

THE ROSIKRUCIAN DIGEST



FEBRUARY
1926

WATERS OF LIFE

25c
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Our Suggestion To You

PORTRAIT OF GREAT MASTER

Even the most renowned portraits of Jesus Christ and those murals in which He is a central figure, were executed several centuries after the crucifixion. There apparently was never left to posterity from His period any actual representation in art of the physical appearance of the Master. The various works portraying Him are but the result of the personal conceptions and idealisms of the artists. Though many artists have claimed their portraits or sculptures of Christ were the result of Divine revelation, the works of each in many cases are extremely unlike. It is not generally known that some of the early portraits of the Christ were without beard and nimbus.



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Nearly all artists, in an endeavor to portray the spiritual nature of the Master, have made Him extremely effeminate in facial lines. They are further inconsistent by having the hands of a delicate, even cameo-like, appearance. Not only the Scriptures, but other sacred literature sources reveal that by occupation He was a carpenter and a fisherman, and His hands, therefore, could not have been as they are depicted.

One of the most startling new pictorial representations of the Master is the one executed by Dr. H. Spencer Lewis. His painting is the result of much research into the unknown life of Christ. It reveals Him as having a positive, masculine, masterly countenance, with kind mystic and spiritual characteristics instead of the usual semi-effeminate ones. It also reveals the Aryan features, for it is declared He was not a Jew but an Aryan.

This portrait has won considerable acclaim because of its inspiring nature and unique conception. The hand-colored portraits done in oil are exceptionally beautiful, and yet, economical. The black and white reproductions are exactly the same, and less in price.

This portrait is an exact photographic reproduction of the original done by the Emperor, which is in the Initiation Chamber of the Supreme Temple of the Order in San Jose. For size and price read column beneath picture. Send your order and remittance to:

The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

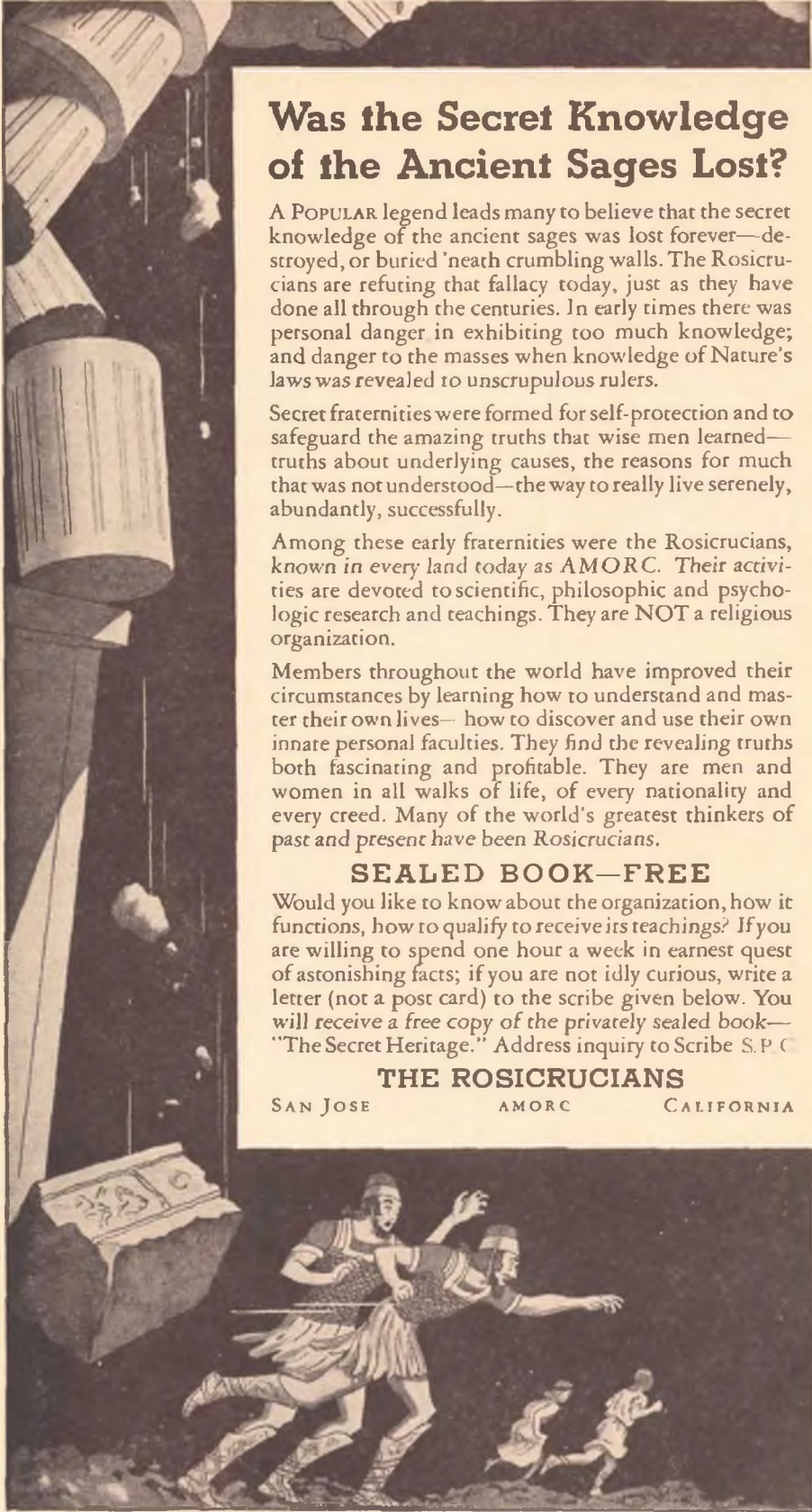


DR. ED. BERTHOLET, K. R. C.

Grand Master of the Rosicrucian Order of Switzerland

We are pleased to present to our members and readers this excellent likeness of our beloved Grand Master in Switzerland. Dr. Bertholet is an eminent mystic and instructor in psychology and philosophy. He has been well known in Switzerland for many years and maintains a very large library and clinic in Lausanne on the borders of Lake Geneva. He is president of the "Societe Vaudoise d' Etudes Psychiques." He is also a high officer in the Martinist Order and has given many cordial receptions to members of AMORC whenever they have visited Lausanne. He was elected to his high office in the Rosicrucian Order several years ago by the members in his jurisdiction and has won the deep love and profound admiration of all who know him.

(Courtesy of Rosicrucian Digest.)



Was the Secret Knowledge of the Ancient Sages Lost?

A POPULAR legend leads many to believe that the secret knowledge of the ancient sages was lost forever—destroyed, or buried 'neath crumbling walls. The Rosicrucians are refuting that fallacy today, just as they have done all through the centuries. In early times there was personal danger in exhibiting too much knowledge; and danger to the masses when knowledge of Nature's laws was revealed to unscrupulous rulers.

Secret fraternities were formed for self-protection and to safeguard the amazing truths that wise men learned—truths about underlying causes, the reasons for much that was not understood—the way to really live serenely, abundantly, successfully.

Among these early fraternities were the Rosicrucians, known in every land today as AMORC. Their activities are devoted to scientific, philosophic and psychology research and teachings. They are NOT a religious organization.

Members throughout the world have improved their circumstances by learning how to understand and master their own lives—how to discover and use their own innate personal faculties. They find the revealing truths both fascinating and profitable. They are men and women in all walks of life, of every nationality and every creed. Many of the world's greatest thinkers of past and present have been Rosicrucians.

SEALED BOOK—FREE

Would you like to know about the organization, how it functions, how to qualify to receive its teachings? If you are willing to spend one hour a week in earnest quest of astonishing facts; if you are not idly curious, write a letter (not a post card) to the scribe given below. You will receive a free copy of the privately sealed book—"The Secret Heritage." Address inquiry to Scribe S. P. C.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

FEBRUARY, 1936

No. 1

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

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

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

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

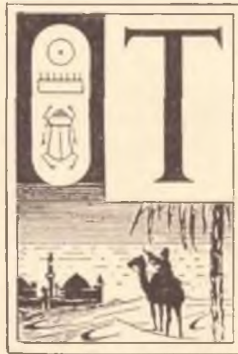
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

HONORING EMINENT MEN

By THE IMPERATOR



THE MONTH of February, although the shortest month of the year, and one which should be long in order to help business men recover from the many holidays which came so close together at the end of the preceding year, is filled with official and unofficial holidays for the celebration of the birth and life of eminent men.

It is unquestionably true that the average reader of serious matter, or books and pamphlets of an instructive nature, sooner or later find great joy in the reading of biographies, or the analysis of the lives of great men and women of the past. Wherever you find a home library that is not composed merely of sets of books that have been sold on the subscription plan, or given away with subscriptions to magazines, you will find some biographies. The more prolific and enthusiastic is the reader in the home, the more sure you will be to find these books dealing with the lives of men and women.

After all, there is no more fascinating pastime and instructive pleasure than that of reading of the experiences of those persons who have contacted life and made something of life in the years of their past. We do not have to delve into the histories of the lives of the ancient philosophers, nor of ancient statesmen, rulers, and potentates; we do not even have to delve into the lives of

outstanding characters to find many interesting facts that will create word pictures and images in our mind of an interesting form. The more varied or important the life of the individual, the more benefit the biography will be to us as we study it. It is from the lives of great men that we learn how human existence is fraught with possibilities along with temptations, sufferings, and rewards. By analyzing how others have thought and acted in times of stress or strain, and how they have reacted to certain fundamental emotions of life, we will be guided in our thinking and acting. We discover through the reading of biographies that the human equation is the same in all lands among all races and in all periods of time. By noting the failures of the lives of great men—and the greatest of them have made mistakes that brought about serious failures at times—we learn what to avoid, and what points in our own affairs to strengthen and accentuate.

Devoting ourselves to the study of one great character at a time is not hero worship, as some have claimed. To read but one book on the life of an individual—even when it is an autobiography written by the individual himself—is not sufficient to secure a complete or nearly perfect picture of that person. Every author's view-point, including the individual himself, is different. For this reason, the proper way to really become acquainted with the life of any interesting character of the past or present is to read several books, a number of them, by different authors, dealing with the same person.

For instance, we celebrate on the 22nd of February the anniversary of Wash-

ington's birthday. Like all other national or international heroes, the average or the popular story of his life is filled with fiction and figments of imagination. The story told of him in the average school book is far from being true, for it merely idealizes some of the good things he did and presents an imaginary picture of the greater things he should have done. It wholly ignores the errors he made, his weaknesses, and follies. A true analysis of the life of Washington shows that as a warrior, a strategean in warfare, and as a great general, he was a failure, for he was greatly lacking in the necessary elements to become a great general and warrior, and lost far more battles than he won. He should have remained, so far as profession and life's work is concerned, a surveyor. If, however, he wanted to serve his people best, he could have done this as a part-time statesman, but never should have attempted to glorify himself or protect his nation as a warrior. It so happens, however, that several of the battles in which he was engaged, and in which he was victorious, were pivotal ones, or crucial ones, and while in and of themselves were hardly worthy of nation-wide acclaim, did have a very great effect upon the ultimate results which were being sought by his nation. In his personal, private life, the real facts are considerably different from those that are so popular. Even a visit to his old home in Mount Vernon immediately takes away fifty per cent of the glory and colorful traditions that have been wrongly associated with him. Portraits of him by various painters, sculptors, and photographers show that he was very greatly different in appearance from that shown in the most popular of the idealized portraits. But Washington was a symbol. He still is a symbol in the minds and hearts of the American people of a great ideal, and it is that symbolized idea that we honor and respect on Washington's birthday.

On the other hand, on the 12th of February we celebrate the anniversary of the birth of Lincoln. Here, too, was a man whose thoughts and deeds have been presented in ideal form for our admiration, but if we analyze his life we find that long before his transition there

were stories about him, charges made against him, and opinions recorded that were far from complimentary. While we now believe that many of the unkind and critical things said against Lincoln in his lifetime were untrue, and deliberately manufactured by his political enemies, we cannot help but admit that many of the beautiful stories told of him were also manufactured by his friends. But he, too, represented an idea and became a symbol in our American history, and it is Lincoln's symbol, Lincoln the ideal, that we honor and respect. His life was filled with lessons for all of us to learn, and out of his struggles and the realization of his ambitions we can find much to emulate.

