

# ROSICRUCIAN DIGEST



October, 1941

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THAT which itself is immobile may yet move other things. A common limestone plaque erected over 3000 years ago moved to great emotional heights thousands of men and women who read its simple words. It was in the mystic city of Tel-el-Amarna, established by Pharaoh Amenhotep IV and dedicated to the everlasting God, that this inscription first appeared. It soon transformed men's religious thought, and gave new expression to their spiritual yearnings. The principal portion of this plaque was once again brought to light in recent years by archaeologists of the Egyptian Exploration Society—it was then presented to the Rosicrucian Order. It now reposes as a prominent exhibit in the Rosicrucian Museum. It has a strange fascination for all who see it—as if in some inexplicable manner it radiates the love and devotion of those who once looked upon it in past centuries. It is graven with a double cartouche (seal) of Aten (Egyptian symbol of the one great God), and bears the inscription: "Rejoicing on the horizon—who gives life for ever and ever—Lord of heaven, Lord of earth." So that every Rosicrucian may have this beautiful, ancient symbol and prayer in his or her sanctum, we offer a highly artistic metal plaque reproduced from the original. The plaque is embossed by a die made direct from the stone itself, and is perfect in every detail. The plaque is finished as burnished bronze. It will inspire you as you meditate upon the influence that the original had upon the students and neophytes of the ancient mystery schools. As a reproduction of a rare Egyptian antique, it will also be prized by everyone who sees it. Order your plaque today. Because of metal shortage this stock could never be replaced at same price.

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



THE INSTITUTION BEHIND THIS ANNOUNCEMENT





#### OFFICERS OF THE CANADIAN GRAND LODGE

Representing the principles of Rosicrucianism in Western Canada are members of the Lodge in Vancouver, British Columbia. In their Temple, under the direction of the officers pictured above, the ancient Rosicrucian traditions are maintained in teachings and ritual.

*(Courtesy of the Rosicrucian Digest.)*



# THE MYSTERY OF "CRC" REVEALED! ROSIKRUCIAN MYSTICISM EXPLAINED



THE ANCIENT PORTRAIT OF "CRC"

## HERE ARE THE STRANGE FACTS

### DOES HE STILL LIVE?

For several centuries students of Mysticism have asked the same question — "Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A. D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

### WHO WAS "CRC"?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross" — the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

### THE DISCOVERY OF HIS BODY

In 1604 the Representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idly curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

### RARE MANUSCRIPT FOUND

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France, and England, and the Fraternity of Rosicrucians — the Order Rosae Crucis — was re-established throughout the world under the direction of "CRC"

for the eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

### SECRETS PRESERVED

Today the Fraternity of Rosicrucians continues as an exclusive, secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. The teachings are never published in books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

### DO NOT BE DECEIVED

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutations, telepathy, success in personal affairs, and personal mental power — all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical Order Rosae Crucis (AMORC). There is only one Headquarters in North and South America — San Jose, California.

### THIS BOOK TO YOU FREE

Only one person in a hundred ordinarily met on the street is truly prepared for the real knowledge. If YOU are the "One in a Hundred" and not a mere curiosity seeker — you may borrow, without cost, a strange Sealed Book of surprising facts called "The Secret Heritage," which explains how you may find a simple way to have the Rosicrucian knowledge, if you are found worthy, ready, and really sincere. Write a short letter and state that you are sincerely anxious to master the secret teachings, and address it to me. The book will be mailed, postpaid.

Scribe S. P. C.

The **ROSIKRUCIANS**  
(AMORC)

Rosicrucian Park

San Jose, California



# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH

## THE DOCTRINE OF RELATIVITY

By THE EMPEROR



THE great thinkers of the world, the profound students of natural phenomena and the mysteries of our existence, often unwittingly suppress popular investigations of truth. Because of their intensive study, they develop highly specialized vocabularies and use for their convenience only technical terms, which confuse the layman and cause him to believe that the subject matter of their investigations is beyond his comprehension. This is easily proven if we speak to the average man about the doctrine of relativity. He will throw up his arms in a gesture of despair, and state, "It is too much for me." What he really means is that the truth of the subject has been buried in a maze of complex phraseology.

We are, most of us, inclined to believe that the theory or doctrine of relativity is a new one. Actually, however, it is centuries old, but the name has been assigned to it in comparatively recent years. Heraclitus, a Greek philosopher of about 536 B. C., was an exponent of relativity, though of course he did not term it such. He declared that our universe is not static, it is not motionless. He advocated that all being, all substance, is permanent; it cannot be diminished, cannot be destroyed, nor can it be added to. But though it has this permanency, it nevertheless is not inert. He affirmed that *everything*

is becoming, becoming something else. He stated that we cannot step into the same river twice, for fresh water is always flowing in upon us. He meant, by this, that we cannot perceive or discern the same realities twice because they are constantly changing, constantly "becoming." No object is as it seems to be. Its nature is only apparent. A stone is not as we see it, for it is in the process of becoming something else. Bodies are at all times constantly undergoing a change. There is only one unity in the universe, and that is the absolute law of change itself. This change is *rhythmic, harmonious, gradual*, from one thing into another. It is progressive, by a method of evolution and devolution. The opposing contraries are what produce these changes. Such contraries as light and dark, hot and cold, good and evil. They produce a shifting flux or oscillation, and this change which all things are undergoing gives them a *relative* nature, causes them to appear as having a fixed form or condition which they do not.

