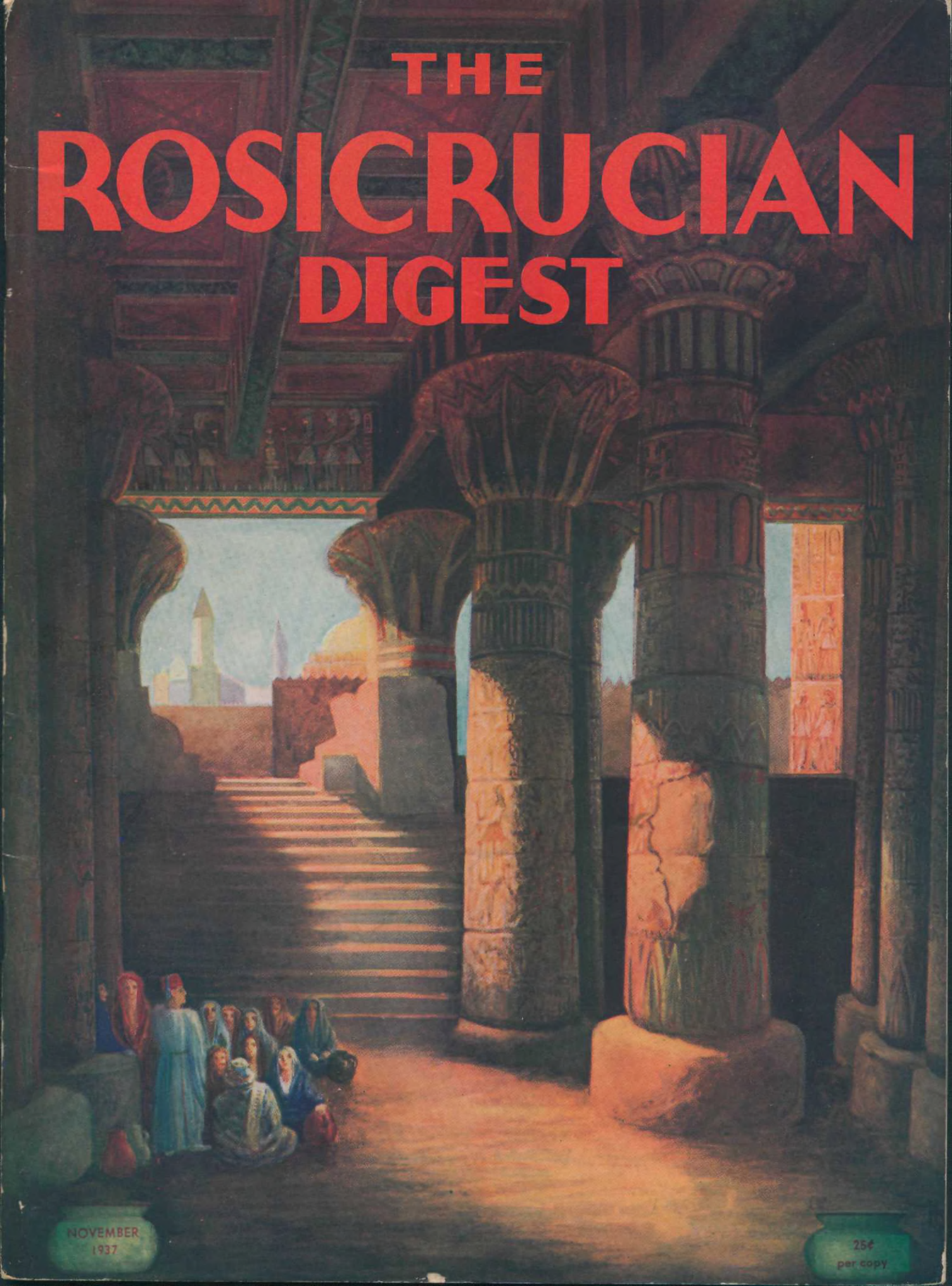


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NOVEMBER
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The above is a photograph of a painting which hangs in a Roman art gallery, depicting the reconstruction of the once magnificent Roman Forum. If this Forum existed today, in the same condition, it would be a great tribute to any modern architect, sculptor, or builder.

(Courtesy of The Rosicrucian Digest.)



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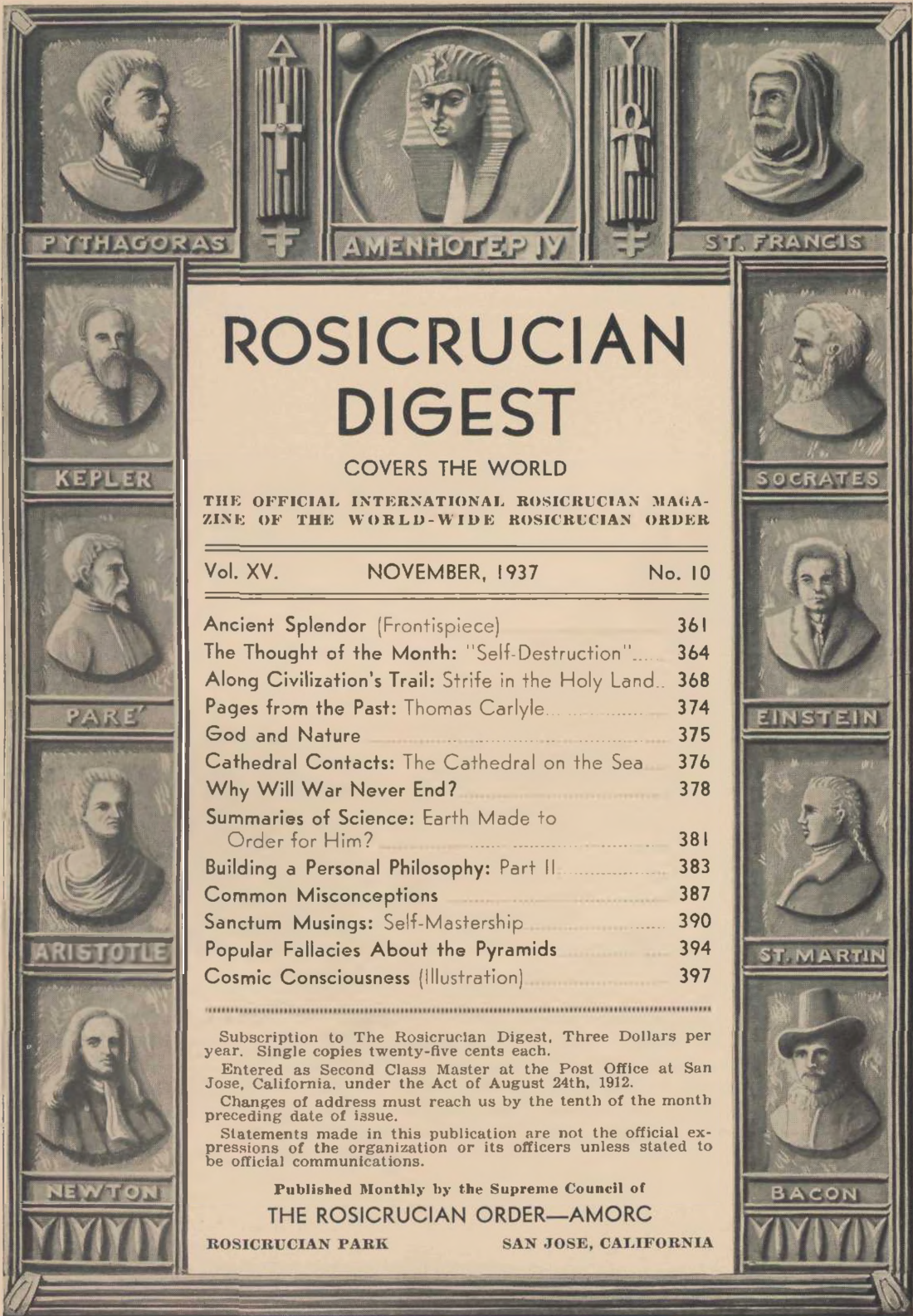
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
"SELF-DESTRUCTION"

By THE IMPERATOR



VERY occultist and student of universal laws knows that one of the surest ways of destroying one's future possibilities and bringing annihilation and suffering and sorrow to an individual, a group of individuals, or a nation of individuals, is

for that individual or group or nation to impose upon humanity any restrictions or limitations to the universal law of the free exercise of human rights and spiritual development.

Every individual has the Cosmic, universal, God-given right to live and enjoy the blessings of life and to interpret and comprehend the spiritual laws of the universe and attune himself with them and with God. Such rights and privileges include, of course, the further right to worship God in the light of such interpretation and comprehension and to give the soul of each individual an opportunity to expand and unfold and to indulge in such practices, customs, habits and indulgences as bring peace and happiness to the soul, illumination and contentment to the mind, nourishment and health to the body.

When any individual—regardless of any claims to temporal or spiritual authority—attempts to restrict or restrain such rights and privileges of any human being or group of human beings, he brings upon himself and upon the worldly factors and conditions under

his control, not the wrath of God or the wrath of the Cosmic, but the inevitable operation of laws which he has set into motion, resulting in a stay of all progress, a retrogression of all development, and ultimate destruction and calamity.

Looking back through the history of the ages, it is an easy matter to trace the manifestation of this fact in the individual record of nations or of countries of peoples where an attempt has been made to restrict religious and spiritual worship and development. Evidently, one sure way for a king or a queen, a ruler or a potentate, to bring annihilation or retrogression, defeat and loss of prestige and power to the nation under his control and direction, has been to interfere with these religious rights and privileges and to restrain or restrict the other God-given blessings of life. Not a single nation which has indulged in such restrictions in the past centuries has avoided such calamity, and has been able to retrieve its power and revive its existence only by abandoning the unfortune and unfair restrictions and restoring to its people the privileges which it had taken away from them.

Today we find throughout the world many notable, astonishing and regrettable examples of the failure to realize the operation of the Cosmic laws in this regard.

In parts of Europe today, various nations of peoples and races devoted to the practice of certain religious rights or the indulgence in certain spiritual privileges, are having these privileges restricted or completely restrained, and

their minds and souls tormented by evidences of intolerance and religious and racial persecution. The fate of these countries is inevitable. They may seem to prosper and succeed, and to build up or create new power, new energy, new material integrity for a time, but the handwriting on the wall is perfectly plain, and the Cosmic Law is always fulfilled.

Take, for example, the suffering that is being placed upon the Jews in various parts of Europe and Asia, first, because of their racial inheritance, and secondly because of their religious preferences. The history of the Jews is fraught with the most outstanding examples of religious and racial persecution that the world has ever known. Today they are practically a race without a country and without a flag. Century after century they have been chased or forced to move from land to land, from district to district, with all of their divine rights and privileges wholly ignored, and with a form of hatred created against them that is as unwarranted, as undeserved, and as unworthy of the dignities of the human consciousness as anything that the world has ever witnessed. The constant pointing out of the sins and errors of some of the Jews, as being typical of all of them, the exploitation of the weaknesses of some in their race as being universal among all of them, is as unreasonable and illogical as any form of propaganda that the human mind has been asked to accept.

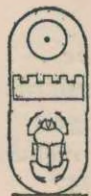
That there are errors in the lives of Jews, that some of them are sinful or deceitful or given to business and political practices that are questionable, is undoubtedly true. But are these living examples of sin and error, deceit and fraud, any more numerous among those of the Jewish race than among those of the Gentile, or any more numerous among the Jews than among the Mohammedans, the Buddhists, the Roman Catholics, the Protestants, or even the heathens? And a careful study of the history of the Jews plainly reveals to the unbiased, unprejudiced mind that the attitude of many nations and many religions toward the Jews has forced them, as a matter of self-protection and self-preservation, as individuals and as a race, to anticipate all the trickery, all

the deceit, all the fraud, and all the means of insidious persecution on the part of other races and other religions, and to meet this with counter-deceit, counter-fraud, and counter-errors. The natural instinct developed from the God-given right to live and enjoy the privilege of life and to fight for that which is an inalienable right, is acknowledged by law to be a perfectly proper and legal defense for many infractions of the human code of life. Although our general courts of law and our codes of life forbid murder or the taking of another person's life, we do condone it and forgive it when it is motivated by self-preservation and committed as the last resort in the process of self-defense.

When a large nation of peoples who have contributed so greatly to the success and happiness of civilization, to the development of its art and literature, to the creation of cities and towns, to the fostering of spiritual ideals, to the defense of civilization itself, is constantly subjected to the machinations of the secret activities, public restrictions, political persecutions, and the defeat of its natural rights, it is bound to develop in the hearts and minds of such a nation of peoples the determination to survive and to conquer and at least preserve itself by any means or methods that will prove efficient. In other words, the attitude of those who bring persecution upon such a race or class of people is a challenge to them and not only an invitation but a direct cause for such retaliant or self-protective and counter-activities as the nation may decide upon.

If the Jews at any time in the past history, or at the present time in any country or any part of the world, are insidiously and secretly planning to strengthen their nation, or if individual Jews or groups of Jews are privately and systematically attempting to gain greater temporal, financial or religious power, they are only doing what the rest of the world has forced them to do and has made it necessary for them to do.

After all, the Christians, too, at various times have suffered horrible persecutions, and it is doubtful if the Jews or the Roman Catholics, the Buddhists or the Mohammedans, or any organized group of heathens, so-called, have ever



resorted to the secret, hidden, undercover campaigns of self-protection and retaliation that the Christians resorted to in past centuries; and even today there are parts of the world where the Christians have to resort to every method of political diplomacy, human deception, and actual warfare to preserve their rights and privileges. Without any intention of being specifically critical or irreverential in my love for the ideals of Christianity, I must admit—and so must you—that more horrible wars and forms of persecution have at times been conducted by, supported by, and indulged in by Christian denominations, than by any other religious sect, except possibly some of the older oriental or so-called heathen sects.