On the 11th of February we can also celebrate the birth of Thomas Edison. Here we have our national hero in the form of a scientist. The records show that much has been credited to him unjustly, both good and bad. But in the scheme of things he was a symbol representing the ideals of scientific research and invention, and while undoubtedly a very great majority of his dreams and invented schemes became failures, a sufficient number of them became successful to revolutionize a large portion of our modern way of living. So we honor him and what he accomplished that was good, and for the ideals he held and expressed, and not for his actual life in every intimate manner. It is much like reading a fairytale to read the life of Edison even when it is reduced to actual facts, and all of the fiction eliminated. There is a lesson in persistency, endurance, determination, and glowing faith that each one of us should learn.

Among other birthdays that can be celebrated in February is that of Henry Wadsworth Longfellow on the 27th, 1807; James Russell Lowell on the 22nd, 1819; and Charles Dickens on the 7th, 1812. And, of course, there are many others whose birthdays are celebrated in this month such as that of Kit Marlowe on the 6th, George Dorsey on the same day, and George Jean Nathan on the 14th.

Then there is the symbolical holiday on the 14th known as St. Valentine's



day, and which, incidentally, is the anniversary of the birth of our Supreme Secretary. Altogether the month is one of celebration and interest because of the diversified memorials it brings to our list.

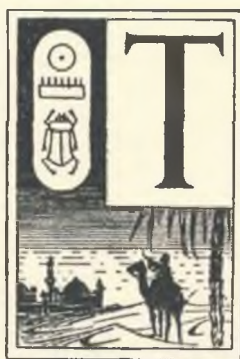
Many of us can make this month of February an outstanding month in our own lives through our accomplishments in the twenty-nine days which this leap year allots to it. Beginning on a Saturday, the month ends on a Saturday. In its four weeks there is ample opportunity to change the entire course of life of an individual and start it upon a

career that is upward and onward, and glorious. The whole month can become a memorial holiday in your own life, by the attitude you take toward it and the things you do and accomplish. Later historians — perhaps only relatives and friends — who may write of your life may refer to February of 1936 as the month in which your life changed from what it now is to what you have hoped and prayed for. In this regard you are the sole arbiter and the only captain of the ship. I hope for each one of you that it will truly become a birth month of a new cycle of life.



The Eternal Quest

By FRATER W. O. ESSUMAN



THIS questing spirit, this dash for adventure — the perennial springs of human pilgrimage — is latent in the psychoplasm of man. Each generation, and in truth each individual as well, transmutes this insatiable quest into channels compatible

with environmental circumstances. And whether we commune with knights questing after the Holy Grail and avenging wrongs of suffering humanity; whether we perish in ravenous seas with children questing Jerusalem-ward to avenge Saracenic outrages against Christian ideals; whether we sail with Columbus amidst an Atlantic of ignorance to discover new worlds; whether we look at the majestic kaleidoscope of Empires rising and falling with the crimson tides of Time; whether we are transported into eulogies over the creativeness of the human mind, as portrayed in the wonderful galleries of Art and Invention; whether we read up the magic story of the Conquerors as they stalk in awful grandeur in the pagean-

try of history; or scale the heights of Helicon with the Muses—we are sure to raise the question mark of the ages, "Where does it all end?"

It is too true that very few men live to see their dreams come true. But that has not stemmed the tide of the Eternal Quest. It is also too true that most of the world's greatest personalities were mocked out of existence on no consecrated grounds other than Golgotha. But that has not marred the vibrant strains of the music of the Eternal Quest. The eternal quest starts nowhere and ends nowhere. It is an intangible heliotropism of the mind of man which will always urge him to grope, however blindly, after the True, the Beautiful and the Sublime.

In the wide panorama of life, there is not only the passive struggle of existence but also the sterner struggle for existence. And the history of succeeding ages corroborates to prove the relay of existence. "Carry on" is the slogan of the eternal quest. From the individual right up to the national homogeneity, there is a handing over of the Torch to succeeding crusaders of the quest. This Darwinism of existence is a fact to which all schools of contemporary thought pay homage.

And now it is our turn, in the twentieth century of the Christian era, to follow up the trail of the Quest from where the illustrious past had left over. What a strange gospel to preach in these stirring times. There is no room for these hallucinations of the mind, many might be tempted to say. But just a little bit of introspection would make you exclaim with one of the greatest visionaries of our time: "Oh, the boundless possibilities of this brave new world!" There is always something to do for the man who knows what to do. There are infinite avenues to the Eldorado which has been the target of human endeavor down the restless stream of the ages. There is no dearth of opportunity in the inexhaustible applications of this questing faculty. In short, any pursuit which satisfies the highest aspirations of the individual is that which leads him to the consummation of the Eternal Quest.

You may be a clerk wading daily through a wilderness of figures, the exact manipulation of which involves the security of tremendous capital; you may be a teacher knocking into shape, on the anvil of example and precept, the men and women of tomorrow. You may be a farmer upon whose persistent industry and application thousands depend daily for their existence. You might be a salesman, upon whose business honesty and integrity impoverished customers might make little savings that might go a long way to stay, however temporarily, a domestic collapse—and a

thousand other ways in which humans choose to live out this quest of existence.

Call it by whatever name you will—the economy of nature, conservation of energy, indestructibility of matter or compensation—we have all to be convinced that nothing is ever done in vain; that every ounce of honest effort is a step forward in the right direction towards the realization of the eternal quest. The mighty strokes of the editor's pen, hafting left and right, the lame policies of administrators; the harangue of the orator hissing balm to those who are downcast along the highroad of political repression; the missionary, blowing the bugles of his Christian message and "bolstering up the fallen columns" of the regiment of the cross; the reformer denouncing the evils of our social order; the severe moralist sitting in judgment upon the coarse ethics of private and public lives; the agitator calling a halt to the ruthless march of capitalism, exploitation, suppression, and diplomatic ostracism; and the rest of the invisible array of forces that are slowly but surely pulling down the empire of Vice and Falsehood—these cannot all be in vain. The best is yet to be. "Right will ultimately conquer wrong and harmony take the place of all discords."

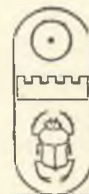
Deep down in the subterranean galleries of human consciousness, as I have always believed, the katabolic processes for the gradual unfoldment of the human race are daily encroaching upon the frontiers of the Ultimate!

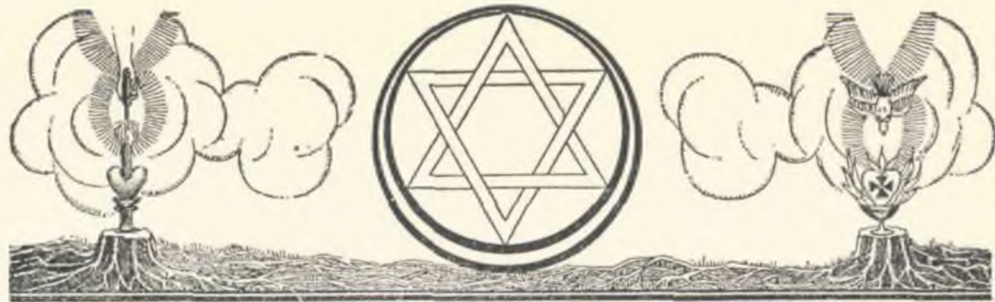


CHAIN LETTERS

AMORC has from time to time strenuously objected to chain letters for any purpose. We seriously object to any member using chain letters for the purpose of promoting or attempting to promote the activities of AMORC, because we consider it beneath the dignity of the Order. Furthermore, the post office department of all countries objects to chain letters because of the fact that they unnecessarily clutter up and congest the mail service and interfere with legitimate mailings.

If you are solicited by any member to participate in a chain letter campaign, purporting to be for the benefit of AMORC, please refuse to participate, and destroy the letter you receive, and have no fear of the purported calamity that will befall you if you destroy the chain letter. Such systems of superstition should be stamped out by every intelligent individual and Rosicrucian.



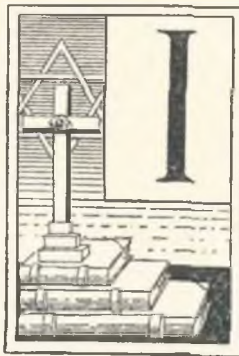


Love Thy Neighbor

A TIMELY MESSAGE TO ALL MANKIND

By FRATER WILLIAM V. WHITTINGTON, K. R. C.

Master of the Thomas Jefferson Chapter,
Washington, D. C.



IN THESE days, no less than in the days of the Founder of Christianity, there is nothing more essential than a true appreciation of the Brotherhood of Man. Such an appreciation may evolve more during the next hundred years than during the nineteen centuries which have just passed.

Frequently it requires a great crisis in human affairs to impress a great truth upon the comprehension of mankind. In this regard the crisis of the past few years has been one of the finest things that could have occurred, bringing forces which are cleansing humanity spiritually and ridding it of many of its false teachers and leaders, false systems and doctrines. There has been much wailing and gnashing of teeth, especially on the part of those who have been most lacking in fortitude and moral vision. It has been a trying time for all of us, of course; a period of testing. In some cases, troubles have been magnified by the inability or refusal of certain persons or groups to recognize the needs of the entire people and to modify their own demands or actions in accordance with such needs.

Whether we will it or not, the consciousness of man is passing through a purging process, one of the greatest in all history. This purging and cleansing must continue until humanity has truly mastered its lessons of humility, love, and sacrifice. These lessons are being learned, slowly but surely, through necessity if nothing else.

Humanitarianism, in its highest sense (having its foundation in co-operative effort and in a realization of the interdependence in Spirit of all peoples and all things) is the basis of the new dispensation. We may as well accustom ourselves to the idea that we are entering an age where many of the old, established and treasured doctrines or rules of conduct will be obsolete.

Humanity has been burdened with a number of destructive doctrines and traditions which it could very well do without. The Supreme Power has seen to it that there has always been a progressive Good working in the world. We must not overlook this fact. Yet many of the outstanding characteristics of the stage of civilization from which we are now emerging have not been progressive, except in so far as they may have been necessary to teach a lesson.

What have been these characteristics? War and destruction. Repression and oppression. Fear and hypocrisy. Materialism, selfishness, and greed. Men have had a complex that has prompted

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them, under the guise of civilization, to jump at each other's throats with unrestrained passion, usually for nothing more noble than the desire for acquiring a piece of this little planet called Earth. Is this the most advanced condition of human Society? Not at all. It is merely a strange interlude,—a nightmare.

Let us have faith enough in the essential goodness of humanity to believe that the ultimate stage of human evolution must be one of true universal democracy, founded upon that much misunderstood factor called Love. A Society in which all peoples are combined in a unity of thought, purpose, and action.

When we refer to that "factor called Love" there should be no doubt in our minds that we understand what is meant. The term is used in its loftiest spiritual meaning, as in the Biblical admonition, "Love thy neighbor as thy Self." The idea is made still more clear if we refer to certain other expressions in the Bible.

Often we have heard it said that this or that man or woman is or was a "God-fearing" man or woman. Can it be possible to be a God-fearing and a God-loving person at the same time?

In the fourth chapter of the first general book of John we find these declarations:

"If we love one another, God dwelleth in us, and His love is perfected in us."

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

"If a man say, I loved God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."

In an earlier portion of the same book of John (in the third chapter) we find: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue; but in deed and in truth."

A better understanding of the part which the human mechanism plays in the universe is becoming apparent. The sympathetic kinship of mankind is gaining wider recognition. The broader perspective will not be achieved, however, so long as we pin our eyes and hearts alone to this Earth. Man must continue to reach out into the universe and discover its truths. Through the revelation of the omnipotent laws of God as manifested in nature we gain knowledge. Through knowledge we acquire wisdom. Through wisdom we use our powers, not in violation of natural laws, but in a wise co-operation.

