of all mystical postulations. It would be republished, and sent broadcast as an excellent reason for discounting anything and everything that Rosicrucians might teach or claim to teach.

Three Hundred Fifty-three

I remember that only a few years ago—perhaps fifteen years ago—our organization was bitterly criticized by men of science, men in the medical fraternity, by newspaper writers and editors, and so-called intelligent critics, who laughed at and ridiculed the Rosicrucian statement issued by us that the radio waves which carried music and sound could be used to carry therapeutic healing powers to the human body. I recall when I first explained to an inquiring scientific newspaper writer why the Rosicrucians were experimenting so deeply and so differently with so-called wireless or radio principles.

In 1912, three years after my return from Europe where I first contacted some of these more secret principles of the Rosicrucian teachings, I maintained in my study an experimental room, one of the largest private wireless equipments to be found in New York. In this room I was experimenting with chemistry, electricity, physics, and many other principles and forms of the sciences, in an attempt to verify, test, and use some of the secret teachings that had been revealed to me in the manuscripts, lectures, and documents



that were loaned to me or given to me for the preparation of the work of our present organization. I had to work practically alone in those days in order to make sure of the principles before I attempted to reveal any of them to the most qualified of the applicants for membership in our organization. One of the first persons to whom I revealed some of these surprising ideas was Frater Thor Kiimalehto, our present Inspector-General for the district of New York. He was not only a mystic at heart but one who had received initiation in the Martinist Order—an organization affiliated with Rosicrucianism all through Europe—and had received enough scientific education to enable him to comprehend the more profound but questioned principles included in the Rosicrucian teachings. He was truly an apt student at all times, and was therefore well qualified to be one of our first enthusiastic workers, and his great comprehension of the laws and principles is responsible for his present enthusiasm and unselfish services today.

In my private experimental laboratory, I was able to gather together material, equipment, and ways and means for testing not only the new idea of the "wireless" for communications but for many other uses, some of which have become more or less universally recognized since 1912, and some of which we are only releasing to the world this year, and some of which will not be released for another few years. There were a number of other private wireless stations in New York at the time, but nearly all of them were limited in their experimental work by the fact that supplies and equipment could not be bought, but had to be made. Many of these experimenters were poor and could ill afford the great expense that was involved in discovering the many mysterious principles involved in wireless, whereas in my case I not only had the financial means and facilities for having equipment made for me, but the instructions I had received and the manuscripts I possessed for consultation saved many years of research work and much time in wasted effort.

The story of those wireless experiments has been told on other occasions, for it resulted in a number of radio im-

provements that are now in use and it resulted in my radio equipment receiving government signals and test communications which even the government equipment did not receive. However, one constant effort on my part in those days, and which has been continued up to the present time with all of the radio equipment we now possess, has been to demonstrate that healing treatments can be sent by radio, through radio, and with the radio waves themselves. During the time we operated a large broadcasting station in Florida, there were periods when that equipment and our "short wave" equipment were used to transmit healing vibrations in a manner that we could not announce to the public, but discussed only with our advanced members and demonstrated to be correct. When we touched upon these matters in a general way in our magazines or literature, we were criticized for venturing into such theoretical, speculative matters as were not only unsound or untrue, but sure to bring us the ridicule of science and the thinking world.

But today I sit at my desk and I read such magazines as those that are privately published by scientific bodies for the recording of their own scientific experiments and achievements, and I notice that with the greatest of dignity and in the most profound and involved language conceivable, the men of science announce that they have just discovered new principles and new laws which are identical with what we have taught for a long time.

Going back to the seemingly ridiculous idea of talking or shouting at milk to make it more digestive, let me call your attention to this statement that appears in a scientific publication that is not meant for the public to read, but is edited and circulated by eminent men of science. Here is the statement:

"Make a loud enough noise at milk and the baby will digest it more easily."