But the Roman Catholics, too, have had their share—and still have it—of religious persecution and unfair restraint and restriction. Even in our enlightened country of America, and in other enlightened countries, there is at this very hour a continuation of the age-old contest between Roman Catholicism and other religions or other sects of the Christian religion. In every political campaign, in every nation-wide movement of a political, financial or social nature, individuals and groups of individuals are sure to inject the religious question, and if it is not the Jews who are painted as a horrible example of seekers for political and social control, it is the Roman Catholics. Yet here again we find not merely a nation of people, but nations of peoples, all of one Christian, sectarian religion, who have contributed magnificently to the art and literature, the architecture and the fine arts, the spiritual and the physical development of civilization, for which all nations and all religions should be appreciative and never forget them.

And in parts of the Near East we find the Arabs and other nations or divisions of nations being persecuted and religiously tormented because of a distinction in social class or religious class.

While the reports from Germany regarding the persecution of the Jews and certain other religious, social, ethical or moral movements are undoubtedly ex-

aggerated in our modern newspapers, and in propaganda booklets and pamphlets, the fact does remain that the Jews in Germany, and other classes of individuals, have been tormented to the point of suffering the fires of hell because of the dictates of one man or a small group of men, based upon their personal opinions and prejudices. All the world would like to see the German nation and the German country come back to its own former political strength and social happiness and human integrity. The quick manner in which America and the other nations which were at war with Germany during the period from 1914 to 1918 laid aside their temporary enmity and extended the hand of fellowship and good will to Germany, proved that neither religion nor racial distinctions had any place in the fundamental cause of the war.

Today the German citizen or the German-American citizen has a kindly and brotherly place in the hearts of Americans and most of the civilized world. But Germany's growth and development to a point and place in the world which she occupied previously, or to a greater place, is being frustrated, surely and definitely, and not too slowly, by the present unfortunate and unfair restrictions and restraints placed not only upon the Jews but upon many other groups and divisions of her people. This attitude on the part of the German government is gradually spelling doom and defeat to the nation as a whole, and it is more for this reason that thousands upon thousands of Germans, both Jews and Gentiles—and Roman Catholics—are evacuating Germany and going to other parts of the world, than just because of the persecutions of the Jews alone.

We believe that Russia, approaching the darkness of the Obscure Night out of which it could never have come into a Golden Dawn, realized that it had taken the one sure way to defeat all of its ambitions and to destroy its prosperity and power, and therefore withdrew some of its religious restrictions and has shown some little degree of toleration in recent months toward those whom it formerly persecuted and prosecuted for differences of opinion. But nevertheless, Russia created for it-

self, in the process of destroying churches, temples, synagogues, and cathedrals, and in restricting religious freedom, a Karmic condition for which it must make compensation some day, and until that compensation is made, Russia can never become the great power that even its most ambitious leaders and directors are striving to create. For this reason, Russia must expect throughout its nation and in all of its political activities, the same degree of suffering and sorrow, in the near future, as it has put upon its people in the recent past. The scales must be balanced, and adjustment made, before Russia — or any other country — can be reborn and begin anew a constructive and happy life.

We may pray for universal peace, and we may strive to invent every political and social scheme to bring about a closer understanding of the political issues and the economic problems of the different countries, in the belief that if these things are solved or accomplished in contentment and mutual agreement we will eliminate the cause of war. But it is useless to pray to God to bring peace into the heart of man while man continues to be intolerant of the quality of blood and the nature of religion in the bodies and souls of other individuals. From the time of the earliest persecutions of the priesthood in Egypt, up to this very hour, religious intoler-

ance and racial incompatibility have been the two outstanding causes of more war, more loss of human life, more destruction of property, more ruination of countries, and more restraint in the progress and development of civilization, than any other two factors, despite the argument of economists and socialists who claim that the laboring conditions and the power of capital are the principal causes of human suffering and unhappiness.

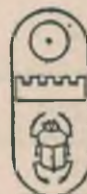
There can be no peace, politically, socially, mentally, or spiritually, until the human brotherhood of man is established upon the basis of equal rights, equal privileges, and equal blessings to all of God's children. In the eyes of God, there is no distinction between Jew and Gentile, Roman Catholic and Protestant, Mohammedan or Buddhist or even the heathen. All are created in the image of God, and in some stage of the self-same process of human and spiritual evolution. Until we, the elements of this universal Kingdom of God, have the same tolerance, the same love, the same mercy, and manifest it toward one another as God manifests it toward us, there can be no universal peace. And any nation or dictator of a nation, ruler or king, who is unmindful of this law, or violates this principle, is bringing inevitable doom and disaster to himself and to his people. It is the one sure way of "self-destruction."



NEW ENGLAND ROSICRUCIAN BROADCAST

Our members and friends in New England will be pleased to learn that beginning with Tuesday, October 26, at 8:30 p. m., Eastern Standard Time, we will broadcast a series of interesting programs over Radio Station W A A B in Boston, Massachusetts, which operates on a frequency of 1410 kilocycles. These broadcasts, which will be heard each week on the same day and hour, are linked together under the title, "The Mysteries of Life." Each program is a complete discourse on one of the problems which men and women confront in their daily lives and tells how it can be overcome. In addition to being instructive, these programs are highly entertaining, and are augmented by a splendid musical arrangement.

To encourage the continuance of such broadcasts, we ask *each of you* not only to listen yourself, but have as many friends and acquaintances as possible—who have not already had Rosicrucian literature or who are not thoroughly familiar with what Rosicrucianism is—listen with you or in their own homes. Let us help to bring these discourses of enlightenment to thousands of persons. The broadcasts, of course, are strictly non-sectarian and therefore can be enjoyed by every listener who is interested in the higher and more important things of life. So that you will not forget, enter the above date and the hour of the first broadcast on your calendar or in your memo book.





Along Civilization's Trail

By RALPH M. LEWIS, K. R. C.

Editor's Note:—This is the eighth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

STRIFE IN THE HOLY LAND



WAR in Jerusalem!

The land where the Prince of Peace had expounded His message of hope for humanity was now ridden by riots and burning with the flames of hatred! Nearly twenty centuries ago, from the same land, went forth

the doctrine that a brotherhood of man, and good will on earth toward all, would be the highest manifestation of the divine in man's nature. Today the authorities in Cairo warned us that we would enter Palestine and Jerusalem at our own risk, for the populace were aligned against each other. Racial and religious prejudices had swept all barriers of reason and tradition away.

We thought, as we determinedly signed papers releasing the authorities from responsibility for any possible injury to our persons in Palestine, that it is remarkable how well religion has survived in the face of this blunt reality, promising peace, love and compassion in a world where on every side reality portrays envy, greed, jealousy, and strife. Still the illusion goes on. But then, are not many worthy ideals illu-

sions only because they are not possible of actuality under existing circumstances? The illusion exists not in their worthiness but in the belief that they are possible of attainment in our own lifetimes.

The Egyptian press substantiated the dire warning of the railroad representatives. Articles told of troop movements in Palestine, of the concentration of armed forces in Jerusalem, of pillaging and Arab atrocities. As we rode through the night, looking up at the dark blue canopy overhead with its scintillating specks, the tales of war and bloodshed seemed fantastic and distant, like a horrible dream when one awakens in a room bathed in warm, courage-giving sunlight. "The press exaggerates," was our self-encouraging thought as we settled down for a monotonous railway journey of a night and a day.

Kantara at last! We rose stiffly after our journey of several hours, shook the desert dust from our clothing, feeling much as the Nomad must feel who pushes his way across the desert wastes on the back of a camel. Here was relief; we were to ferry across the celebrated Suez Canal, point of international controversy. The coolness of the water would be refreshing. We—Fraters Brower and Shibley and I—juggled our luggage through the open compartment windows to jabbering,

Three hundred sixty-eight

fezzed, native porters who eagerly seized it and fought among themselves for the privilege of carrying the pieces and earning a small fee in compensation.

A queer spectacle greeted our sight as we trailed behind our porters. The Suez at this point was exceedingly narrow and unimpressive. Its width seemed to us not greater than many of the principal irrigation canals of Western United States. Except for three low-wattage flood lights mounted on slender, obliquely fastened poles, which cast small circles of a yellow haze on the sluggishly moving water, the canal was inky black and free from even the outline of any craft. Parading down a rickety plank ramp, we walked on board the "ferry." The ferry was like a continuation of the ramp; the flooring consisted of rough planks, fastened with hand-wrought nails, protruding in many places, over which passengers stumbled. The only support on either side was a railing, much like a crude fence but having only a top bar. The ferry had neither prow nor stern. It was, in fact, but a raft some thirty-five feet in length and twenty-five feet in width. The passengers crowded against the railings to permit the lumbering truck the center.

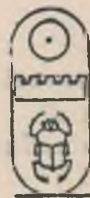
While humanity and vehicles were being compressed into the small area, we looked at our fellow passengers. We felt conspicuous; our garb was so strictly Western. Not another of the perspiring group was attired in a like manner. On my right stood a swarthy native woman, with shiny brass earrings and voluminous skirt of brilliant hues. A striped shawl draped her head and partly shaded her darting eyes. On my left was a Bedouin, Arab Nomad, wearing leather sandals each with its supporting thong tightly drawn between the large and next toes of his broad feet. Covering his gaunt frame was an awning-like linen robe, and hanging from his black rope belt was a dirk, the scabbard of which was inlaid with mother-of-pearl, causing it to shimmer with reflected light. He, and many of his kind who crowded us, were apparently oblivious to our presence. They dwelt on thoughts not agreeable, for their faces were distorted by scowls. "None too pleasant company," I thought as I

recollected tales of hatred which the Arabs were said to harbor for us Occidentals at this time.

The pleasing coolness of the air was mitigated by the ravenous mosquitoes, and the pernicious sticky black flies. We felt further uncomfortable, for we were aware that we were now becoming objects of exceptional curiosity to several.

It was but a matter of moments before we had crossed the Suez and were aboard the sleeper which was to take us into Palestine. As I lay listening to the high-pitched shriek—rather than whistle—of our engine as we sped across the Peninsula of Sinai, I thought of its ancient copper mines. For centuries these great mines had provided the pharaohs with the metal so badly needed for implements and weapons alike. All the peoples of the then-known world bartered for this Egyptian copper. No one knows how and when ore was first discovered, but it is thought to have been first found on this peninsula in the dim past. Some prehistoric Egyptian—perhaps a late stone-age traveler—found one morning, glistening in the still-warm ashes of his fire, one or more beads of metal which had gone through the process of smelting in the roaring flames of the night before. Repeated findings of these beads in the remnants of the fire on this peninsula caused him and his companions to experiment with heating the loose surface stone. Such experimentation resulted in eventually learning how to crudely extract the metal from the ore. With that simple discovery, the world advanced tremendously. New accomplishments were possible, for the age of metal had arrived!

We rose early to greet the rising sun tinting the distant Eastern hills a delicate shade of pink. The land was desolate, like our Bad Lands of Nevada—table-like, hard packed with tufts of parched vegetation, with a sprinkling of round pebbles, a little larger than commercial gravel. Not a sign of life was apparent. This vista did not complement our glamorous concept of what the Holy Land should be. The uninteresting view turned our attention to our reading matter, by which we hoped to break the monotony of the ride.



Our attention sometime later was drawn from our books to the outside again by a sudden slowing of the train's speed to a crawl. The hills were now closer—very near, in fact—and on both sides of us. We were traveling through a narrow valley. The floor of the valley was covered by short grass stubble, still brownish in hue. There before us was what we had expected to see in Palestine—a flock of sheep and herd of goats being driven by a nodding Semetic, riding astride a small, trotting burro. The bare feet of the shepherd nearly dragged in the dust; it looked as though, if he stood upright, feet on the ground, the burro could have passed easily between his straddled legs. As we looked, more flocks came into evidence, some descending from nearby hills. All seemed to be converging.

So slowly had we been traveling for several minutes, that the halt of the train was hardly noticeable. Here was the first stop we had made during the day. We left our compartment to crowd in the aisle of the car, and leaned far out of the lowered windows. Parallel with the track, for about the length of two cars, stretched a board platform, open to the sky. A hundred yards back of it were eight or ten tents, somewhat squattier than our American Indian tepees and less graceful, of a black material which we later learned was tanned goatskin. Aligned in front were small children in the customary tattered clothing of the East, some partly naked; but unlike the children of the Egyptian fellahs, these were quiet, and almost motionless. Near them were groups of adults, either astride burros or sitting on their haunches.

Loud voices and the clatter of heavy boots on the platform caused us to turn our heads in the direction of the rear of the train. There were two soldiers—British tommies. They wore the regulation tropical uniform of the British soldier—khaki shorts and shirt, high socks, trench shoes, and tan cork helmet. Each had, slung across his back, an automatic rifle with bayonet affixed. The men themselves particularly attracted our attention. They were, in fact, boys; neither of the lads was over nineteen at the utmost — fresh-faced, bright eyed, the kind of youthful, in-

telligent face you see in a college sports event and little expect to find in a military expedition of this kind.

An incident occurred in the few minutes of our stay which caused us to lose admiration for them and their superiors. Perhaps it was exceptional; at least, we hoped so. An Arab lad, about sixteen or seventeen, sauntered over to the platform, with ragged turban, legs and feet bare. Upon his approach, the young tommies stopped their bantering and watched him. As soon as he stepped upon the platform they were upon him. Each grabbing one of his arms, they pulled him in opposite directions, then shoved him so violently toward each other that he nearly fell. He was finally pushed off the platform. One then struck him with his open hand across the head, as he vainly tried to protect head and shoulders with his arms. Retreating, he never once offered resistance. The other ran after him, kicking him as he fled. We were astounded. Why this brutality? The Arab boy had said or done nothing. Assuming that his presence was a menace to the train because of danger of sabotage, could they not have ordered him away, enforcing their orders with the presence of their weapons? Was Great Britain countenancing such conduct on the part of her troops? Or were these, as their youth indicated, just raw troops unjustly displaying their new authority and might? Such actions, whatever their cause, would only breed further hatred and difficulty in Palestine for Britain, we thought.