Perhaps it is impossible for us to conceive just how far we may progress within the next few hundred years toward the goal of universal brotherhood—or rather, toward a full realization of the existence of that brotherhood.

The evolution of the spiritual and creative faculties of man has depended to a very large extent upon the unveiling of the forces of nature. These forces, even to the smallest fraction of energy reaching the Earth from every part of the universe, some day may be subject to the control of human genius. Tremendous changes, both in material condition and in spiritual outlook, will occur when the potential genius in every person is given an opportunity to reach a high state of usefulness.

It is exalting to consider the possibilities for creative advancement that will be open to subsequent generations. A part of our contemplating may be little but empty dreaming. But in any event a little meditation and quiet reflection now and then are good for the soul of any man. In such a moment of meditation we may have the good fortune of feeling an attunement with that Spirit which the poet, Wordsworth, defines as impelling "all thinking things, all objects of all thought," and

"Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of
man."

In that moment we may comprehend more clearly the nature of things about us, and (who knows?) we may have a fleeting glimpse of the Great Plan behind it all.





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.)*

CATHEDRALS OF THE PAST



*The
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RECENTLY some of our friends have stated that this special department of our work known as "The Cathedral of the Soul" is not a wholly new idea, nor exclusively original with us. They claim that in ancient times the same idea was used somewhere in the Rosicrucian organization, or at least among some of the mystical philosophers of the Middle Ages.

We have never thought of the Cathedral of the Soul as an idea that was so wholly new and original that its counterpart, or even an exact and perfect form of it could not be found somewhere in the mystical writings and especially in the Rosicrucian teachings and principles of the past. We have always known, for instance, that among the mystical philosophers and Rosicrucian adepts of the higher grades in the past centuries, there were occasions when a large number of them would unite and create mentally and psychically for the time being a great cathedral into which all of them would project their thoughts

and meet in silent communion as in a mental world or spiritual world far above the mundane things of life. We knew also that many of the Rosicrucian mystics of the past have referred rather indefinitely or vaguely to their Cosmic contacts with other Great Masters in a holy place that resembled a cathedral.

But at no time in the past history of the Rosicrucians or of mystical philosophers did any organization or group of officers plan a symbolical and allegorical Cathedral of the Soul into which thousands of persons were invited to place their minds and hearts in simultaneous communion at various fixed periods of the day and night. This was the part of the plan that was original with us in this country.

It is as though in the past centuries various small groups of mystics or occasional triangles of members did agree to meet mentally, despite their distant locations, in a temporary, sacred place in the Cosmic, which we might liken unto a small chapel or a holy grotto where in mental seclusion and spiritual privacy they might contact the minds and souls of one another for temporary understanding and exchange of ideas; and it is as though we here in America took that little Cosmic chapel and rebuilt it into a magnificent cathedral ample to enclose the minds and inner selves of thousands, and opened its doors daily and hourly to the reception of those who were sick or despondent, or perplexed, or in sorrow, and who would be sure to contact at almost any hour of the day or night others who came there in rejoicing, in thankfulness, and in appreciation for Cosmic blessings, and were ready to administer inspiration, cheer, and good fellowship to the others.

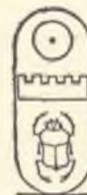
There is hardly any phase of our Rosicrucian activities, the counterpart of which to some degree cannot be found in the teachings and practices of the Rosicrucian mystics of the past, and even of some eminent mystics who were not affiliated with the organization. Truth is eternal, and has never belonged to any one sect or classification of individual, and the great truths contained in our teachings and practices may be found in shadowy form or in

part, or perhaps just in symbol or inexpressed thought in the lives and practices of illuminated characters through all the ages.

If you have not set aside a few moments of your daily life to lift your thoughts upwardly and outwardly to a point where you can feel that Cosmic Blessing, that Divine energetic infusion, and that magnificent music of the spheres which we appreciate with the Cathedral of the Soul, then you have missed one of the benedictions of the day, and one of the greatest opportunities of your daily life for relaxation that is tonic, inspiration that is beyond mundane limitations, and joy that is beyond earthly imitation.

Whether or not you are a member of our organization, you are privileged to enjoy the great blessings of the Cathedral of the Soul. Irrespective of your religious faith, or the creeds and doctrines of the church and religion to which you are devoted, you can strengthen and encourage the spiritual side of your nature by allowing it to soar on divine wings to great heights of the transcendental Cosmic Consciousness and there dwell in ecstasy for a few moments. It will cause you to forget for a while your earthly trials and tribulations, your material problems, your human ailments, and your personal limitations, weaknesses, and tendencies. You become but a living soul in all of its pureness and undefiled expression. You become what God made you and intended you always to be, a living soul in His Divine Image.

In the Cathedral of the Soul you will find no creeds or dogmas except those that you take to it as your Rosary and guide in life, and you will find that your Rosary is symbolical of all of the spiritual truths. You will find no intolerance, no misunderstandings, no quibblings over non-essential things, but simply the magnificence and subliminal purity of soul. It is like a journey to the unknown, with the unknown becoming known while the known of the earth is completely forgotten. You will return to your worldly affairs and worldly consciousness encouraged and inspired, happy and at peace with the world. You will have had a taste of what the



spiritual life must be in the great period that is yet to come. You may sense but dimly, but nevertheless comprehendingly, a bit of that afterlife when you shall be freed entirely for a time from the physical form and physical obligations. The few moments spent in this way will bring greater strength and health to the body and mind than hours of sleep and relaxation.

If you have not secured from our organization the mystical book entitled "Liber 777," be sure to send for it today as suggested in the introductory paragraph at the beginning of this department. Share with us one of the great joys which the ruler of the earth and the decrees of man cannot take from us, and which the trials and tribulations and suffering of the earth cannot destroy.



Selflessness

By FRATER CHESTER LAFFERTY



SOON after his entrance upon the Path, the Neophyte is introduced to the Divine Idea of Selflessness. During his progress upward along the way of True Light, he will experience one of three possible reactions. First, in the course of his

evolution he may become more acutely aware of the tremendous import of the virtue, and submit his selfhood to the beloved service of God, the Cosmic, and Humanity. Second, he may miss entirely the true meaning of the path, and therefore be indifferent to the ideal. Third, he may recognize the necessity of the virtue, but being still too strongly attracted to the actualities of the material world forsake the climb to rest on whatever level he finds himself.

The Neophyte who is deeply impressed with the beauty of the Ideal, will immediately express an enthusiastic determination to realize the virtue. Here he meets with a difficult problem, and that is, a systematic manner of accomplishing the task at hand. The attainment of Selflessness is a bitter struggle, and is never completely achieved until we reach a state of perfect At-one-ment with God.

In outlining a campaign for the acquisition of Selflessness, we should first have a definite understanding of what Selflessness is. And in order to understand a thing thoroughly, we must examine it in its duality. Since we are at present on the Negative Plane of Consciousness and can more readily grasp the negative duality, we will start from this point and gradually develop a knowledge of the positive. Selfishness, the negative quality of Selflessness, may manifest in many ways, but let us observe one of its most common forms which seems to have a greater and more direct bearing on our mental attitude, disposition, and general outlook on life.

The most common and vicious manifestation of Selfishness is Self-pity, or the habit of feeling sorry for oneself. It warps the mind, which is our most powerful tool, thereby crippling our ability to help ourselves or others. It narrows our vision so we can not see the whole picture, and we miss so much of the joy and beauty that surrounds us. It distorts our sense of values and our reasoning is not sane, our judgment unfair. Then come all the ills to which mortal man is heir. The personality becomes morbid, driving from us those who would help us. The more we indulge in Self-pity, the lower the depths of despondency to which we sink. A greater part of the suffering we experience in this life is brought upon us by living selfishly for self. Compassion for

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self is a curse, while compassion for others who are less fortunate than ourselves, becomes a baptism in ecstasy.

To impress the truth of this statement upon the consciousness, try this experiment. Start a day by feeling sorry for yourself because someone has a better home than you have, a better position, better health, more appetizing food, nicer clothes, a newer car, more friends, more opportunities, more money, and because they are treated more respectfully than you are. At the end of the day you will have a beautiful case of the miseries that will stay with you for a long time, unless you start the next day by trying to have a sympathetic understanding of another's sorrows and tribulations, and by doing every little bit that you can to relieve another's

pain and give him inspiration. At the end of this day you will come to know the reality of happiness and peace, and the meaning of the positive duality—Selflessness.

Let the Neophyte approach the technique of Selflessness by systematically eliminating his minor self-pities and substituting another's need for compassion, and continue working in this manner until he has finally eliminated his major manifestations of Selfishness. As he progresses in this line of endeavor he will suddenly become aware of an increase in knowledge of the Laws and a greater ability to make the Laws work. *"He who loses his life for my sake shall find it, and he who would save his life shall lose it."*



Experience Creates Knowledge

By FRATER W. C. PARKER, F. R. C.



WE peer back through the ages, to the beginning of the human race, we perceive prehistoric man contemplating with amazement the environment in which he had been placed for the acquisition of earthly experience.

There he stood, or more probably crouched, a strange admixture of awe, hope, and terror, confronted by the problems of life, which must be faced, whether or not he wished it. There was no alternative. His was to do or die.

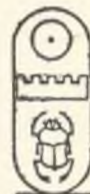
Under such circumstances, it is interesting to surmise what could have been the first thought that emanated from his embryonic consciousness.

He was devoid of knowledge and there were no schools or colleges to which he might turn for instruction as

to his proper procedure. True, he possessed a soul, a brain and five senses, but they had yet to be co-ordinated.

If we concede the axiom that "Self preservation is the first law of nature," we may reasonably assume that his initial act was to seek shelter from the distressing atmospheric conditions and the devastating storms that swept the dismal terrain; or perhaps his fear of the ferocious beasts that challenged him at every turn, forced him to take refuge in a rocky crevice or natural cave, where he might pause in comparative safety.

This opportune haven contained no downy bed to rest his weary limbs and, upon awakening, he did not find a ready supply of hot and cold water; no tub or shower for the matutinal bath; no fleecy towels or toilet articles; no refrigerator, replete with tempting viands; no gas range or cooking utensils; no morning newspaper; no books to enlighten him; no clothes to drape his shivering figure; not even a Bible to render him comfort.



By no stretch of the imagination could he visualize what are considered the ordinary requirements of modern life and, from sheer indigence, he was compelled to arouse and depend upon his individual initiative for the mere perpetuation of his existence.

Gradually, he learned to walk upon his feet; to touch and feel things with his hands; to smell the fragrance of the flowers; to taste the scanty food that came within his reach and to hear whatever sounds were evoked as the forces of nature pursued their relentless course.

The vague comprehension of these occurrences served to develop a mental reaction, and slowly his brain began to function and enable him to recognize and repeat the sensations which afforded him the maximum of gratification.

From time to time, he devised crude implements to assist him in fishing, hunting, and other projects which came to his attention, including the acquirement of much-needed materials to cover his bruised and naked body.

Quite naturally, his primeval instincts developed into a desire to improve his mode of living. Grim necessity became the mother of invention and converted him into "an eternal question mark," and, as a result of his patient search for ways and means to yield him greater pleasure, he eventually stumbled upon the great discovery—*fire!*

He became interested in the guttural tones emitted from his throat and contrived to express his approval or disgust with an expressive grunt.

Little by little, he associated certain sounds with specific objects or events and thus established the foundation of a language, an alphabet, and the methods of oral communication now in vogue.

In his spare moments, he amused himself by fashioning rough drawings of the animals he encountered, and his various adventures, supplementing these hieroglyphics with marks to represent the various vowel sounds, and in this manner evolved the written word and made possible the preservation of experience and knowledge that has been of such material assistance in the formation of our present-day civilization.

Finally, this was climaxed by the invention of the printing press and the

world-wide dissemination of learning, which has so enhanced our supply of information as to provide the indolent with an illusory short-cut to knowledge.

Strange as it may seem to the unthinking novice, the wisdom of the ages was not borne to us on the wings of chance. It was not dropped in our laps, like so much manna from heaven, but was garnered through the painstaking efforts and actual experiences of our ancestry, who, by persistent experimentation discovered and proved what we today accept as truths, exemplifying a perfect manifestation of the Divine purpose to make man the master of his own destiny.