Is that not much like the headline which I used a few minutes ago, and which I said would bring tremendous ridicule if we used the words on a leaflet? But, says this scientific magazine, "that, in fact, is the discovery reported by Dr. Leslie A. Chambers, of the University of Pennsylvania." He made this

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statement while speaking before a science association meeting held jointly with the American Association for the Advancement of Science. It has been found, according to Dr. Chambers, that some cows naturally produce soft-curd milk, but many do not; that milk which is not soft-curd is hard for a baby to digest. Such milk forms a hard curd and even the pepsin of the stomach does not soften it sufficiently to have it digest properly, whereas soft-curd milk is of the utmost value to babies or to adults who have "weak stomachs." Now Dr. Chambers found that the vibrations of sound affect the milk. He therefore tried various rates of vibrations and studied the effects. He caused vibrations to affect the diaphragm over which flowed a thin stream of milk. When the diaphragm vibrated at different rates of vibrations, it brought about a change in the milk. The lowest vibration he used was 360 per second, which he says is the pitch of F-sharp in the first octave above middle C of the keyboard. The highest note he used was that of 3000 per second, which was about three octaves higher than the lowest one. The result was an immediate effect upon the curd-forming character of the milk. The louder and stronger the noise or voice or sound, the greater was the effect upon the milk.

Now, remember that an eminent man of science is making this statement, and eminent men of science saw the demonstrations, and a very conservative and dignified publication is announcing it to a number of dignified and learned men throughout the scientific world. It is not a humorous announcement, and it is not merely a mystical, speculative idea. But if the same announcement had been made by our organization in a leaflet some months ago, some years ago, or even this very month, the public would smile at it, newspaper men and editors would ridicule it, and no doubt a number of our learned members in the lower degrees who are still trying to determine whether everything we teach is sound or not would immediately resign from the organization and say that they have had enough of our nonsense. Yet in all of our monographs we teach and claim and attempt to prove by simple experiments given in the home work that

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vibrations caused by sound or otherwise, act and react upon all other things that exist, because everything exists through and by means of vibration, and these vibrations can be altered and changed by other vibrations, and the nature of all material things in its manifestation can be changed by changing the rates of vibrations.

Those who were here at our last Convention and visited the laboratories of our Science Building saw with their own eyes and heard with their own ears a simple little instrument with several strings stretched upon it like banjo strings which could be easily tuned to the right pitch or right rate of vibrations and when one of these strings was plucked, while tuned to the right pitch, it not only produced a musical note but a color, and in addition to the color and sound there was a design or picture formed by the vibrations. Slightly detuning the note, by tightening or making slack the silver or catgut string, caused the color of the note to change as well as the pitch or tone, and also the geometrical design which was drawn upon a large screen automatically. These members also saw a beam of sunlight entering the dark chamber of the experimental room, breaking itself through a prism into a large spectrum of brilliant colors, and by mere vibrations of tone, sound, or physical movement, or through the vibrations of the light waves and the heat waves in the colors, formed magnificent and startling pictures upon a screen on the wall. Some of these pictures thus automatically formed without any human manipulation of them were scenes of magnificent sunsets on a lake or ocean, Oriental scenes of domes of mosques and minarets, weird landscapes, magnificent paintings or rural and other scenes, symbols and designs of various kinds, and on a number of occasions actual words were formed on the screen which intelligently expressed certain thoughts. Hundreds of the members saw these things, and will never forget the simplicity of the demonstration, the unquestionable fact that the effects were produced automatically by the sun rays without human intervention, and that sound waves and the waves of the human aura and even the energy that radiates from the human



eye in giving treatments could be made visible and tangible. Everyone who visited these laboratory demonstrations and those who remained to experiment with the instruments and methods themselves, went away convinced that our whole lives are formed by, affected by, controlled by, and composed of, nothing more than vibrations.

For this reason every member in the organization should give some thought to the elementary lessons and monographs sent to him by us, dealing with these principles of vibrations. Members attending the Convention and visiting the laboratories freely stated that they were going back home and were going to review their earlier lessons in connection with their higher experiments, because they realized now the tremendous truths contained in the monographs of the first five or six degrees.

In the same scientific publication to which I have been referring, occurs another article reading as follows:

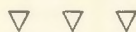
"Short radio waves can now be used in medical treatment of selected regions of the body by a technique developed by Dr. Franz Nagelschmidt, of St. Bartholomew's Hospital in London."

As we read the brief description of his process, we find that he admits that all he has succeeded in doing in the way of improving this principle is to localize the effect of the radio waves and make them perform a localized change in the blood and tissue of the body. But his experiments are nothing

new to the Rosicrucian workers in the laboratories of AMORC's Headquarters, and whereas in the past our statements regarding radio waves containing healing power have been smiled upon or frowned upon for many years, now science admits the truth of the matter.

