

# THE ROSIKRUCIAN DIGEST



WATERS OF LIFE

AUGUST  
1936

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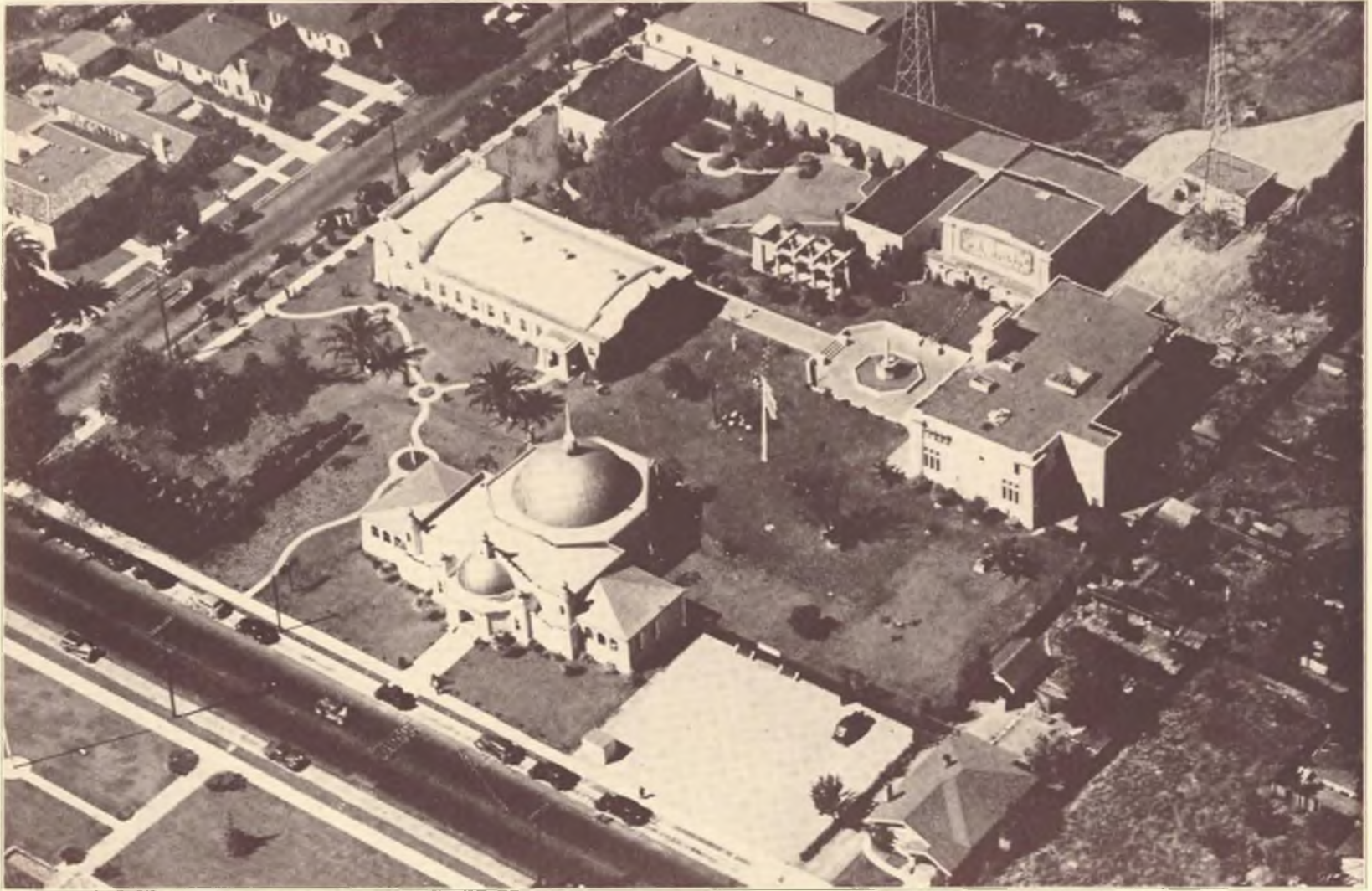


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The ROSICRUCIAN SUPPLY BUREAU  
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



### AIR VIEW OF ROSICRUCIAN PARK

This photograph is of one corner of Rosicrucian Park, taken from an airplane during the recent Convention by a pilot who dropped souvenirs of the Convention from a great height. The building in the foreground is the new Planetarium. To the right is the Dean Memorial Fountain and the Rose-Croix University Science Building. The largest building is the Convention Auditorium, and in the upper part of the photograph can be seen some of the Administration Buildings. The Oriental Museum and other features are not in this photograph.

—Courtesy of *The Rosicrucian Digest*.



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THAT HAS ENDURED  
WITH THE  
PYRAMIDS

## SECRET METHODS FOR THE MASTERY OF LIFE

**W**HENCE came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Amenhotep, Leonardo da Vinci, Isaac Newton, and a host of others?

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#### LEONARDO DA VINCI

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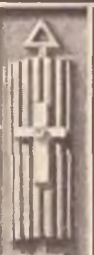
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.

Rosicrucian members have had this interesting book and need not write for it.



PYTHAGORAS



AMENHOTEP IV



ST. FRANCIS



KEPLER



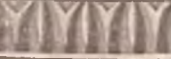
PAREZ



ARISTOTLE



NEWTON



SOCRATES



EINSTEIN



ST. MARTIN



BACON



# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol: XIV

AUGUST, 1936

No. 7

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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

## PRESENT COSMIC TENDENCIES

By THE IMPERATOR



NO other time in recent years, perhaps, and very likely at no other time in the past century, has there been such a universal restlessness on the part of thinking men and women, and particularly on the part of those that represent the so-

called salt of the earth.

Everywhere in every country where there is any form of representation of the mass of people, there is a demand on its part that certain moral, spiritual, and material principles be modified, and certain ethical and cultural principles, especially social and economical ones, be established in the light of man's changing consciousness.

We may see in the next few years the gradual changing of monarchies into republics, and of republics into monarchies. We may see ancient and traditional laws and principles reversed. Even in the United States where we so proudly boast of our democratic form of government and spirit, there is an increasing degree of favor toward dictatorship, or an autocratic form of government. It is not simply that the restlessness is causing the average person to feel that he wants that which he has not had, or merely wants a change from his present way of living and existing to another in order to see which is the better. It is truly a Cosmic restlessness, typical in mystical understanding

of the burning of the fire in the crucible for the purpose of eliminating the dross and refining the elements. Out of this Cosmically inspired restlessness will come not merely change, but improvement. Many of the things demanded by the nations of people at the present time will be conceded to them, or forcibly attained, but in a short time they will wish to return again to that which they now feel is inadequate or unsatisfactory. The improvement will not come through granting what is demanded, but indirectly as a result of the changes that will take place in the process of trying to give the public what it feels it wants.

No human being is perfectly balanced and making the proper progress in life who is not restless to the extent that he wants to improve himself and his environment. But, the sane, rational, and balanced individual seeks to have the changes come about through evolution, and not through revolution. Very few of the changes made in the past centuries socially, economically, morally, spiritually, or otherwise through revolutions have remained fixed or are looked upon today as fortunate and direct results of revolution. The fixed and progressive improvements that have been made in civilization have come about through evolutionary processes at work. One of these processes is the spirit of restlessness. Just as all matter is made manifest to us through the fact that matter is always in motion, and just as we know of the existence of ourselves and our relation to everything else through the changes that are taking place in all things, and just as science proves to us that where there is life

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there must be continuous change from one state of manifestation to another, so in man's economical, social, political, and other affairs, nothing can be static or remain status quo for more than a few seconds of man's comprehension of time.

Many of our most glorified ideals of one hundred years ago are not only lost in oblivion today, but looked upon as obsolete, useless, and very often obstructive in the light of our modern civilization. Many of our present ideals are not true ideals at all, but arbitrary rules, opinions, conclusions, and dictated doctrines which we reluctantly or otherwise accept, and which will gradually disappear from our consciousness and become obsolete and unworthy of serious consideration.

A progressive man or woman must keep abreast of these constant changes. He must become progressive in all things, and not only in his own personal interests. He must not lose sight of the generally accepted fundamentals, but he can build upon these fundamentals various types of structures, and it is these structures that man is seeking to change from time to time, and which constitute the forward movement in civil evolution.

The important and interesting point for us to consider is that this restlessness, as I have already said, is not born of the human desire for mere change, or the natural desire to be released from certain restrictions or limitations. The restlessness is born of Cosmic inspira-

tion and Cosmic urge for we have entered a new cycle, and the changes that are to follow are natural to that cycle of worldly existence. For this reason it is foolish for man to fight against the changes and to attempt to adhere to all of the conditions of the past without some slight concessions, modifications, and improvements. But he cannot permit these changes to be made suddenly or dictatorially over night. It is man's duty to see that all things are done according to law and order, and in accordance with the best light of the community and nation. The truly progressive spirit in man must be in harmony with the Cosmic urge. Tolerance, broadmindedness, a universal viewpoint and a recognition of the human brotherhood of man are essential attributes of a progressive individual of this period. Justice, fair dealing, recognition of character and principles of harmony, peace, and love are also essential.

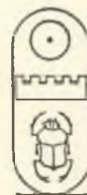
Undoubtedly the outlawing of war is to be one of the great improvements in human relations, and the sooner all men and women cooperate with the Cosmic in not only preventing war but getting out of the consciousness of all human beings the fictitious belief that war is an honorable, or a fair, or an adequate settlement of differences between nations and peoples, the sooner will many of our economical, social, and other problems be solved in accordance with Cosmic law.

### IMPORTANT BULLETIN

Once more we are happy to state that our beloved Sovereign Grand Master, Dr. LeBrun, is improving in health and continuing to recover from his recent serious illness. Throughout the Convention week he was able to meet all of the members for a moment or two while sitting under a shady palm tree on the campus of the Rose-Croix University, and were delighted with the pleasure of having him officially open the first session of the Convention.

While he has attempted to answer a few of the many letters he has received, and partly carry on his routine work, he will absent himself from Headquarters for several weeks during the month of August and will take at least one week of rest in the mountains which we hope will greatly add to his increasing strength. We ask once more for the continued good wishes and prayers of the multitude who love him.

—IMPERATOR.





## Materialism and Human Mission

AN ESOTERIC DISSERTATION

By LEOPOLDO FRANCISCO



IN ITS present cycle of life mankind evolves toward spiritual improvement, we behold two tangible manifestations thereof—a wicked and ruthless onrush of rampant materialism with its sinister threat, and a shameful decline of human

spirit. They are two unequivocal characteristics revealing degradation and relaxation in men, which nowadays pass as a fleeting shadow before the retina without being noticed by those who are dazzled by the glitter of anything that smacks of materialism. Humans are deaf, and do not hear the subdued voice of the hungry who ask for bread and pray for love, and with their eyes opened they cannot see, for their eyes have no light for lustre.

Certain it is that human science has achieved a great and marvelous progress and revolutionized all the world, but all that progress is only apparent and shallow and has left in its evolutive path a rill of tears. What is science for if it is the source of so much misery? Humanity of ancient times and that of the present age differ in many respects, and it may be said that they are two opposite poles with a different progress. The humankind of the Atlantic epoch

was more receptive to the spiritual forces to such an extent that room could hardly be found there for materialism. But human life in subsequent epochs underwent a tremendous metamorphosis, because it did already fall into the grasp of materialism and left behind the spiritual robe, thus losing every notion of higher sentiments—love and charity—and its heart became so petrified that to soften it, it becomes necessary to make use of blower and anvil. The progress accomplished by mankind is confined to things material and physical, of which it jauntily boasts, but no account is taken of the fact that if material advancement has been so great, spiritual retrogression has reversely gone as far. If material progress and spiritual retrocession are put on a scale, we will readily see that the latter is excelled by the former both as to volume and weight.