It is obvious that this vast fund of knowledge was not particularly accumulated for the elucidation of debating societies nor merely to furnish theses for erudite scientific discussion, but is a sacred heritage that we should accept with reverence and gratitude, with the anticipation that it will inspire us to further experimentation and new experiences, from which we may derive additional knowledge that we can pass on to future generations and thus sustain the significance of the eternal circle.

It is also well to remember that we are the stewards, to whom this diligently-acquired wisdom has been entrusted, and for its use or abuse we shall be held to a strict accounting.

Furthermore, our responsibility increases in proportion to the abundance accorded us, and the more we receive the greater will be the returns expected from our stewardship.

To idly and selfishly enjoy the manifold blessings with which we are endowed, is contrary to the law of apportionment. If the ancients had been content to accept prevailing conditions, there never would have been any progress. We would still be living in caves and eating raw food. It is in consequence of their work that we are provided the luxuries of today and the Cosmic code of equity exacts a justifiable recompense.

We get out of life what we put into it. We must give freely, if we expect to receive. Giving does not necessarily imply a monetary transaction. It is just as much to our credit to continue the labors of our predecessors and con-

tribute increased benefits to those that follow us. Work and experiment will bring experience, and experience will create the knowledge that will help us to reveal unto others the path to true happiness.

It is our especial privilege to receive each week a masterful monograph, definitely indicating the way to real knowledge, through enlightenment, experiment, and experience.

A careful study of these lessons will undeniably prove of lasting benefit, but it needs more than the most comprehensive reading to fully convey to us

the higher intelligence we are seeking. It requires the experiments to unfold the cryptic message to our inner consciousness.

"Knowledge is power," but positive knowledge can only be obtained through personal experience.

If we make judicious use of knowledge, study the lessons understandingly, faithfully practice the experiments and apply them to our daily lives, and conscientiously perform our duty to our fellowman, we will assuredly pave the way to peace, love, harmony, and the attainment of Divine Illumination.



ROSICRUCIAN NEW YEAR PROCLAMATION

The Emperor of AMORC for North and South America has issued his annual New Year proclamation decreeing that Friday, March 20, 1936, shall be recognized by all members of the North and South American jurisdiction of the AMORC as the Rosicrucian New Year Day. He calls upon all lodges and chapters within his jurisdiction to hold the usual New Year ceremony within twenty-four hours of the date, and since the night preceding March 20 is Thursday night upon which so many lodges and chapters hold their regular weekly meetings, it is recommended that the New Year ceremony be held upon Thursday evening, March 19, wherever possible. When this is not possible, it should be held on Friday evening, March 20.

The approximate moment of the beginning of the New Year is 2:00 P. M. Eastern Standard Time on Friday the 20th. This is equivalent to 1:00 Central Standard Time, noon Mountain Standard Time, and 11:00 A. M. Pacific Standard Time.

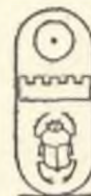
All members who can visit their local chapter and all members affiliated with lodges are expected to attend this annual sacred feast and symbolic ceremony. Members who are not associated with any local chapter or lodge should spend a few minutes either Thursday or Friday evening, March 19 or 20th, in meditation and contemplation in their sanctums for the purpose of attuning themselves with Fratres and Sorores of the Order throughout the world and receive the pleasant vibrations of fraternal greetings, universal love, and Cosmic peace.

In all lodges and chapters the new officers, who have been duly elected in accordance with the constitution of the Order, should be installed or officially take their offices, and the fiscal year of the lodge or chapter activities is closed and all annual reports of lodges and chapters should be made as of March 20, 1936.

The Supreme Lodge for North and South America, as in other countries, will hold its high ceremony and send forth its good wishes and esoteric benediction on Thursday evening, March 20, in the large auditorium at Rosicrucian Park. Members living near Rosicrucian Park at San Jose, or members visiting in the State, are cordially invited to attend the services at Rosicrucian Park on that evening. All national lodge members unaffiliated with any lodge or chapter and who are living within visiting distance of a lodge or chapter, are invited to be the guests of such lodges and chapters and to attend the ceremonies held therein on either Thursday or Friday evening. Write to the lodge or chapter nearest to you, by referring to the directory in the back of this publication, and learn several weeks in advance on which evening the lodge will hold its New Year ceremony and ask for instructions regarding your visit and attendance on that occasion. Members visiting such lodges or chapters must show their membership cards.

On this New Year Day the Rosicrucian year 3289 will be born and begin its very important cycle. The digits of this number equal 22 which equals 4, representing the square. This in itself is very significant.

R. M. LEWIS, *Supreme Secretary.*



PAGES from the PAST

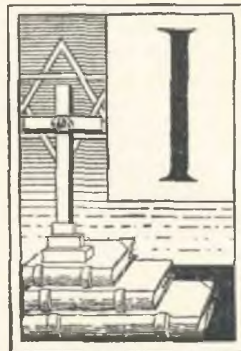


NICOLAS MALEBRANCHE

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

Our subject this month is Nicolas Malebranche. The early life of this mystic and philosopher, is an example of how we may be pursuing a wrong course in life and yet by a fortunate combination of circumstances, arouse a dormant desire which eventually leads us to success and attainment. It is indeed regrettable when such circumstances do not occur in the life of one who is following a channel foreign to his interests. Nicolas Malebranche, a French philosopher, was born in Paris, August 6, 1638, and he died October 13, 1715. He came from a prominent family, was the youngest child of Nicolas Malebranche, Secretary to Louis XIII. He had the advantage of an excellent education and began his studies at the College of La March, later studied theology at the Sorbonne University. It was his early intention of entering the church, but his love of retirement led him to decline a Canonicate in Notre Dame. When still a young man, in fact, 22 years of age, he entered the congregation of the oratory and devoted himself to the study of ecclesiastical history. He found it extremely difficult, however, to harmonize the various incidents, and was losing interest in his studies, when he came across Descartes' "Traite de l'Homme," which aroused a dormant enthusiasm for philosophy. He heartily agreed with Descartes' distinction between mind and matter, and considered the only true qualities of matter, extension and motion. Malebranche is particularly renowned for his work entitled "Recherche de la Verite." We bring to you below, excerpts from this writing which he entitled "What Is Meant By Ideas." It is greatly condensed, yet sufficient to show you the depth of his thoughts and from a philosophical point of view is today equally as instructive and interesting as when written.

WHAT IS MEANT BY IDEAS



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fetches a walk, as I may say, about the heavens, to contemplate all the objects therein.

SUPPOSE that everyone will grant that we perceive not the objects that are without us immediately and of themselves. We see the sun, the stars, and infinite other objects without us; and it is not probable that the soul goes out of the body, and

It sees them not therefore by themselves, and the immediate object of the mind, when it beholds the sun, for example, is not the sun, but something intimately united to the soul; and that same thing is what I call our 'idea.' So that by the term idea I mean nothing but that object which is immediate, or next, to the soul in its perception of anything.

"It ought to be well observed that in order to the mind's perceiving any object it is absolutely necessary the idea of that object be actually present to it: which is so certain as not possibly to be doubted of. But it is not necessary there should be anything without like to that

idea; for it often happens that we perceive things which do not exist, and which never were in nature. And so a man has frequently in his mind real ideas of things that never were. When a man, for instance, imagines a golden mountain, it is indispensably necessary that the idea of that mountain should be really present in his mind. When a frantic, or a man in a fever or sleep, sees some terrible animal before his eyes, it is certain that the idea of that animal really exists. And yet that mountain of gold and this animal never were in being.

"Notwithstanding, men being, as it were, naturally inclined to believe that corporeal objects exist, judge of the reality and existence of things quite otherwise than they ought. For when they perceive an object by way of sense, they will have it most infallibly to exist, though it often happens that there is nothing of it without; they will have, moreover, this object to be just the same as they perceive it; which yet never happens. But as for the idea which necessarily exists, and cannot be otherwise than we see it, they commonly judge, *without reflection, that it is nothing at all*: as if ideas had not a vast number of properties (as that the idea of a square, for instance, were not very different from that of any number), and did not represent quite different things! Which is not consistent with nothing, since nothing has no property. It is therefore undoubtedly certain that ideas have a most real existence. But let us inquire into their nature and their essence, and see what there is in our soul capable of making to her the representations of all things.

"Whatever things the soul perceives are only of two sorts, and are either within or without the soul. Those that are within the soul are its own proper thoughts; that is, all its different modi-

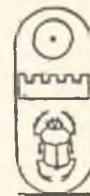
fications. For by the words 'thought,' 'manner of thinking,' or 'modifications of the soul,' I mean all those things in general which cannot be in the soul without her perceiving them; such are her own sensations, her imaginations, her pure intellections, or simply her conceptions, as also her passions and natural inclinations. Now our soul has no need of ideas to perceive all these things, because they are within the soul, or, rather, because they are the very soul itself, in such or such a manner: just as the real rotundity of any body and its motion are nothing but the body figured and translated, after such or such a sort.

"But as to the things without the soul, we can have no perception of them but by the means of ideas, upon supposition that these things cannot be intimately united to it; and they are of two sorts, *Spiritual and Material*; as to the *Spiritual*, there is some probability they may be discovered to the soul without ideas, immediately by themselves. For though experience certifies us that we cannot by an immediate communication, declare our thoughts to one another, but only by words and other sensible signs whereunto we have annexed our ideas; yet we may say that God has ordained this kind of economy only for the time of this life, to prevent the disorders that might at present happen if men should understand one another as they pleased. But when justice and order shall reign, and we shall be delivered from the captivity of our body, we shall possibly communicate our thoughts by the intimate union of ourselves, as it is probable the angels may do in heaven. So that there seems to be no absolute necessity of admitting ideas for the representing things of a spiritual nature, since it is possible for them to be seen by themselves, though in a very dark and imperfect manner."

WE THANK YOU

The officers of the Supreme and Grand Lodge, and the various department heads, take this opportunity of expressing their thanks for the hundreds of Christmas and New Year greetings they have received. It is practically impossible for them to acknowledge these various greetings separately, so they hope each of you who has remembered them, will accept this formal acknowledgment as their appreciation of your thoughtfulness.

Editor "Rosicrucian Digest."





Mental Efficiency

By FRATER ROBERT A. SWEENEY



MOST of us, once our school days are completed, consider that our mental powers are developed as far as they need be. Doubtless they are sufficient for the everyday run of affairs. The truth, nevertheless, is that we hardly tap the enormous resources of energy that God has bestowed upon us. Efficiency is the keynote of our modern civilization, but our mental rating would be very low if judged as accurately as many other less essential matters.

Scientists have long experimented in an endeavor to discover the source of our mental energy. Some still believe it to be of a dynamic origin, but the consensus of opinion has it that, in the words of Dr. Francis G. Benedict, "Mental effort is without significant influence upon the energy metabolism." To put it differently, intense mental effort produces little effect upon the processes by which food is transformed into physical heat and energy. They have also found that an additional supply of food does not produce an increase of mental power. In fact, no special dietary preparation has been found to have effect upon the ability of the mental worker.

Our body receives life and sustenance in two ways: through food and by means of the breath. If food does not give us this mind energy, and this can be the only logical conclusion of the above mentioned experiments, we are forced to believe that our breath must be its source. This does not surprise us, for as Rosicrucians we are fully aware of the importance of the breath in our daily lives, aside from any dependence upon the oxygen supply. The energies necessary for our material body have their counterpart in high vibrating energies which are the driving force of the immaterial processes of the inner self.

Regardless of how we receive this energy and of what systems there are to increase it, we are concerned here mainly with the efficient use of that which we already have.

It is safe to assume that we start each new day with a certain amount of this energy; each day's supply depending on how soundly we rested and slept in between. Throughout the day as long as we are conscious our supply of energy is being depleted, whether we sit idling away the time or spending it in deep thinking. We can live without food longer than sleep, for the latter is essential in recharging the divine energies of our body.