In the 4th Century, B. C., there was established a school of philosophy which became known as the Skeptics. Its principal exponent was Pyrrho of Elis. On or about 365 B. C. he, too, in the doctrines which he taught, fashioned a very definite theory of relativity. Pyrrho proclaimed that all of our general knowledge is false, and that there is a basis for the *unreliability* of such knowledge. A — That the empirical sensations which we receive, that is, the objective knowledge which we have, is not possible of proof; that we cannot actually establish as a fact that the sensations which we identify and give



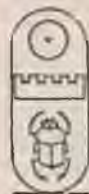
names to and which constitute our world of particulars, have an archetype or a counterpart external to us. Something gives forth impressions; those impressions produce sensations. *But are the sensations the equivalent of the impressions?* B—There is a difference in the organisms of men which must likewise be accounted for. All men do not hear alike, all men do not see alike, all men do not feel, taste, or smell alike. Further than that, all men do not interpret what they hear or see alike. He related that an apple, to the sight, may be yellow, to the taste sweet, and to the smell fragrant. But which of these qualities is the apple, which is the true reality? Can we say that the quality of yellow is the apple? Can we say that the sweetness is its reality? Again, changes in man himself affect his notions of the same thing. Thus, when a man is healthy, things have a certain reality to him. When he is ill, those same things appear changed. When one is joyful, his aspect of life and of the world in which he lives is entirely different from that when he is grief-stricken. Certainly the realities of the youth are entirely different from the realities of the aged. Then again, physical objects themselves change, with the changing of the conditions to which they are exposed. A stone appears heavy in the air. The same stone appears quite light in water. What, then, is the true reality of the stone—its heaviness in the air, or its lightness in water? The reality is *relative* to the conditions to which it is exposed, said Pyrrho.

In 900 A. D., during the so-called Dark Ages, there developed a system of thought and instruction which became known as Scholasticism, and its teachers were known as the school men or the church men. It was a very confining, limited, bigoted system of thought. It was based upon a misinterpretation of certain exegetical principles of sacred literature. The church proclaimed that the only true knowledge was that which came to man through revelation, from the spiritual, or from God. Not all revelations of all men were to be so accepted as true knowledge but only the traditional revelations of the Disciples and of the saints of yore. Thus, all rationalism, all

individual investigation or interpretation must cease. Man must accept what had been revealed and confine himself strictly to an analysis and interpretation of that. Consequently the active mind, the progressive mind, if not to receive the condemnation of the church, was forced continually to digest this same matter which the church made available. This resulted in monotonous dialectics, the splitting of hairs in definitions.

From this there developed two schools which concerned themselves with the nature of reality—what things really are. The first became known as the *Realists*, and their protagonist was a monk known as John Scotus Erigena. He affirmed that class terms, or the general names of things, were the only real things, the only realities. In other words, ideas were real, and other things were not. He inherited most of his ideas from the Neo-Platonists. To make this clear, Erigena said for example, that the general term, man, used to distinguish the genus homo from other things or animals or beings, that that term or name or that idea was in fact more real than a particular and actual man. On the other hand, standing for the cause of common sense was the other school known as the *Nominalists*, and their advocate was Roscellinus. He declared that finite things, the particulars outside and external to us, are realities; that they do definitely have an existence, though what they are is a matter of conception. The concepts or names which we give them are not the real things; they are secondary. They arise from our conception of the thing external to us. And so again, we have in that dark period the development of a theory of relativity.

In the 17th Century, Spinoza, Portuguese philosopher and perhaps one of the most eminent mystics of all times, also proclaimed a theory of relativity, not by that name, but as part of his system of thought. He averred that phenomenal knowledge, that is, the phenomena of our senses, of the empirical or objective consciousness, are modes, passing changes, and they are not as we conceive them to be. In fact, he declared that finite things are not capable of an absolute explanation in themselves. If we examine a particular





thing, it will not give us any understanding of the basic laws of the universe or of matter as a whole, or of God or of Mind, because finite things are linked together in an infinite series, and one thing depends upon another for its nature. We are forced, if we attempt to understand things by an examination of the finite, to go from one thing to another in our search, and eventually we are lost in a maze. These changes of finite things or these modes, as he called them, are brought about by the *interaction* between the different bodies of the physical world, their clashing, their repelling, their combining and their dividing. Moreover, our knowledge of them, the result of the sensations had, is also *interaction*—an interaction between our sense organs, on the one hand, and the finite objects on the other. Consequently, our knowledge is the product of both these things and is neither one nor the other; it is *relative* to this relationship, therefore unreliable.

Today, in our 20th Century, the theory and doctrine of relativity, popularly at least, is associated with that eminent astro-physicist and master mathematician, Albert Einstein. The difficulty which the masses have in comprehending this genius is not because the subject matter of his thought is far too profound for the average intelligent man or woman to grasp, but rather, that it has been presented, to make it more apodictical, through the means of abstruse mathematical equations representing the highest order of mathematics which comparatively few men are able to follow. However, some of the principles of his theory can be touched upon to give us a sketchy idea of the profundity of his thought, without resorting to mathematical equations. All motion, Einstein affirms, is relative. There is not any fixed motion; by that we mean no definite frequency, but rather a scale, from that which is imperceptibly slow, to that which is so rapid that it is not discernible. Motion to us, therefore, is relative to what we conceive as inertia, though inertia does not exist. It is an opposite to motion which the mind conceives, and which is purely an illusion. We look upon the surface of our earth, we look upon the ground on which we stand, and it seems

quite inert. There is nothing whatsoever to suggest that it is in rapid motion. However, if we gaze at a distant star, by contrast it seems inert, and our earth reveals that it is in motion. We learn that it revolves on its axis and around the sun.

Measurement, too, Einstein expounds, is relative. Inches, yards, centimeters, meters, are all arbitrary rules. If all of a sudden our rules were to be changed, so what seemed as an inch was suddenly transformed in measurement into six inches, relatively all things would have grown larger by measurement but not in fact. Objects have a fourth dimension. Their reality is relative to time and space, and these two conditions determine their nature to us. Modification of time and of space change the nature of a reality to us. When we speak of a thing, a reality, we must also place it in space. We must give it size, and with the change of that size or dimension, the reality changes as well. Furthermore, a thing exists in time. It is either of yesterday, of today, or of tomorrow, and its reality is relative to that state. It is like another dimension of it.