True progress does not consist merely of material or physical attainments; it must keep path with the other progress called spiritual, inasmuch as without its concurrence human existence on the earth would be simply a myth. Man must live not only on material bread; he ought to live also, and mainly, on spiritual food. If man were to depend on material things and condemn those appertaining to the spirit, he would not comply with his duty but would violate the divine precepts in coming to the world as a member of the human family which works and toils for its own well-

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Digest  
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1936*



being, since the world is the school of experience where we are taught all that we lack to be able to live spiritually in other superior planes.

And what is the mission of man? That is a question rightly to be asked. Has man fulfilled his mission? This is another question which deserves our whole attention. These two questions must appeal to the conscience of every man, who has to answer the same on his own account and according to his own criterion.

In spite of whatever inquiries we undertake to make, we cannot find a man who has, even in part, fulfilled his mission on this world, and there are quite a number who have not even a notion of it, believing that human life consists in eating, struggling for life to *heap up money, sleeping, and enjoying the pleasures of high life.* Because from our investigation we find this to be the conception of life entertained by a great majority of men, it seems that we must not wonder at nor fear social and seismic cataclysms that very frequently shake the world's foundations. If men do not know their mission, what is then the object of our earthly existence? Is money, or leaning to material satisfactions, the only end of man to fill up his whole ambition?

Human inconsistency is apparent in all the activities of life. No end is generally assigned to human action with the exception of a sordid materialism. Scientists are not entirely free of it, and many are trying to attain success in their respective fields and to treasure up riches. And what we say of men of science equally applies to most merchants, teachers, preachers, etc., for their aims have the same goal, like different river currents emptying into their common receptacle—the sea.

Call a doctor when you feel sick, and you will see that without money you cannot get the necessary remedy for your physical ailment but will die in the solitude of your home without aid. If you have money enough you may obtain the desired cure, but little by little at that, and meanwhile your savings will eke out as the water from a broken faucet.

If you need the services of a lawyer, money, too, is a necessary requirement

as without it you cannot enforce your right, and justice must fall through.

A merchant would not part with the article of merchandise you want to get, unless you let out more than half your money for daily expenses, to the prejudice of your budget. But for the poor that is a bleeding, because it takes from the mouth of their children the bread they need for a week.

That much may be said of a minister of religion, or parish priest, for he would not marry you, nor baptize or confirm your sons, nor bless the corpses of the dead, nor say mass, without money, etc.

The foregoing is but an infinitesimal part of human inconsistency, the enumeration of which would be tedious apart from being common knowledge.

In the face of these facts closely related to triumphant materialism, we must not wonder if there is everywhere plenty of havoc and ravage afflicting the entire humanity. We must not deplore such a situation for that is the result of our own acts shown in a tangible manner. A boundless and unheard of ambition, promoted by the thought-form of men, leads them to form an obstacle that serves as an impregnable wall for evolutive progress in the way toward the spiritual. Two progressions destroying one another, with ends diametrically opposed, cannot go hand in hand in a triumphal march along one and the same road, which is the road leading to the realm of God. Materialism belongs to the physical world, and therefore any progress made by it remains there while spiritualism appertains to higher worlds, the dwelling of the Absolute God.

The distinguished readers of the "Rosicrucian Digest," as well as the leading members of the meritorious fraternity "AMORC," well know that social evils and every manner of suffering undergone by humanity are due to men's forgetfulness of their missions, to their attachment to things tasting of materialism, and to their contempt of spiritual cultivation. Man's heart has been petrified by the rude struggle for life; conscience is galvanized, and mind is focused on the acquisition of wealth. When these elements, which make for individual advancement, are deviated,



and a different course, arid and abominable, is followed, men cannot reach the goal of their aspirations, which is the improvement of soul, so essential and necessary for them to become deserving dwellers of the superior planes, nor could they accomplish the mission for which they have been reincarnated in this physical world.

If conscience is galvanized, the heart cannot perceive the growing wail of those that die helpless asking for bread,

love, and charity. If mind is concentrated on the hoarding of gold, it cannot know and be acquainted with the material sufferings of hungry masses. When the fire of love, charity, and other lofty feelings is extinguished, men may be said to be spiritually dead, and they are therefore unworthy of themselves and of their fellow-men, and their existence upon the world has no more value than that of beasts.



## Supernaturalism

### ITS RELATION TO RELIGION AND MAGIC

By FRATER S. J. MARX

(Late Grand Councilor of Pennsylvania)



THE study of religious transformations of early society is veiled in darkness. It is doubtful if civilization will ever possess authentic information of this chapter of human history, but one might at least conjecture that religious revivals,

when they have occurred, have come at periods of emotional stress and strain, perhaps precipitated by inter tribal contact or conflict, and that in their nature, both in mechanism and progress, they are very similar to the Ghost-Dance Religions of the American Indian and the heretical creeds of the Russian Shamans.

Thus while the psychological origin of religion can be made clear at least theoretically, we know next to nothing of the origins of religions as part of primitive history. The only mode of approach to the problem, therefore, is to study certain phenomena of relatively recent occurrence and project the insight thus gained into the night of the remote past. This makes it of vital importance to the student to study the fast fading of the Tribal customs of the Indians, and therefore any data we can obtain

on the so-called GHOST DANCE RELIGIONS of the American Indian is pertinent.

A common cause of these religious revivals is without doubt to be sought in the abnormal conditions arising out of the contact of the white man's civilization with the religious and ethical traditions of the Indians. The mode of origin of the spirit revivals in the various tribes is very similar.

Smohalla was a member of a small tribe of the Nez Perce Indians. He was born about 1815, and during his youth he attended the Catholic mission established among his people. He later became a warrior and achieved afterwards much fame as a medicine man. As he grew in fame, he became involved with a rival medicine man and chief of a neighboring tribe, and the affair ended in a fight in which Smohalla was beaten and nearly killed. He escaped, however, and taking a boat drifted down the Columbia River until he was rescued by some white men. Here he recovered his health, but as his people regarded him as dead, he decided not to return to his tribe, but determined to make a long tour of America. He went as far south as Mexico and then travelled north to Montana. On his trip, while visiting many tribes, he originated a doctrine that was somewhat new. He stated that he had been dead and had visited the spirit world and that now he was teach-

ing and preaching by divine command. As he came north, where the tribes knew of his fight and supposed killing, he was believed. His doctrine consisted in a prophecy that the early conditions of Indian life would return, that the buffalo would come back and the white man chased from the land. Due to his early training among the Catholic priests of the mission he had attended, there was much of this ritual in his ceremonies.

MacMurray, in his report to the Bureau of Ethnology, stated that undoubtedly Smohalla was subject to trances, and that he had seen people stick needles through his flesh and cut him with knives during a trance, but that he apparently was immune from pain while in that condition. The strange part of these tests was that no blood flowed from the wounds inflicted and the tribesmen present at the experiments therefore stated he was not alive.

MacMurray attended one of the ceremonial meetings of Smohalla at which Smohalla preached his religion and made many converts. The ceremonial was held in a large rudely constructed frame structure of dark and rush matting. Singing and drumming were constant by the hundreds of Indians in attendance. On either side of the room were twelve women standing erect with arms crossed and hands extended, with finger tips at the shoulders. They kept time to the drums and the singing by balancing on the balls of their feet and tapping with their heels on the floor. When by the continual drumming and singing and rhythmic motion of the twelve women the Indians were worked up into a religious frenzy, Smohalla led the men in a dance, known as the Ghost Dance, and Smohalla, frothing at the mouth and in a wild and enthusiastic manner, began preaching his revival.

Smohalla not only made converts among the Indians of the far west, but his institution of the Ghost Dance spread as far east as the Iroquois tribes, where the ceremonies were conducted by an Indian called Handsome Lake. Handsome Lake at the age of 60 became sick with what was apparently a hopeless disease, and while on his death-bed he had an elaborate vision or dream in which he claimed to have received a new

doctrine. Handsome Lake's teaching rejected many of the ancient beliefs and ceremonies of the Iroquois as evil; at the same time it incorporated in its precepts a large number of new beliefs and practices.

Thus in both examples cited, it would appear as if both of these medicine men, Smohalla and Handsome Lake, used a form of supernaturalism combined with an ANIMISTIC FAITH, wherein matter is opposed to the world of spirits. An analysis of their teachings, seems to indicate that the spirits they preached and taught about were derived from things of nature, animate or inanimate, or from a distorted combination of them. Spirits in the form of inanimate things and plants are not unknown and Dr. Frazer, in his *Golden Bough*, has written much on the spirits of the corn, wheat, and other plants, but animal spirits in the Indian practices predominate, while spirits in the shape of man, take a still more prominent part.

The second part of early supernaturalism is in its MAGIC FAITH. Some so-called magical practices can scarcely be distinguished from matter-of-fact procedure. Thus in the curative practices of the primitive medicine man there is often no breach between the continuity of the magical methods and those based on knowledge and common sense; but the typical magical act rests on the faith that certain desired results can be accomplished by a means of manipulation, rituals, or incantations. This is particularly noticed in an investigation of the practices of the shamans who are the medicine men of the Eskimo and primitive races of the Siberian Russian lands.

What is really achieved by the magical acts are the objects of human desires and fears. Whether it be good or evil for a fee the practitioner tries to bring to the people asking for it, food, children, or the destruction of an enemy.

Underlying both animism and magic is the FAITH IN POWER of the medicine man. This is the third and most important tenet of supernaturalism. Spirits count only insofar as they can and do exercise powers for good or evil. Magic is but a system of powers, positive or negative, actual or potential. In many of their activities and mani-

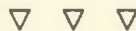


festations, spirits, gods, and magical powers merely duplicate what can be readily done by other means in the present civilized world, but it is characteristic of all spirits, magic powers, and supernatural beings that they can do some things that are beyond the reach of the matter-of-fact.

Supernaturalism is fed and reinforced by two important adjuncts: MYTHOLOGY and CEREMONIALISM. In one of its important aspects, mythology fulfills the function of primitive theology; it develops and systematizes the ideas and conceptual constructs which spring from supernaturalism. In lighter moments it plays with supernatural elements, and always it mingles them with human adventures and episodes, thus adding to the magic of supernaturalism the charms of the plot and drama. The functions fulfilled by mythology with references to the intellectual aspects of supernaturalism are fulfilled by ceremonialism in the domain of emotion. Through the constant drive of ceremonialism, the reactions toward the supernatural assume fixed forms. They become subject to the control and pressure of social sanction; they become diffused and magnified through the influence of the crowd psychological situ-

ation. The never ceasing rhythm of ceremonialism ever feeds the sacred fires of supernaturalism. It does not permit the phantasmagoria of magic and spirit to cool, for there, in the greyness of a sober mind and placid emotion, supernaturalism may fall prey to the inroads of experience and reason. Sooner or later it will fall prey to these, but not before man has learned, through measurement, inquiry, criticism, and the detachment of the individual, to evade the pitfalls of myth and ritual, the shrewdness of the shaman, medicine man, and magician, and what is more important his OWN CRAVING for the IMPOSSIBLE.

Thus the teachings of the AMORC have always derided the so-called doctrine of Black Magic as something that has been exposed by knowledge. It is only among the primitive races, among the cults and isms of the ignorant, that these superstitious ideas still prevail. They show a lack of culture, a lack of knowledge, and what is far more insidious, an attempt to use the methods of primitive shamans and medicine men and magicians to prey on the emotions of that part of civilization that has not by inquiry learned to evade the pitfalls of ignorance.



● READ THE ROSICRUCIAN FORUM ●

OBTAIN A CONVENTION PHOTOGRAPH

Whether you were present at the Rosicrucian Convention or not, you will be pleased to see the photograph of the large gathering of members who attended the 1936 Convention. It was the largest Convention ever held by the Order in this jurisdiction.