We may conserve this energy by proper relaxation. A few moments of deep relaxation several times a day will enable us to work longer hours and

with less fatigue. The trouble with most of us is that we relax too much. That is, as far as productive work is concerned, we might just as well have not existed. Except for a few trivial things our mind has not been forced to exert itself. We are tired, yes, but a nervous tiredness from worry over what we should have done, but persuaded ourselves we could do just as well tomorrow. The path of least resistance is very enticing.

A splendid method of frittering away good energy is lack of proper attention. How many of us try to read or study with one ear cocked toward the radio? It cannot be done with proper justice to either. Concentration on one thing at a time is the prime requisite for good mental efficiency.

Our Rosicrucian studies teach us the proper methods of relaxation and concentration and doing them correctly is a great step upon the right path. But another matter has yet to be enlarged upon. That is our spare time. Right here is the source of most of our trouble, for spare time is one of our most valuable possessions.

Let us see how we can make better use of this lost opportunity and what benefits may accrue therefrom. The first thought in everyone's mind is the subject of hobbies. Many members of our Order have Rosicrucianism for a hobby and no better one can be suggested. There are many things that one may do, however, in connection with his Rosicrucian studies that will not only add interest to the lectures, but at the same time make a great change in one's entire outlook on life.

For those scientifically inclined a small laboratory may be equipped very reasonably. Microscopy and astronomy are very popular at the present time, and as various subjects are pursued in the weekly monographs one will be able to experiment for himself. Even deep study and concentration will not always enable our consciousness to retain knowledge that may be easily absorbed by a few moments of actual experience. The courses given at the Rose-Croix University are exceptionally beneficial for this reason.

Any one of the arts and sciences may be chosen with equal success, depending

on our own inclinations. But do not start with a subject too difficult for your present mental development. A failure at the very beginning will constantly harass your memory, just when success on a new project is about to be consummated. The secret of the whole matter lies in one thing. Choose a subject that is entirely different from your daily vocation or profession.

Create an ideal or goal toward which to work. It will change many times as you progress, but the will is strengthened and will help you over the first few rough spots. Allow your imagination to work and develop. It will lead you into many interesting paths, for broad reading and study are necessary for an efficient mind.

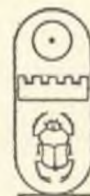
This is not for the purpose of learning a mass of facts and figures that will never be used. Pause often to meditate upon your new information. Use your Rosicrucian knowledge as a background and a focal point, for it will always be a secure footing when you may be inclined to soar too high in the clouds of speculation.

Suppose we do use our wasted minutes in constructive thinking, just what benefits may we expect?

First, of course, will come additional knowledge of various kinds. This will broaden our views and cast out ignorance and bigotry. It will contact those centres of our brain that have been little used, awakening them to new life. These areas are so related that strengthening one will stimulate others until one gradually finds that those subjects that at first were hard to grasp and understand are becoming easier. These new fields of research and study will unlock doors of the storehouse of memory until after a few months of earnest effort one will find his mind full of ideas that will lead him into new fields of endeavor.

It is just a matter of a little will at the beginning. Thinking is like running a race. After the initial effort has been prolonged to a certain extent one gets his second wind and is then able to proceed at full speed. So many of us quit before we reach the "second wind" stage.

It is not at all unusual for one to discover some field of endeavor for which he is particularly adapted; generally a



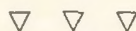
topic that he has been ignorant of thus far. This point has been brought out in an address by Dr. William A. White of Washington, D. C. Before the American Association for the Advancement of Science, he said, in relation to heredity and environment, that "a person may inherit a quality without ever showing any signs of it at all, simply because he has never been exposed to the proper stimulus. Assuming that such a characteristic as ability to play the violin were transmitted by heredity, it is understandable that an individual might inherit such an ability but never realize it because he never had a violin to play upon." He goes on further to say, "This all means that whereas our hereditary pattern is fixed to a certain extent, it is only fixed under condition of life such as we ordinarily meet up with and that entirely different conditions might result in the realization of possibilities undreamt of." What a pity if we should pass through transition without having realized our true mission in life.

It may be hard at first to see how good hard honest thinking would aid in lengthening our span of mental life, but some of our scientific authorities are in-

clined to that view. Prof. Walter R. Miles of Yale University answers "yes" to the question: "... can man through the mental gymnastics and by the continuance of psychological wakefulness associated with professional or avocational activities insure himself with nature for something in late life better than mere disposing memory or testamentary capacity.?" He further states: "The study of man in maturity shows that his psychological progress is not bound utterly to the lowest level of his physiological decline. Through appropriate training and practice, continued mental elasticity and organized effective control, may extend mental longevity."

Thus we see that perfect, complete, and balanced *reasoning* and *will* adequately employ all the abilities of mind.

We can conclude with no better thought than that expressed by Prof. John R. Murlin in an address given at Ursinus College: "To be cultured one must be critical of life. To be justly critical one must have confidence in one's own reason, must find pleasure in working out one's own way of life and must prize the truth above anything else."



● READ THE ROSICRUCIAN FORUM ●

SPECIAL INFORMATION WANTED

During the past ten years many of our members have travelled through Europe, parts of Asia, and even to Egypt and other parts of Africa on private, personal tours for pleasure or business. During those tours they have contacted some of the Rosicrucian archives, temples, private meeting places, or groups of Rosicrucians or officials of the Rosicrucian Order in Europe, or have seen such evidence as has proved to them the long existence and operation in foreign countries of various branches of the Rosicrucian Order. They have written us at times of these contacts and their pleasant and happy experiences.

The Emperor would now like to have a letter from each and every one of these members who has ever made such contacts, stating briefly where the contact was made and the incidents surrounding it. Please address such letters to the Emperor personally. This is a very vital and important matter at the present time.—Editor.

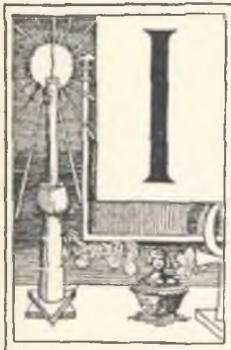
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A Theory of Earthquakes

IS THE CAUSE TO BE FOUND IN COSMIC DISTURBANCES
OR SOLELY IN THE EARTH?

By FRATER J. C. COOK



IN THE spring of 1931, Bailey Willis had an article in the New York Herald Tribune entitled, "An Earthquake An Hour," in which he claimed that quakes manifest somewhere or other upon the face of the earth at the rate of one an hour.

This, it would seem, makes the quakes almost as common an occurrence as the ordinary storm; and we might naturally conclude from their commonness that seismology would have these manifestations fairly well-tabulated after all these years in which Mother Earth has been having an hourly ague, and that the science should be able to run up a warning flag with all the conviction of the meteorologist. But if you happen to be a student of seismology you know better. And if you have been at it sufficiently long enough you know that seismology is a science "all at sea," and that you might just as well work with your own theory as with another.

Since my first experiences with a quake in Southern California in 1919, I have had a theory of these disturbances

that is at considerable variance with any the geologists or seismologists hold and, so far as I can find, with that of any ever held. Regardless, it is a theory that seems tenable and one that seems in line with true science. Also, it is certainly one that gets down to what we might here term the basis of everything—electricity.

In brief, it is that quakes originate in the air, dissipate within the earth and are, therefore, but variations of an electrical storm. Or, to put it another way: instead of lightning, we have an electrical mist which condenses upon any conductor on or near the surface of the magnet—the earth. And, in toto, it is against all ideas of crust movements, slippage, and oscillations, or any kind of an impulse that might arise within the earth's crust.

It seems amazing how many plain and salient facts in support of an electrical theory have been overlooked by the science in the study of quakes. The tomes thereof are truly a mass of evidence therefor. We pick up any volume. The words cry the message and the pictures impress it on our eye—that is, they do so if we are not awed by the science. And we lay aside the book and talk to the man in the street, walk about in the ruins, and the evidence is the same. It seems as though we have



been blind for ages when it comes to quakes. And through a little trick that has come to me, I truly believe that one is always somewhat blinded in a quake.

But before I give you the trick, I had better get on with the theory. It originates in the air and to get the evidence therefor, we have but to listen to the natives of a quake area. Many of the older and more sensitive ones can feel an ominous something in the air prior to a quake; they will tell you they can feel it brewing, just as you can feel a cyclone coming; and here we seem to have a fact, for if it can be felt in the air prior to complete manifestation, it must come through the air or be thereof. And upon this point I can add my personal testimony, for I have experienced this ominous feeling. And, furthermore, origination in the air is nothing new. We have had it since Aristotle. He held that quakes came from air pockets in the interior, or below the surface of the earth.

But let us lay aside the origination and look at the pictures and walk about in the evidence. With half an effort we almost invariably see the electrical conductor where the damage occurs. The street, with its underground pipes, etc., is humped and broken open lengthwise, according to the pattern of what is underground, while the vacant lots adjoining are undisturbed. Railroad tracks in open country are found twisted out of shape and the surrounding terrain is unbroken. Barb wire fences may be seen toppled and snaked about while the sod and pasturage is the same as ever. With one-story, flat-roof brick buildings the parapet is often found lying in the street with the four walls of the building intact; and such parapets, or fire walls, are found to have had iron brace rods. In a frame dwelling the stove and pots and pans and other conductors dance and rattle and examination reveals the woodwork as all undisturbed. Those riding in a train are jolted and one going along in an auto is unaware of the disturbance. And in the case of a sign painter laying gold leaf on a window (which operation is done with a water size) the pane of glass was suddenly yanked into the street, with no other disturbance of the building. At Inglewood, California, a

frame hotel with a brick front had this front yanked into the street clean, leaving the exposed rooms intact. It is always a yank or a jerk, as we examine the evidence, and with but very few exceptions always according to man-made layout and visible electrical conductors.

In open country we come across the few deviations from man-made lines. The long fault (ground fracture) goes snaking across the land for many miles and our geologists point to it as conclusive proof of the tilting block theory. They display little models of earth blocks that have tilted and slipped, etc., and we are duly impressed. But upon an examination of fault maps the block theory is not tenable.

The plane of a block must have three lines and the faults are not after this manner. They just snake across the country and end at another point; they terminate after the manner of a single line. And with this our imagination balks at a block theory.

But working with an electrical theory our imaginations can easily take hold of the idea of a vein of ore, or some sort of a conductor, beneath the surface and according to the visible fault line.

And working with this idea, we have *more food for thought in a consideration of our cyclone areas.* The twister country is flat and overlaid with oil.

Those who have been in quakes swear the ground rolls like the ocean waves and I, also, held this illusion until I found it out of line with facts. It is true we have the sensation while in the quake, but upon its subsidence it is another story. We find a queer state of affairs for a terrain that has been rolling.

Other than cleavage breaks, we find the ground intact. Gardens, orchards, and fields have undisturbed surfaces; not a crack in the soil to be seen. And in California, where the tilled area is mostly orchard and grove, the ripe fruit remains upon the trees. Just try imagining Southern California, if you can, thriving as it is if the quakes were really rolling the ground as they manifest.

Of course, the soil must move at a break, but rolling is no more than imagination or illusion. But we have an ex-

planation for it with an electrical theory. We know our bodies are conductors and the hair thereon more so than the flesh. So assuming an electrical mist, we can imagine it condensing upon our bodies and rushing thereon into the natural magnet—the earth. And we know that the strongest may scurry like a rabbit in a quake.

As we walk or run the foot makes and breaks contact with the earth and the electricity upon our bodies acts accordingly. With each make and break there is a pull or a jerk, which accelerates or holds the foot movement. And thus we may have the sensation of the ground rising and falling away—like unto the sensation of stepping down another step when we are on a landing in the dark.

That our bodies attract we may also conclude from the illusion of all the scenery vibrating. This would seem to come from the greater amount of hair being upon the head, or because of the lashes and brows bringing about a disturbance of sight.