We have said over and over what we will again repeat: Every new and startling discovery in the field of science has confirmed what the Rosicrucian Monographs issued by AMORC have proclaimed for years, and nothing discovered by science or demonstrated by it in any year or at any time has contradicted what the Rosicrucian lessons of AMORC have taught, nor caused AMORC to modify, retract, or eliminate any of its fundamental claims and teachings.

This fact should be sufficient warrant for all of our members to realize that the lessons of AMORC come from some astonishingly learned and dependable source, and are not the mere opinions of one individual or even a small group of individuals. Still, a few of our members are tempted from time to time to step on the by-paths that lead into speculative theories simply because of the preposterous statements made by some leaders of new schools who claim that they have found new truths that are different from those taught by AMORC. This is to be regretted, but we presume that it is the way of the world as it always has been and probably will be for years to come.



ATTENTION ALL LODGES, CHAPTERS, AND MEMBERS

We are compiling a new list of the active Colombes in our Order, and the Colombes-in-Waiting. I should like to have every lodge and chapter secretary send me a list of the Colombes and Colombes-in-Waiting connected with their groups, giving complete name, birthdate, and date when installed as Colombe.

I should like also to have our members generally send to me the name and birthdate of every young Colombe-in-Waiting that has been christened as such, or appointed as such, with the date of christening or appointment. Address these letters to the Secretary to the Emperor, care of AMORC, Rosicrucian Park, San Jose, California.

IMPERATOR.

*The
Rosicrucian
Digest
October
1935*

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THE CHALLENGE

The above is an artist's conception of the building of the Tower of Babel. In ancient times, man's challenge to the elements and forces of nature was considered a challenge to God, and therefore sacrilegious. The ancient Babylonians attempted the erection of a structure that would reach the clouds. Such a plan shocked the sensibilities of the ancient world, yet, according to archeologists, actually the structure that was built was diminutive in comparison to our skyscrapers of today. All of the achievements of the Babylonians, if compared with those of modern science, were but exceedingly feeble challenges to nature. It is man's divine right to master nature. To willfully remain in ignorance of natural law or to refuse to direct it, is to show contempt for one's greatest powers, mind and reason.

—*Courtesy of The Rosicrucian Digest.*



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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.

THE PURPOSES OF THE ROSICRUCIAN ORDER



Member of
"FUDOSI"
(Federation Uni-
verselle des
Ordres et
Societes
Initiatiques)

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

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

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

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.

(Cable Address: "AMORCO" Radio Station W6HTB)

Officials of the North and South American Jurisdictions

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, El Salvador, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

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Junior Order of Torch Bearers (sponsored by AMORC). For complete information as to its aims and benefits address General Secretary, Grand Chapter, Rosicrucian Park, San Jose, California.

The following principal branches are District Headquarters of AMORC

Atlanta, Georgia:

Atlanta Chapter No. 650. Dr. James C. Oakshette, Master; Nassau Hotel. Meetings 7:30 every Thursday night.

New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Louis Riccardi, Master; Margaret Sharpe, Secretary. Inquiry and reading rooms open week days, 1 to 8 p. m.

Philadelphia, Pennsylvania:

Delta Lodge No. 1, AMORC, S. E. Corner 40th and Brown Sts., 2nd Floor. Mr. Albert Courtney, Master.

Benjamin Franklin Chapter of AMORC; Warren C. Aitken, Master; Martha Aitken, Secretary, 2203 N. 15th Street. Meetings for all members every Sunday, 7:30 p. m., 1706 Rittenhouse Square.

Boston, Massachusetts:

The Marie Clemens Lodge, Fortunatus J. Bagocius, Master. Temple and Reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Detroit, Michigan:

Thebes Chapter No. 336. Mr. William H. Hitchman, Master; Mrs. Pearl Anna Tifft, Secretary. Meetings at the Florence Room, Fuller Hotel, every Tuesday, 8 p. m. Inquirers call dial phone No. 1870.

San Francisco, California:

Francis Bacon Lodge, 1655 Polk Street; Mr. David Mackenzie, Master.

Pittsburg, Pennsylvania:

Penn. First Lodge, Dr. Charles D. Green, Master; 3787 East St. N. S., Pittsburgh, Pa.

Reading, Pennsylvania:

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

Los Angeles, California:

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

Birmingham, Alabama:

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

Chicago, Illinois:

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

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

(Directory Continued on Next Page)

Portland, Oregon:

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

Washington, D. C.:

Thomas Jefferson Chapter. William V. Whittington, Master. Confederate Memorial Hall, 1322 Vermont Ave. N. W. Meetings every Friday, 8:00 p. m.