You will note the smiling faces. They express pleasure in meeting with hundreds of like minds. The Convention photograph reveals the magnitude of the membership. Every member should obtain one of these large photographs and have it framed for his sanctum and home. You will be proud to belong to an organization which has such functions. You can point to it and say, "There is our Convention."

This photograph is exceptionally large, being one yard five inches long. We have a limited number of these in stock, so order yours today. Postpaid, the price is only \$1.25. Send your order and remittance to the Rosicrucian Supply Bureau. Why not also obtain a copy of the complete Souvenir Convention Program giving full details of the Convention, price 15 cents each, postpaid.

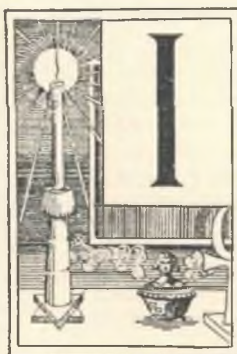
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1936*

*Two Hundred Fifty*



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 benefits 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.)*

## THE POETRY OF THE PATH



**I** F WE could take you by the hand and lead you out into the valley of dreams, where a little cathedral or mission, built by loving hands and held together by sacred thoughts rests in its solitude, peace, and harmony, you would need no invitation to enter into the Holy of Holies and rest a while.

*Two Hundred Fifty-one*

The portals of the church would admit you freely and within the walls of stone or brick, wood or plaster, you would find a world set apart for you. The clamor and the noise, the intrigue and design, the deceitful things and the sins of man, the worry and the strife, the turmoil and the pain would all be of the place you leave behind. These things cannot enter with you where sacredness prevails and the atmosphere is divine. It is here that the soul finds its haven, the heart finds its peace, the mind finds wisdom and understanding, and the body finds rest and ease. In the balanced harmonious state you find



yourself, there is an unconscious prayer to the God of all that is answered in soundless words and invisible signs. Whether large or small the sacred place is your spiritual home. Regardless of creed or dogma, or rules of man, it is the place of the God of your heart, the temple of your soul. The consciousness within you ever seeks to rise above the common things of life. It wants to soar and live beyond the limits of the planes of mortal life and dwell in ecstasy where all is endless, spaceless, timeless, and eternal.

The Cathedral of the Soul rises above the earth itself and offers you a place which you may reach in the soaring flights of your soul's ambition and desire. It is a place to rise unto and into. It invites with its solitude; it intrigues you with its mystery; it implores you with its silent voice; it embraces you with its love and sympathy. Let your real self dwell therein and learn the lessons which the soul can comprehend. Give unto God for a time that which is His and take unto yourself that which is your heritage. As a child of Light go unto the Father and kneel before His throne and let His kindly benediction rest upon you while you

enjoy the transcendental quiet and peace of Light, Life, and Love.

These are the things which the Cathedral of the Soul offers to all who are torn asunder with the strifes and struggles, with the tests and trials, the sadness and sorrows of this earthly existence. Here you will find health and happiness, inspiration and understanding, a kindly welcome, a sincere greeting, a creative power and an all inclusive contact with the highest degree of God's consciousness from which you will depart with reluctance only to return again and again.

All of these things are offered freely to you. It is for you to find the Cathedral of the Soul. The path is pointed out by our literature. Companions by the score are seeking with you and multitudes will pass you on their way, but none will hesitate to help you, none will fail to notice your stumbling steps. The angels of heaven hold forth the Light to guide you—but you must start on your way.

May heaven's greatest blessing come into your life soon and reveal to you the glorious splendor of the Cathedral of the Soul.

● READ THE ROSICRUCIAN FORUM ●

REPORT OF THE ANNUAL CONVENTION

We are happy to state that the 12th annual Convention which closed its week of many important sessions on July 18 was the largest in attendance and the most enthusiastic and peaceful in the spirit of the work that we have ever held, with representatives from many foreign countries and with delegates and representatives from every state and section of North America, and with thousands of proxies from those who were absent. The voting was not only unanimous but cheerfully and enthusiastically in favor of the maintenance of the present administration without a single change. We also take this opportunity to express our appreciation for the hundreds of kind letters of encouragement, received by the administration from members, which accompanied their proxies.

A complete report of the Convention with details of all of its sessions and interesting comments on the many happy and beneficial features will be given in the next (September) issue of *The Rosicrucian Digest*. Watch for your copy and read it carefully and then preserve it for future reference.

This 12th Convention will go down in the history of the Order in North America as one of its most important assemblies in many years. Every speech, every resolution, every comment was carefully recorded by special Convention reporters and will be preserved in our files. Long and interesting extracts from these reports will constitute the main part of the magazine next month.

—CONVENTION SECRETARY.

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Rosicrucian  
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## Obverse and Reverse

By FRATER T. H. MILLER, F. R. C.



THE unqualified statement that all humans are actuated by selfishness is very seldom made in public. We do not like the inference of the word selfishness and we are very quick to let this dislike be known. This statement carries its

explosive quality even into private conversation. We are not so zealous in our practice of Truth that we would deliberately jeopardize the pleasure of a personal chat by informing our friend that he or she is ultimately selfish in all of his or her motives; even though we intend to explain our meaning later. We are not so sure that they will care to listen to any explanation after such a bold accusation, and above all things we do not want to antagonize our friends for the sake of merely enlightening them. This is a price that few of us think Truth is worth.

If we will not permit others to question the unselfishness of our objective we must needs ask the question of ourselves; for, we are obliged to agree that we are not digging very deeply into human nature—in our efforts to improve upon it—if we evade this issue. We cannot avoid it and then claim any thoroughness for our methods. If char-

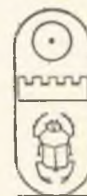
ity should begin at home, we see no reason why inquisition should not begin in the same place.

The face value of a coin may be five cents; but, we know that all money takes its real value from the supply and demand for the commodities that it will represent in a transfer of material wealth. If potatoes are scarce, a nickel may not be sufficient to purchase one of them, but, if they are plentiful, the nickel may be able to procure a whole bushel of them.

The law of supply and demand also governs the real value of our motives, regardless of any arbitrary value that we may stamp upon them. In an uninhabited land, our most altruistic desires would not result in any improvement of society. This, however, does not prove that our altruistic desires are unselfish in their true and absolute nature.

A miner does not dig ore because of any direct use that the ore will be to him. He works his mine because the metal that the ore contains is of use to other people and they, knowing its use to them, will reward him for it, in terms of goods that he can use directly, or with some documentary guaranty of credit, money.

So it is throughout the organization of society; our labors transform crude and immediately useless things into articles that we need and value highly. Sometimes we use methods that do not release, simultaneously, as much value



as is received and we feel that we are getting ahead of the game. Actually this is not so; for, there is a limit to the quantity of material things that we can use for our own gratification and any surplus that we may be holding idle is doing us no good whatsoever. There comes a time when we no longer require any of this world's goods and then this excess is returned to circulation and we pay the debt that we have owed, albeit unwittingly. We have deprived ourselves of the satisfaction of consciously settling our accounts and balancing our books. We have denied ourselves the title of good business men or women.

This does not mean that the possible exigencies and emergencies of the future should not be provided for. Failure to do this might make an unjust demand on someone else's time and labor. A surplus, above and beyond the needs of the present, need not be an idle surplus. We waste much time and nervous energy, in trying to prove that the wealthy should distribute all of their holdings among the poor. Usually their wealth is producing more comfort for the poor than they could produce with the share that would come to their hands in an equitable distribution. The wealthiest men are usually those who possess the ability to use wealth to the advantage of the greatest number of people. Very few poor people can bear the responsibility of wealth. Their state of poorness frequently attests this unfortunate fact. There is more equity than many of us are conscious of. Even after his passing, Thomas Edison's wealth continues to give the poor people of the world light and comfort that they could not produce as cheaply or as well, themselves. How many of them would be willing to exchange their electric light and conveniences for their small part of his material wealth?

A desire, whether it be to help others or to help one's self, at the expense of others, is actually a personal wish. It is an objective, the realization of which will afford a degree of satisfaction to the holder.

I may want very much to have every other human being enjoy the blessings of material sufficiency and good health and I may devote much energy to the realization of this objective. The desire

appears to be wholly unselfish; but, is it? Is not the desire still very much my own and its realization likely to afford me more pleasure than it affords anyone else? Whether my own or someone else's good is my ambition, the ambition is MINE and my desire to realize it is selfish. All desire is fundamentally selfish and cannot be otherwise under natural decree.

This discovery may lead us to question the value of altruistic motives, but we can easily remove all doubt of their value to ourselves; and are we not primarily concerned with their value to ourselves?

The material resources of the earth are more than sufficient to satisfy the needs and whims of every mortal man. We have not consumed the smallest fraction of the wealth that surrounds us in actuality. Physics tells us that nothing is ever gained or lost in the physical universe, and so, while we may be burning up the coal from our mines and using the electricity from the hydroelectric plant, we are not actually destroying any energy. These processes do no more than transform the energy from one expression to another. The coal is transformed into heat and power and the electricity into heat, power and light.

An electric lamp radiates light in all directions, and surely we do not utilize all of this light when we read a book. We do not feel that we are consuming any of the light that reaches us from the object that we are looking at. The light is necessary to the functioning of our sight sense, but these organs of sight and the nervous system are not consuming any of it or destroying it. And what of all the light that is radiating in all other directions from the source to the walls of the room? Where is it used up, and why does it disappear when the current is turned off?

Science places the speed of light at some one hundred and eighty-six thousand miles per second. If this is so, then the light waves that leave the lamp reach the walls of the room in an incomprehensibly short space of time. Where do they go after they meet the walls? We cannot see them coming through the walls of a house in which a light is burning. We therefore conclude

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that the energy is transformed into some other manifestation. Sensitive instruments will prove that this is so. The light becomes heat when it cannot continue to radiate out into space. It heats the walls of the room and causes other changes in the substances that it encounters, but it is never used up.

Heat radiates and travels through the walls and roof of a house at a much slower rate of speed than light moves through space, but it eventually finds its way out into the atmosphere where it joins forces with all of the other heat that is being radiated from the earth's surface. This heat can then cause changes in air currents that will result in rainstorms. The rain replenishes the rivers and the rivers bring the electricity back to us again. We can see that we are actually using the same energy over and over again.

Our observations indicate that this supply of energy comes to the earth as light from the sun, and after we have used what we need of it for awhile, it continues on its way out through the universe. The secret of the sun's supply of energy is still to be found by science; but, since cycles prevail in every phase of creation that we have studied, we shall not be surprised to learn some day that the sun receives energy, in some other form, as fast as it radiates it out into space. The cosmic ray has not yet been explained.

These cycles of changing energy form are easily illustrated in their finite forms; but, to demonstrate the operation of similar cycles in the intangible world of thought and consciousness is not such a simple task, though equally feasible.

We must begin somewhere, so why not with our immediate ambitions and desires? If there is actually a cycle, we shall return to them eventually.

For instance, I have a desire to improve my financial position in the world. This is a very personal desire and it rises from my realization that my influence for good or evil, as I wish, will be extended through such an improvement. My influence, my will, my ego, my consciousness craves expansion and more freedom to exercise itself. This is an inborn desire of human consciousness and accounts for all of our efforts. This

certainly does seem selfish, but, who can disprove it?

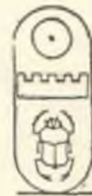
I know that the money will not come to me of its own accord and so I first reason about this matter. I review in my mind the processes by which effort is transformed into material wealth. If my reasoning ability is only poorly developed, I may simply visualize some place or point at which a great deal of money is accumulated, some bank or some business office, or some messenger who carries a payroll with him. My next step in my attainment of wealth would be to plan action whereby I could secure this money without injury to my person or my pride. I know that other people fear personal injury just as much as I do and so I choose this human trait as an ally in my drive to power. I select a lethal weapon and cover my face—my pride—with a mask. I have learned that a certain business office is open very late nights and that one or two people handle a large amount of money there. This will be my destination.