In seismology, they have a recording machine known as a seismograph. The practice is to imbed them in the solid rock, and they are operated electrically. They record quivers from thousands of miles away. But the nearby ones went out of commission in the great San Francisco quake. And at the American Museum of Natural History in New York City, we find blasting operations in rock for an addition to the main building were unrecorded by the instrument therein. So, altogether, the seismograph is not to be relied upon and, though the crust of the earth is magnetic, it would seem as though these machines are picking up something other than earth vibrations.

Electrical clocks go out of commission in quakes and all in all there is but little to support the theory of an earthquake. On the contrary, the evidence is mostly for an airquake.

Quakes always manifest in their own territories, the same as cyclones, etc. It is mountainous terrain and science claims Mother Earth has growing pains at such points, which brings on a case of ague for her occasionally. Maybe she has! I don't know, for I am not up on science. But I can imagine that as the mountains are projections they could well be the means of a bankage or condensation that would bring about the mysterious manifestation of a quake.

For a decade or so I was stumped with this theory of electrical vibrations, because there was no means of getting up an artificial quake and no accounting for the illusions. But in concentration the matter of illusions became clarified. Late one night something told me to stand up and hold my torso rigid and vibrate my head. Upon doing so I had all the illusions of the vibrating and dancing scenery in a quake. This is the trick mentioned, but do it easily for otherwise it brings on a headache.

In hammering at seismology, as I have done with this theory, it may appear to be very audacious for a layman. And it is, if we are awed by the science. But the history of material science, in the main and especially this one, may be summed into five words—today's bunk is tomorrow's junk.

Seismology has been a study for many centuries and has taught probably as many theories. One has been discarded for another and the quakes remain as mysterious as ever. The reason may be that as the study is unremunerative, too few have been attracted to it to solve the problems thereof. But the fact we cannot get away from is that the science hasn't a thing to offer the world other than its records and theories; and, after all these years, why, then, should laymen stand in awe of it, or hesitate to tackle the mystery of the quake? Anyone well up on electricity and unfettered by the text books of the science might soon give us a workable theory of these devastating manifestations.



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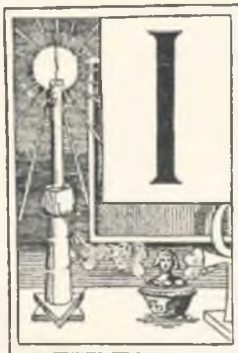


SUMMARIES OF SCIENCE

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

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

Improvement of Memory By Sleep



IT IS gratifying to find that general science is now confirming a scientific principle, known to the Rosicrucians for a considerable time. Every Rosicrucian who has been a member for even so short an interval as one year, is familiar with this principle,

which science now confirms, for it is contained in the early monographs. The principle is the development of memory through direct suggestion to the subjective mind.

For example, it is stated in the Rosicrucian monographs that if a parent finds it difficult to impress on the mind of a child, a definite thought for the betterment of his character, the follow-

ing method should be used: When the child has retired and is sound asleep, the parent should seat himself or herself by the side of the child and in a low tone of voice, not loud enough to awaken the child, repeat over and over again, simply the sentence containing the thought he or she wishes the child to remember. The psychological principle is this—The subjective mind, ever alert, receives these impressions and retains them. When the child awakens and is objectively conscious, the thought arises in his own outer mind as a self-generated suggestion, and coming from within himself, effects a greater impression than if he were to attempt to concentrate on what was being said to him. Most persons find it difficult to concentrate. Their objective consciousness vacillates from one sense impression and idea to another and most of them are not retained long enough, or do not register with sufficient intensity to per-

meate the memory. Suggestion, as a means of improving memory, can also be employed when the subject is in the borderline state, partially awake in other words. At such a time the objective faculties are nearly dormant and all positive suggestions reach the subjective plane or consciousness without conflicting with objective sense experiences. For example, years ago, the United States Naval Academy tried the experiment of placing radio ear phones on the new men when they retired at night, those who had found it difficult to memorize the Morse code by sound. When they were asleep, instructions and code were transmitted to them, but at an insufficient amplitude to awaken them. At class session the following morning, these men seemed to readily memorize and grasp the lessons which had been transmitted to them the previous evening. We therefore feel that the following experiments of science along these lines will be of particular interest to Rosicrucian students and in fact to anyone who knows of the Rosicrucian experiments in this field.

"If a person memorizes certain kinds of material perfectly, and goes to sleep immediately afterwards, he will recall more of it, and also re-learn the whole task more economically after a lapse of 24 hours, than if he waits even a few hours before he goes to sleep, according to Dr. H. M. Johnson, professor of psychology of American University, Washington, D. C., who spoke at Cornell University recently.

"Experiments based on different methods, made by Dr. Rosa Heine Katz, at the University of Gottingen, and by Joseph F. O'Brien, graduate student at American University, showed that all the subjects who were studied were better able to recall and also to relearn material that they had learned by rote and partially forgotten, if they first slept for eight hours and then worked for sixteen hours, than if they distributed their rest and activity in any other way during the 24-hour period.

"Dr. Johnson said that the differences in favor of sleeping immediately varied between 20 per cent and 30 per cent, according to the subject and the task. One would be justified in offering a bet of 100,000 to one that Mr. O'Brien's

results were not due to chance.

"Two explanations have been offered. One, which Dr. Johnson called the 'hardening' hypothesis, pictures the brain as inert during sleep, giving recently received impressions a chance to become 'set.' The other, called the 'reverberation' hypothesis, regards the brain as an active organ even during sleep, and supposes that it goes on repeating or 'reverberating' recently received impressions during the unconscious period.

"Dr. Johnson does not regard either hypothesis as satisfactory. The 'hardening' hypothesis is cast into doubt by the poor recall of memorized material made by persons who had 'hardened' their brains with the equivalent of only one highball. Furthermore, very recent studies on brain waves show that these fluctuations in the electric potential of the brain go on continuously during sleep, though not in their ordinary 'waking' patterns. Finally, studies on sleep, conducted by Dr. Johnson himself several years ago at the Mellon institute, show that sleepers assume muscular positions which they can maintain only by dint of strenuous brain exertion.

"Dr. Johnson offered a third hypothesis, which, however, he did not urge as necessarily correct. He suggested that the memorized material might 'reverberate' in the brain, but during the drowsy periods before sleep and during the slow awakening process, and also during the frequent half-wakeful periods during the night which most persons experience without realizing or remembering them."

Is the Universe Expanding?

Comments upon the theory of an expanding universe always grip the human imagination, because of the magnitude and mystery of the topic. This theory, however, is related directly to another, known as the balanced universe. Briefly, the latter hypothesis is, that the only state of being which exists, is the universe. It is the whole; there is naught external to, or beyond it. IT IS, and there is nothing else. This state of being includes all substances, gasses, liquids and solids. It also includes the



so-called energies and conditions of space. In fact, all of these combined, constitute a COSMIC ACTION. This Cosmic action is conserved, it is never dissipated or lost, but constantly changes its rapidity. If there is no loss of action, there can be no contraction of the universe, but also there can be no expansion for there is no addition to its nature. From whence did the addition come, as Parmenides so ably put it centuries ago? This theory recognizes a compensation or balance, as existing in the universe. The Cosmic action, the primary nature of the universe, is said to have a dual polarity, to be both positive and negative. It functions as a flow from a minimum to a maximum, and then reverses itself, establishing a constant balanced alternation. This alternation accounts for the changes which we perceive as the forms of our earth and of the universe. This change is quite deceiving, it is contended, and may give rise to the illusion of an expanding universe. A change in a solid in the stellar spaces consequently affects the light radiations of that Cosmic body and may cause it to appear as rapidly receding from us. It is further contended, as a philosophical speculation, that a thing which in itself is everything, cannot expand into or assimilate something else. For the universe to expand there would need be a state or condition into which it could expand. If such a state existed, independent of the universe, the universe would neither be unified nor complete. According to this same reasoning, the universe must be without limit, for what would mark its boundaries? Obviously, any boundaries of the universe would need be its end, that is, where a state or condition of nothing existed. However, nothing is the absence of something. It has a purely negative existence. There is, in fact, no such state as a void. It is merely the relative opposite of our perception of reality. A void neither exists in nor outside of the universe. If a void has a definite existence outside of the universe, our universe as we know it, is incomplete; for it to be considered unified, we would need to add to it this void. The universe is all, everything, not merely one state or condition apart from some other. The only boundary of

the universe is, therefore, the human consciousness. Our limits of perception create a temporary boundary, but that boundary exists to us alone. Science and an expanding human consciousness are extending our realization of the extent of the universe.

In conjunction with the above, read the following interesting comments upon an opinion recently given by Dr. Zwicky, who has devoted much thought and time to this subject.

"That the earth is near the center of an exploding or expanding universe may be just a false concept built up in the mind of man," suggests Professor Fritz Zwicky, of the California Institute of Technology.

"When scientists interpret the much-observed red shift of the light from distant nebulae as proof that the separate parts of the universe are rushing away from one another with velocities as high as 15,000 miles a second, they are making only one of several possible interpretations." Dr. Zwicky, reporting in *The Physical Review*, points out that while the theory of relativity partially explains the red shift in terms of an expanding universe, the relativity predictions are not in accordance with observation in several important respects.

"The red shift of light from distant nebulae is analogous to the lowering of the pitch of a sound like that from the whistle of a locomotive speeding from the observer at the crossing. In both cases the shift is one toward lower frequencies: for the whistle it is sound frequencies; for the expanding universe concept light frequencies are concerned. Lower light frequencies make the observed rays from the distant nebulae more reddened than they really are. The colors are not necessarily red in the observed spectral lines, but merely shifted in the red direction—hence the so-called red shift.

"In his complex mathematical scientific paper, Professor Zwicky sets up all the requirements which any explanation of the observed red shaft must satisfy in order to be acceptable. For one thing, the shift ought to come out to be the property of any point in space instead of just that particular corner of the uni-

verse around the earth. 'We do not want to assume that our earth is just the center of things. The relativity explanation of the red shift satisfies this requirement but so do other theories.'

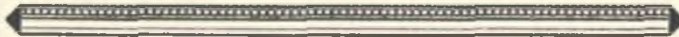
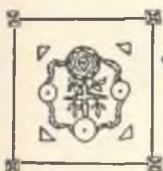
"In other requirements the relativity explanation does not meet observed conditions, but Professor Zwicky, in his report, shows how to examine broadly all possible theories and has found surprisingly, that some theories meet all

demands and may be as good as, or better, than, the relativity explanation of the red shift.

"The selection among the possible alternative theories must be left to checking by observations. Some of these require new developments in astronomical technique such as the installation of the new 200-inch telescope at Mount Palomar for the California Institute of Technology."



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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.

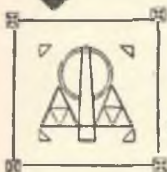
CELTIC CROSS



Perhaps one of the oldest symbols of man, and which still is prominent today, is the cross, but there are various forms of the cross, many of which had no religious significance, but were purely geometric or mystical. The most commonly known crosses are the Crux Ansata, the looped Egyptian cross, the Tao cross, the Swastica, and the various ecclesiastical forms.

One of the oddest forms of the cross is that which is illustrated here, known as the Aberlemno, or Celtic. The original is formed of a single slab, seven feet in height. If our readers will refer in their local public library, to the subject of "cross," in any of the leading encyclopedias or Hasting's "Encyclopedia of Religion and Ethics" they will find, therein,

some intensely interesting and instructive reading about the origin and significance of the different forms of the cross.





The Antiquity of Our Teachings

SOME INTERESTING COMMENTS REGARDING THE
ORIGIN OF ROSICRUCIANISM

By THE IMPERATOR



FIRST of all, I want to say that I am not going to touch upon at this time the origin of the Rosicrucian Order as a physical organization. That subject is one with which the most eminent historians and writers have dealt at great length without complete agreement. We have stated in our literature and elsewhere that our organization, like many others, has both a traditional history and a factual history. The traditional history traces the origin of the spirit of Rosicrucianism as a school or system of thought to the mystery schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of the various mystery schools of the Near and Far East in ancient times, and which gradually blended their teachings into one established system of study. When the traditions and fundamental principles were definitely or gradually brought into conformation with certain ideals and certain doctrinal principles, it is difficult to state, because of the absence of any printed records of

the earliest days, and because in the passage of time the traditional history which had passed on from generation to generation by word of mouth had become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved, and which we find recorded in various books, manuscripts, and records cut in stone and wood, or engraved in metals, or inscribed in symbols upon various forms of matter. Certain it is that there are books and manuscripts available today which plainly reveal the spiritual foundation of the organization existing prior to the 12th century, and the material form of it definitely in existence and recorded in the 13th and 14th centuries.