We rode on in silence for nearly another hour at a snail-like speed. The next stop was at Lyda—a larger platform, crowded as the previous one, having a partial rain-shed down the center. The hills had closed in on us. Lyda was a junction point; our train was to go to Haifa and the sea; we must change here for Jerusalem. No porters clamored at the windows for our baggage. After quite some labor, we unloaded our assortment of twenty-one pieces, including the delicate cinema equipment, into a pile on the platform. Our Jerusalem train had not yet arrived. We looked about us. We were in an armed camp, it would seem. One end of the narrow, rough shed was supported by additional

Three hundred seventy

posts, and on top of it, behind a rampart of sand bags, a machine gun was mounted, and behind it sat two alert tommies—about the same age as those we had previously seen. From their position they commanded full view of the rocky cliffs which frowned down upon us, and they were alert, watching for Arab snipers that had been harrasing the railroad crews. The platform was crowded with troops carrying full equipment, waiting as we were for the train to Jerusalem. A drone overhead caused us to look upward. There a lone plane—a scout—circled high over the depot and adjacent hills, ready to signal the troops below of any Arab movement in their direction. We scanned the clefts in the scarred hills. There was no life visible; yet we had the uneasy feeling that eyes from the dark shadows of the hillsides watched our movements, perhaps sighting at us along rifles they hesitated to fire at the moment.

The Piercing shriek of the dumpy engine, pulling rickety wooden cars toward us, was a welcome relief. Our party was separated; we were all fortunate to find space on board. This was a troop train, and passengers—of which we were the only ones—were incidental, and their comfort not considered. The troops were all in good humor; they had just arrived on the transport from England, and were on their way from Haifa to various zones in the trouble area in the vicinity of Jerusalem and Bethlehem. None was over twenty-one, or so it seemed, with the exception of the officers. We learned that the youthfulness of the troops was due to the fact that England has found that men over twenty-five years of age do not, unless they have lived for some length of time in the tropics, readily adjust themselves to extremes in temperature.

In the aisles outside of the compartments in each car were stationed four men, rifles ready and at rest on window bars, as they peered into the hills for signs of Arab hostilities toward the train. On a sharp bend I saw, through our open window (through which dust and cinders poured) a gasoline truck traveling on the rails about a hundred feet in advance of our engine. On it was mounted a rather heavy-calibre machine gun, and three armed tommies

stood by. This, we learned, ran in advance of the train to ward off attacks on it and to sight any damaged rails or bridges intended to derail the train, which had been the recent practice in these canyons.

The viciousness of the rocky hills through which we were winding was finally broken by patches of vegetation. We were nearing Jerusalem. The sloping sides of the hills were now terraced every ten or twelve feet, with three-foot walls made of irregular stones plucked from the surrounding surface. Between each wall and the one above was a thin veneer of soil; in these rims of soil grew the grapes of Palestine, and much of the grain and truck which the Holy Land depended upon. In Biblical times the peasant of Palestine found the thin coating of soil on the rocky cliffs hardly sufficient for his actual needs; centuries of rainfall had washed nearly all the remaining soil away. The land in this vicinity would have been completely impoverished but for these stone retaining-walls built as a last protective measure. Hardy Hebrew women turned from their task of hand-cultivation to stare at the train of singing armed men that passed. We wondered as we looked at their solemn, weather-beaten, dull faces, whether they saw in these troops new hope or further disaster for their land and race.

We swung suddenly from the open country into the yards of Jerusalem's only depot. Crowds on the platform cheered the troops who detrained with the light-hearted spirit of a crowd of Sunday excursionists. Our only conveyance was an old private car; the Arab taxi drivers were on strike as were all other Arab employees. The Jews dared not supplant them or operate their competitive enterprises for fear of Arab reprisals, which meant bloodshed for both sides. In consequence, all shops, factories, mills, banks, and industrial places were closed and had been for months. Hunger and disease were rampant, and tension was growing stronger. Outbursts were frequent, loss of life considerable.

As we sped at fifty miles an hour along one of the main thoroughfares with a young Hebrew at the wheel, who



furtively glanced toward the boarded shop windows on his left and right, we studied the buildings as best we could. Their fronts were plastered and white-washed, which made them gleam in the hot afternoon sun. They rose to a height of two or three stories. Many had dome-like roofs and minaret-like towers, revealing the Moorish and Byzantine influence. Others had red hand-made tile and wrought-iron balconies, upon which ordinarily doors opened but which were now boarded closed. This street was macadamized, but side streets, of which we had but fleeting glimpses, were cobble-stoned, narrow, crude.

Our destination, one of the most prominent hotels in Jerusalem, was gratifyingly modern. After an exceptionally appetizing and well served meal, we retired. Several times I was awakened during the night by rumbling, indistinct voices and the thud of feet below in the corridors and upon the street beneath my window. Fatigue overcame curiosity, and I would lapse again into sleep. In the morning we discovered that night had brought about a startling transformation of our hostelry. It had been converted into a military headquarters for the high staff of the British Palestine expeditionary force. Uniformed army messengers were running up the broad staircase bearing side arms. Highranking officers stood or sat in groups in the main foyer, talking in low voices. All the rooms were occupied by the military staff, and would be, with the exception of those held by our party. An indication of the seriousness of events was the low sand-bag rampart on the sidewalk immediately in front of the main entrance, behind which a sentry patrolled. We were allowed free exit and entry, but must return before 8:00 p. m. or be barred from entry. Each time we desired admittance, we had to secure the permission of the armed sentry.

Turning the corner to cross the street to secure the services of a guide whose name had been given us, we saw directly beneath the balcony of our rooms two armored trucks bearing one-pound cannons and regulation machine guns. These were riot cars which patrolled the streets at night and rushed to areas of

disturbance until the arrival of the infantry. A state of war truly existed.

"Will we be allowed to film even the historic and mystical places under such conditions?" asked Frater Brower, putting into words my own thoughts.

"Probably not," was my pessimistic reply.

By appointment, a representative of the office of the American Express Company met us, and after greeting us he said, "Our office is closed and all ordinary business is suspended. It is a special concession that I meet you here. I cannot assure you any success in your enterprise, for the High British Commissioner of Jerusalem has declared the city under martial law."

"Shall we seek to obtain permission to take our cinema pictures?" I asked.

"Such channels of authority do not exist at present," he said. "I would suggest that you proceed as usual unless ordered to cease by the military authorities."

I suddenly became aware of someone standing close behind me. Somewhat startled, I turned quickly to look into the face of an Arab, bowing graciously to me. He was attired nattily in a business suit such as any young American or Englishman might wear. The only touch of the Oriental in his attire was his tarboush (fez). He was a young man of thirty-five. Particularly impressive were his large, expressive eyes and his exceptionally fair skin for one of his race. The extent of his lavish bow and his genial smile caused me involuntarily to bow slightly in return. Noticing our confusion, the American Express representative stepped forward and introduced us; he was to be our guide. We shall call him "Sule," which is not his true name. Not a pleasant prospect, I contemplated; an Arab guide, and we Americans—the next to being English in the minds of most of the peoples of the levant, and the English were far from being in favor with the Arabs at that time.

My musing was interrupted by his question, "Shall we proceed on our journey at once?"

Before I could reply, the American Express representative was bidding us farewell and hastily retiring. Turning to Sule, I answered with a question,

Three hundred seventy-two

"Shall we take our cinema equipment with us now, or just our still cameras?"

"Let us investigate the sites now. Therefore, take your still cameras; tomorrow, the cinema," he said in his charming accent.

In less than half an hour we were off. Sule had engaged two robust Arab porters to carry our Graphlex, tripod, plates, and other paraphernalia. No automobiles being available, we walked, feeling quite uncomfortable in the hot sun. The heat discouraged unnecessary conversation. Our comments were in monosyllables.

We stopped before one of Jerusalem's historical and massive triple gates—now but a great stone archway through which pedestrians and pack burros alike tread. Everywhere shop windows were boarded, creating a depressing atmosphere, impressing one with the fact that danger lurked near at hand or was expected momentarily. Natives stood idly, leaning against shop fronts or buildings.

To us they all seemed to be Arabs, solemn, unexpressive, staring into space. Some slowly turned their heads and looked after us. Beggar boys ran up to us holding out dirty hands, chattering in Arabic, some proffering cakes for sale in filthy straw baskets which had been sitting on the curbs of the gutter, and over which flies hovered, many already covering the wares. The whole scene was, however, picturesque: the remaining portions of the once great walls of King David's temple; the alley-like streets; the roofs of houses on either side, leaning until they nearly touched, as though supporting each other in their age of near-collapse. Burros were the only means of conveyance, walking patiently, their ears flapping, flies buzzing about their heads, trudging under swaying, cruel burdens. The commercial life of the city, however, was obviously paralyzed, and there were no tourists, no outsiders but ourselves.

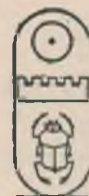
(To be continued)



SPECIAL NOTICE TO ALL HIGH DEGREE MEMBERS AND TO THE HIERARCHY

You are invited to participate in an international, mystical, spiritual, birthday party on the occasion of the anniversary of the Emperor's birthday on next Thanksgiving Day (November 25). Arrangements have been made with Frater Michaud of England for a mystical ceremony to be conducted in the famous London rendezvous. (For a description of this beautiful rendezvous see pages 24, 25, and 26 of the August, 1937, issue of the *Rosicrucian Forum*.) Members are invited to retire to their sanctums, or some other place of quiet and peace, a few minutes before the hour that this ceremony is to start in London in cooperation with the Emperor in California. The ceremony will begin at 11:00 P. M. Greenwich Time, or London Standard Time, on Thanksgiving Day, November 25. In the United States this will be equivalent to 3:00 P. M. on the afternoon of the same day Pacific Standard Time; to 4:00 P. M. Mountain Standard Time; to 5:00 P. M. Central Standard Time; to 6:00 P. M. Eastern Standard Time. The time in Canada, Mexico, and other parts of the world which will be equivalent to 11:00 P. M. Greenwich Time, can be determined by a little investigation, using 11:00 P. M. Greenwich Time as a basis.

The ceremony will last fifteen minutes. It will start with the burning of mystical incense, and the playing on the violin by Frater Michaud, with piano accompaniment, of the British National Anthem. This will be followed by our beautiful theme song, "Ah, Sweet Mystery of Life." The third selection on the violin will remain unnamed, but will be especially selected for this occasion. Both the Emperor and Frater Michaud will attempt during the fifteen minutes of the ceremony to project this music and incense and the entire vibrations of the ceremony to our higher members, or those who can attune themselves with this period. This will constitute the largest international psychic audience that we have ever arranged, and the officers of our foreign jurisdictions will cooperate. Any reports regarding this ceremony are to be sent very briefly to the Secretary to the Emperor at Rosicrucian Park, San Jose, California, with the words, "Birthday Ceremony" written at the top of the sheet of letter paper.



PAGES from the PAST



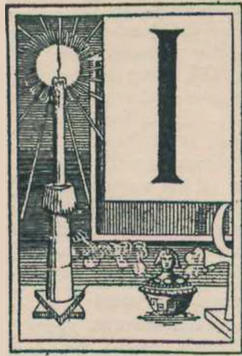
THOMAS CARLYLE

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

Carlyle was born at Ecclefechan in 1795. After completing his education at Edinburgh—which he entered at fourteen—he spent several years as tutor and schoolmaster, meanwhile having entered himself as a Student of Divinity. However, after two years of preparation for the ministry of the Kirk of Scotland, to which his father had destined him, Carlyle decided that he was unsuited to the calling. During the following two years, which he spent as a private tutor, he began his literary work.

Two years after his marriage to Jane Welsh monetary difficulties forced them to move to a dreary country estate belonging to Jane's mother. During the six years which they spent there Carlyle performed most of his best literary work, including "Sartor Resartus." Finally they moved to London and took a house in Chelsea where they spent the remainder of their lives. His first work written here was "The French Revolution" (a fourth of the mss. of which was accidentally burned and had to be rewritten). This was not a financial success, but the series of lectures which he delivered in the next few years, the books which followed (including the popular "Cromwell"), the controversial Latter-Day Pamphlets, and his new position as a figure in Society, started his fortunes on an upward trend. This continued during the twelve years he spent writing "Frederick the Great" and he was thus enabled to refuse Disraeli's offer of an honorary order and pension. He lingered for eight years after his important literary work was finished, passing on at the age of eighty-five.

The following quotations on Nature and Heroism are taken from Carlyle's essay on "Mohammed and Mohammedanism."



I WILL allow a thing to struggle for itself in this world, with any sword or tongue or implement it has, or can lay hold of. We will let it preach, and pamphleteer, and fight, and to the uttermost bestir itself, and do, beak and claws, what-

soever is in it; very sure that it will, in the long-run, conquer nothing which does not deserve to be conquered. What is better than itself, it cannot put away, but only what is worse. In this great Duel, Nature herself is umpire, and can do no wrong: the thing which is deepest-rooted in Nature, what we

call *truest*, that thing and not the other will be found growing at last.