Einstein also advocates the theory that light is curved. Not that light is actually bent, or physically curved, but that when a beam or ray of light passes through a gravitational field, the gravity has an influence upon light and changes its relationship to the human consciousness, causes us to conceive differently that which light makes perceivable to us. Consequently, things are not as they actually are if we perceive them by means of light which passes through a gravity field. If this be true, since the light of distant stars and Cosmic bodies hundreds, thousands, of light years away passes through the gravitational field of our earth before reaching our eyes, we are deceived as to the true direction, dimension and distance of these Cosmic bodies. And if this is established as fact, then our present Copernican scale of distances of the heavenly bodies is false.

Perhaps one of the strangest, the most profound, as well as mystical theories of Einstein's, and which has been taken up by other physicists in recent years, is that of the *bounded universe*. When he refers to the bound-

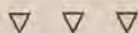


ed universe, he does not mean that it has a physical limitation; that is, that there is some property, some substance, some other worlds or another universe which act as a barrier or fence or a boundary for our universe. Rather, he means that our present universe, which is all there is, is not infinite in the sense in which we have been accustomed to conceive it; that it has limitations so far as its properties are concerned; that light cannot travel and will not travel in a continuous line out into space forever and ever. But the reason why man conceives it as being infinite is that because the more he seeks to know of the universe, the more he ascertains in his investigations and researches, the more its majesty becomes appalling to him, and the more by contrast he becomes finite.

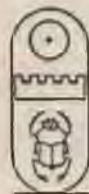
We may think of it in this sense, if we will. Let us imagine a horizontal line drawn on a blackboard for us—say three feet in length. That line, we shall state, represents the universe. Naturally we can see the beginning and the end of the line. It is not infinite. At the left end of the line, and on it, we will place or draw a small figure of a man. This man moves forward along the line, in his knowledge, his investigations and his understanding. If he would always remain the same size and maintain the same constant speed, that is, the same comprehension, eventually he would reach the end of the line and he would discover for himself that it or the universe, says Einstein, is not infinite. But, the more he moves forward in the acquisition of knowledge, the more he learns about that line upon which he is walking, or the universe, the smaller he gets, so that with each step forward he shrinks in size by comparison to the line. He becomes more finite, and though he continually moves forward, he moves forward more slowly. So the farther along he goes on the line, the slower he goes and the smaller he becomes. Therefore by contrast, the line or universe always remains to him infinite and unbounded whereas in fact it is not.

The Rosicrucians, too, expound a theory of relativity, and with excusable pride we can say that they embody the essential views and concepts of all of those thinkers who have dealt with the subject before, and who concern themselves with the subject today. And yet the Rosicrucian doctrine has greater perspicuity than all the rest. The Rosicrucians say that there is *actuality*, that there is an actual substance or external world with its various categories. But there is also *reality*, which is distinct from the actual. The actual, the Rosicrucians expound, involves, as the word implies, *action*, and this action is the *law of vibrations* in the universe. It is the Cosmic motion, permeating all things. Reality, on the other hand, by contrast, is that which is realized, that which is perceived by consciousness. Consequently, reality is the *law of consciousness*. Actuality, then, is the manifestation, the Rosicrucians affirm, of spirit energy; and reality is the appreciation or the realization of those vibrations. Consciousness, therefore, is the starting point of man. The universe at large, to man, begins with consciousness, and man unto himself begins with consciousness. Consciousness is the theater of life. It is the stage upon which all things are portrayed. Man, then, through consciousness, through his realization, through reality, is, as the ancient Sophists, those old cosmologists of ancient Greece, declared, "The measure of all things."

As human beings, we may never come to know true actuality, because there is always a mediator between ourselves and actuality, that is, consciousness. We cannot intimately and personally contact it, but it is immaterial, for we must govern ourselves by reality. It is not so important what things may be, but *how they influence us*. Therefore, it behooves us to widen our realization, to become conscious of as many things as possible, in order to really know our theater, our stage, and the role which we are to play.



"An austere silence is more adequate to the experience of God than elaborate descriptions."—*Tagore*.

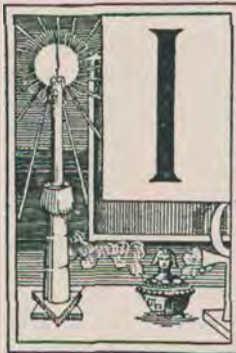






## The American Consciousness

By THOR KIMALEHTO, Sovereign Grand Master



**I**N A book review Mr. James Hilton, the author of the "Lost Horizon," says, "We are all prisoners of the mood of our times, which is one of soul-destroying doubt and disillusionment." This statement is an indictment, but it is not true of the

majority, especially in these our United States. Disillusionment is a result of blindness and ignorance. It is a blind street with a sign, "No thoroughfare." And in the end it will force a greater understanding and insight. Is this mood not a result of materialistic thought and education? Is it not true that a greater knowledge and higher ideals will insure faith in God and humanity? Are we not God conscious?

Our Founding Fathers had that faith. It is the one principle upon which all our institutions are built. Faith in humanity is the cornerstone of democracy. If we want freedom, if we believe that it is a noble ideal, if we have faith in its ultimate victory, then we shall be a free people. Freedom does not mean an iron regime imposed from without upon every man, woman, and child. It does not mean that man is created to be subservient to the state. It does not mean that man's destiny is to be an automaton, a robot, a cog in the wheel. It does not mean that all must be forced to fit into a procrustean bed. It does

not mean citizens bereft of speech, will, self-expression and self-direction. It does not mean a government imaged in the likeness of ancient Sparta with the common people degraded to helots kept under the iron heel of oppression and periodically decimated. Those conditions were tried in the distant past, but humanity has outgrown tyranny and oppression. The concept of the dignity of every human being excludes the philosophy of a master class and a slave class. Such is the mood or fashion of our modern times — freedom to be or not to be.