Seattle, Washington:

AMORC Chapter 586. Walter G. Simpson, Master; Mrs. Beatrice Stuber, Secretary. 311-14 Lowman Bldg., between 1st and 2nd Aves. on Cherry St. Reading room open week days 11 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings each Friday, 8:00 p. m.

Other Chartered Chapters and Lodges of the Rosicrucian Order (AMORC) will be found in most large cities and towns of North America. Address of local representatives given on request.

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Canadian Grand Lodge. AMORC. Mr. H. B. Kidd, Master, AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:

Victoria Lodge, Mr. A. A. Calderwood, Master. Inquiry Office and Reading Room, 101 Union Bank Bldg. Open week days 10 a. m. to 6 p. m.

Winnipeg, Manitoba, Canada:

Mr. Ely Law, Master, 120 Spence St. (Ph. 33341.) Session for all members every Sunday, 2:45 p. m., 212 "A" Enderton Bldg., Portage Ave. and Hargrave St.

Montreal, Quebec, Canada:

Montreal Chapter. Alexandre Chevalier, F. R. C., Master, 210 West St. James Street. Inquiry office open 10:00 a. m. to 5 p. m. daily; Saturdays 10:00 to 1:00 p. m.

Toronto, Ontario, Canada:

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

Edmonton, Alberta:

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

SPANISH AMERICAN SECTION

This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme Council and Administrative Office are located at San Juan, Puerto Rico, having local Representatives in all the principal cities of these stated Countries.

The name and address of the Officers and Representatives in the jurisdiction will be furnished on application.

All correspondence should be addressed as follows:

Secretary General of the Spanish-American Jurisdiction of AMORC, P. O. Box 36, San Juan, Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS**Scandinavian Countries:**

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

Sweden:

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master. Jerusalemsgatan, 6, Malmo.

Holland:

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

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Dr. H. Gruter, F. R. C., Grand Master, Nice. Mlle Jeanne Guesdon, S. R. C., Corresponding Secretary for the Grand Lodge (AMORC) of France, 56 Rue Gambetta, Villeneuve Saint Georges, (Seine & Oise).

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

Austria:

Mr. Many Cihlar, K. R. C., Grosseekretar der AMORC, Laxenburgerstr, 75/9, Vienna, X.

China and Russia:

The United Grand Lodge of China and Russia, 8/18 Kavkazskaya St., Harbin, Manchuria.

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Auckland Chapter AMORC. Mr. G. A. Franklin, Master, 317 Victoria Arcade Blds. Queen St., City Auckland.

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The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, K. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

Dutch and East Indies:

Dr. W. Th. van Stokkum, Grand Master, W. J. Visser, Secretary-General. Karangtempel 10 Semarang, Java.

Egypt:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 26. Avenue Ismalia, Heliopolis.

Africa:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

India:

The Supreme Council, AMORC, Calcutta, India.

The addresses of other foreign Grand Lodges and secretaries will be furnished on application.



HERALDING . . .

A Message from a Master

LIKE the wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In the cold dawn of the mountain fastness of the mysterious Himalayas each day for centuries, the heralds have called the mystics to hear the words of wisdom of a great master. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared to listen to golden gems of truth from an unknown source. The precepts of these Temple messages have carried men to great heights.

By a combination of strange circumstances, a white man in the sixteenth century brought to light and civilization, these ancient Tibetan writings, appropriately entitled, "Unto Thee I Grant." To you, from these age-old monasteries of the mystical East, comes this message of a master now in modern book form. Without cost, this rare book of illumination is yours for but a five-months' subscription to this, "The Rosicrucian Digest."

But \$1.50 will bring you this magazine for 5 months, and in addition without price, this book, acknowledged to be one of the finest, oldest and authentic sacred writings. This is an offer very seldom made. Avail yourself of it now—today. Send subscription and request for gift book to:



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This authentic Tibetan writing is absolutely FREE to you. It is not a pamphlet but a bound book of 150 pages. Read above for full details.

The Rosicrucian Digest
SAN JOSE, CALIFORNIA, U. S. A.



Rosicrucian Library

The following books are a few of several recommended because of the special knowledge they contain, not to be found in our teachings and not available elsewhere. Catalogue of all publications free upon request.

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