Here however,—we are to remember what an umpire Nature is; what a greatness, composure of depth and tolerance there is in her. You take wheat to cast into the Earth's bosom: your wheat may be mixed with chaff, chopped straw, barn-sweepings, dust and all imaginable rubbish; no matter: you cast it into the kind just Earth; she grows the wheat,—the whole rubbish she silently absorbs, shrouds *it* in, says nothing of the rubbish. The yellow wheat is growing there; the good Earth is silent about all the rest,—has silently turned all the rest to some benefit too, and makes no complaint about it! So everywhere in Nature! She is true and not a lie; and yet so great, and just, and motherly in her truth. She requires of a thing only that it *be* genuine of heart;

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she will protect it if so; will not, if not so. There is a soul of truth in all the things she ever gave harbor to. Alas, is not this the history of all highest Truth that comes or ever came into the world? The *body* of them all is imperfection, an element of light *in* darkness: to us they have to come embodied in mere Logic, in some merely *scientific* Theorem of the Universe; which *cannot* be complete; which cannot but be found, one day, *incomplete*, erroneous, and so die and disappear. The body of all Truth dies; and yet in all, I say, there is a soul which never dies; which in new and ever-nobler embodiment lives immortal as man himself! It is the way with Nature. The genuine essence of Truth never dies. That it be genuine, a voice from the great Deep of Nature, there is the point at Nature's judgment seat. What *we* call pure or impure, is not with her the final question. Not how much chaff is in you; but whether you have any wheat. Pure? I might say to many a man: Yes, you are pure; pure enough; but you are chaff, — insincere hypothesis, hearsay, formality; you never were in contact with the great heart of the Universe at all; you are

properly neither pure nor impure; you are nothing, Nature has no business with you."

"It is a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense,—sugar-plums of any kind, in this world or the next! In the meanest mortal there lies something nobler. The poor swearing soldier, hired to be shot, has his "honor of a soldier," different from drill-regulations and the shilling a day. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's Heaven as a god-made Man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest daydrudge kindles into a hero. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the *allurements* that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations. Not happiness, but something higher: one sees this even in the frivolous classes, with their "point of honor" and the like. Not by flattering our appetites; no, by awakening the Heroic that slumbers in every heart, can any Religion gain followers.



God and Nature

By CLANIS V. TORTIG, F. R. C.

Have you heard the Teacher answer when the Seeker questions in the Chambers of the Mind?

"What is the difference between God and Nature?" asks the Seeker within. And the teacher soundlessly answers:

"God is the Infinite, sourceless Power, Mind, and Energy from which all things spring. 'Nature' is a series of emanations or manifestations of God forming 'natural Laws' which are more nearly within the scope of man's comprehension; and which he may sense if he fails to comprehend.

"God is the Universe. Nature is a set of instruments with which the student attempts to measure or classify the Universe.

"God is the great Mathematician. Nature is the set of tables of multiplication, etc., which He gives his children that they may take the first steps toward a comprehension of his reasoning.

"God is a King. Nature is a list of mandates sent to the subjects who may never see Him.

"God is the First Inventor. Nature is a set of brief veiled notes which He has left, and through which we try to understand some of His simplest inventions."

These are the things the Teacher reveals to the Seeker when they walk together along the paths of the mind.

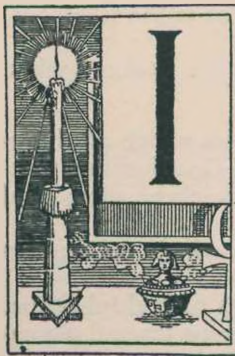
Three hundred seventy-five





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 CATHEDRAL ON THE SEA



IN OUR return from Europe this spring, we found that on the large ocean liner there was a place set apart in the center of the ship for what was called a "chapel." It was like a separate building or temple, two stories high, with a balcony

beautiful church. Certain of the appointments made it very evident that the chapel could readily and conveniently be used for Roman Catholic services, and in fact, every morning there was Roman Catholic mass conducted in all of the beautiful and symbolical ritual of the Roman Church, with a properly gowned priest and altar boys. And on Sunday morning there was a special mass at a little later hour. I found that at these Roman Catholic services many Protestants and even some Jews participated in the holiness of the hour and the spiritual vibrations of the place by sitting quietly in the balcony, not only observing the ceremony being conducted on the ground floor and at the altar, but actually enjoying the religious vibrations.

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and with a ground floor seating capacity for several hundred individuals, with fixed pews or seats, a magnificent altar, stained-glass windows, and all of the appurtenances and appointments of a

But throughout the day and in the evening, with all of the many joyous, amusing, instructive and other forms of entertainment and pastime that are possible on a large ship with its gymnasium, outdoor swimming pool, shooting gallery, deck games, dances, moving pictures and other things, there were individuals and groups of individuals who quietly slipped into this chapel and remained there in prayer and meditation for from ten minutes to a half hour. On such occasions the altar appointments were closed up and there was nothing of a special nature visible in the church to give it the distinction of a Roman Catholic, Protestant, or even of a Jewish temple. It became, in fact, in the hearts and minds of those who participated in these silent, private periods of spiritual attunement, a Cathedral of the Soul on the High Seas.

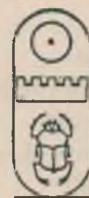
And there is something about the hours spent on the High Seas that brings strongly to the heart and very definitely to the mind of man the fact that there is a God, and that the soul hungers for communion with this God and for an opportunity to express appreciation and thankfulness for all that life gives us. When one is out in the center of the great ocean one seems to feel more than at any other time, not the smallness of man, not the unimportance of man, but the greatness of man's soul. There seems to be a nearness of the heavens and of the spiritual realm and of the Cosmic Kingdom. Man seems to feel and hear a cry from above, pleading with him and urging him to

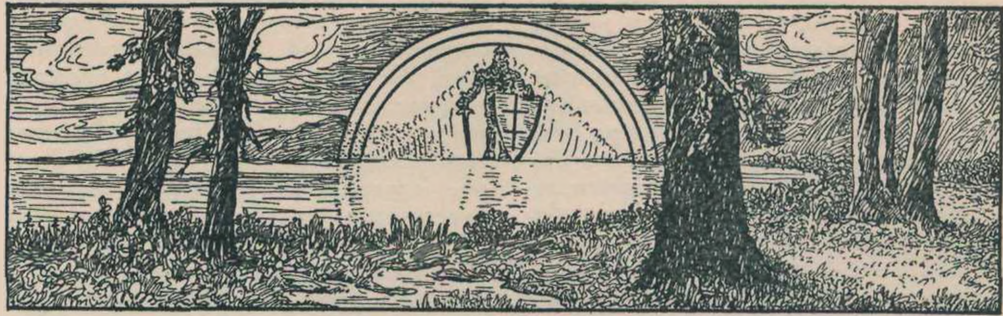
sacrifice a few minutes of his physical and mental happiness to indulge in communion and spiritual meditation. And the chapel on the boat becomes non-sectarian and creedless. It is a place to worship God without distinction of dogma or sectarian ideals. In it one forgets all other religious thoughts except that here is an opportunity in silence and impressive spiritual vibrations to let the soul lift itself up and be one with God and His Divine Consciousness. Many who went into that chapel during the voyage of the ship for private, silent prayer, seldom go around the corner to enter any church in their own neighborhoods. Some felt impelled to make a decision that after reaching their home cities or towns they would visit some church regularly and indulge more frequently in this one practice that brings more peace, more happiness, more contentment and power to the soul and body, than any one other thing.

You, too, can have a Cathedral of the Soul in your home, as in your church, or as on the High Seas. If you do not know the sublime and transcendental pleasure and happiness of such spiritual indulgence as this, be sure to read the little booklet we offer, entitled "Liber 777," and bring into your life the one thing that may be most lacking, the one thing that may mean more to you now and in the future, and to your children and your home life, and even to your business, than any of the other great panaceas that are offered by the world.

ROSICRUCIAN CHRISTMAS GREETING CARDS

It is not more costly to give a distinctive Christmas folder. Therefore, why not send one that is unique, allegorical, and mystical in its message? We have prepared some very attractive Christmas folders. Though they are not distinctly Rosicrucian, yet they have that subtle mystical phraseology and symbolism which can be appreciated by those who understand such things, and will be equally as attractive to those who do not. They are of two colors, and embossed in gold, and are worded appropriately. They also contain an attractive, inconspicuous symbol of the Order. There is an envelope to match each Christmas folder. They can be had at the reasonable price of 6 for 80, or \$1.30 for one dozen. We pay postage on the shipment to you. Orders for less than six cannot be accepted. Order NOW and have your order given prompt attention. Do not wait until the Christmas congestion of the mails. Address the Rosicrucian Supply Bureau, San Jose, California.





Why Will War Never End?

By COLONEL R. L. BUSH, F. R. C.



THE title of this article may seem pessimistic and, perhaps, displeasing. Optimists, pacifists, and other sincere advocates of peace, may object, and ask the reason for this discouraging view, when they have plans ready to bring peace to all.

But instead of discussing the fitness of the title, let us take a general glance over the race life of man from the beginning, and see why there have been wars, and what laws have operated to bring them about. Before starting the survey, let us recognize the existence of the great cosmic laws of Evolution, Self-preservation and the Survival of the Fittest. These laws are universal, applying to every form of life from the lowest to the highest. Under them the struggle for existence has gone on since the beginning, and it will continue to the end.

When we first learn of Man, in the dusk preceding the dawn of history, we find him living like an animal, among the animals, preying upon them for food and clothing, and living in caves or other natural shelter. The law of self-preservation kept him constantly seeking, and fighting for, food and other necessities. He lived in a constant struggle with weather, savage beasts,

and rival tribes of mankind. Good hunting grounds were vital necessities, and many battles were fought over them. When game became scarce, new localities had to be found to ensure an adequate food supply. And if the new land was occupied, war followed to determine who should hold it.

As man gradually rose above the level of the beast, learning many things—the use of weapons, tools, fire, etc.—he still lived under the same laws and his conflicts continued. As he advanced in intelligence and ability, his mode of life became more settled. He learned something of agriculture to change and increase his food supply. He domesticated animals, and had his flocks and herds, instead of hunting his meat. He built houses, and made various articles for use and comfort. His needs grew with the possibilities of supply, and, learning that other groups in various places had things he needed—metals, cloth, foods, spices, and all manner of desirable products, he established a system of barter. And the resulting trade-routes introduced a new cause for war.

So valuable were the cargoes of the caravans and ships traversing these trade routes, that they became prizes to be taken by anyone who had the power. Great was the rivalry for the possession or control of these lines of supply. If we search carefully into the underlying causes of war, ignoring the often trivial "causes" given by historians, we find that in the background, often unrecognized, is this question of trade-routes.

Three hundred seventy-eight

Covetousness, jealousy and hatred are among the passions they arouse, leading to constant strife.

The general principle of action in these problems is best expressed by the familiar couplet:

"Let him take who has the power,
And let him keep who can."

Another fruitful cause for war is found in the migrations throughout history. These may be due to desire for adventure, to greed for gold or power, to displacement by stronger races, or to climatic changes. When, in the course of the ages, a change of climate diminishes the food supply, man must move to a more favorable locality. This move will be resented by the inhabitants of the new place, and war will follow until the weaker race is driven out, or absorbed.

Migrations, such as were forced by the extension of the Arctic ice-cap over parts of North America, resulted in a general shifting of population, accompanied by continual wars. The great movement of the Aryan races from the central plateau of Asia into India, Persia, Europe, and America, has been the cause of millenniums of struggle, and the end is not yet.

As the kingdoms of earth are apportioned among the nations according to their strength, and ability to get and to hold, there is a lull in the conflict, and life goes on in comparative peace for a time. But, one day, a vigorous, prolific people finds its boundaries too cramped, its food supply inadequate for its crowded people, and some readjustment is imperative. If a neighboring less-progressive nation has more land than it can, or will, use, the crowded people will probably argue that they are entitled to supply their needs by taking what is not being used. Mere occupancy, without use, they say, does not justify holding land needed by others.

We have an instance of this in our Indian troubles. The weak red race had vast territory which was used only for hunting, and a little primitive agriculture. The land necessary to support one Indian family would provide for a hundred white ones. The latter needed such land, and they were able and willing to use it to its full capacity. Under such conditions, the laws of Supply and Demand brought the inevitable result,—

and the weak had to yield to the strong. Many treaties were made with the Indians to protect their rights, but the government could not enforce them. The people were *land-hungry*, so they went in, and took it in spite of treaties. Unjust? Yes, no doubt it is, from the limited point of view of the loser. But behind it are the racial trends and the fundamental laws of nature that override all man-made laws.

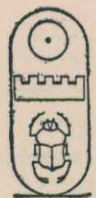
We can find a parallel to this in Geology. Consider conditions found in the cooling, shrinking strata of the earth's crust. Due to various causes, stresses among the strata appear, and grow until the breaking point is reached. Then we have earthquakes, eruptions, and various calamities incidental to the process of readjustment. After this there is usually quiet for a time, until new strains develop and a new cycle begins.

A similar condition exists among the nations confined within boundaries too narrow for their needs. They experience stresses due to shortage of food, excess population, unemployment, and so on, until the strain becomes unbearable, and a crisis comes,—expand or perish—which means war.

This has happened many times in the past, and it is happening today,—notably in Japan, Italy, and Germany. These nations are called Imperialistic, and are accused of violating treaties, and of endangering the peace of the world. All of which is no doubt true. But—there may be something to be said in defense, not of their methods but motive. A careful analysis of conditions might, and probably would, disclose the action of some of these forces beyond human control.

Remedies available in former times, such as moving to new, unoccupied, or less crowded lands hardly apply today, with most of the habitable land already divided among the nations. So when the stresses of growth become too great, what will happen? Some solution *must* be found. But where?

Laws and treaties are powerless to control such forces. We cannot suppress natural tendencies by law. Countless laws have been enacted against crime, but crime goes steadily on, perhaps worse than ever before. We tried



to control the national thirst by law, but it could not be done.

Man did not make the Cosmic laws that underlie the conditions which produce war, and he cannot change or suppress them. He can only adapt himself to them, realizing that they are working together for good. He can, and must, do all in his power to lessen the horror and destruction of war when it comes, while he uses every possible means toward peaceful adjustments to relieve the tension before the crash.

The history of Man is a story of storm and stress. Yet it is less so than in the old days;—and maybe Virgil was in part a seer, when, looking forward to a dimly seen, far-off time, he sang:—“Then shall the harsh ages grow mild, wars being put aside.” Yet we have no reason to believe that the struggle on earth is to cease wholly. As said before, it will go on among plants and animals. And why should man be an exception to universal law?