Freedom means that every human being is permitted to develop and express his innate powers. Every human being has the privilege of making his unique contribution. The tapestry that freedom weaves on the loom of history is a gorgeous multi-colored and variegated design, rich in the heritage of many peoples. All the civilizations of the world have made their contribution to American culture. Every race has added its strain to American blood. We have made the experiment and proven that all nations can live together in peace and harmony. We are indebted to the whole world. Shall we keep what we have for ourselves alone? Shall we not give of our experience to the world?

Intelligence tells us that no man can live by himself alone or for himself alone. No nation can live by itself or for itself alone. Every soul is a spark of divinity. On the plane of spirit all spirits are one. The welfare of one is the welfare of all. The health or sickness of the whole affects every individ-

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ual contained in that whole. Our planet, every kingdom of nature on this planet—minerals, plants, animals and human beings—are all expressions of one Supreme Consciousness. It is literally true that not so much as a sparrow can fall without that fall being registered in a consciousness.

When we leave the physical plane, time and space are non-existent. One mighty Will exists alone. One purpose prevails that runs increasing through the ages. Every step in evolution proceeds according to a universal and an all-embracing Plan. Nor is this Plan of Evolution to be confused with a Nazi blueprint for the control of a subjugated planet. The divine Plan is an expression of divine Love and Wisdom. Truth and love and beauty are the very foundation stones. There is no one so weak or so humble or so insignificant whose ultimate welfare is not gloriously provided for. Each and every one is on the road to achieve the perfection mirrored in the divine archetype. The goal is the brotherhood of beautiful souls, perfected souls, illuminating the world in color and tone through their inner life.

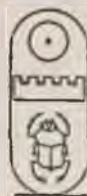
Every human being is destined to be not a robot but a Son of God Himself, reflecting all the divine attributes. He is not a puppet but a star, flashing light and following its own orbit. No matter what path we may elect upon reaching perfection, we all remain in the consciousness of the Solar Logos. We are destined to become creative workers and gods. We are the seeds of a divine plant. The work of creation is not completed. Innumerable beings of various degrees of attunement serve behind the veil of nature, trying to inspire and influence our activity. Just a little further on in evolution and a more united manifestation can be accomplished. Human beings will take a divine initiation to become more useful to humanity and the universal Plan of Evolution.

In a world that is a living organism, not a conglomeration of disconnected parts, can there be any such phenomenon as isolation? Where the various kingdoms are inextricably linked, where there is an unceasing interchange of forces, can any group progress alone? The world is a unity. The world order expresses harmony. Earth nourishes all her children. Each has his part to play.

Each has his unique service that he alone can perform. Each has his genius to enhance the beauty and the glory of all.

Union, harmony, and brotherhood are the keywords of evolution. Who would live for himself alone is like a leaf that falls from the tree. A nation that tries to be wholly self-sufficient would be like a branch lopped off from the trunk. As soon as any atom, individual or nation stops giving out and taking in force and power it signs its death-warrant—atrophy sets in. There is desiccation in isolation. There is life in cooperation and union. What will inspire cooperation is in harmony with the divine Plan of Evolution. What will ultimately produce a more perfect union is in harmony with the Divine Plan of Evolution. As the fingers are part of the hand, and the hand is part of the arm, and the arm is part of the body, so are individuals, races, and nations, united in the conscious Life that is God. Through our consciousness of God we express and manifest God here on earth. The present deplorable world conditions are a result of our destructive thinking and feeling. Praying and wishful thinking and lip-service are not creative. It is only when our awareness and inner knowledge is demonstrated in our daily lives that we bring our little mite into the spiritual and divine force that manifests in the world. If the majority of human beings had a deep-rooted consciousness of love and service, the godliness resulting therefrom would overwhelmingly express in the world.

Do we want to grow more surely toward our divine archetype? Then let us cultivate friendship for all. Let us try to understand and appreciate differences. Of the two types of government and civilization in a life-and-death struggle for mastery today, one belongs definitely to the Wave of the Past. One belongs definitely to the Wave of the Future. Nor should it be necessary to point out that the Wave of the Future is the one in harmony with the Divine Plan for Evolution. The next step will be cooperation and friendship among nations, understanding and appreciation among the various religions of the world, a free intercourse among all the





populations of the earth, power in the hands of all, not an arrogant few.

It is our duty, our responsibility and our privilege to make the great American dream come true. The Founding Fathers were cosmically inspired. The Seal of the United States, the unfinished Pyramid, is a visible symbol of the cosmic inspiration. In the Seal the top stone is still suspended in the air. It is still in the world of ideals and symbols. It is in the process of becoming materialized. Here is our great opportunity. Let us help set that stone securely in its place. Let us help our country fulfill its share in the divine plan for the nations of the world. The stone above the Pyramid does not mean America for Americans only. It does not mean an America cut off from its brother and sister nations throughout the world. It does not mean an America smug and secure and fat and wholly self-centered. It means the America of the colonial days, when our country was a refuge for the oppressed and persecuted and hopeless of the earth. It means the America of the Civil War period that would not tolerate a land half-slave and half-free. It means the America of freedom of speech, freedom of press, freedom of religion, and freedom of assembly. It means America that did not hesitate to rebuke Russia at the time of the Kishinev massacres in 1905. It means the America that rose nobly to help the allies in the time of the first World War.

That war was not brought to a successful conclusion, because of avarice and hatred. It will not be ended before the four freedoms have full expression

in all countries of the world. It makes no difference how many sordid materialists there may be, it makes no difference how many traitors, like termites, try to bore their way under our feet. We must cherish the ideal in our hearts. We must live the ideal in our daily lives. We must throw on the side of righteousness and justice, the side of God, all that we have and all that we are. We know that good thoughts are not lost. We know that every feeling of love adds its mite of power. Every action has its influence. The sum total of power is made up of all these innumerable thoughts and feelings and acts on the part of the entire population.