Everything works so smoothly that I am soon out of the building again, with my pockets full of more money than I have ever seen at one time before. What victory and what elation is mine. I shall now be able to buy whatever I want and enjoy all of the pleasures that I have always longed for.

But we have overlooked something. We have neglected a law of (*Physics?*) which states that for every action there is an equal and opposite reaction. Ah! the reaction; that was it then. The reaction is responsible for these stone walls and these iron bars that prevent us from using the wealth that we acquired so easily.

Already we are back to our starting point. We have travelled the complete cycle from desire through plan, achievement and loss, and now we are back to desire again, with our objective seemingly more remote than ever. We still want freedom to expand and express ourselves.

Such cycles as this may be lengthened and an illusory time of enjoyment—commensurate with the cunning of the planner—may be realized; but, the law of compensation is not altered or suspended. If freedom remains, the criminal can still pay in a coin that is equally



dear to him; peace of mind perhaps, or health, or pride.

We have been looking at one type of cycle that can and does prevail in consciousness. Its shortness and unpleasant nature, we have discovered, is due to its failure to comply with natural laws of motion; it has gathered no additional force from the objects that it has contacted and has consequently made no more progress than its original fuel supply permitted.

Now we shall look at a cycle that is of much longer period and of much more pleasant nature though it begins with the same desire, selfish as that may be.

We again face ourselves with our desire to extend our influence and expression; but, we have witnessed the failure of quick easy methods, so we shall plan otherwise. Mentally, we write the law of compensation across the screen of our consciousness so that we shall not overlook this very important requirement.

Very well. We want money because it is a convenient system of handling wealth and power in the finite world. At the outset we are faced with the necessity of compensating in some way for this money. We look about us and study the means that others employ in doing this. If our qualifications fit us best for it, we may undertake manual labor as a means of compensation, or, if we have spent more time in preparation, we may select any profession that appeals to our fancy. We may choose law, medicine, teaching, engineering, designing or entertaining. We will be a little bit arbitrary here and select medicine as the most interesting pursuit with which to pay for our money.

Things go very slowly at first; there seems to be a veritable epidemic of good health and well-being; but, we are sincere in our desire to purchase our money with this coin, and so we sit in our office and read all of the medical literature that we can afford to buy or borrow. Our pastime soon begins to assume the proportions of a habit; we can feel a mild resentment against the occasional caller who drops in to have an abscess lanced or a mashed thumb dressed. This is a sign that we have found a new interest in life, and where

we once had a very general aim in our chosen profession we now have a very particular purpose, a baffling medical problem has arrested our attention. We are developing a desire to eliminate all interference and to devote ourselves entirely to this problem; but, necessity makes its own demands and so we are obliged to change our schedule somewhat. We put a strict limit on our office hours and pursue our studies with a bit more daily regularity. We establish a new rhythm in our life and this is bound to have some effect, some compensation for itself.

Gradually we begin to live with this problem as intimately as though it had become a part of our body; actually it has become a part of our consciousness, objective and subjective. We work all day with test tubes and microscope and when we sleep we dream of germ cultures, chemical reactions, light reactions, natural immunity and inoculations. Our mind becomes a great churn, in which we want a particular combination of fact elements to coagulate.

During this intense concentration, we give the matter of our happiness no thought whatsoever. We are really supremely happy, and matters that have been taken care of do not continue to occupy our attention. It is conceivable that we are enjoying this work much more than we could have enjoyed the money that was our original aim; but, we are too busy to think of such things now. We are already expressing ourselves to the fullest extent of our desires. We are thrilled and excited by the constant possibility of finding something that has hitherto been unknown. The powerful attraction of the unknown draws us ever onward and we are more than willing to be drawn on. We have renewed our fuel supply without returning to our original desires. We have enlarged our cycle until it becomes of almost infinite scope. We have already received more compensation than would have satisfied our simple desire for money.

Does the responsibility for this enlargement of our cycle not rest in the subtle distinction that we made between a compensated action and an uncompensated action? Can the secret of happiness be more simply expressed

than in the words of the law of compensation?

How better can we attack the serious problem of crime prevention, than in demonstrating to our adolescents the very actual function of this physical law in the intangible world of consciousness? They are thinking creatures. If they can understand its application and demonstration in the physics laboratory, they can also understand its use in everyday living. If we want to make law abiding citizens of them, would it not be well to make such a thing rational and

logical to them? The simple statement that crime doesn't pay, is no proof of this fact. Children are thinking creatures and if we give them the facts, they will draw the right conclusions.

We have most definitely witnessed that even selfishness has a reverse as well as an obverse side. Fortunately for all of us, most of us prefer to use it constructively, though we are free to choose either use. This proves a very great truth; but, it will be more real to us if we each find it for ourselves.

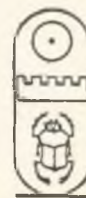


Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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



Man in the early days of his struggle for spiritual light, attributed to the beasts, birds and reptiles certain supernatural powers. This belief arose from observing the superior physical attributes they possessed. Man's imagination ran riot. He conceived mythical animals having the combined forms and characteristics of these beings with which he was familiar. One of these was

the dragon, resembling a crocodile. The dragon was conceived as the symbol of evil, deception and foreboding, the God of destruction. In this illustration, taken from a rare book of Rosicrucian symbology, we see the dragon about to devour his own tail. The allegory implies that evil eventually destroys itself and cannot endure.



are at any time conscious of, we are always at the same time conscious of our own nature; we can affirm nothing without affirming ourselves. And since to will, to feel, to think, are perfections, essences, realities, it is impossible that intellect, feeling, and will should feel or perceive themselves as limited, finite and nothingness are identical; finiteness is only a power, i. e., as worthless, as nothing. For finiteness euphemism for nothingness. Finiteness is the metaphysical, the theoretical—nothingness the pathological, practical expression. What is finite to the understanding is nothing to the heart.

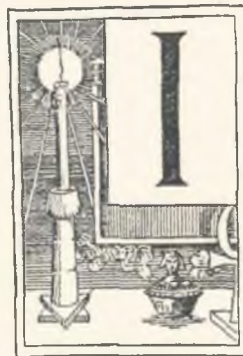
But it is impossible that we should be conscious of will, feeling, and intellect

as finite powers, because every perfect existence, every original power and essence, is the immediate verification and affirmation of itself. It is impossible to love, will, or think, without perceiving these activities to be perfections—impossible to feel that one is a loving, willing, thinking being without experiencing an infinite joy therein. Consciousness consists in a being becoming objective to itself; hence it is nothing apart, nothing distinct from the being which is conscious of itself. How could it otherwise become conscious of itself; it is, therefore, impossible to become conscious of a perfection as an imperfection, impossible, to feel feeling limited, to think thought limited.



## Dimension

By FRATER DANIEL O. HUNT, F. R. C.



IN THE study of matter and form the Rosicrucian member who has reached a certain point in his studies has a great advantage over the non-member in that he does not see matter as others do, nor does he comprehend form with

the identical realization the average person does. In matter he senses the spiritual qualities, knowing what lies behind it, and in form he merely senses outline and not separation from balance of mass.

No question of form can be considered without an accompanying relationship of what we term dimension in everyday life. To be sure of ourselves we must be able to separate truth from error in an unerring manner, otherwise

the solution of our problems based upon these premises would be incorrect, and when we tried to prove them by application of the law they would not hold water. Only those answers that hold up to the standard of perfection in law can be retained. Unless they do, we are forced to start over again and in the process of analyzation after dissecting the problem and comparison with careful mode and technique of balancing each property or phase, we eventually find our answers based upon the rock of Truth itself in such a firm manner that they cannot be prevailed against.

Dimension itself is a matter of personal recognition by physical or objective senses. It is nothing in itself except what we make it. To prove this, ask several persons at various times how large the moon looks to them. One will say it looks as big as a quarter, another as big as a water bucket, still another that it appears the size of a good big wash tub, while the writer person-

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ally feels it looks to him about the size of a good sized pea, or the cross section of a lead pencil.

Where does dimension commence, and even if it is of the objective senses, where does it end? Is dimension something that is limited or unlimited? Let us discuss in a rational manner this subject right now and see where we stand upon one of the many matters that comprise the wisdom of the world but are foolish indeed in Truth. There must certainly be a beginning to dimension, therefore anything with a beginning must have an end because beginning is the first point of something that must contain at least two or it could not exist, as we will prove.

Assuming that this first point of beginning is infinite and contained within itself, it would have to come out of itself and give birth to a second point and continue in sequential order to give first dimension. Just what is that first dimension and where is it? We say we have succeeded in securing a line by the above method and that this line occupies one direction in space so must always remain as one dimension unless we apply a law of moving it at right angles to itself to secure the second dimension which is the plane of surface. To secure the third we must apply the same law and move this plane to a point at right angles to the plane and thus secure the cube. Thus we have occupied all the dimensions of spatial terms.

If we think deeply, we straightway ascertain that the first dimension is something in the objective world, or, it is merely a qualitative image. If it is not an actuality but only a reality, then it has no dimensions at all because it is merely a series of infinite points none of which have the power to transfer what it does not have itself, namely, dimension. If, on the other hand, the straight line we have created by this method is something that has objective features, then it is obvious that the instant the infinite point gives itself up to another point coming out of it, these must have three dimensions. This is necessarily so because the mind of man cannot create or image anything existing on the objective plane that does not occupy space, and anything that occupies space occupies it in height, length, and width,

regardless of how small it is or what its shape may be.

Let us assume a circle or disc of form about six inches in diameter and close our eyes while we gradually permit this to shrink within itself by drawing it into the infinite point of its center until it is completely demolished. As it disappears from vision on this side of comprehension, it must appear on the other side and take its form in the abstract. Now this is merely a theoretical demonstration necessary in order that we may be able to bring the disc back for proper understanding of where form comes from. Therefore, let us endeavor to bring back the actual disc to this side by reversing the process. Out of the infinite point we draw itself and continue to expand it as a circle or disc until it gains the same dimension it held previously. Thus we learn that an infinite point when expanded has three dimensions, but when withdrawn into itself it has none. Seeing that it has none when contracted to infinity, it cannot give out what it does not have itself when it is expanded, and its "size" is merely something we have created by process of reasoning, or by some action on our part.

If instead of moving the point outward in all directions in one plane we had moved it in all directions in all planes, we would have had a ball of *void* composed of *nothing* or *lack* which still could not entertain dimension even though it holds to the physical law of form. If we had permitted the infinite point to come out of itself in one direction only, we would have two infinite points. These two points would have either no dimensions, or they would have to have all three, because we cannot have a line extending from one point to another regardless of distance unless it occupies the space it carries itself through.

Inasmuch as there *are* lines, and these are built up of infinite points, the line of first dimension can only be the farcial delusion of the physical senses, a something we have built up because in the objective plane we must have form as a physical necessity in order to conduct our affairs, and as a matter of convenience. Regardless of this necessity or convenience, however, the mystic



takes form and dimension for what it is and not for what it seems to be. He therefore looks upon matter itself as merely form in delusional quantity; *it is*, but it is *not* what it appears.

*Dimension becomes merely necessary* for the separation of objects from the balance of mass, and this due to the fact we live on a plane of physical properties in which it would seem difficult to do business with another without recognizing him as another and not as one's self. We could hardly consider carrying mortar from one place to another without leaving one point and arriving at the other. In the spiritual realization all points are here and here is everywhere, while in the comparison of the physical and the spiritual modes the mystic blends the two to attain comprehension, while the materialist seeks to keep them apart, feeling that "East is East and West is West, and never the twain shall meet."