What does it all mean? Is it that the struggle is the preordained law of life? Is it only by this rugged path that we may attain the highest excellence? Man must live his life on earth under the inexorable conditions of these laws. And as he holds to his faith in an over-ruling and all-wise God, he must believe that somehow it is better so, and that the battle and the stress are stepping-stones to a higher type of being. This much should be clear, — that the struggle of the ages is the workshop in which is the making of Man.

The elimination of war can be accomplished only by the slow process of education and development. We cannot change our characters over night. In his book, *The Dawn of Conscience*, Prof. Breasted stresses the urgent need, in this country, of *character* above all else. What he calls the Age of Character began several thousand years ago, and it is only just started. We need to direct the education of youth with special emphasis on the development of character, honesty, honor, sense of duty, respect for law, consideration for the rights of others, and so on. Let us have less of “What do I get out of it?”, and more of “Lord, what wouldst Thou have me to do?”

The training of the individual must begin at home. Breasted says, “There is one supreme human relationship, that which has created the home, and made the family fireside the source out of which man’s highest qualities have grown up to transform the world. As historical fact, it is to the family life that we owe the greatest debt which mind of man can conceive.”

In such homes will grow up minds whose influence will spread like the leaven that was hid in the measures of meal “until the whole was leavened.” A few families will form a group with a power that will be felt in the community. As these groups increase in numbers and power, they will form centers of thought force from which will go out the creative mind-power whose influence will be enormous.

As Rosicrucians we have learned how to use the creative power of the mind, and we know the effect of the reinforced energy of the mass-mind when properly directed. Our influence as an organization and as individuals should be directed to this end, not by trying to change the Cosmic laws, but by directing and changing the form of their manifestation. And, some day, the world will more fully recognize the true Brotherhood of Man, and will be more vitally interested in applying to all Mankind the Golden Rule, and the divine injunction to love our neighbors as ourselves.

As Breasted says, “The process of human advance is still going on. The possibilities of its future are *unlimited*.” “Just as the light of character once dawned in a darkness which had never known such a light before, so there is no reason to doubt the growth of that light to illumine realms of being that still lie all unrealized in the unfathomed ages toward which our limited vision of today looks out, but does not see.”

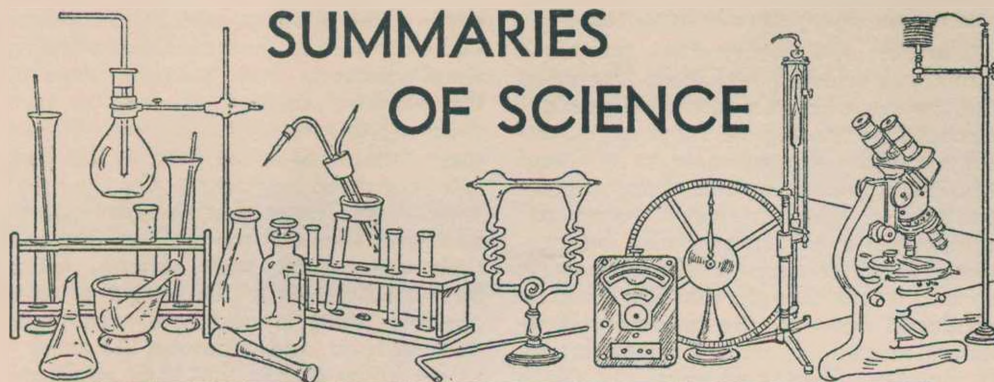
It will take long to reach this happy state; it may be centuries; it may be eons. But if the seed be carefully and prayerfully sown and tended, in due time “we shall reap if we faint not.”

“Tho’ the toil and the strife are heavy,
And sore, since the world began;
And the stress, and the battling cease
not,

Yet, the end is The Making of Man.”

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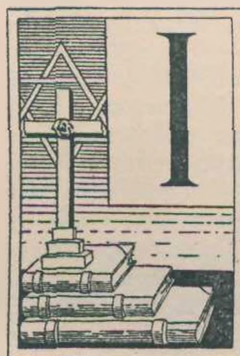
SUMMARIES OF SCIENCE



Each hour of the day finds the men of science cloistered unostentatiously in laboratories, 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.

Earth Made to Order for Him?



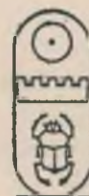
IT IS not strange that ancient man believed he had found in the principal phenomena of earth and the Cosmos, proof that all things were created for his special benefit, and that the earth alone was to be tenanted by his kind. The law of

life, self-preservation, which causes every protoplasm, each minute cell, every living thing, to repel influences which would bring about its extinction, is responsible for this egotistical view. This instinctive urge to live, when analyzed by a reasoning being, engenders the concept that existence itself, and the desire to continue to exist, gives one *the right to do so*. This conclusion follows such arguments as, "I have not asked for life, but having it, I have a right to preserve it and enjoy it."

Man, of course, observed in other living things, mammals, birds, reptiles and fish, the reaction to this same urge, and that each living thing fought for domination. But concomitant with man's

actual supremacy over the mammals, was the development of the intellect by which he could appreciate the faculty by which he made his conquest. By comparison, he was able to discern that he alone possessed this unique attribute to such a degree. This gave him superiority then, not alone in accomplishment, but in being endowed with the means by which the accomplishment was made possible. Our beliefs shape the nature of our inquiries, and many times unfortunately color the truth. In each manifestation of nature man sought only that which would confirm his conviction of his special importance in the universe. To justify himself, his early cosmological theories depicted the earth on which he lived as either the center of the universe, or the largest of all of the Cosmic bodies, because it was his habitat.

For centuries these concepts defied scientific findings to the contrary, and even many metaphysical abstractions, because of the strength of the support they received from religion. With the inevitable fall of dogmatism, and the advance of rationalism, man's opinion depreciated the place of the earth in the Cosmic scheme. It took a back seat in its rightful order with the rest of the planets. That life, like all other mani-



festations, was part of a universal, Cosmic order, was generally accepted.

Further, the theory that the earth alone was selected by Divine Decree as the theatre of man's activities, was denounced as theological supposition, unsupported by any example to be found in nature. Just as certain chemical compounds of which nature's forms are composed, could successfully be produced in the test tube of the laboratory, so also it was thought that life could be produced wherever the conditions it requires existed. Man was no exception. If the other planets afforded conditions like those of the earth — which it was thought as first they must — then, and given time, man could also exist there. The fact that it was eventually realized that the other bodies in space did not have conditions which duplicated ours, and that a human on them could not be as we are, did not discourage these thinkers and speculators. Their reply to such findings was, "Must man elsewhere exactly resemble the man of earth in form?" "May not life elsewhere—as do living things on earth—have adapted itself to an entirely different environment?" "May not man elsewhere be an intelligence equal to ours, yet physiologically different?"

The fact that our earth man under no circumstances could tolerate the extremes of climatic and atmospheric conditions of the other planets, does not mean that life which may have come to those globes in the heavens eons ago, did not develop physical and organic characteristics to resist the gradual changes it confronted. It is the intelligence of a human, they contend, which distinguishes him as such, as much as his physical structure. Consequently, human intelligence might dwell on the planets and be confined in a form unlike anything earth man has ever seen.

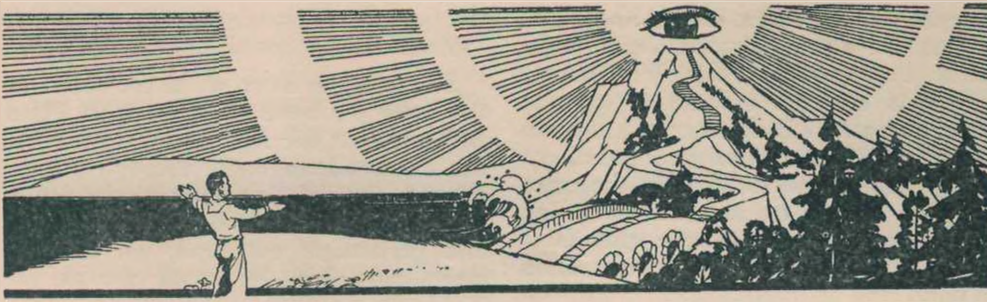
Within the last century, science has scoffed at these views and at life in any form existing outside of the favorable environment of earth. Life, biologically speaking, is in need of certain factors, whether it is in the complex form of man, or the simple amoeba. If these are absent, the mysterious life force disappears. We now apparently have completed the cycle of belief that the universe is inhabited by humans. We have

returned again to the theory that the earth alone shelters man, although we still cling fast to the belief that possibly simple bacteria may exist on some of the planets. Instead of religion now fostering this view of the importance of earth to man, as in the past, at this time it is sponsored by science. On the other hand, if it is true that the earth alone possesses life, this unique situation will then upset some very rational metaphysical theories to the contrary. Is it possible that intelligences can exist without form, and without a life energy, as we know it, and that they might reside on our neighboring planets?

That science is giving this highly intriguing and speculative subject thought, is indicated by Professor Nevil Vincent Sidgwick's address before the Science Association recently. Professor Sidgwick is of the University of Oxford faculty. He declared that out of the possible billion-degree range of temperature which can exist from the coldest depths of interstellar space to the centers of flaming stars, chemical molecules—and therefore life—can exist only between 6,000 degrees absolute, temperatures like those of the surface of the sun, and the temperature of liquid air at 100 degrees above absolute zero. Actually, 6,000 degree temperatures are twice as hot as electric arcs, made by man, and far above those temperatures that can support life. Greatest temperature restriction of life is the necessity that organisms have to have some liquid to act as a lubricant. Water is that lubricant, so life can not exist where the temperature is consistently below its freezing point or hotter than its boiling point, a range of 100 degrees Centigrade. Other restrictions on life are that it must occur on the surfaces of planets if radiant energy is to be utilized. Also it will have to occur on a planet of just the right size. If the planet is too small, like the moon, all its atmosphere will fly away into space; if the planet is too heavy it keeps too much of its atmosphere. The thick clouds prevent the planet from getting the radiant energy from its parent star and it is too cold to permit life. Of the planets of the solar

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Building a Personal Philosophy

By THE SUPREME SECRETARY

PART II.

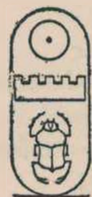


OW we advance to what is the external. How separate is man from the world about him—the world of things, the world of his everyday? Is man absolutely separate and apart from it? We know science has proven that the chemical ingredients of

man's body are found and do exist in other things about us; so we have an affinity with the physical world insofar as our bodies are concerned, and we know they are not unique and distinct in the sense that they contain properties and qualities not to be found elsewhere in the external world. Then, if our bodies are exactly the same as many other elements or contain elements exactly the same as may be found in the world about us, how is it that we define this world of things as not being our bodies? In other words, if there are certain chemical elements that have existence the same as our bodies, why do we not also call them our bodies? Is it not because of the fact that through some strange attribute or function of our nature, we are able to perceive through sensation, these things of the world on the one hand and *ourselves* on the other?

We find, therefore, there is a duality of perception. There may be a sameness insofar as the elements of our body are concerned and the elements of the things around us, *but we do have* a realization or comprehension of the latter as not being a part of us. Then, if that is so, are we separately created—that is, are we a spontaneous creation that came into existence as man? Do we wish to believe that, or do we wish to believe that there are two kinds of matter, animate and inanimate. One form of matter, the animate is so designated because it seems to have certain qualities or functions which the inanimate matter does not have. Do we prefer to believe that man is a more complex form of living things or of animate matter? We find simple cells and marine organisms existing side by side with man. Does that mean that these cells and simple organisms have through ages evolved into man, and that the process of evolving into man is still going on around us constantly? This we must answer to ourselves.

Shall we rather take the view that the ancient Stoics took? Mind, they said, is the cause of all, mind permeates all things, and the functions of man are not distinctly separate in the universe from the functions of a lowly rock or a blade of grass. The functions of everything are the result of the same intelligence, the same pneuma, as they called it, but manifest differently according to



the scale of their development. In inanimate matter, rocks, stones and sand, and in the elements, atoms and molecules, this pneuma, this intelligence, manifests as certain laws or as the order of matter which becomes known to us as the phenomena of *magnetism*, *cohesion* and *adhesion*. And in the more complex forms of matter, in living things, in *man* for example, this same order, this same intelligence manifests as mind and as intelligence.

Are we to believe then, that man's faculties are not unique, but have come to him from the things out of which he has evolved? Shall we accept the evolutionary principles of Aristotle? Shall we say that all living things have soul, but that the soul of each lower thing becomes the attributes of the body of the next higher thing in the scale? Aristotle said that plants have souls, that the soul of a plant is its functions of *nutrition* and *reproduction*, that the soul of an animal is its functions of *locomotion*, the ability to move itself at will, and *sensation*. But the animal has not lost its lower soul, the plant soul, for it too has the functions of nutrition and reproduction.

Then what of man? Aristotle says in man are found all of the souls of the lower living things — in other words, *their functions*. In man they become instead of soul merely the functions of his body, for man has the functions of the plant, nutrition and reproduction, the functions of the animal, sensation and locomotion, but he has his own unique function or soul, says Aristotle, and that is *reason*. So we must consider these things carefully when we think of the external world, and our relation to it in forming our personal philosophy.

Now, as to *man himself*, the third point of our triune state. Is he immortal? We can quickly say yes, but most of us would say so only because of custom, habit and tradition, because for centuries we have been taught by religious institutions and societies and by philosophical discourses that man has a soul, and we have come to accept the belief that he has. *We must not*, if we are to be fair to ourselves, establish a personal philosophy based on traditional and customary beliefs but rather re-

sort only to our personal experiences, reasoning and analysis. So we say, "What of man could be immortal?"