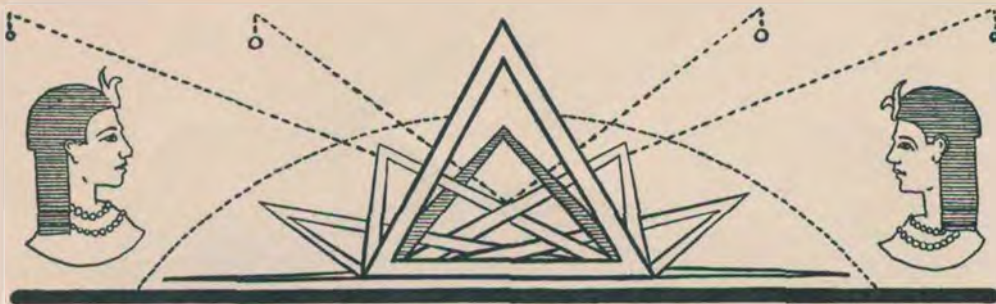
In the life-and-death struggle taking place between the forces of good and evil throughout the world, let us do our share. Let us scorn to thank God that we are not yet touched. Let us not fear to stand up and be counted. Remember that on the ladder of life, as we stretch out one hand to those who are above us, so must we stretch out the other hand to those who are below us. As we want aid, so must we give aid. Let us help restore the waning faith of our times. Let our light so shine that "our Father in Heaven may be glorified and all may walk therein."

The American consciousness is not a soul-destroying doubt. It is a faith, a divine realization, an awareness of the grace of God that will more and more manifest and express through all human beings, and especially in the American nation. We here in the United States have been chosen as light-bringers to a suffering world. Shall we be worthy of our sacred privilege?

### EVENING CLASSES AT THE ROSE-CROIX UNIVERSITY

Class instruction under the direction of the Rose-Croix University will be given each Wednesday night on the subject of Physical Science, beginning Wednesday, September 24, and continuing through Wednesday, May 20, with the exception of the last two Wednesdays in December. Members in the vicinity of Rosicrucian Park may plan to take this course of instruction in its entirety. Members at distant points who may visit San Jose at any time during this period may plan to avail themselves of the opportunity of attending one or more of these class sessions. While the entire course is progressive, it is planned so that each Wednesday's class will be a unit in itself. Full information regarding these classes may be obtained by writing to the Dean of the Rose-Croix University. Members wishing to attend classes should report to the Rosicrucian Research Library before 7:30 p. m. on the Wednesday nights the classes are held.





## Science and the Rosicrucian

By ERWIN WATERMEYER, F. R. C.

This article, and others to follow from time to time in the pages of "The Rosicrucian Digest" during the course of the next year, are contributions of Frater Erwin Watermeyer who will, for the coming year, carry on specified research in the laboratories of the Rose-Croix University at Rosicrucian Park under the direction of the Imperator. The results of his work will be made available to members, and certain of his activities will be announced in special communications to members of the organization.

SUPREME SECRETARY.



We live in troubled times. A cloud has enwrapped the world. On all sides are we besieged by conflicting forces. In every way our knowledge, our ideals, are put to the supreme test. The Rosicrucian student must constantly be on the alert. His attainments are ridiculed. He is called unscientific. He is attacked. He must defend himself.

We, as Rosicrucians, are students of the laws of the universe. We are learning. We are experimenting. We say that we are using scientific laws which will enable us to raise our consciousness so that we may aid to evolve the consciousness of this troubled world. We say that, as Rosicrucians, we are using scientific methods and principles which will guide mankind out of the maze and lead it out of the chaos.

This is the scientific age. Science and scientific methods are said to pervade our entire lives. We are told that it is the advances of science which have evolved our present civilization, have

supplied humanity with new tools, to be used to construct or to be misused to destruct.

But when most of us are asked by someone to define what are the methods of science, when we are asked to state clearly what constitutes the purpose of science, we suddenly pause. We realize that, most often, we have only repeated the words of others. We become aware of the fact that although the word "scientific" is on our lips it conveys no precise meaning to our minds.

For this reason it is important that we pause for a moment in our studies and carefully examine the domain of science, so that we may obtain a clear concept of science, its purpose, methods, and limitations. And after we have carefully examined these points we shall then proceed to examine the position of science within the Rosicrucian teachings, in order to obtain a firm understanding as to how far we, as members of our Order, must master the techniques of science in order to apply them to our own work with success.

Hence, in this present article, we shall not consider any new laws of nature or any new, startling experiments. What we shall do is a task even more important: We shall reexamine the very foundations of science, investigate the





first principles upon which rest the foundations of science. Such reexamination of first principles is of just as great importance as the exploration of new laws. We must know where we stand, why we are standing at our place, and why we are pursuing a certain road. We must clearly realize the methods which we are applying to the solution of our problems and why we are applying them. It is only when we perceive with greatest clarity our relation to the world which surrounds us that we can stand in these troubled times with firm feet.

What do we know from our studies, from our Monographs, from our individual experiments? What have we realized in our consciousness?

Here stands Man within the Universe: a small point within a large circle. Here stands man, who has the desire to comprehend the laws of the world about him.

We perceive: Man's search for truth. His evolving consciousness. His further search. The law of evolution governing him.

And we note: search and evolving consciousness, their reciprocal action. As man's search extends, his consciousness enlarges. As his consciousness enlarges he searches ahead.

While on this search man soon discerns that there are Actualities and Realities, worlds outside of him and worlds within him. Man realizes that there exist a shadow and a substance, and that the substance is what is real to him. Thus man discerns that he lives in a psychological universe, a relativistic universe, a universe in which only those events are true which are true to him and to no others. All interpretations seem relative. All roads appear different. Man turns and twists. He searches and he seeks. All truth seems at variance, and — driven toward the brink of a bottomless pit—man at last stops and pauses to reflect.