There is no question as to which is right, the mystic or the materialist, for both are right considering the level of consciousness they operate on, and the thing man's chief interest lies in is whether he lives in the consciousness of eternal truth, or whether he is content to operate upon one plane of consciousness that eliminates spiritual qualities. We can see that religion plays no part in such a study, but that we as Rosicrucians do advance in spirituality and recognition of truth in a manner orthodox religions cannot lift us up to. We have many times been called "Quasi-religionists" because those who frame us in such terms are unaware, it seems, that truth embraces all things, and does not confine itself to what church alone gives out. To recognize truth from the standpoint of natural law therefore would make a man a better Buddhist, Mohammedan, or Christian.

If he were not aligned with any religion or denomination, but recognized the facts of Nature and that "old serpent that deludeth every man that cometh into the world," he at least would fit himself to live better and a more abundant life here and now in an expanded Universe of ideality and recognition which at least even the most orthodox must admit is worth the effort.

Inasmuch as form and dimension meet us every day as we open our eyes and transact our business on the plane of matter, who, then, is better prepared to meet the problems that confront them? He who lifts the veil of matter, form, and dimension, or he who satisfies himself with the life of delusion of physical senses? The mystic sees no such thing as relativity in his spiritual conceptions. Each thing is exactly as it is and no other way, but these "things" to him are a unit in which he himself operates as part, knowing he is in them in existence and they are in him in realization.

He has taken the step that leads into the more full life and finally stands upon the pinnacle of Truth, gazing down upon the world of delusion, refusing to trade his place in the higher houses of the Father's mansion for all the world spread out before him. 'Twas ever thus, and so to him East is West and West is East, and always the two are ONE.

In reading the works of the past, as well as those of the present day mystics, it must be borne in mind that always we must recognize that the mystic writes from both planes of conscious endeavor, sometimes dropping into that of the material for descriptive purposes, and again soaring to infinite heights in Truth. The Rosicrucian thus reads and gathers what others never conceive of or imagine possible. It is for this reason that the writings are called in many instances "veiled writings," not because the mystic would hide his knowledge, but that it becomes revealed only as the reader is able to discern and accept it. Thus those who read these very lines divide themselves into separate classes, not by reason of the writer but by reason of the readers themselves. Those who have traveled over much of the path can only advise the others to hold fast, for beyond where they now stand there opens vistas that make the present seem as only a kindergarten, and so we go on, and on, and on. When studied carefully this article shows that form is merely the distortion of the circle, and the circle is merely the infinite point enlarged in comprehension.



## Earth

### AN ANALYSIS OF THE COSMOLOGICAL THEORIES

By *SOROR EUROPIA L. TURNER*



SEVERAL years ago, "Popular Science Magazine" published an article which advanced the theory that the earth was, after all, a flat disk, and there was a prize offered for an article which would prove that the earth was round, by some

other than the usual ideas that because a ship disappeared hull first and sails last, or that we can sail around the world by going around in a circle to the place we started, the earth is round.

This seemingly antiquated theory contends that the planet we dwell on is a flat disk with the Equator a circle passing about the North Pole half way between it and the outer rim of the disk. This rim is supposed to be a high bank of ice to keep the waters of the oceans on the flat surface of the earth and also to prevent sailors from going off into space when traveling straight out from the center, or North Pole.

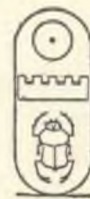
The sun is claimed to be much smaller than the measurements given by scientists and only about 800,000 miles from us instead of approximately 92,000,000 miles away, and that the moon also moves above the earth between the orbits of the sun and earth.

Now it seems strange that such an idea should be advanced in these days of higher education, superpowered telescopes, and delicate machines for measuring accurately the celestial bodies, and calculating their distance from one another. Then, again, there are so many ways in which Nature and the fixed laws of the universe show that the earth must be a spherical body; also the idea of an ice rim around the edge of a supposedly flat planet, raised up like a fence to keep mariners from sailing their vessels off of the top of the earth is rather freakish, meaning no disrespect to the advancer of the foregoing ideas and theories.

Now I shall endeavor to give conclusive proof that the world is not flat, or hemispherical, but a ball or sphere to all purposes and intents, inasmuch as people could go in a straight line continuously about the earth in any direction and not come to any fences or places they could fall off.

Following are my reasons and proofs for believing that the earth is a sphere.

If the earth is a flat disk, according to nautical measurements, it is 24,900 miles around the Equatorial circle which is half way between the North Pole and the so-called South Pole, or in this case the edge of the disk, the South Pole being no longer a central spot but a circumference. Now the longer the radius, the greater the circle, so the rim of the world would have to be about



49,800 miles around it, as the radius of the 24,900 miles around the middle of the earth would be the radius from the North Pole to the equator and this would have to be doubled to represent the whole distance from the North Pole to the Ice Rim. Now place the continental bodies on the surface in their proper relationship to each other according to actual measurement and let the Atlantic be the body of water we keep in that proper distance. This bunches the land on one side of the disk and leaves a vast ocean area in the region of the pacific south of the Equator and the distance between the Eastern coast of Africa and the Western coast of South America (being a great deal more than the actual miles), the whole thing will have to be stretched out to correspond to the latitudinal meridians of the circle and this would surely make some people walk a long ways to cover a mile out there beyond the Equator. But granting that even this were so, let us see what will happen to the rest of the suns and moons, stars and planets.

If the earth is flat, then no doubt the rest of the heavenly bodies are flat, because I don't believe that our world is a freak, or an exception to the Universal laws, for if it were, it would have to have a separate set of laws to govern its actions and motions.

Now the sun moves about in a circular orbit as does the moon; therefore, the earth must move in a circular path in order to maintain its position among its neighboring planets and suns and moons, and if this is so, it will also turn about its axis as all moving bodies develop a rotary motion when passing through space. Notice the stone or ball when thrown from the hand or dropped. No matter how irregularly shaped, it starts turning about in some direction.

A flat disk, in order to maintain its upright position in space, would have to move at a very rapid rate like a top and this would have a tendency to throw the more or less shifting elements of the earth's composition to the outer edge, for a spinning disk develops centrifugal force. Thus the surface of the earth would no longer be flat but concave on either side and sailors would be going uphill going straight out and downhill

coming back to the Pole, and the water and the land would gradually shift outwardly until it would cause a hole in the center and the Pole would fall out. It would be like a glass of water stirred with a spoon or a whirlpool in a river, only slower and not perceptible in so large a disk. The movement of the earth would probably be counter-clockwise so that the sun would pass from east to west across the earth's surface about 800,000 miles above it.

Again, if the earth stood still as it apparently does, and a piece of the land slipped down, as it sometimes does, it would stick out below, for we know there could be no holes down through the earth anywhere as the water would be lost, so it must be all land on the bottom and the displacement is just as great below as it was above. Now if this should happen near the edge, there would be danger of a piece of our disk falling off into space and upsetting our equilibrium and our world go toppling overboard unless the attraction of the sun could hold it with the same side toward it. If the earth stands still, the sun must pass its orbit over the earth so the direct rays would fall on the torrid path and this would cause the circle of the sun's path to coincide with the Equator, or else the circle of the sun's path would have to lap to one side of the center of the earthly disk. In the latter case, because the sun's path would have to be greater on account of its size, to keep it from rolling around itself, this would bring a segment of the path over the ice rim and the direct rays of the sun would melt two gaps in the fence and in the former case the sun's rays would melt the whole ice rim and woe to any unlucky mariner who went over the edge into space looking for some other soup plate of a planet to land in. But it would be impossible for the sun to move outside of the equatorial circle as then the inhabitants of the southern part of South America would not see the sun to the North of them as they do now. This again presents a problem, for, if the earth is flat and the sun and moon rotate above it, no matter how much the orbits' paths lapped to one side of the earth's center, we would see them both day and night and there would be darkness un-



less they passed so far away that we would lose sight of them by perspective, and I am thinking that they would have to travel mighty fast to get back again in twenty-four hours; not only that, but we could watch them grow smaller and smaller until lost to sight. But we know that, if anything, they look larger when they come up and go down, than they do at any other time or during the middle of the day due to atmospheric conditions.

The only way for us to have night and still keep the sun nearly the same distance from us during its journey each day, would be for it to move transversely and go off the edge at night and come up over the opposite edge in the morning. Now if the earth is flat and all the rest of the heavenly bodies are flat, as they must all be in harmony, then the sun, being flat, would have to move across the arc of our sky in an edgewise fashion in order to always present a round disk to us, for if it didn't, we would sometimes see it edgewise and it would look like a pole of fire, or else it would have to spin over and over very rapidly, then we would be unable to see the dark spots on its surface or examine them with a telescope. Bang! That theory exploded. I hope no one got hurt.

Again, if the earth is a freak and the rest of the suns, moons, and planets are round and are held in their respective places by certain unchangeable laws, then the planetary pull would cause our earth to become distorted because it would not have as much resistance on the flat surface as on the edges, and nothing but a sphere has an equal resistance on all sides.

But granting that all the heavenly bodies are flat disks, they must always keep their flat surfaces toward us, for we always see them round, even the other side of the moon being visible when only part of its surface offers us a bright side. Always, through the telescope, the celestial bodies present a circular appearance, so if they are flat, they must be hung around above the edge of the world like gold coins inside of an inverted bowl, for if they were not, some of them would present only the edge to us and we should see an elongated, illuminated pole in the sky,

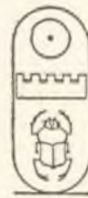
or an elliptical shape like looking at a wheel from an angle.

In order to reduce the great distance between the continents in the region of the Pacific, to the actual measurements, I am afraid Mr. ——— will have to take some tucks in the outer part of his plane, and in so doing, he will be compelled to bend the surfaces downward all around to make the edges of the pieces meet so his mariners would not fall through the gaps. This would cause the earth to become like the half of a rubber ball having a thick shell and no one could climb up the sides. Any one flying off the lower edge into space or rounding the rim would arrive in darkness under the hemisphere as his position would cut off the sun's rays. The compass useless and no familiar stars to guide him, he would land up under this mushroom of a world where he would bump his head on the ceiling like a caged fly.

Another proven thing is that the North Pole and the magnetic pole do not coincide by a good many miles and there is a south magnetic pole, too, which, because of equal repelling forces must be opposite each other. A sphere is the only body which has a real chance for a magnetic axis as well as a central axis to turn on in two different portions of its body and keep an equal amount of matter on all sides.

Now we know that ice exists at the North Pole and at the so-called South Pole and the sun must rotate and pass along the central position between the two poles, but that does not account for the seasons or the swing of the sun back and forth every year. The only way for the sun to travel in the manner that it does from season to season, is for the earth to be round and move along in a staggered position out of true line with the sun's path.

If the earth is a sphere, then there is a plausible explanation for the rising and sinking of lands and the quakes, as the earth's crust shrinks or heaves with the forces of gas and steam in the inner part, and there is a chance of one part being pushed up and another being let down without disturbing the rotation or speed of our planet. Only by our earth being round, can man travel in all directions continuously east, west, north



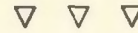
or south without falling off the sides or edge and have a day and night in the manner that we have it.

Only by being a sphere can the actual distances between the continents beyond the equator be accounted for, for the earth shows by measurement that the distance around the two temperate zones are practically equal, and a sphere is the only shaped body which will admit of such measurements.

The moon, likewise, would have to move in the same manner as the sun only at a different rate of speed and at a different distance, because sometimes both are visible and are observed to near one side and sometimes opposite sides of our visible sky. Through the telescope, the surface of the moon pre-

sents its spots in different positions, sometimes nearer the edge, sometimes nearer the center as though it swung over, yet it always looks like a disk, and only a ball could always present a round edge in all positions. These spots move over the visibility like a mark on the surface of a ball, and so the sun being round, our earth must be round, because all of the heavenly bodies are formed in accordance with a great unchanging Law and are subject to the same laws, therefore there can be no freaks in the great scheme of the universe.