Strange, the more we think about it, the more we have to agree with Plato and say that life itself is immortal, for life immortalizes itself through reproduction, through perpetuating the genus or kind and as we bring forth offspring and perpetuate our kind, we are immortalizing life. Although we as individuals may die, yet our kind continues, because of reproduction, and thus we have immortalized life. But most of the religious and philosophical doctrines concerned with immortality are not referring to life itself, or to the body, but to the individual. They refer to self and *what of self?*

Self is that realization that you are separate and apart from any other being. It is that strange knowledge of self existence. It is that faculty that you have when you are alone in a dark room—when you cannot see, or even if it were also impossible for you to hear, taste, feel or smell — of awareness of yourself. Therefore, is that knowledge of self perpetuated? Does it continue to exist after the body? That is the problem of immortality. Epicurus, the ancient Greek philosopher said that *where we are, death is not*. He meant by that that when we are conscious of ourselves, death does not exist at that time to us, or we would not have that consciousness of self. He also said *where death is we are not*. In other words, where death exists, there is no consciousness or no knowledge of self. What we want to know then, in considering immortality is, when death does come, are we not? In other words, does self also die, or is it immortalized?

Presuming now that you have given satisfactory answers to the questions, what is the nature of man, the nature of the external world and your relationship to it, and the cause of all, you still are faced with the question, "What is the final end; *why* life; *why* man?" We cannot be dull or stupid enough to continue just to accept life without knowing why we are accepting it, to drift along with the times, without knowing why we continue to drift and be satisfied to do so. It would be like the man who ap-

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proached the ticket seller at a railroad depot window and stated, "I want a railroad ticket." And when he was asked where to, he said, "I don't know; I just want to travel and I do not know where, how or why, I just want to go." It was an idiotic answer, but there are many who are living lives that are just as idiotic. They have been given a life which they did not ask for, and are perfectly content to accept it and to go along with it, without having any knowledge of what it is and why they live at all.

To get the fullest enjoyment out of life, one must feel that he has been given life to serve a certain end, to accomplish something, that he is an implement or tool. Certainly no one would tramp along the road carrying an axe, a heavy, two-bladed axe, just because it had been given to him, without first knowing its purpose or function and second, whether he could use it, and third, whether he wanted it; yet many are carrying life's vicissitudes, the burden of its many unfavorable experiences in the same way, without knowing why, without even trying to form some opinion as to why. It is this tramping along with the axe on the shoulder, in other words drifting in a non-understandable state, that causes unnecessary misfortune and grief.

We must conclude, as did most of the ancient philosophers and as do the leaders of many of our modern schools of thought, that the end and purpose of life as far as man is concerned, is *thorough happiness*, and happiness can only be interpreted as pleasure; but unfortunately too many persons interpret that pleasure as meaning physical pleasure strictly, the gratification of physical senses. Physical pleasures are illusionary, transient — they are *negative*. Physical pleasures are not pleasures which are sought for in their own right. At first hand, this does not seem true, but it is correct. Physical pleasures are those which can only arise from the doing away with some irritation, desire, appetite or annoyance. Physical pleasures are provoked, and arise when we return from an abnormal to a normal state or condition.

Physical pleasures or *negative* ones, Epicurus said, are like those that come

from the scratching of an itch. You first must have the itch before you can have the pleasure of scratching it. They are not lasting, and the longer the itch is scratched, the less the pleasure, and the only way you can increase the intensity of such a pleasure is to make the *itch quite severe and the more frequently you scratch, the less the itch returns, and, therefore, the less the pleasure.* That is why we find so many persons with jaded appetites, who find life dull and monotonous. They have scratched every itch they have and there are no more physical pleasures left. Life becomes dull and insipid.

Pleasures which are sought for their own sakes, not to remove an itch or irritation or a craving or desire, never grow dull. Those pleasures are the *positive* pleasures of the mind. If we create in the mind an ideal, something we want to accomplish, set a goal, whatever it may be, in music, art, the building up of a business or an institution, or the building up of our family, or the bringing into the world of children whom we wish to be an asset to humanity—those pleasures are never dimmed because as we approach the ideal, the ideal gradually changes and transcends its former self. Such ideals are always just a step above us, and thus we are always drawn to them. We always gain pleasure in trying to realize an ideal because we never quite catch up with it. Thus the mental pleasures are the best.

Plato said that the only way man can tell which pleasures are the best, those of the body or those of the mind, is by indulging in both. A scholar or student, he stated, has knowledge of both. He naturally has knowledge of the physical pleasures, because he is a human being, but he has also knowledge of the pleasures of the mind. Thus he is the best judge. A man who has experienced only the physical pleasures cannot be a judge because he has not experienced those of the mind. Thus we must say that our final end in life seems to be to become thoroughly conscious of our surroundings, thoroughly familiar with them and trying to harmonize our existence with the order of the universe. We should try to understand our duty and obligation to society and to our fellowman.



We will then gain pleasure from our accomplishments, from our creative activities, and find real happiness, which is the greatest thing life can afford us.

There are certain dangers, however, in the establishment of a personal philosophy. Be sure that the philosophy you adopt *is yours* personally—then believe in it and be convinced that you are right. Along these lines I would like to state an experience I recently had. A young man who is quite philosophically minded and has a very excellent mind and splendid powers of reasoning, was preparing for a philosophy examination in one of the universities in this vicinity. On several occasions for a few weeks before the examination, we had long discussions which I thoroughly enjoyed. One night just about three or four days before he was actually to take his examination, he came to me and stated, "Well, I have filled one of the requirements of the examination. I have prepared a thesis on my personal philosophy. I want to read it to you." In his thesis he explained what he thought was the cause of the universe, what he thought reality consisted of, whether reality was infinite or finite, whether man would ever come to perceive more of the universe than he now perceives, rather than merely combining and recombining the experiences he has. It was very cogent, but after he finished reading it to me, he stated, "You know, I also wonder whether it could be this." Then he would take certain paragraphs out of his thesis and say, "Now this I believe could also be considered in this light." Then he went on analyzing his thesis substituting other opinions and conclusions.

He submitted the thesis to the professor of his class, and a few days later saw me and stated, "Well, I got a 'B' and I thought I would get an 'A'." I asked him why he received only a "B" and he said, "Well, the professor stated that it was not my personal philosophy and that if it had been, no matter whether anyone else agreed with it or not, he would have given me an 'A' because my logic was absolutely sound and therefore, my philosophy would perhaps be as sound as any other student's. However," he continued, "at the conclusion of my thesis I went on to

state that I thought certain parts of my argument could be changed, or other arguments given, and therefore the professor stated that it was not my true philosophy, as long as I was able to criticize it and find loopholes in it, or offer a substitution of ideas."

What the professor said is true. Your philosophy must be representative of your complete thought on a subject. No idea is your sole, complete idea on anything, if you can have another on the same subject. Therefore, be convinced that your philosophy, whatever it may be, represents your complete thought on the subject and your only thought on it.

Also beware of intolerance. Sometimes when we are convinced that we are right, we are so strong in our convictions and faith that we suppress our reason, and will not listen to the arguments of others and will not even accept the facts which will refute our opinions. That is intolerance. Intolerance does not usually arise from malice or the wish to oppose another, but it does usually arise from over-zealousness, over-enthusiasm to the point where we no longer are open minded.

Remember that although your philosophy is an individual thing, born out of your own mind, reason and experiences, it is best that, before you set about to establish it, you make a thorough study of the previous leading thought. You are apt to find that what you hold as an original thought of your own, sound and reasonable, was expounded two thousand years ago by a great thinker, and found, perhaps in the last two hundred years, with the development of science and greater vision, to be false; and the shattering of your illusion is apt to have a very serious effect on your life.

If you make even a cursory study of the philosophies and the development of thought in the past, you will not make such a mistake. You will begin where they left off. For instance, if you did not study geography and history today, you would be apt to believe just as many of the ancients did, as you looked out to sea and saw the horizon, that it was an edge of the earth and if man approached too closely, he would be apt to fall off; and such reasoning on your part would so affect your future activity and conduct that you might dis-

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cover your mistake too late in life to take advantage of the truth about the shape of our earth. So you study geography and learn that the earth is not flat, and that we cannot fall off of an

edge. Having that knowledge to start with, you build from there on. So keep these few thoughts in mind when you begin to build a personal philosophy of life.



Common Misconceptions

By THOR KIMALEHTO, Sovereign Grand Master



THROUGHOUT my twenty years in the Order I have discovered that one of the chief obstacles to the progress of the student is a misunderstanding of the spirit and purpose of our Order. Our students have been connected with every type of

mystic and occult organization. They have read widely in the literature of the subject. Many have not had sufficient scientific training to know what constitutes proof and what constitutes a fact or a fallacy. They have accepted what they have read in inspirational magazines, and what they have heard from inspirational lectures, in the same uncritical way in which they formerly approached religious dogma. They enter the Order, in many cases, with a wrong point of view and with many misconceptions, as to fundamental principles, which cannot be cleared up until the entire course of study is completed.

Merely to master the nine grades of study intellectually is insufficient. Only part of the work has been accomplished. First of all, the concepts must be translated into terms of daily living. Of what use are rules of grammar unless they actually help you to speak and write correctly? Of what use is it to master the steps of an experiment in chemistry or physics unless you can actually demonstrate it in the laboratory? Both in science and in the arts the intellectual mastery of ideas is but

the first step. It is not enough for a dietitian to know food values and food combinations. He or she must know how to prepare food. It is not enough for the violinist to know the history of music, the lives of great musicians, and the laws of harmony. He must actually know how to play the violin.

The mastery of an art, or science, demands serious interest, concentrated attention, and a terrific amount of drudgery. The drudgery, however, is not without its compensation. There is a solid satisfaction in holding yourself to a given task, in gradually correlating theory and practice, in slowly attaining skill in a technique that you want to master.

The time element, too, is important. The first year of any study, whether science, language, art, or mathematics, is purely introductory and elementary. The succeeding years give added knowledge and a certain amount of skill. But it is the student who has completed the course of study, who is in a position to test the principles in every possible combination of circumstances, who can do creative work. To play with ideas, to try new combinations, to do creative work, means that the principles have been thoroughly absorbed and the technique has become second nature. The artist on the violin can play with inspired interpretation because he has completely mastered both the score and the instrument.

People are aware of the fact that it takes time to master a musical instrument or a foreign language, but they are not yet aware of the fact that the same thing holds true of a new way of thinking and living. It is not enough to listen



to inspirational speakers, it is not enough to read inspirational magazines and books, it is not enough even to study the Rosicrucian lessons. You must learn by doing. You must learn how principles work out by observing the consequences of your own actions and those of your fellow men. You must be patient. You must adopt the long-range view and know that consequences are certain even though not immediate.

The amount of misinformation in occult and mystic literature is unbelievable. The average student has absolutely no way of distinguishing between fact and fancy. The writers of occult fiction have either not known where fact ends and fancy begins, or have not been able to make evident to the reader the definite line of demarcation. While we realize the good that inspirational organizations everywhere are accomplishing by teaching people a new outlook on life, we feel that the Order should state plainly and bluntly what it accepts and what it cannot accept of the occult and mystic ideas afloat today. One of these ideas is about the Masters.

Masters

Several occult organizations have advanced peculiar theories about spiritual Masters who directed every human being, and human affairs in general. Others have claimed that a Master had been born in the flesh—a second Messiah. The Messiah in question, who had been advertised for several years and for whose support thousands of dollars had been collected, emphatically denied such Mastership and furthermore disclaimed any knowledge of books published and circulated under his name as author.

We have read of groups organized for the special purpose of going to India—which seems to be the playground of the Masters, both in and out of the flesh, notwithstanding its miserable social and economic condition—and of the wonders done by these Masters for the benefit of the investigators. Our objection to such tales is that Masters and Avatars like Jesus and Buddha would not demonstrate in the physical body and speak to a few inquisitive persons for the sole purpose of convincing them of the possibility of the

life hereafter. Furthermore, we demand proof that such happenings are more than mere dreams.

The truth of the matter is that there are "ministering spirits sent forth to do service" as the Bible says, but only very seldom and in extreme cases do these Masters contact humans. At no time is the individual free will interfered with, and such contacts occur only in the psychic sphere.

Planes

You also hear and read much of different planes, such as the astral plane, the psychic plane, the spiritual plane, and an indefinite number of planes. Some schools and writers try to create the impression that there are a number of planes between the earth and the spiritual kingdom on which persons can dwell consciously from time to time, and carry on many forms of psychic expressions. In reality, there are only two classifications, the *earth* plane and the *Cosmic* plane. They are not really planes upon which the soul of man, while in the body, can live, or to which the soul of man journeys after transition and carries on a long period of existence, but they are simply divisions of spiritual unfoldment, and therefore entirely different from the kind of planes that these other organizations talk about. Probably a better word would be "sections" to describe the divisions of the Cosmic Consciousness and the Divine Consciousness of the spiritual kingdom.

Bodies

We now come to the third misconception, namely: bodies. We hear of astral body, psychic body, atomic body, and spirit body; and you naturally wonder, as I have, how many bodies are there to a human being? The Order does not recognize more than one body—the physical body—and a state of being which is not material and limited which we call Soul. You must realize that when we speak of the soul of man or the soul of the universe, we do not refer to the psychic body of any individual person, but when we speak of the psychic body of man we mean to include all the divine essences and spirituality which are attributed to the soul. The soul or the psychic man consists of

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vibrations only as a musical chord, the essence of which may at times assume a counterpart of the material being.

If you have a clear and definite understanding of the meaning of *material* and *immaterial* it will be very much easier for you to separate the wheat from the chaff in your readings. By material we must conceive something concrete which is limited, having form-existence. By immaterial we realize something that is unlimited and indefinite, having no form and not limited by space or time. Just a being, an existence, something that simply is, like a musical composition, an opera, a song, etc. A song, or a composition like "Nearer My God, to Thee" exists independent of time and place, and can only be realized and recognized by us when we have the medium for expression, as a musical instrument.

The body is material; the Soul is immaterial, and limited only by the body. In other words, the instrument or the vessel limits the immaterial force—the Soul. As soon as you conceive of anything that is different from something else it becomes definite, concrete, and must be material.