We, as Rosicrucians, know that there is a reassurance to man. We know that there exists an unfailing guide through the maze of confusing realities. What is this guide?

It is: a small voice within. A small voice within everyone.

But this reassurance assumes even larger dimensions when we speak and

converse with our fellow men, when we ask them what they have observed, when we ask them how that inner voice speaks to them.

We then observe: All group observations are alike in experience. All group consciousness is of the same nature. There is a universal voice which speaks. Beyond these changing realities there exists an immutable vibratory actuality, an actuality which is governed by order according to law.

Upon the basis of these observations man inquires: "What are these laws of nature?", "What constitutes the order within the universe?"

To answer these questions he resolves his inquiries into three steps: The first step: What are the facts? The second step: Why do they occur? The third step: What is their significance? Thus there are three steps in the realization of man regarding the laws of nature, three rungs on the ladder.

Here let us pause and realize one important point, the most important point concerning the relation between mystical teachings and the teachings of science, mundane or arcane:

Science is concerned *only* with the first step. It is not concerned with the second. It does not even consider the third.

It is at this point where there commences the state of confusion within the objective minds of many people, in fact very often within the minds of the scientists themselves.

Science is concerned only with the manner in which events of nature occur. Science asks "How" and "How much?" Science does not ask "Why does an event happen?" It deliberately limits the scope of its inquiry. It is perfectly justified in doing so. But only too often scientists fail to perceive that their work is only the preliminary step in man's inquiry into the laws of nature. The scientist supplies the facts. He unites them into a unified structure. But there is much more which must be asked and answered. We must not eliminate the question "Why?" Why, for example, does an apple fall to the ground according to a definite law? Science does not answer this question. It does not desire to answer it. It restricts the scope of its inquiry. And it has a right to do so, provided it admits the limitation of



its scope. But only too often it refuses to admit the limits of the validity of its results. And when it transgresses the boundary which it has deliberately set up for itself then its postulations become meaningless.

But what is the purpose of science? What constitutes the scientific method? Of what value is this method to us, as Rosicrucian students? An analysis of these questions will lead us to important conclusions.

The purpose of science is dual. Its aims are, first, to describe the phenomena exhibited by nature; second to correlate this description into a unified system.

A description of nature is called an experiment. The correlation system is called the theory. Let us examine in more detail what is meant by an experiment and by a theory.

A scientific experiment is a procedure designed to investigate facts. Such an investigation must proceed according to system and order. Before performing an experiment we must have a mental picture of the law which the experiment is either to prove or to disprove. We must circumscribe the domain in which the experiment is to operate. A tentative assumption is called a hypothesis.

Having determined which law of nature we are to explore, our next step is to examine carefully all factors which will influence this law. We then perform the experiment. The procedure of an experiment consists in varying carefully one of these factors after another and observing the results. Thus a scientific experiment does not consist of aimless, haphazard procedures. It is designed to investigate facts according to system and order.

But every experiment must face one crucial test. The test is this: Under identical conditions its results must be reproducible. Under identical causes we must obtain the same effect. Only when this condition is fulfilled does the result of an experiment constitute a scientific fact.

What is the yield of an experiment? What are its fruits when we have performed it?

A scientific experiment yields quantitative relations between *observable* dimensions. By this statement I mean that we obtain by means of the experiment

precise relations between quantities which we can *observe* with our instruments—not vague qualitative relations between quantities which we might imagine.

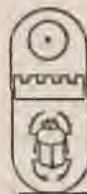
What are such observable quantities? In mundane science they are Space and Time. In arcane science they are Space, Time, and Consciousness. We note that the difference in what are to be our observable quantities constitutes the difference between arcane and mundane science. We shall return to this point later.

Each experiment yields a fact. The result of many experiments is many unrelated facts. But the law of the universe is system and order. To be acquainted with facts alone is not sufficient. We must relate them to one another. For this purpose the scientist invents a correlation system. Such a correlation system is called a theory.

The theory is a correlation system for the facts of many experiments. It is designed to unify these facts into a harmonious whole. But in order to yield a unified system a theory has to resort to certain artifices. The most important artifice which is used in the construction of a theory is that man *invents* certain words, certain quantities, in order to facilitate the process of unification. Examples of such invented quantities are, for instance, concepts such as "force," "energy," or "electric charge." No human being has yet "seen" a force, an energy, or an electric charge. These quantities have been invented by the human intellect, by the objective mind. They have been invented solely to facilitate the description offered by the correlation system.

Let me illustrate: Two billiard balls are rolling on a table. They are both in motion. Suddenly one billiard ball collides with the other. Their motions are changed. They now move in different directions than they did prior to the collision.

We observe: two balls in motion. Now they collide and change their motions. This observation — made with precision — constitutes the experiment of the scientist. But science does not stop here. Science desires to generalize. Science desires to describe the motions after the collision in terms of the motions which occur prior to the collision





in such a manner as to be able to predict any future motions due to collisions. In order to facilitate and simplify such general description science invents a quantity which it calls a "force," and postulates that during any collision such a force acts according to a definite law.

No man ever "saw" a force. What we do observe are motions, or changes in motion. Although it is true that the concept of force is partly derived from the kinesthetic sensation which accompanies a blow against the human body, the concept of force is nevertheless an invented quantity, invented by science to facilitate the description of a motion.

Many students of mundane science—and this is important to us as Rosicrucian students—invest these invented quantities with a certain actuality which they do not possess. These students forget that such concepts as force, or electric charge, are no more than artifices invented to facilitate the description of nature, a nature which is too vast for the objective mind to understand.

A group of invented quantities and the relation between them is called a "model." In physical science we have models of the universe, models of the atom, models of electricity.

At this point the reader of this article might rightfully say that if theories are human, intellectual constructions, just invented to correlate a set of experimental facts for the sake of system and order, then is it not possible to invent an infinite number of such theories, all of which may be used to correlate a certain set of facts? This is correct. An infinite number of different theories may be equally valid to correlate a group of facts. And here, at this point, the scientist is faced with a dilemma. If all theories are equally valid, then which one of all the possible theories shall he select for his work? Why does a scientist prefer a certain theory to another theory?