It is true that there are wild meteors roving the sky, but even the newest discovery in the shape of a tiny planetoid has a fixed path to travel and obeys the laws of the universe.



## Is Man a Free Agent?

By FRATER JOHN X. PENNINGTON



NE wonders if there is any basis in fact for the principle so persistently taught by the Mystics, that Man is a Free Agent. We see the forces brought to bear upon men, both material and immaterial forces, and the statement that we are Free

Agents seems merely an empty phrase.

Yet, when carefully considered, it is plain that each individual has the privilege of making final decisions in all matters affecting him, and no outside agency of any nature can in any way deprive him of this privilege except the Source of the privilege, God Himself, and He will not (for He deliberately created Man a Free Agent) unless He is asked for guidance and the privilege is freely and willingly waived.

It is true that at times strong outside pressure is brought to bear on individuals or groups of individuals to coerce them into surrendering this privilege. Even extreme mental or physical torture may be resorted to, but if the Will of the individual is strong enough to endure it without flinching, there is no outside agency that can induce him to make a decision other than in accordance with his own desires, or change it after it has once been made. The decision made, even depriving him of Reason, would not alter matters, but would only defeat its own purpose.

And even if he surrenders through coercion, he still exercises Free Will, for the decision to change his former decision is still his own.

Could mankind but grasp this great Truth and realize that the Power of Free Will is his by Divine Privilege, what a change would be wrought in the world overnight! Would the change be for better or for worse? It would be Man's Privilege to decide!

Two Hundred Sixty-six



## 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.

### An Expanding Universe



THE theory of an expanding universe should receive the laurel for persistence. Time and again this theory has been attacked by philosopher and scientist alike, and shown to be unsound, and yet, it is frequently revived and during its revival it attracts considerable academic attention.

We must consider the universe as a single state of being. We astronomically speak of island universes, but if this were a fact, it would mean that there were existing separate states of being and a condition of absolute vacuum or nothingness between them. Space we are quite aware, is relatively the absence of matter; but in fact, it is a state of reality, as real as matter itself. It is, however,

not perceivable in the same manner as matter by the human mind. We must consider then that matter and space are both reality or being. Being is the only positive state. Non-being or vacuum cannot exist. If it had existence, it would, whatever its apparent nature, be as real as being. We can imagine the absence of something, and at times we see what seems to be the absence of something, but both these experiences are negative; for, we repeat, there is no state which is a true vacuum. Space can always be proven to have certain realistic qualities; therefore, it is not a condition of nothingness. Everything that is IS; therefore, it is part of the one universal reality.

The question that confronts us here is whether this universe of space and matter combined is quantitative or qualitative; in other words, has the universe extension, or is it merely something having a specific nature? All being, whatever its nature, is reality. A molecule



and the moon are equal in the sense of having a definite existence, regardless of their variation in size. Consequently, the universe would become no more real, would have no greater existence if it expanded, or less existence if it contracted. The fundamental quality of reality is not its form or its apparent dimensions or its existence in time, but that IT IS. Therefore, expansion would not add to its specific quality. Expansion or a quantitative universe presupposes definite boundaries or limits toward which the universe may move, or a change in density. If we think of expansion in terms of increase, of magnitude, we must first locate a fixed condition or thing apart from the universe as the standard to determine the degree of its extension in relation to it. So far no such standard has been established. If the universe is self-contained, all things being a part of it, such standards could not exist. A thing cannot expand toward itself.

A change in density also does not indicate an expanding universe. If all space would suddenly undergo some transition and become matter, the universe would have changed its form insofar as human perception is concerned, but it would not have added anything to itself. The space of the universe must be considered a part of it. Part of its ONE reality and the change of nature of a reality neither adds to nor subtracts from it.

We must conclude, therefore, that the universe is qualitative; in other words, only having the quality of being, which is, we have seen, *just to be*; and since being cannot expand, become more real, everything which is being is equal in the sense of existence. We must deny, therefore, the theory of an expanding universe.

Alan S. Hawkesworth, eminent physicist of Washington, D. C., also recently attacked this theory, but along different lines. He contends that to measure the limits of the universe and to determine its extent, we would have to take into consideration the lapse of time between the moment of radiation of light waves from a celestial object in the stellar spaces until they finally registered upon the retina of our eyes. His interesting article follows.

"I would draw attention to a fallacy in the fashionable concept of an 'expanding universe;' linked as it is to the older and even more widely held illusion as to stellar distances—errors due to faulty thinking.

"For we cannot tell the present position of any star or nebula. And thus cannot tell their distances from each other or from us. So that through lack of any possible spatial relations—of expansion, contraction, or relative motions of any kind—all talk of the 'expansion' of the 'island universes' system of nebulae, each with a 'light-years' value differing by many millions of years, is folly. The 'red-shift' that we tentatively interpret as a swift recession from us of this nebula at so many kilometers a second so many million years ago, and of that other at so many more kilometers a second so many more million years ago, lacks the 'whole' in a common time-setting that would make such an expansion intelligible.

"Obviously, a thing must exist, or be in time, before it can occupy any place in space. And thus two or more things must be contemporaneous, or coexist in the same instant, before there can be any spatial relation in that instant between them. An imaginary triangle, say, connecting the earth with two stars—one, say, 60 light-years away and the other 100—is wholly fictitious, since its three apices—the earth and the two stars—are given us in widely separated time-settings. A man in a Chevrolet motor car was driving eastward from 18th to 17th Streets, along Pennsylvania Avenue in Washington, D. C., at forty miles an hour at 10:30 a. m. of the forenoon of January 30, 1936, and another man was similarly driving a Ford westward along the same section, from the 17th to 18th, at 30 miles an hour at 4 p. m. of the afternoon of August 10, 1913. How swiftly are the two cars approaching? The question is obviously meaningless. The two cars are not approaching, or in any way spatially related, for they are not in the same time-setting.

"Again, taking the distance from 17th to 18th as, say, 90 feet, you were standing, at noon of March 15, 1936, on that same section of Pennsylvania Avenue, 300 feet from the 18th Street crossing,

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and thus 600 feet from the 17th one. You know precisely how far you are from where the two cars were, six weeks, and 23 years previously, corresponding exactly to the 'light-years' determinations for various stars. But it would be folly to assert that you were therefore 300 and 600 feet, respectively, from the two cars; or that those cars were 900 feet apart; either now, or six weeks, or 23 years ago. Quite similarly we can calculate that, say, 100 years ago a certain star was blazing at a point 100 light-years distant (or the equivalent number of miles or kilometers) from where we are now. But it is impossible to interpret this as meaning that we are that number of miles or kilometers from the said star; either now, from the point where we are at present, or 100 years ago from the unknown point where we then were.

"If the heavens were static it would be permissible. But, unfortunately for our purpose, the stars and nebulae are all travelling at dizzy speeds along unknown and unpredictable paths; and each in a different direction, whereof we can merely deduce the radial component at some long past instant.

"Were we to limit ourselves to our 'home grounds'—the solar system—we can, in that simple 'frame of reference,' approximately plot, with no great difficulty, the elliptical paths of our planetary family, and thus determine our rapidly varying several positions at any given common instant, so that our distances from each other, and from our sun, can have a real meaning. But when we pass to the starry heavens as a whole, with our solar system as itself a star, all sweeping with terrific velocities along their several complicated and compounded unknown paths, there is no longer any possibility of our being able to evaluate relative positions, at some common instant, for lapsed hundreds, thousands and even millions of years. And yet unless we could, in this manner, or some other, secure relative positions at the same moment, all talk of distances is meaningless, and the popular statements as to the dis-

tances of stars and nebulae, the size of the galaxy, and especially the 'expansion of the universe' as a whole, are foolish.

"We can trace the origin of the blunder to the quite human error of wrongfully applying in the heavens concepts that are quite valid in the widely different terrestrial sphere. For from the dawn of life until now, and from our earliest infancy to this moment, a constant and invariable earthly experience has driven into our subconsciousness the conviction that light is instantaneous, and that what we see now, exists now—an assumption that is pragmatically correct and that works in our daily life, but which is thoroughly false and misleading when we consider the stars and nebulae. As physicists our educated brains accept the fact that light has an exact, though still high, finite velocity, which, while still practically instantaneous in our daily lives, yet becomes of paramount importance in the vast abysses of space. Furthermore, in any earthly landscape not only are the time differences between the farthest and the nearest objects inappreciable, but our vision occupies some little time; certainly several seconds, being composed of perhaps 5 per cent visual impressions and 95 per cent our interpretations thereof through experience. Our ordinary seeing, then, is never momentary; but deals with a broad band of contemporary events; homogeneously blended from all parts of our landscape, which we therefore view as a legitimate whole and can validly determine distances and relative movements.

"But in considering the stars and nebulae, their vast time differences totally exclude any possibility of such an overlapping and unifying ban of the 'same times.' And thus we are completely barred from stating anything as to their positions, distances or relative movements. And certainly have not the contemporaneous 'whole' that the hypothesis of an 'expanding universe' would demand."





## SANCTUM MUSINGS

### RATIONAL CONCEPTION OF GOD



THE subject of God is one of the most interesting, fascinating, and mysterious that man can delve into, and is also one of the most sensitive subjects upon which one may discourse or lecture. It is sensitive because the very thought or conception of

God reaches the highest emotion of the individual who has a concept or belief of a God. It is the highest ideal in the consciousness of the individual, and if that ideal is belittled in any way, or an attempt is made to minimize one's ideal of God, the passions of anger, mistrust, disgust, and animosity are aroused in the one who has chosen the specific type, form, or conception of God that the one lecturing, writing, or discoursing on is attempting to explain.

Therefore, in choosing the subject of God for our discourse this evening, we wish to make plain that it is not our desire, nor are we attempting to break down or take away from any of our members or any group of individuals their present understanding, conception, or appreciation of the God they adore, but are merely presenting the subject in

such a way that we may be able to conceive of a more understandable God and be able to get in closer contact with God that we may achieve a greater understanding of the laws and principles that are manifested to us through His wisdom.

We are going to explain briefly just a few of the concepts of God that are known in some of the remote sections of the world, for wherever we find a group of human beings, we find them worshipping and adoring some form of deity.

In Africa, there are innumerable conceptions, forms, and types of God worshipped. In some parts of Africa, instead of worshipping God, they worship what we would call the "Devil," and in order that they may keep all evil influences from manifesting in their midst, they do everything they possibly can to please this Devil and keep him happy, for they know that by keeping him happy and contented, he will not cause them any harm or injury. They give little or no consideration to God, because they feel that the most important thing for their welfare is to keep the Devil away. They carve out of bone, wood, or ivory, very small distorted facial expressions of these Devils, and each of these images or teraphim has several thin legs around which are bone ringlets that appear to be made from

*The  
Rosicrucian  
Digest  
August  
1936*

teeth. The Africans carry these fetishes with them constantly, and at various hours of the day they dance weird, fantastic dances and go through many forms of gymnastics and contortions in order to appease these Devil Gods or fetishes. We would say that these Africans are appealing to and appeasing a God relative to their own development of consciousness and soul. They also have twin fetishes made and worshipped by the parents of twin humans. In other words, whenever there are twins born to a family, the parents immediately have these twin images made by the producer of these figures. If the twins become ill, special offerings are made to these twin Gods to propitiate them. In other words, by appealing to these teraphim they believe that their deity is giving them special consideration and is assisting in alleviating the pain, misery, and the suffering of their twin children.