Other organizations of a fraternal, secret, or mystical nature, have traditional histories also, such as that which traces its origin to the minute details of the building of King Solomon's Temple. Such traditional histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order to benefit from the spirit of the work as associated with such traditions. Many of the modern fraternal organizations of a secret nature who trace their traditional history far into antiquity cannot prove any details of their factual

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history beyond the 15th or 16th centuries, and some of them frankly admit that so far as recorded facts are concerned that are definitely related to the traditions, they cannot trace them further than the 17th or 18th centuries.

The statements on the part of some writers and encyclopedias, and especially the statements of some present day critics who are not familiar with even a fraction of the facts, attempt to say that the antiquity of Rosicrucianism is wholly mythical and that even its existence as a concrete organization at any period of time prior to the past century is unproved and questionable. Even a few of those persons who look upon themselves as Rosicrucian writers have fallen into the error of accepting the encyclopedic mistakes and have stated in their literature that the Rosicrucian Order had its first world-wide inception and birth with an individual who called himself Christian Rosenkreuz, and who created the Rosicrucian organization some time between the years 1604 and 1616, in Germany. Such persons, of course, have never seen or read scores of books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publications printed prior to the year 1604, and which show that even at that time the organization of Rosicrucians had a very wide existence with established principles and doctrines, and rules and regulations. They are even ignorant of the fact that the name Christian Rosenkreuz was not the true name of the individual nor the symbolical name of any one person, but simply the symbolical name of various persons at various times in the past to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order. For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and again some time in the 15th century, and again in the 14th century, and earlier, and there are persons living today in foreign lands who have had in the past, and one who now has the right to issue formal manifestoes in the symbolical name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner

is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest secret chief in each period of time has the right to use the symbolical name which has been used by his predecessors. In other fraternal organizations there are certain characters representing the symbolical leader, founder, or idealized character, who bear his symbolical name, and each successful high potentate of the organization in each part of the world uses that same symbolical name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidates initiated "in the name of———" wherein the name of a great character was used as though he were living at that very time.

During all of the periods of activity of the organization, certain rare books were prepared and issued, as well as certain manuscripts were prepared on parchment or other durable material in cipher or code or mystical language, and these were hidden in the archives of the order to be revealed at certain times, and to pass on to various new branches or new revivals of the Order in order that the fundamental teachings and principles of the organization might be preserved to all posterity, and a uniformity of teaching and practice maintained. Those critics of the organization who contend that this is not so, are absolutely ignorant of the facts, and by their ignorance reveal that they have never had the qualifications which would have enabled them to know the real facts. Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of Rosicrucianism were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented several secret ciphers and had these published in book form in several books, any one of which did not give the complete cipher or complete instructions for its use. One of these appeared to be only a treatise on the value of ciphers and



their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation. Some of these publications printed in London and other parts of Europe in Latin and English and bearing early 17th century dates, are here in our possession and in the secret archives of our Headquarters. Their validity, authenticity, and true nature are authenticated by some of Europe's principal librarians, or chiefs of secret libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We have also one of these books in our archives. As for the teachings of the Order, themselves, these, too, were often preserved in book form on parchment paper or other water-marked paper in very limited editions called Libers 1, 2, 3, etc., or Libers M, F, G, etc., or Libers 7-7-7, 3-3-3, 81, etc. (The term Liber 777 was one of the most ancient of terms used for books that contained a complete or perfect representation of some of the principles of the Order. Since the triangle or the number 3 represented perfect creation and the number 7 represented the triangle on the square, or in other words, the completion of a structure, the use of 7 three times or as 7, 7, 7, or 7-7-7, represented a *perfect* and *complete* presentation of a subject, and for this reason certain books that outlined a complete thought on any one of the Rosicrucian principles or a complete doctrine, or a complete manifesto, or a complete system of practice of any one of its special principles, was called Liber 7-7-7, or Book 7-7-7. That is the reason why we use this symbolical number for the title of the book that gives a complete presentation of our department called "The Cathedral of the Soul.")

Take, for instance, the work of our Sixth Degree, dealing with a study of the psychic and mystical nature of our human existence, and our body, and all

the vital forces that animate it, the cause of disease and the possible correction of these causes through mystical and Cosmic help. This Sixth Degree of our study contains matter that has never been published in any metaphysical or occult book or set of books, and contains matter that is wholly unique with the Rosicrucian system of instruction. It deals principally, as most of our members know, with the psychic side of our human bodies, and of the psychic centers and psychic nervous system along with the mystical anatomy of the body.

Now as I prepare this article for *The Rosicrucian Digest*, I have before me for reference one of the oldest Rosicrucian books, issued in the very early part of the 17th century and printed upon a marvelous quality of handmade paper that is water-marked with the Rosicrucian marks. It contains the symbols of the Rosicrucians, and especially the authority of the Militia of the organization, and the name and portrait of one of the best known and universally acknowledged Rosicrucian leaders. It deals with the principles of the work of our Sixth Degree, and is beautifully illustrated, especially to reveal the psychic and metaphysical side of our bodies and explains its relationship to Cosmic principles, the influence of music with the musical notes and nerve notes such as our lectures now contain, and all the other fundamentals upon which our Sixth Degree work is based. It is doubtful if there is another copy of this book anywhere in America, and it is certain that these so-called critics of Rosicrucian literature and history have never seen this book and know nothing about it. Yet its authenticity is certified to by archivists and librarians abroad, and it is further listed in the bibliographies of some of the oldest archives and libraries of Europe, and is the foundation for many of the exercises and principles contained in our present work, especially in connection with Nous and the use of the breath in breathing exercises, and the radiations of the human aura in other experiments.

All of our teachings in the AMORC today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past.

These fundamental principles have never been changed in our lessons and lectures since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that from time to time we have augmented our lessons in the form in which we present them by the addition of new matter that has come to us in Rosicrucian books and manuscripts, and in any matter sent to us by foreign branches of our organization where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times, and by new matter contributed by our own American national board of research and editorial work, composed of men and women engaged in special research in all of the sciences, arts, and practices of the modern times.

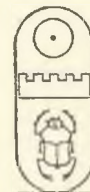
There are certain landmarks, as they are called, connected with genuine Rosicrucianism by which the true Order and the true teachings can be instantly recognized by those who are familiar with them, or by those who have made any special study of the history and work of the Rosicrucian organization. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolical terms that are used in connection with the names of certain officers with certain grades of the work and certain phases of the practices, and by certain emblems, certain formulas, certain notations, phrases, proverbs, and doctrinal statements that are in a definite manner of speech or wording, and which are different from those used in any other organization. And there are certain words and phrases that contain codes or veiled ideas that are not recognized by the casual readers, or understood by the uninitiated. By these things antiquarians who have studied the history of the Order, or those who have ever been initiated into the Order, or reached certain high grades of the Order, easily recognize the genuine organization from any presentations.

Furthermore, there is a certain circle of Rosicrucian students throughout the world which has reached the highest grades and which constitutes the Hier-

archy of the Order, the spiritual council, and which acts as advisers and conservators. These persons are never known to the public, but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well-known in various lands. Above and beyond this hierarchy are the Supreme Officers throughout the world who are united in a secret circle with a chosen and elected secret chief whose real name is never revealed outside of that secret circle, and whose decrees and manifestoes are acknowledged and acted upon. In this wise the pureness of Rosicrucian teachings is maintained, the genuine manuscripts and books are released from time to time through the proper secret channels, and the authenticity of the Order and its integrity are preserved. There are members in America who are part of this hierarchy and who are convinced beyond any question of doubt and from actual experience and knowledge regarding the genuineness and authenticity of the teachings and work of our organization, and the branches of the Rosicrucian Order in other lands wherever they have contacted them. They know the genuine from the false, and they, like the members of the Militia, are pledged to preserve the integrity of the Order, not the person of its chief officers, and in all ages have seen to it that the work of the Order goes on and on regardless of the trials and tribulations of the physical part of the organization.

In the past centuries there has never been a lapse of years when the hierarchy of the Order has not been active, when the Supreme Officers in various jurisdictions have not maintained a constant contact with the hierarchy and have kept alive the spirit of the work and protected its archives and secret possessions, even when the Order in certain countries was in periods of public inactivity.

All of these facts can be proved by books, manuscripts, and rare records not generally known to the public, but available to those who would have the proper authority and proper purpose in examining them.





SANCTUM MUSINGS

THE SOLE REALITY

*(This article is continued from last month
and will be continued in the March issue.)*



OUR analysis so far has been mainly of the faculty of sight. We found visual experiences composed of three definite characteristics. First, quality; second, form; and third, the area of the form or dimension. The latter two result from the variation of the former which gives the quality of the sense a primary importance. We have already determined that each of the other four objective senses has its distinctive qualities as well. They also have their forms. But do they likewise all have area or dimension? And are their forms and dimensions also the result of the variation of their quality?

Experiences of touch not only have either the quality of hot or cold, softness or hardness, with their order of smooth and rough, etc., and their complements of square, round, sharp, and dull, but they have their innumerable distinctive forms as well. A transition from one aspect of the quality of touch to another establishes the notion of a new form and we can group the changes to compose one idea. For example: The

soft petals, sharp thorns, and smooth leaves of a rose are not regarded as individual forms but group sensations comprising the idea of a single form. Electro-magnetic impulses may be used as an example of how a variation of the quality of touch produces different ideas of form. Rapidly periodic but mild electrical impulses discharged through an electrode held in the hand titillate and create the idea of softness, whereas an increase in voltage of the current so varies the quality of touch that the prickling causes us to associate with the sensation the notion of hardness and the further inference of sharpness.

Realities of the sense of touch also have their limitations. They seem confined to a particular area as do those of sight. Numerous objects to the sense of touch may have the quality of hardness, yet they can cause the idea of difference in dimension. This is not necessarily so much due to a variation in the quality itself, but rather in its order of regularity.

For example: Suppose a change in the regularity of the quality suddenly conveys to us the idea of roundness where previously the notion had been that of squareness. We then imagine the end of the previous form and the beginning of another. Both objects, the one that now seems round, and the one

that seemed square, may be hard; the quality has not varied, merely its order. On the other hand, if the experience of roundness and squareness in conjunction with hardness persists, the idea is established from the inferences that there is a unity, the two ideas combine to establish the concept of but one form. For instance: The uprights of a ladder may be flat with sharp edges and the rungs round. To the blind person for the first time feeling the rungs of such a ladder and then the uprights, it seems as though he has perceived individual forms, but if he repeats the process two or three times with the same ladder, the separate impressions are united into the combined idea of a single form. If it is a tall ladder and leans against a house so that he may walk freely behind it and on each side of it, and if he extends his hand and is aware of no sensation of touch, this change from the previous distinct feeling gives rise to the notion of the ladder having definite dimension. In other words, there is a limitation of its perceivable form. So variation of the quality of touch or its order also establishes the idea of dimension.

All things of taste possess one or more of its qualities of sweet, bitter, and salty. Yet the realities of taste are far more numerous than three. An analysis of taste forms reveals them to be founded upon a variation of any one of the fundamental three taste qualities or even the combination of all three. Taste forms do not have dimension in the sense that they occupy an area. But the forms do have what we may term magnitude, which though conceived by us as different from dimension, produces the same effect in our minds. In other words, the forms of taste have a quantitative nature as well as a qualitative one. They have their magnitude not in the extent of the variation of their form but in an intensity of their quality. For example: Let us imagine we were riding in a sound proof compartment of a train, close beside a high stone wall, a wall we shall say about five miles in length. If the train were traveling at a nominal speed, about eight minutes would be required before the end of the wall would be reached. The only means we would have of realizing during that eight minutes that we were not focusing our

consciousness upon a single portion of the wall, that we were not stationary, would be by observing a succession of slight irregularities in the wall itself. These minor variations of its quality, its characteristics, would give rise to the idea of the wall's length. But on the other hand, if we had a wall absolutely the same in surface and we were not able to see the sky or feel the motion of the train, we would have no knowledge of our movement and our conception of the length of the wall would be entirely different. It would appear that we were stationary, looking at one part of the wall, and that suddenly the wall disappeared. The length of the wall would be to us about the length of the window of our compartment. Any difference would merely consist in the length of time we would continue to be conscious of the wall. The difference would not be a variation of the quality but its persistence, or what we shall call magnitude.