In his choice the scientist is guided by the fact that some theories require more assumptions than others, are more complicated than others. For example, let us consider two theories with which we are familiar, the Copernican theory of the universe and the Ptolemaic theory of the universe. The Copernican

theory postulates that the sun is located at the center of the universe, all planets moving about the sun in elliptic paths. The Ptolemaic theory, on the other hand, assumes that the earth is the center of the universe, all planets moving about the earth in very complicated paths.

Both theories are equally valid as far as the correlation of facts is concerned. As a theory the Ptolemaic theory is just as possible as the Copernican theory. But when both theories are compared we find that the Ptolemaic theory is much more complicated. Its mathematical structure is much more involved than that of the Copernican theory.

For this reason, an entirely practical reason, the selection of a proper theory is determined by a principle. The scientist Ernst Mach was one of the first to realize the existence of this principle, which asserts:

From all possible theories we shall arbitrarily select that theory, that description, which is the simplest.

We shall select that system of unification which MAN believes to be the simplest.

Thus we note that the selection of a proper theory is governed entirely by pragmatic reasons, and is not dependent upon the understanding of the laws of nature. However, a theory is not only useful to correlate and to systematize known facts. It is also designed to suggest the exploration of new facts.

Let us assume that we have constructed a theory dealing with certain facts of nature. When this theory is examined very closely, such an examination might suggest a new fact which should follow from the nature of the theory. This immediately will suggest a new experiment to test whether this fact is true or false. If the result of the experiment fits into the existing theory then the experiment is said to be "explained." If the fact disagrees with the theory then the theory must be changed or modified. This demonstrates that a scientific "explanation" is a "correlation" into an arbitrary theoretical system. Thus theories are human, intellectual constructions. They are very useful in unifying and in correlating existing facts, and also in suggesting the exploration of new facts.



It is apparent that these points, although of extreme importance, are rather abstruse, but they are of such importance that I shall provide one additional example to further clarify their meaning.

Imagine yourself located within a room. In its ceiling are cut a large number of holes. Through each of these holes protrudes a rope. If you examine these ropes you may discover that when you pull down a certain rope, then a number of other ropes are set into motion. If you pull two or three ropes in one section of the ceiling you will observe that certain other ropes will move. If you are a scientist then you will start a systematic exploration to discover exactly how pulling on a specified number of ropes will move the remaining ropes. If you possess imagination you might mentally construct in the room above the ceiling a machine, composed of wheels and gears, to which the ropes are attached, a machine so constructed that its action "explains" the motion of the ropes. You pull certain ropes and observe the effects. These are your experiments. You pull the ropes in different combinations, thus you obtain a set of experiments. You postulate in your mind a mechanical model in the room above to account for these motions. This is your theory. This is what you *believe* is above. But you do not *know* what is in the room above. What is in the room above is entirely concealed from your view.

What is concealed from our objective view are the laws of nature. The laws of science are not necessarily the laws of nature. At all times we must look upon theories as intellectual constructions—very valuable constructions—but not necessarily as laws of nature. Theories are the result of our imperfect realizations. Theories are limited by the imperfections of our objective minds. Most mundane schools omit reminding their students of the proper place of a theory in the method of science, and thus most students confuse the theory with facts—or the Laws of Science with the Laws of Nature.

To summarize: the purpose of science is to describe and to correlate the phenomena exhibited by nature. This correlation proceeds according to system and order. Science advances toward

truth in small steps. Its method consists in the discovery of facts, the construction of theories from them, and the testing of their consequences in order to discover new facts. Science is a method of inquiry and classification.

Much has been said and written about Mundane Science and Arcane Science. What distinguishes the domain of mundane science from that of arcane science?

Science being a method, it follows that the methods of mundane and arcane science are identical. However, mundane science restricts its description of nature. It considers only those phenomena which can be described in terms of Space, Mass, and Time. Arcane science uses the same method as mundane science. It proceeds by experiment. It constructs theories, but it does not restrict its description to Space, Mass, and Time alone. We know from our experiments that not all phenomena in nature can be described in such a manner. We know that very often we must add additional dimensions to the mundane descriptions, dimensions such as Consciousness.

At all times we must be aware of the fact that nature's answers to our questions are direct reflections of our questions. A clever question will command a clever answer. A stupid question will receive a stupid answer. A question couched in the language of physical science will always command a physical response and never any other—such as, for instance, a chemical response. A material experiment will never yield an immaterial answer. An experiment on the immaterial plane will not always yield an answer on the material plane.

The material answers of mundane science are reflections of the material methods of science and do not reflect the laws of nature. As Alexis Carrel has said in one of his books: "Man is the victim of his own techniques." If his techniques are material then his realizations will also be material.

As members of our Order, do not condemn the methods of science. The method of all science is the same, of mundane science as well as arcane science. We may consider mundane science as occupying a small region within the vast field of arcane science, a small country within a vast continent.





At our Rose-Croix University, we demonstrate to our students that the laws of material science are special cases of the universal laws of arcane science. In our courses of study we carefully analyze the results of material science and, applying the experimental results of our Rosicrucian technique, we arrive by induction at the laws of arcane science. In our course of study we present the student with a universal dynamics which he is taught to apply to any special case, arcane or mundane. We then demonstrate how the technique of arcane science serves as a valuable instrument to him in his Rosicrucian work.

Having examined the purpose, methods and limitations of science, we may now examine the position of science in our Rosicrucian teachings.

What is the aim of our Rosicrucian teachings? Their aim is to guide our soul in its evolution so that we may assist other souls in their evolution toward illumination. In order to reach this goal we, as students, are required to master a technique, a set of laws and principles. To develop such a technique requires experiments to discover the facts and a theory to correlate the facts. The theory which is arrived at by the process of induction, is furthermore used to suggest new experiments. Thus the method of arcane and mundane science is identical and is directly applicable to our Rosicrucian work.