The African has many queer beliefs, which are second only to his Fears. The majority of Africans live in constant fear of Black Magic, and briefly, we wish to explain that one of their most common fears of this so-called Black Magic is the fear that certain shamans (witch doctors) have the ability to change their human forms to those of very small insects, and by reducing their forms to insects, ants, gnats, worms, and flies, they can enter one's room or hut through a little opening, door, or crevice, and once inside, they can inject poison into the bodies of the sleeping persons and cause them great misery and untold suffering. They state in their communications to us at Headquarters that they awaken in the morning with many scratches and marks on their bodies and faces, which they claim these witch doctors are responsible for. Our correspondence is replete with information on the fears of witchcraft and Black Magic of these Africans, and they plead with us to offer them the assistance of our Gods that they may be helped and relieved of this appalling condition.

In the Orient we have other types, forms, and conceptions of God. For instance, in China, we have what is called the "Multi-headed Buddha." The

multi-heads were to depict its imperialness and omnipotence. It is called the Chinese God of Joy, and whenever one desires joy, contentment, and happiness, he appeals to the multi-headed Buddha, for he feels that his obsecrations and pleas will be answered by this God and he will be given the things that bring joy, pleasure, and happiness.

Our Oriental Museum here at Rosicrucian Park contains many relics of the Oriental, African, and Egyptian Gods and fetishes, and are available to our members and friends.

In Tibet there are numerous types and forms of God. One of the most outstanding is the Living God, who is elected every ten years to give to the people the things that are necessary and the things they desire. It is a human being chosen by the people to judge them wisely and establish for them comfort, peace, happiness, success, and prosperity, and at the end of ten years, this God loses his throne and another God is elected. This is the only God that the Tibetans in one section of Tibet worship. They have no appreciation, no understanding, or no concept of a God beyond the highest ideals and abilities of one of their own tribe. There are many other tribes, however, in Tibet that place great faith in fetishes, similar to the Africans and many of the South Sea Islanders.

In Egypt we read of the God, "RA," the creator of all things, worshipped some six thousand years ago. RA was the Sun God, and there are many legends about him. One explains the origin of the universe and all contained therein resulting from a union of Heaven and Earth. (This conception in varied forms is common to many people.)

Another legend makes RA, the sun (sometimes a sacred beetle, Scarabaeus; sometimes a falcon), emerged from an egg, sailed in a boat upon the ocean, and created the world and its inhabitants. Later, RA became irritated by the growing willfulness of his creatures and by their lawlessness and increasing impiety, so he destroyed them and reorganized the universe.

Another legend attributes the creation to the magic "arts and powers" of



Thoth (Reason), the wise chief, Moon-God of Hermopolis, whose voice, with its true intonations, called forth the world from nothingness. There are many myths and legends concerning the God, RA, and other Egyptian Gods, but they are too numerous for us to mention at this time.

In India we have Brahma, the creator, the all-in-one composer of the sacred books called "The Vedas," which teach us to believe in one God, Brahma, who personifies three powers: Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, who is also the Regenerator. These three are the Trimurti, or Triad.

There are lesser Gods. For example: Indra, God of Heaven, Thunder, Lightning, Storm, and Rain; Agni, God of Fire; Yama, God of the Infernal Regions; Surya, God of the Sun; and so on. All Gods and men spring from Brahma, the Great Source; and into him will again be absorbed. You will notice herein that the Brahmans bring out the Trinity that would be equivalent to the Holy Trinity, or the conception of the Trinity as is taught in our Christian religion and our Christian churches.

Again we have a similarity of the Trinity and God in the religion or myths of the Fam Negroes. From their mythology we read that before the beginning there was nothing—but there was the God, Nzame, who is really a Trinity called Nzame, Nhere, and Nkwa; who presently made everything, and chose the sky to dwell in, giving the earth to Fam, the first man, who, being like the Gods, lives always. Fam was too powerful for his own good, and not clever enough, for he became conceited and refused to worship the Gods. Nzame, Nhere, and Nkwa made a palaver and decided to burn off the earth and start afresh. They imprisoned Fam in a hole, and by the time he had dug himself out, he found a new people inhabiting the earth, whose children he has been tormenting since. Here we have a similarity to our God and our Satan.

This is sufficient to show that wherever we travel upon the face of the earth, we find a God worshipped in some form or another, and generally, it

is relative to the evolution and development of the consciousness of the people.

What is God? Who is God? Where is God? How can we meet Him, talk with Him, appeal to Him as a Loving Father, and how can we reach Him in our hours of trial and need? And if we could, would He, in His mercy, relieve us of our infirmities?

If we are to accept the sacred literature that has been handed down to us, such as "The Book of Jashar," the Bible, "The Book of the Dead," the Koran, and other sacred work, as definite and conclusive proof and evidence that there is a God, and especially if we accept the Christian Bible as an authoritative document on the history of God, we are face to face with the proposition that God may not be just a Loving Father, but rather, a very prompting and exacting parent. Also, we are forced to believe that God has the same emotions, feelings, and attributes that we human beings have, and that God is an entity with personality and traits of character more human than Godly. This would make God just a little above man. Christians like to picture their God as love personified. By this, we mean that God would never cause an injury to anyone or anything. Whenever anyone is injured or is caused any illness, misery, and discomfort, it is always the Devil or Satan who is responsible. Never could it be God, for he is love, kindness, mercy, and a comforting Father, who is Divine and immortal.

It follows, then, according to our many learned ministers and preachers of the Holy Text, that God would have a PERSONAL INTEREST in each of his children of the human race, especially if we follow the code given to us by the authors of the Bible.

Before we go any further with this epistle, let us look into the writings of Jashar, who was one of the chief lieutenants of Moses, and who gave us an excellent narrative of Moses and his activities. We must quote Jashar and Moses here at this time, because it was really Moses who gave the Christian world a personal God. As we read a few verses from "The Book of Jashar," we are compelled to admit that certain



conduct of Moses in planning his campaign on Mt. Sinai with the seventy elders and four chiefs or lieutenants, Jethro, Joshua, Nadab, and Abihu appears as an artifice.

We hope our readers will keep in mind that this discourse is not presented as an attack on Moses and his contemporaries, his helpers and followers. We are simply going to quote the works of Jashar and the Old Testament in order that we may classify the subject of a personal anthropomorphic deity which is worshipped by the multitude and differs from the true Mystic's ideal of God.

(Jashar, Chapter XVII, Verses 1 to 9) Jethro, the Midian father-in-law of Moses, instructs Moses to build a Temple, and in what manner and what form it should be built. Also instructs Moses in establishing a priesthood, putting Aaron, Moses' brother, in charge, and making Aaron's sons priests. But it came to pass, while Moses, Joshua, Nadab, Abihu, and the seventy elders were in the mountains preparing the laws, statutes, and ordinances by which the tribes were to be governed, the people became suspicious of Moses and his tactics and began to murmur and whisper to each other that it may be better to return to Egypt and be subjects of the Pharaoh, who they knew, rather than become the slaves of Moses and Jethro, the Midianite, who they knew not.

Then we observe in Chapter XVII, Verse 16 of "The Book of Jashar" that the people spake unto Aaron and said: "Moses, who by his cunning hath brought us up out of the land of Egypt, now seeketh to make himself a King over us."

Here we begin to see the multitudes suspicioning politics and trickery taking the place of nobility and real Godliness, for we read further and learn that Aaron sent messengers to Moses, Joshua, Nadab, and Abihu, and they informed Moses of the restlessness of the people and said they were ready to take their families and return to Egypt. When Moses heard this he was exceedingly wroth, and here we see further evidences of the subtlety and artifice of this outstanding Biblical character, for after he sent the messengers

away, he spake unto Joshua, Nadab, Abihu, and the seventy elders and said: ("The Book of Jashar," Chapter XVII, Verse 22) "Behold, thus it behooveth us to say unto the people, we have seen the Lord in the mount, we have ate and drank in his presence, and the words which he has spoken unto us, they are those which we now deliver unto you. (Jashar, Chapter XVII, Verse 22) "And the saying of Moses was pleasing unto Joshua and unto the seventy elders, but unto Nadab and Abihu it was not pleasing." (Reference to the Bible will show that Joshua was a great general, a military man, one ready and willing to force others to submit to his will and desire.)

(Jashar, Chapter XVII, Verse 24) "And Nadab and Abihu were cut off from the assembly, and they hastened unto the camp of the children of Israel, which lay at the foot of Mt. Sinai." As we read the next Chapter, XVIII, and see how Moses and his general, Joshua, tried to force the people to accept their laws as being Divine and Holy, purporting them to be given to the people by God personally after the multitude had learned from Nadab and Abihu (Aaron's sons) that the laws were compiled by Moses and his elders, and there was nothing of a Divine nature or anything Holy connected with the journey to Mt. Sinai, and to read Chapter XVIII, Verse 6, that Moses commanded Nadab and Abihu and all rejecters of his laws be slain, we are compelled to discount much of the Pentateuch, which is considered by authorities to be written by Moses. In other verses it states that they, with Nadab and Abihu, and three thousand others were slain, only because they would not and could not accept the misrepresentation of Moses.

(Jashar, Chapter XVIII, Verse 8) "And it came to pass when the SLAUGHTER was over that the children of Israel humbled themselves, and they said: 'All that the Lord shall say unto us, that we will do'."

This seems to parallel the tactics of our present-day military tyrants. After the slaughter, the people that survive are always glad to humble themselves before the tyrant and ask for peace.



After reading "The Book of Jashar," we come to the conclusion that Moses was an adroit organizer whose code of ethics did not limit his ambitions. If our readers will study the Pentateuch and "The Book of Jashar," they will also come to these same conclusions.

With these facts in our minds, we can look into the Book of Genesis and read the CHARACTER of Moses in the God that he has created for the people of Israel, and also for the Christian world. As we read through Genesis, we can easily see that Moses gave to the world the anthropomorphic conception of God; that is, a God with human attributes, emotions, and characteristics. It is easily discernible that Moses could not conceive of a God higher or greater than his own inner self, nor having qualities superior to his own, for God (according to Genesis) has too many of the idiosyncrasies and weaknesses of man. He reflects too much the character of man. It is only necessary to quote Genesis, Chapter IV, Verse 11, where it states that the Lord CURSED Cain from the earth. One would assume that if God were love and were the Father of all, He would have forgiven Cain and would have shown him mercy. Also, He would have shown him where he did wrong and would have helped him to do right in the future, rather than curse him the rest of his days.

Again, in Genesis, Chapter XII, Verse 3, the Lord says to Abram: "I will bless them that blesseth thee, and CURSE them that CURSETH thee." So, here we see again that the moral nature of God according to the early commentators, was not greater than man, for he had the same feelings and weaknesses of man.

Genesis, Chapter 38, Verse 7, states that Er, Judah's first born, was wicked in the sight of the Lord, and the Lord SLEW him. This would imply that the Lord or God could only get satisfaction through destroying man, instead of trying to help him overcome his weaknesses. Christians have been taught to forgive those who trespass, BUT were Adam and Eve forgiven? Instead, it is related, Eve was told: "I will greatly multiply thy sorrow." To Adam it was said: "CURSED is the ground for thy

sake. In sorrow shalt thou eat of it all the days of thy life."

There are other quotations in "The Book of Jashar" and Genesis too numerous to mention which show, according to the conception of Moses, that God was not an all-loving Father, one who was forgiving, just, merciful, and kind, but one who was exacting, cruel, and unmerciful.

This Book of Genesis we can plainly see is simply a reflection of the conscience, consciousness, and the imagination of the man Moses, and lacks much that is Divine, Holy, or Cosmic. The Christian people have been worshipping and appealing to this personal God, not of the more illumined minds of men, but of Moses, for thousands of years. The Hebrew people have implicit faith in the concepts of Moses. They have been taught in an orthodox manner that their God has all of the attributes of human beings, and that their God has a limited nearly mundane personal interest in all of the things that happen to each human being and the things that occur in the lives of each worshipper of this personalized God.