Within our own being there is a large degree of the consciousness of God and the Divine Essence that is distributed throughout the universe. This fact does not make you God, or a God, anymore than a drop of water can be considered as the ocean.

Too many on the path have the idea that the great goal of our quest lies in some strange mystic condition that is outside of ourselves. They feel that unless they lift themselves up from this earth plane there is no possibility of coming into attunement with an imaginary Cosmic plane. This is a serious mistake. It is all within you. So many have an idea that a Rosicrucian should spend the largest part of his day thinking, meditating, practicing exercises and liv-

ing a peculiar life of solitude, and doing all kinds of "hocus-pocus." These ideas are derived from the East and brought out by writers and speakers who say that unless we sit all day on a board of nails or broken glass, or sit folded up with criss-cross limbs in a corner and think of nothing else than the "whatness of the nothing" we will never be happy.

Now a perfectly natural, normal, healthy, happy Rosicrucian is one who gives just as much attention every day to his duties, his obligations, the necessities and pleasures of life, his business, his social affairs, his promotion of education, and other constructive things of life, as he gives to his own personal studies. First and foremost, above everything else, come proper eating, proper drinking, and proper sleeping. But the body also needs exercise like walking and breathing. You cannot be healthy sitting cross-legged in the corner of your sanctum with incense burning and the air foul for hours. A few minutes of proper incense burning is sufficient during meditation, but you also need fresh air and plenty of it. Good healthy air from outdoors with sun shining is important to proper adjustment of the body. And then again, the spirit and soul of an individual should have as much laughter and sunshine in it as it has serious thoughts, prayer, and meditation. A good healthy laugh and innocent fun contribute as much to the harmony and poise of the body, mind, and the soul, as anything else that can be done. There is absolutely no harm in attending concerts, moving pictures, dances, parties and other things that please the mind and change the trend of thoughts and help us to get a balanced contact with other people. Nor is it necessary for the mystic to practice every day all of the exercises that have been taught him. Once more I say "Keep your feet on the ground." Be practical and reasonable.

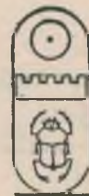


SUMMARIES OF SCIENCE

(Continued from Page 382)

system Professor Sidgwick pointed out that "The moon is much too small for life to be possible; Mercury is probably too small and too hot; Jupiter and the

outer planets too cold. The only places in the solar system where life is possible seem to be the earth and our two neighbors, Mars and Venus."





SANCTUM MUSINGS

MASTERSHIP

By ETHEL C. BORDEN, F. R. C.



THE subject of Mastership—Personal Mastership—is almost an inexhaustible one: What constitutes Mastership, how to attain it, and what is very important, — what Mastership is not. Indeed, much can be said about it. Masters and Mastership are two subjects which are greatly misunderstood. The words themselves are often misused and abused. We shall not undertake to discuss the "Masters" or the understanding—perhaps we might better say, "misunderstanding"—that many have concerning the possibility of contacting the Masters or coming under their direct guidance, but shall confine ourselves to "Personal Mastership."

I believe the average high school student, and many a child of grammar school age, has a better understanding of the word "Mastership" than most adults. But these same school children may grow up into adults who will also have the wrong idea of Mastership—what constitutes Personal Mastership. As adults, many of us have lost sight of what we learned during our school days about mastering various subjects. Dur-

ing those school days we learned that the only way to master mathematical problems was to first learn the rules pertaining to mathematics and then apply those rules to the problems—to keep everlastingly at it until no problem in mathematics might be presented to us which we could not solve.

To become a master musician one must learn all about the rules pertaining to harmony as well as the best methods of obtaining the technique of musical expression. We know that the same thing applies to the mastership of any of the arts and sciences.

In thinking of Personal Mastership in the larger sense, we might say that LIFE is a school through which each individual must pass in order to learn the rules, the fundamental principles of living through daily personal experience, plus an application of the knowledge and understanding gained by systematic study, observation, and actual contact with conditions and life as it is lived by others.

Many acquire the false idea that to attain Personal Mastership it is necessary to retire to some secluded place. They long to give up the world and worldly contacts and enter some monastery or live alone in the mountains or woods. They want to hide away from "things of the flesh" where they may never meet temptation, where they may be alone to commune with nature and

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meditate by the hour, thinking that in that way they may attain Mastership. Mastership of what?

To run away from Life's problems and temptations; to cut one's self off from all social contact; to avoid all so-called evil and worldly things, is not mastering them.

The greatest Master of all, Jesus the Christ, whom we know to have attained complete mastership and illumination, did not run away from life. He spent many years of His life in the very thick of things. He took part in many social gatherings and was subjected to all the temptations and problems of life that assail us today, for after all, human experience has been more or less the same throughout the ages. Jesus attained personal mastership by overcoming—conquering the temptations and trials of life and by applying what he had learned through study and attunement with Universal Mind — not by hiding away in some mountain retreat or secret monastery. It is also understood of course, that this great Master had spent many previous cycles in evolving and perfecting the Soul Personality.

One who has never been tempted to become intoxicated, for instance, and then resisted and overcome that temptation, cannot boast of having mastered drunkenness. But he who has tasted the cup, has found it pleasing to the senses, and has been tempted to drain it to the dregs, but knew the dire effect of drunkenness, because of previous experience perhaps, or through observation—saw the dangers of indulgence, and put it aside—*overcame* the desire, *resisted* the temptation—that one has to a degree attained mastership—mastership of self.

If you have had an unpleasant disposition, a quick temper; or if you have had an inferiority complex or have been extremely selfish and felt superior to your fellowman, but have overcome these personal characteristics; if after careful self analysis, or through experience you have discovered these or other undesirable qualities in your personality and have corrected them—you also have attained mastership to a degree.

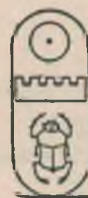
If you have found your life handicapped because of illness or a crippled condition, which apparently is due to no

fault of yours as far as the present cycle is concerned, but have bravely faced the situation, doing everything in your power to find the cause of the physical handicap, and in spite of it have maintained a hopeful, cheerful attitude, thereby gaining patience and a sweetness and mellowness of soul and spirit that radiates itself to all who come in contact with you—you have indeed attained a fine degree of mastership! Truly one of the first requisites of complete mastership is: **TO BE MASTER OF ONESELF.**

Those who have come through years of struggle for a bare existence, years filled with lack and in many cases even dire want, but have kept their heads, courageously facing the future, with absolute confidence in the creative forces back of the universe; realizing that everything is subject to change, that no matter what the condition may be, it will change—**MUST** change; those who have a firm belief in God and His divine laws and principles knowing that these laws are just, and that they are not here by accident in the position or condition which may exist, but that there is a great plan governing the universe and that the law of Cause and Effect is ever operating, knowing also that they have important parts in the Plan; those who have done all these things, or any part of them, are attaining Mastership.

If you can live one day at a time, always remembering to give thanks to God and His Cosmic laws for your blessings, being not unduly concerned about the future, not permitting yourself to be fearful of what the future may bring, you are well on your way toward Mastership. This does not mean that we should do nothing about improving our conditions or that we should not plan constructively for the future, but at the same time we should perform the task that we find at hand graciously, just as though we knew it were to be our last opportunity in this life.

All through the Rosicrucian monographs and literature you are urged and instructed how to create and attract to yourself your ideals and desires. We do not claim that Rosicrucianism is the only school or path by which one may attain Personal Mastership. Some have been



able to overcome the problem of supply or ill health through studying and following the teachings of one of the popular churches of the day. Others have overcome the fear of death or have found peace of mind and contentment through following the rules laid down by some other church or school of Philosophy.

On the other hand the Master Jesus said "But rather seek ye first the Kingdom of God and all these things shall be added unto you." The Holy Scriptures also tell us that "The Kingdom of God is within."

Many have lost sight of, or do not even know of, this inner kingdom. Because of years, and no doubt—in some instances—centuries, of faulty objective training, and living entirely in the objective, the powers of the Kingdom Within have become dormant and perhaps all but dead. Before one can attain personal mastership it is necessary to awaken this inner self; to become attuned with the Kingdom of God Within; to conscientiously commune with the God of our Hearts.

Since we so thoroughly believe that there is no such thing as a lost soul, that each soul segment is definitely evolving or unfolding and that eventually each shall reach perfection, complete Mastership, it follows that even though one were to make no conscious effort toward improvement—toward Personal Mastership in any given cycle of existence, the very fact that one has life—must meet certain experiences in life, implies the acquisition of knowledge and understanding, to a degree, through these experiences. The accumulated knowledge, the degree of mastership attained by previous personalities in our past lives, lies there, within ourselves, in this present cycle of existence. All of this stored-up knowledge has become part of our Soul Force and it remains only for us to permit that Soul Force to break through and manifest itself in our present personalities. The barriers that confine this force may be broken down by a conscious effort on our part to develop the present personality. This can best be done by forgetting self; losing the outer, objective self in service for others—by making a definite effort not only to cultivate or develop a strong,

useful personality in this cycle, but also to permit the accomplishments of previous personalities to shine forth and make themselves of use to mankind in this life.

Right here we might enter into a discussion of the awakening of Cosmic Consciousness, but that is a subject for a lengthy discourse itself. Suffice it to say that the awakening of Cosmic Consciousness may be indicated by a sudden urge or desire to take up the study of one of the Arts or Sciences, but because of the business of living or environment, you have not had the opportunity to indulge. On the other hand the subject may have had no interest for you up to the present moment. This urge may indicate the awakening of a talent which some previous personality of your soul has perfected to some degree. You should, by all means, do what you can to add to the stored up knowledge or experience already attained. Do not allow yourself to be bound or limited by Time or Space. Realize that you have eternity in which to perfect all the possibilities of your soul and that if you do not succeed in accomplishing your dreams entirely in this life, you will have eons of time in which to do it.

Some may feel that this idea may tend to destroy ambition or lessen one's efforts to attain now. Not at all, but on the contrary, the absence of anxiety; the realization that nothing is ever lost, and freedom from the fear of not having enough *time* in which to accomplish our desires and ambitions, enables us to accomplish a great deal more with less wear and tear caused by anxiety and strain.

Those who are just beginning to follow the Rosicrucian Path—or to follow some definite systematic outline of progress toward Personal Mastership—I urge to keep everlastingly at it. Do not waste time in idle dreams of what Mastership may bring or enable you to accomplish, but think rather of the accomplishments which will bring Mastership. And remember, that whatever the degree of Personal Mastership you may attain in this cycle, it will be carried with you and will be added to the Soul Force evolved in your previous lives by previous personalities, ready to

be drawn upon and radiated in your next cycle of life.

This Soul Force, this Technique of the Master, will be used by the Unseen Masters for the good of Humanity, if you will place yourself in their hands and do everything in your power to make yourself worthy to be used as an instrument for good. Some of our Fratres and Sorores know that in the advanced degrees of the Order you are told how you may choose and greatly influence your next incarnation. What

a wondrous thing is God's creation called Man!

How grateful we should be that we are living in a time and country where this systematic instruction, available through the Rosicrucian Order, may be received so freely and openly; that we may have this assistance in awakening and contacting the latent talents and powers, the Soul Force already developed — that Kingdom Within — and thus finally attain complete Personal Mastership!



● READ THE ROSICRUCIAN FORUM ●

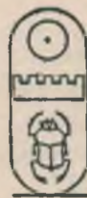
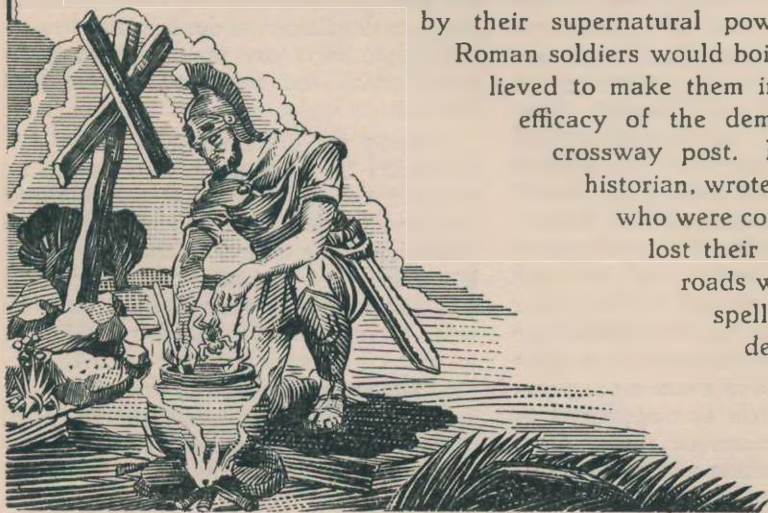
How It All Began . . .

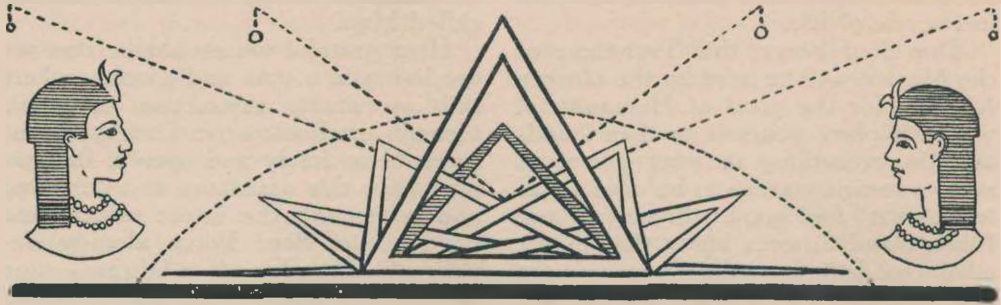
CROSS-ROAD SHRINES

MODERN cross-roads and highway shrines to be found in various sections of the world owe their origin to the ancient Roman belief that cross-roads were the special resorts of demons. The Roman peasant, to insure protection of his crop, made a procession around his land, praying to Mars to subdue the demons of ravage, storm, and drought. The demons, driven from the tilled land, were thought then to hover about the cross-roads, avenging themselves upon all travelers and particularly infecting them with fever. All the surroundings of the cross-roads were believed to be affected

by their supernatural powers as well.