Now to apply this to taste. Some things are sweet, others nominally so, and still others intensely sweet. This is not ascertained by a variation of the form itself in comparison to another form perceived simultaneously, but purely by comparison of the sensation of the quality with a memory of the past taste forms experienced. For instance, we can only ascertain the dimension of a cube when we actually see its limitations; that is, perceive a change in form, the beginning of some other reality. Until this is perceived the form appears as continuous and without end. With a taste form like the analogy of the perfect stone wall, no other form need be perceived at the time nor need we realize any limit to the one sensed to have an idea of its magnitude. The degree of intensity of the sense is sufficient. With taste, only the single form need be perceived for us to realize its limit and to establish the idea of its magnitude. The degree of intensity of the sense impression is sufficient.

Though we say some things visually perceived are large, and others small, such ideas of magnitude arise only after the notion of dimension has first been perceived and the actual limitations of the form are realized. In touch, likewise, the intensity of the quality is



realized, as some things are harder, and some softer, than others, but such variations contribute to the idea of form rather than to the dimension of touch's realities.

It may seem that we have made no distinction between discerning taste's forms and its magnitude; that variation of quality gives rise to form; and that variation also establishes its magnitude. However, two substances may have an equal intensity of sweetness, yet have that variation of quality as to be considered different. Honey and maple syrup are approximately the same intensity in sweetness, but no doubt exists as to their being different taste realities.

Hearing, as said, has its sole quality of pitch, which is the lowness and highness of tone. Between the two extremes exist the realities of sound, which we apprehend by ear. The variation of pitch produces sound forms. The forms of the sense of hearing, like those of taste, have their magnitude in their intensity. One sound appears greater than the other, not in its persistence, but rather in its amplitude.

Everything of smell has fundamentally either the quality of fragrance or fetor, or the coalition of the two. Like all the preceding senses which we have analyzed, the forms of smell are dependent upon the variation of the sense quality. Furthermore, the magnitude of the forms of smell, like those of taste and hearing, depends upon their intensity rather than an apprehending of the beginning or end of the form itself the same time as any other olfactory form perceived at the same time. We find the scent of a lilac quite intense in its fragrance, whether we perceive it at the same time as any other olfactory form or not. The comparison may be but by memory. In sight and touch, however, we have seen that it is necessary to perceive the beginning of what appears to be another form, or the ending of one which we realize, before the notion of area or dimension can be had.

We have established the hypothesis that out of the quality of the respective senses are engendered their forms and their magnitude. The quality, or qualities, of each sense would then appear to be its true reality, yet has the quality, apart from the sense itself, an external

existence? Do the senses substantiate each other? If it can be conclusively proved, for example, that what we see has the same reality to touch, then the quality of sight is a dependable reality.

We see before us a bronze disc eight inches in circumference, and one-quarter inch in thickness. It is highly polished and so smooth it is glass-like. It is a definite reality to our sense of sight. We touch the disc. To further identify it by touch alone, we close our eyes. It feels smooth—as smooth and as hard as we saw it. We find the edge and draw our fingers around it. It is as round as we saw it. In every respect the touch form is identical with the visual form.

But we have unconsciously permitted ourselves to draw inferences which have no existence to the sense of sight. Actually, it is impossible for you to visually discern smoothness. Smoothness, as previously shown, is an order of the quality of touch. Through touch alone may we actually know smoothness—not through sight. The same applies to roughness. A superbly capable artist, a genius, may paint upon a canvas a bristling cactus plant, which in appearance has all of the asperity indigenous to that plant, but touch alone proves whether it actually is rough or not. The fact that what to the eyes may appear rough, and to the touch be proved not to be rough, is proof that smoothness and roughness are not natural to the qualities of sight.

Of course, we may feel an object that is smooth, then remove our hands and it will continue to appear smooth to our sight, but sight did not confirm touch, we merely experienced the habitual visual inference of smoothness. We attempt to confirm the smoothness of certain visual things by touch, which we would not do if it were natural to the quality of sight. We do not attempt to prove light by touch. We infer from the touch of a highly polished surface, which though we may never have seen it, that it shines in the light, yet it requires sight to prove that the shine or reflection of light can be perceived by sight alone; in other words, is of sight's quality.

Therefore, all that touch can prove about the reality of the disc is its own qualities, such as hardness, and the

phases of its order, such as smoothness, roundness, and, of course, dimension. The visual identifications, for example, of a form such as bronze—its shade of color and brilliance—are solely due to sight, and in no way could these characteristics be substantiated by touch. Both sight and touch have those peculiar geometrical arrangements of their forms which we designate as either round, square, triangular, etc., but this arrangement, or order, does not substantiate each other's qualities. The fact that to touch, the disc has the order of roundness as well as to sight, does not relate the form perceived by both senses. An object may be round to touch and to sight, and yet appear different to both senses. For we may feel a round, soft, warm, and non-metallic substance, and to the eye it may appear round also, but hard, cold, and metallic.

Suppose we see before us a coin. It appears hard, round, and metallic. We feel it, and to the touch it is also round, hard, and metallic. We drop it upon a marble surface and to the ear it has a metallic ring. All this seems to confirm the impressions of sight, to substantiate the visual reality. Actually, however, touch cannot prove the quality of sight, which is light, and therefore the hardness we imagine we see is not actually seen, but inferred. It has no more existence to sight than white has to touch, which we might infer from feeling the form of a lily.

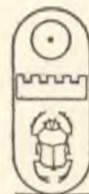
True, we may have heard the metallic ring, but that is no proof that the metallic ring was from the coin we saw or felt. All that our hearing conveys is a particular pitch with which we associate a form. We only infer that it is the same form we perceived by touch or sight. The quality of each sense has reality only unto that particular sense, and not to any other.

Ideas arising from group sensations are purely inferences. We may cite the age-old example of the unreliability of the senses given by the ancient philosopher, Pyrrho, principal advocate of the doctrines of skepticism. He asked, "What is the reality of an apple? Its scent, color, and shape, or its taste?" The color and shape alone do not constitute an apple, for they may be had in a wax model, and scent alone is not suf-

ficient, nor is the taste, for synthetic flavors and odors are common. The combination of all of these sensations, when frequently experienced, establishes the idea of the form we know as an apple. Yet the apple, as such, has no existence which can be perceived solely by any one of the senses. In fact, each of the contributing sensations is more real in its own right than is the idea of the apple. All we can say, then, is that the particular sensations of scent, color, and taste are real, but the inference arising from their combination is not. Not one of the sense qualities is less real than the other, but also not one is sufficient proof of the existence of the apple.

Though each sense cannot verify the quality of the other, each seems to be a reality in its own right. In other words, in relation to its particular sense faculty the quality seems to have an external existence, and therefore be a reality.

We have explained the difference between a mental image and one actually being perceived by sight. With objective realities we are capable of realizing our dual state of consciousness, that we are, and that apparently the object perceived is, as well, but with subjective realities and recollected experiences we cannot have an immediate awareness of self apart from the subjective experience. We can gaze at the clock and apprehend the time and be conscious of self, but if we close our eyes and visualize the clock so that the mental picture as nearly as possible approaches the visual one, we are forced to sacrifice a consciousness of self as we are at the moment. By rapid alternation we can be first conscious of self and then the mental image of the clock, but not both simultaneously. We can hold in memory a mental picture of self but that is not a consciousness of the present self. This is because the memory impressions and the sensation of self are both subjective, whereas, when we have a sense experience the objective experience predominates, but there is always attendant the posterior impulses of self-awareness. Thus we have the determining standard between memory experiences and a sentient one, but even after the distinction is made, can we be certain that the sense quality is a real-



ity—that is, an actual external experience?

Forms have their existence only in the quality. Therefore, for example, are hard, soft, hot, and cold—the qualities of touch—realities actually apart from the body? We repress the sense of touch and its qualities have no existence either externally or internally; thus superficially this would give support to the theory that the qualities as realities are introduced through the medium of the senses. However, let us consider this further before accepting it.

We shall take, for example, the person who is completely deaf. It is commonly known that such persons have been made to hear by introducing sound impulses to their brains artificially. Thin but rigid materials, elastic enough to vibrate with sounds of normal amplitude, were brought lightly into contact with the teeth of a deaf person so that their vibrations would not be dampened, and they conveyed sound vibrations in the immediate vicinity sympathetically through the sensory nerves of the teeth to the auditory nerves, and thence directly to the brain, where they were interpreted as sound in the ordinary sense.

The fact that this is possible is irrefutable proof that the qualities of the senses, as we know them, DO NOT exist apart from them, and are not introduced through the respective sense organs, but instead the qualities ARE AROUSED within us. If one sense faculty can be used, not to substantiate the quality of another, but to convey its

agencies for it, it is evident that there exists some faculty common to all the senses and apart from them, which according to the manner it is registered and interpreted, causes the different qualities, the senses of which we are conscious. At least, with the qualities we seemed to be possessed of something tangible, but it now appears the qualities have no reality except when engendered internally, and yet all the things we perceive as realities have the characteristics of them. We are again faced with the problem of considering just what is reality since it is not the qualities.

To summarize our findings to the present: First, the world is teeming with realities; such as, for instance, the reading lamp before us, and all the other commonplace things which we know. Then we reduced these realities to the qualities of our different senses. In other words, to the sense of touch the lamp before us finally came to consist of a certain variation of the qualities of hard and soft, hot and cold, and their geometrical order and dimensions. But we advanced further in our reasoning and investigation, and we found that these qualities themselves had no reality, no existence, in the world except the idea of them, which was aroused within us.

We now have arrived at the point of considering what the true reality is which arouses these notions in our minds.

(To be continued in the March issue)



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*The
Rosicrucian
Digest
February
1936*



STRANGE MT. SHASTA

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(Courtesy of Rosicrucian Digest.)



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The Soul's Return

WILL WE BE BORN AGAIN IN PAIN AND SUFFERING?



MUST we relive the misfortunes, discouragements, and failures of this life? Does death deliver us permanently from the vicissitudes of the earth, or is it a temporary respite, returning us once more to the world of man? Is death a glorious opportunity to begin again, at some other time and place, to undo what we have done, and to profit by our experiences of the past? Shall we instead look upon death as the end, the close of a chapter, with its story incomplete and imperfect? Does our span here of a few years constitute our sole existence as humans, and if so, is that Divine justice? There are no questions which the human mind can entertain that are more intimate or more vital than these. They are interestingly answered and discussed in a marvelous discourse entitled, "The Soul's Return," prepared by Dr. H. Spencer Lewis. This discourse represents years of study on this subject and his fascinating conclusions. To the point, understandable and instructive, this manuscript should be in your possession as a valuable document on the subject of reincarnation. You may obtain it **ABSOLUTELY WITHOUT COST** by merely subscribing to this magazine, "The Rosicrucian Digest," for just six months. A six-months' subscription costs only \$1.50 and in addition to receiving six copies of this magazine, you will receive at once, with postage paid, this most unusual discourse, which alone is worth more than the magazine subscription price. There are but a limited number of these discourses available, so we advise that you subscribe at once, and **ASK FOR YOUR GIFT COPY.**

A GIFT FOR YOU

The discourse, "The Soul's Return," was once published serially, in answer to hundreds of questions about reincarnation received from throughout the world by Dr. Lewis. This is the first time it has ever been released in manuscript form in its entirety. For interesting particulars, read above.

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