Profound students of Rosicrucian and mystical philosophy fail to see the personification of God as Moses depicted Him. They fail to comprehend how God could be personalized and have a specific interest in the human being any more than he would have a specific interest in all other things that he had created or that are the manifestations of the laws and principles of God.

To prove this, we want to bring to your attention a few of the incidents that occur in our daily lives which, if God were a being that perceives each human act would make Him seem lacking in compassion, justice, mercy, kindness, and even the tolerance and compassion that is resident in a human heart. For if He were a personal being having an interest in all of His creatures, He would not and could not permit the suffering and misery, the pain and the horror, which human beings are afflicted with somewhere on the earth every minute of the day.

We wish to bring to your attention the case of little Howard Macon, three years of age, that comes to us through

the Associated Press, which states that Howard Macon, age three, was decapitated today when the end of a rope he had about his neck caught in the wheels of his father's dump truck in which he was riding. The wheels, acting as a windlass, jerked the boy from the truck. The father, a W. P. A. employee, was unable to stop in time to save him. Why did not God protect this three-year-old boy who had not yet grown old enough and developed the ability to observe the danger he was in while riding with his father in the truck and playing with the rope he had about his neck? If God has a personal interest in human beings, surely He would have a special interest in all infants and children who have not the wisdom and the knowledge of self-preservation, and why was not the father inspired by God to take special cognizance of the son and remove the rope from about his neck, which dragged him beneath the wheels and caused him to be decapitated? Surely a just and loving parent would do this, and if God is the parent of us all, and is omnipresent, why did He fail to help this lad? This conduct is obviously not of our just God. It proves that we do not think of Him properly, if we conceive Him as a limited being supervising our individual lives.

Again we have news by the Associated Press of a case where a mother was taking her son, eighteen months old, on an automobile trip when the door flew open and the eighteen-months-old son rolled out and under the wheels of the car. Surely, if God were directing each human creature, it could be very simple and easy for Him to see that the door was kept closed until the mother had reached her destination. Then again, why did not God with all his power, as Moses has explained, inspire the mother with the thoughts of special care for this youngster and see that the door was more firmly locked so that he could not possibly be subjected to injury and death so early in life? Is there an answer to this?

Another incident which comes to us through the Mercury Herald, a San Jose, California, newspaper, is of a little four-year-old boy, who, while playing in the backyard, fell into his father's barbecue pit and was burned to

death before his parents discovered him. It also happens that his father was working on his automobile not more than fifty feet from where the child was playing. Where was this Divine observance when this little fellow, enjoying himself in the yard, either stumbled and fell into the pit, or through curiosity, tried to climb down in the pit and fell? If God could appear to Moses and to the seventy elders and Moses' lieutenants and instruct them with laws and principles for the tribes of Israel, could not, it might well be asked, God have the power and the compassion enough to appear before this little boy and resist this boy's fall and horrible cremation? Do not these incidents make you question, not God as a Creator, nor God as a universal intelligence, or as a masculine and feminine force in nature, but the fact or thought, or even suggestion, of a personal God that has a limited special interest in mankind, and no interest at all in the other manifestations that are the result of the same laws as man?

If there was and is a God such as we have been taught to believe by a study of the Old Testament of the Bible, and such as we learned from "The Book of Jashar" and many of the other religious conceptions of God, would He not have interfered in the incidents related?

We have one more incident to offer which appeared in one of the Los Angeles papers. We read of a case of Charles H. Hope, who pleaded guilty to the murder of Mrs. Mary Busch James, the murder being conducted by himself and the husband of Mrs. James. After much contemplation and consideration of this crime, the two men tied the woman to a kitchen table, taped her mouth and eyes with adhesive tape, and having obtained a few rattlesnakes, brought them to the home in a box, and thrust her foot into this box of rattlesnakes for them to strike at. The woman died a few hours after being bitten. If there is a God of mercy and compassion, and if God is omnipotent, omniscient, and omnipresent, where was He when this fiendish crime was committed? It appears to me that we have permitted the stunted views of ancient prophets, some self appointed, and who lack qualities of a highly developed soul or the

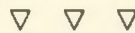


conscience of a philosopher and a Mystic such as we have in Jesus and as is taught by Jesus in the New Testament; and such as we have in Akhenaton, who contributed the 104th Psalm in the Old Testament, and who conceived of the one sole God manifesting to us through the sun to paint an unreal picture of a personal God.

A rational concept of God, on the other hand, has been given to the world by the Rosicrucians. The sincere, devout student of nature and the divine laws cannot fail to understand from their concept that God is represented in every manifestation. The consciousness of God, according to the Rosicrucian doctrines, expresses itself through the vibrations of the matter that contains His essence, and the degree of consciousness expressed is relative to the high or low quality or vibrations of matter that gives birth to God, for really, that is what happens when a new thing is born or a new birth of an old thing occurs. God is a power, intelligence, and a force. His attributes are almost innumerable, and every manifestation we know of is an attribute of God. It is these attributes that bring the soul of God closer to us that we may know our Creator and learn to live in harmony with His essence.

Elizabeth Barrett Browning wrote:  
"Earth's crammed with Heaven,  
And every common bush afire with  
God;  
But only those who see, take off their  
shoes,  
The rest sit round it and pluck black-  
berries."

Those who have studied life and nature and have kept in harmony with the laws and principles underlying matter and the manifestations of matter, cannot fail to see the truth of God as Elizabeth Barrett Browning so capably expressed it. Everything that is is of God, but it is of the essence of a creative, divine intelligence, wise in His designs, and capable in His ways. Construction and destruction are two of his attributes from which comes the thousands of others which are manifested through mankind as love, hate, mercy, kindness, joy, and many others. If you would know God personally, study yourself—your inner self. Contrast it with your outer self, and observe the duality—one is positive, constructive; the other is negative, destructive. Then learn to harmonize this duality so that they blend perfectly. You will then sense the perfection of God, know His consciousness, and have the illumination of the God of your heart, which is the only God the Rosicrucian can conceive.



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THE ROSICRUCIAN EGYPTIAN TRIP

All members of the Order who have registered for the Egyptian trip are urged to make their second payment or installment on their tickets in August, if possible, and not later than the 10th of September in order to preserve their individual positions on the registration list. The registrations are increasing monthly and all are becoming very enthusiastic about this trip. If you desire further information, write at once to the Egyptian Tour Secretary, care of Rosicrucian Park, San Jose, California.

*The  
Rosicrucian  
Digest  
August  
1936*



### COURIER CAR VISITS MT. SHASTA CITY

Completing a transcontinental tour the Rosicrucian Courier Car is shown on the principal street of this unique Pacific Slope city. Standing in front of the car are members of the tour party and city officials. In the background mysterious, majestic Mt. Shasta is visible. The AMORC sound motion picture, "Lemuria, the Lost Continent," was being exhibited in the local theatre upon this occasion. Because of the interest in the subject of Lemuria and Mt. Shasta, the visit of the Courier Car and the exhibition of the films attracted considerable attention.

—Courtesy of *The Rosicrucian Digest*.



# QUESTIONS WHICH TOOK 6000 Years To Answer

FOR 6000 years men have hunted, worked, fought, and thought together. From a simple society of thatched huts, grouped about a central fire, to the modern complex government, civilization has advanced. Each century had its perplexing problems—seemingly inexplicable phenomena—and questions which proved the knowledge of the day hopelessly inadequate. Each generation, however, brought forth geniuses, incessantly inquiring minds who sought the answers, and one by one the mysteries of nature and man faded into understanding and wisdom. These accumulated answers constitute our learning of today; but to some they still remain unknown, for they are out of touch with them. In their thinking they belong to an era of centuries ago. Below are typical questions to which man, now, for the first time, knows the answers. But can you answer them?

What are the emotions?  
How can we direct intuition?  
Do you know the mystery of sleep?  
Have animals souls?  
Can animation be suspended?

Does consciousness exist in the living cell?  
Have dreams a significance?  
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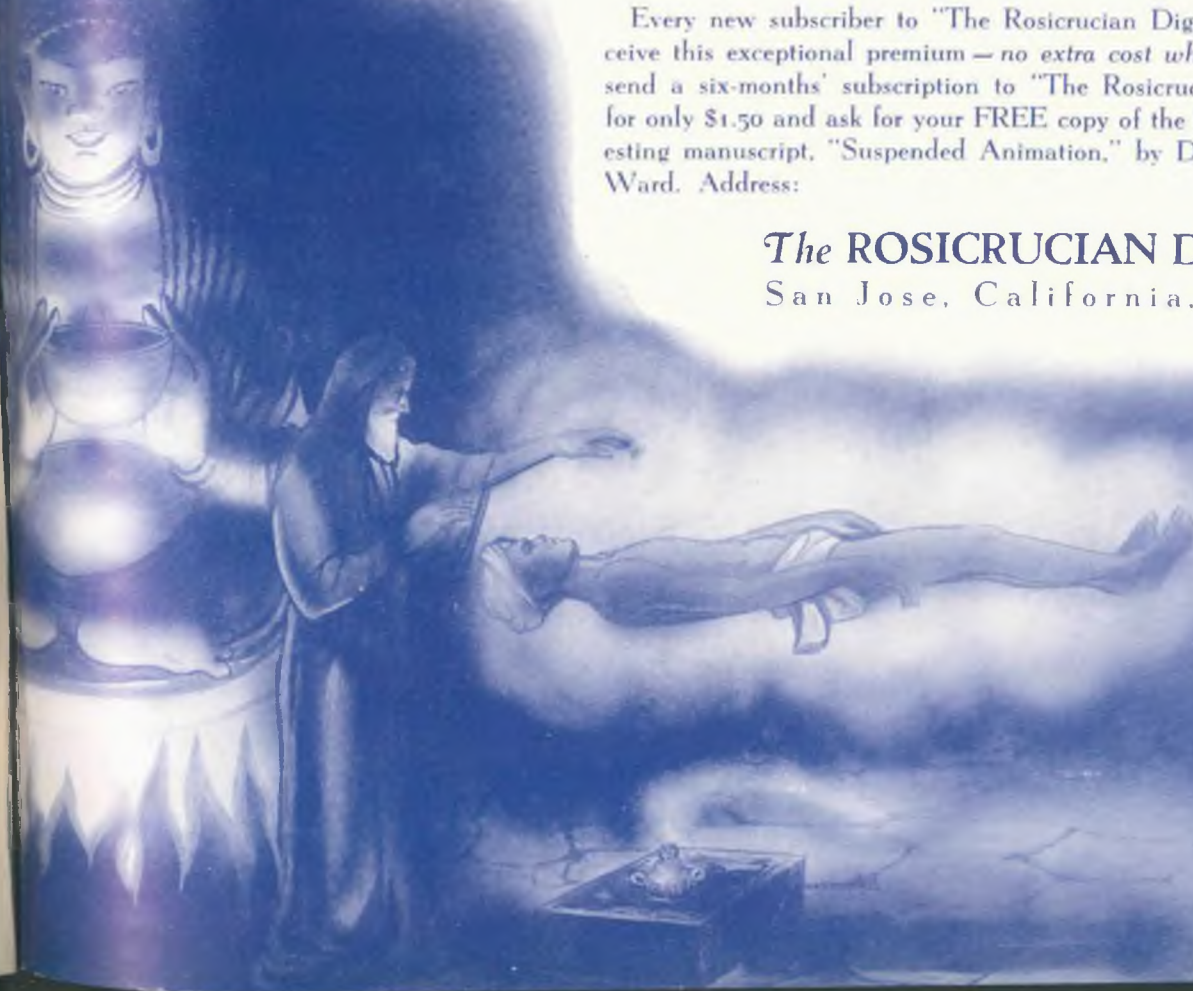
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