Roman soldiers would boil frogs — believed to make them immune to the efficacy of the demons — at a crossway post. Pliny, ancient historian, wrote that travelers who were confused or who lost their way at cross-roads were under the spell of these evil demons.

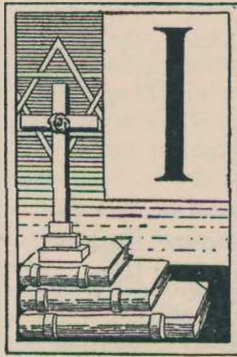




Popular Fallacies About the Pyramids

SOME COMMENTS ON A RECENT ARTICLE DEALING WITH THIS SUBJECT

By THE IMPERATOR



IN THE little magazine called *Science Digest* for the month of July, there appeared a brief article dealing with the popular fallacies about the Pyramids, represented to be from a lecture given at the University of Chicago by Dr. Georg

Steindorf of the University of Leipzig.

Because of the popularity of this little magazine and its handy form for reading, this particular article about the Pyramids will no doubt attract the attention of many thousands of persons who have become vitally interested in the mystery of the Great Pyramid. Undoubtedly many of our members and readers of *The Rosicrucian Digest* have seen the article and read it, or heard about it, and for this reason I wish to make some comments on the statements made by Dr. Georg Steindorf and set our readers straight in regard to the facts.

In the first place, no one should be surprised that every few months throughout the past years, and even in the present time, some article has appeared in the popular magazines or newspapers denying the mysterious attributes, conditions, and features of the Great Pyramid. For various good reasons in the

past centuries it was deemed proper and essential by government officials and scientists, as well as by many of the mystics of Egypt, to deny that there was any mystery about the Pyramid, and to deny that it was anything other than a common burial tomb, and with no other special qualities except its size and unique entranceway. The purpose of these denials and the reason for trying to prevent the populace of the world from becoming acquainted with the real facts, was probably to save the Pyramid itself from continued intrusion and continued interference with secret investigations that were being carried on. But these reasons no longer exist and it would seem to be useless in these modern times to continue the denials and to pretend that there are no mysteries associated with the so-called Pyramid of Cheops.

Taking the statements made by Dr. Steindorf in his lecture, and analyzing them in the light of what was claimed for the Pyramid for many centuries, and what has been found in modern times, it would seem that either Dr. Steindorf is ignorant of the real facts, or is once more attempting to add his testimony to that of those who have tried to prevent the truth from being known.

He says, first of all, that the so-called secrets and mystery and mystical elements and qualities that have been assigned to the Great Pyramid "are without the slightest foundation." That is a

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very broad statement for anyone to make. Traditions and widespread reports, and the many hundreds of treatises that have been written about the mysterious elements of the Pyramid must have some foundation in something, somewhere. To say that so much as has been written and illustrated about the Great Pyramid, has no foundation at all, immediately challenges the intelligence of millions of persons who have visited the environs of the Pyramid and who perhaps may have seen nothing more than the outside of it. And as for those many hundreds of thousands who have made closer examinations, and the many hundreds who have been inside of it, they know at once that the statements made by Dr. Steindorf are not correct.

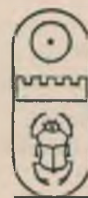
He refers to the many theoretical guesses and weird traditional explanations that were made by the Christians in the Middle Ages, and by early visitors to the tomb, and rightly explains that all of their fantastic assumptions were erroneous. But to want us to assume or believe that because these explanations and mysterious stories of the Middle Ages are now known to be absurd, we should consider all of the more modern explanations as absurd also, is ridiculous. During the Middle Ages the Pyramid was not explored on the inside, and measurements had not been taken, nor did we have the historical records and other facts which we now possess. It is *because* of our knowledge of the inside of the Pyramid that we know how wrong were the early Christians and others in offering their many weird explanations for the purpose of the Pyramid and its nature. But the fact that as far back as we can trace in this history of the mystery of the Pyramid it has been considered something more or different than one of the many kingly tombs, indicates that there has always been something about the Pyramid that distinguishes it from the other and smaller pyramids and from the many tombs.

Of course, many of the pyramids had been built for the purpose of containing the mummy or body of a king or prince, and many other kinds of tombs had been built for that purpose. But since all of these others have been carefully

explored and examined and measured and photographed, we now know as a positive fact that the Great Pyramid of Cheops is unlike any of the others, even in its exterior, as well as its interior. Not a single other kingly tomb in Egypt, either of an underground nature or pyramid form above the ground, is like the Great Pyramid in its construction, and particularly in its interior arrangement. There are so many features in the form of passageways, strange chambers, and decorative and architectural attributes to be found in the Great Pyramid that are unlike anything else to be found in the tombs of Egypt, or perhaps elsewhere in the world, that one naturally asks, "Why was the Pyramid of Cheops or the Great Pyramid built so differently?" This point is entirely ignored by Dr. Steindorf, and his article assumes that there is no difference from other kingly tombs, and that all of those who think it is different are simply mistaken.

Of course, it is true that thousands of persons may visit the environs and location of the Great Pyramid, and then see the other smaller pyramids in Egypt, and looking at them casually instead of through the eyes of an architect, mystic, or philosopher, come to the conclusion that a pyramid is a pyramid, and all are alike and all of them are tombs. The architect visiting Egypt readily discovers the difference in style and construction. The builder familiar with construction principles notices those differences that distinguish the Great Pyramid from the others, and which involve scientific and engineering problems that are almost beyond comprehension. The mystic and the philosopher after visiting the interior of the Great Pyramid are impressed immediately with the symbolism, arrangement of the passageways, number of chambers, and their decorations and architectural features. Perhaps Dr. Steindorf has viewed the pyramid solely through the eyes of outer appearances without analyzing it from any particular viewpoint.

Dr. Steindorf ignores also the fact that, although only in recent years have excavations revealed the fact that there were temples and passageways underground adjoining and leading to the Pyramid, and that these have been call-



ed unexpected and astonishing discoveries, the mystical literature for many ages has proclaimed and stated positively that such underground temples and passageways did exist. And this mystical literature gave excellent descriptions of what these underground passageways and temples contained, and how they were arranged symbolically, and had alcoves in which symbolical figures were placed. Recent excavations have proved all of this to be true, and these recent excavations have forced many of the explorers to admit that they only add to the mystery of the Pyramid for no such underground passageways, alcoves, and adjoining chambers and temples have ever been found in connection with other tombs of the kings, nor were they a necessary part of any tomb, and could not have been used in connection with any funeral ceremony.

Those of us who recently visited the Great Pyramid and visited the adjoining temples that have recently been excavated, and saw some of the symbolical statues and figures taken from the alcoves along those passageways, and ascended into the Pyramid and visited every room, chamber, and passageway from below the base of the Pyramid to the center of the Pyramid, know positively that all of the mysterious symbolism of the ancient mystic brotherhoods was very definitely carried out and excellently represented in a manner to reveal the nature and purpose of the Pyramids to those who could understand and conceal it from those who could not understand it. Certain it is that the group of men and women on our recent Rosicrucian Tour who were especially elected and per-

mitted to visit the interior of the Pyramid on a special occasion, could not and will not accept Dr. Steindorf's conclusions.

It is still forbidden to describe everything that is to be found inside of that Pyramid. But one visit under the proper guardianship and guidance by any member of our organization, or a similar mystical organization, will convince the observer that the Great Pyramid is not like any of the other tombs or burial places in Egypt, and that it has features in the way of chambers, passageways, alcoves, and decorations that have no bearing upon the systems used for the preservation of a body or the burial of a body, or for the ritualistic ceremony that was always associated with the mere burial of a king or princely potentate. So do not be deceived by Dr. Steindorf's denials and affirmative statements. Even after our members of the touring party had visited the Pyramids and knew what was inside, they were told by officials and others in Egypt that "there is nothing mysterious within the Pyramid," and that they should refrain from explaining what they had seen, or what they knew. Thus the old statements regarding the Pyramid which denied its mysterious nature, are constantly being reiterated officially in Egypt for the purpose of deceiving the public. The real natives of Egypt, the real rulers and descendants of the pure blood of Egypt are astonished at this attitude, and they are proud of the Pyramid as they are justly proud of every part of Egypt, and are only awaiting the day when the truth about Egypt shall be established and these foolish denials and erroneous statements shall be discontinued.

● READ THE ROSICRUCIAN FORUM ●

A NEW FEATURE

Beginning in this issue of "The Rosicrucian Digest," you will find a new feature entitled "HOW IT ALL BEGAN." Each month in this new department you will find an illustrated, concise explanation of how one of our prevalent customs came into existence. The history and origin of our daily practices and rites is unknown to most of us, and proves to be exceptionally interesting.

Many things which we solemnly do today had their beginnings in ludicrous incidents of the past. Others were born out of superstition and ignorance.

We hope you will find this monthly feature entertaining as well as instructive.

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COSMIC CONSCIOUSNESS

The above photographic reproduction of a medieval master's painting, now in Rome, depicts the inspired knowledge and inner guidance—*Cosmic Consciousness*—that comes to one who devotes a time to meditation and attunement with the Divine Intelligence permeating the universe. One does not need to retire to a mountain fastness or a grotto or cave to be alone with self; oneness with the Infinite comes with a freedom from worldly interests, thoughts and distractions. This state can be attained in the comfort and privacy of one's own home. The so-called creative ideas and masterful accomplishments of progressive men and women of today are founded upon that inspiration that comes to them as an influx of Infinite wisdom when their objective consciousnesses are made properly receptive.

(Courtesy of The Rosicrucian Digest.)

The SECRET DOCTRINES OF JESUS

A message that never reached the people!

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870 A. D., twenty ecclesiastical or church council meetings were held, in which *man* alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's *personal* doctrines, of the utmost, vital importance to every man and woman, were buried in unexplained passages and parables. "The Secret Doctrines of Jesus," by Dr. H. Spencer Lewis, eminent author of "The Mystical Life of Jesus," for the first time *reveals* these hidden truths. Startling, fascinating, this new book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price, including postage, is only \$2.50 per copy.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California



THE PURPOSES OF THE ROSICRUCIAN ORDER



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

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

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

AMORC TEMPLE

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

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Hermes Lodge, AMORC Temple. Mr. Paul Deputy, Master. Reading Room and Inquiry office open daily, 10 a. m. to 5 p. m. and 7:30 p. m. to 9 p. m. except Sundays. 148 N. Gramercy Place.

New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Mr. Joseph Weed, Master; Martha L. Mullins, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Dr. Horace I. Hamlett, Master, 491 Classon Avenue, Brooklyn; Ida F. Johnson, Secretary, 286 McDonough St., Brooklyn. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 180 W. 135th Street. Inquirers call: Prospect 9-1079.

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Benjamin Franklin Chapter of AMORC; Mr. H. Baker Churchill, Master; Mr. George M. Stewart, Secretary, 617 Arch Street. Meetings for all members every second and fourth Sunday, 7:30 p. m. at the Universal Peace Institute, 219 S. Broad Street, 2nd floor (over Horn & Hardart's).

Birmingham, Alabama:

Birmingham Chapter. Convocation for all grades, each Friday night, 7:30 p. m., Lodge room, Tutwilder Hotel. Mr. Edgar D. Finch, Master, 1129 S. 16th Ave., or C. C. Berry, Secretary, 721 S. 85th Street.

Pittsburg, Pennsylvania:

Penn. First Lodge. Mary S. Green, Master; 610 Arch Street.

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Thebes Chapter No. 336. Mrs. Pearl Anna Tift, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

San Francisco, California:

Francis Bacon Lodge, 1655 Polk Street; Mr. Elmer Lee Brown, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

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Reading Chapter. Mr. Geo. Osman, Master; Mr. R. K. Gumpf, Secretary. Meeting every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

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Chicago Chapter No. 9. Fred D. Wedge, Master; Miss Sue Lister, Secretary. Telephone Randolph 9848. Reading Room open afternoons and evenings, Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

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(Directory Continued on Next Page)

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Portland Rose Chapter. Mrs. Emma Strickland, Master; Phone Ga. 8445. Information Tues. evening, 7 to 9, 405 Orpheum Bldg. Chapter meets Thursday 8:00 p. m. at 714 S. W. 11th Ave.

Newark, New Jersey:

H. Spencer Lewis Chapter. John Wiederkehr, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

St. Louis, Missouri:

St., Louis Chapter. Douglas M. Bryden, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m.

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

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Victoria Lodge. Mr. George A. Melville, Master. Inquiry Office and Reading Room. 725 Courtney Street. Librarian, Mr. C. C. Bird, Phone G3757.

Winnipeg, Manitoba, Canada:

Charles Dana Dean Chapter. Mr. Ronald S. Scarth, Master, 834 Grosvenor Avenue. Session for all members every Sunday at 2:45 p. m., 204 Kensington Building.

Edmonton, Alberta:

Mr. T. Goss, Master, 9533 Jasper Ave. E.

Toronto, Ontario, Canada:

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

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Burnett, Master; Miss Mabylee Deacon, Secretary, AMORC Temple, 878 Hornby Street.

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

Holland:

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

France:

Dr. Hans Gruter, Grand Master. Mlle. Jeanne Guesdon, Secretary. 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

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AMORC, Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secty., Surlac B, Mont Choisi, Lausanne.

China:

The United Grand Lodge of China. P. O. Box 513, Shanghai, China.

New Zealand

Auckland Chapter AMORC. Mr. J. O. Anderson, Master, 317 Victoria Arcade Bldg., Shortland St., City Auckland.

England:

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

Dutch and East Indies:

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

Egypt:

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

Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary. 27 Rue Salimon Pacha, Cairo.

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