What is our work as Rosicrucian scientists? Our work has two objectives: (1) We must develop a technique of evolution of consciousness, (2) Using this technique we must discover the universal laws of nature.

It is at this point where there commences the work of our Rose-Croix University. Our university is quite distinct from the mundane universities of our time; different in its aims, different in its purpose, and different in its methods.

What is the aim of any university but to broaden the human mind and understanding, to free man from superstitious beliefs, and to study the universal laws of nature; to study them absolutely free from any bias — religious, political, or academic. It is also the aim of a university to teach man to understand himself, to understand the

world surrounding him so that he may arrive at a rational interpretation of his relation to the world and find his position therein. Thus it is the object of a university to train man to search for the truth, and to present the truth to him so as to guide him in his further search.

But when we look about us and regard the mundane universities of our time we note that they have not fulfilled their promise. Instead of broadening the human mind and human understanding they have narrowed them in their outlook. Instead of training the human mind in man's search for ultimate truths to evolve his consciousness, the mundane universities are training a group of highly trained specialists.

It is this false trend of the universities of our time against which we, as Rosicrucians, revolt. We wish to provide the world with truths which do not make the consciousness more narrow, but those which make man broader in his outlook. Instead of training a group of specialists who, as has been so often said, "know more and more about less and less," it is the object of our Rose-Croix University to train our students to arrive at a true understanding of themselves and the relations which exist between the individual and the universe, and the relation between man and God.

Thus it is the aim of our university to teach the student a technique of evolution of consciousness, evolving him from one level of understanding to the next higher one. And as his understanding grows he will begin to perceive, not truths which make him narrow, but truths which will make him broader in his views. He will learn to take his place in the long chain of evolution of humanity, and, in turn, he will be obligated to help humanity evolve.

Arcane science to us is of dual importance. It serves as an instrument in the investigation of the totality of nature. It is also an instrument in the technique of traditional initiation. The technique used to evolve the human consciousness uses arcane science as a method. The complete technique of the disciple being an instrument, it must be *mastered*, not be played with.

It was said previously that mundane science represents only a small country



within the vast continent of arcane science. For this reason a complete mastery over the domain of mundane science must be taken for granted as a minor requirement for anyone who considers himself a disciple on the path. If we shrink before the apparent complexity of such a simple mathematical law as that governing the fall of an object to the ground, if we shrink before the exacting demands of simple arithmetic, then we might just as well abandon completely our hope ever to arrive at an understanding of the universe as a whole. Let us be frank. We only too often shy at the thought of real mastership. We do not wish to work hard. We desire to play, to sit and to dream. As an escape from the exacting tasks which mastery over the objective plane demands from us we only too gladly rush into the realm of an immaterial plane where our realizations are not easily subjected to critical scrutiny by our fellow men.

We recall from our studies that mastership means the ability to master an instrument — the human instrument — with virtuosity. Regard the great artist, the great musician. Recall the time when you attended a concert to listen to the performance of a pianist. As you listened to him your heart was carried away by the virtuosity of his playing. You suddenly became aware that within your soul there exist vast dimensions the existence of which you had never dreamed. You realized that your soul possesses strings whose tones did never vibrate before.

The concert had ended. You returned to your home. You recalled the deceiving facility with which the master executed his work. You were only aware of the finished work. You were not present during those many years of practice, when this man's fingers struggled across the keyboard, practising exercises and etudes, practising for hours, days, weeks, months, and years. This part of the work you did not see. You only perceived the completed work. You were not present during the intense struggles which evolved the work.

All struggle toward mastership is carried on in silence. Complete silence.

Mastership requires the technique of science. It requires a clear understanding of a cause and its effect. Such tech-

nique is not acquired in one day. Such a technique is evolved through bitter struggles, disappointments and hard work.

When considering the relation between the technique of science and its application to mastership we must not forget that mastership also requires the technique of the heart. Occasionally, when you examined the work of artists, you failed to respond. When you were questioned as to the reason you replied that although this artist possessed a great technique he had no feeling, he had no heart. We are often tempted to forget that a technique is only a means to an end. The technique of the disciple is not meant to be perverted into a system of psychic calisthenics. Many a young member of our Order is tempted to show off his psychic development in the same manner as athletes show off the development of their biceps. But anyone who is able to produce psychic manifestations at will but makes no effort to apply these manifestations in the technique of *service* to mankind is just as valuable to humanity as a two-headed calf.

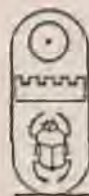
Thus we must not forget the heart.

We return to our picture: Man and the universe. The wave and the sea, the dot and the circle. The microcosm and the macrocosm.

The fundamental picture of the universe: Waves of primary energy emanating from a central source. A spectrum of waves, ranging from one vibration per second to an inconceivable number of vibrations per second. Waves which transform into electrical charges of dual polarity. Charges which assemble into atoms, into molecules. Molecules, particles of primary energy. Primary energy condensing into organic and inorganic forms according to the law of the triangle and the law of the circle.

"And God formed man out of the dust of the earth." The dust: particles of wave energy. The dust, assembled according to law and order. What constitutes the law? What constitutes the order?

Through imperfect senses, the windows of our perception, we realize imperfect glimpses of actualities. We search; we perceive. We induct; we construct.





As above, so below.

For man: as below, so above.

The eternal question: what is below?  
For if we do not know what is below  
how can we ever know what is above?

In our studies we are being presented with those laws concerning the evolution of consciousness which man believes at the present time to be fundamental laws of nature. Laws induced by experiment. Laws, realized by man's limited consciousness.

We, who are students of this Order, have dedicated our lives to the symbol of the Rose and the Cross.

Ad Rosam Per Crucem. Ad Crucem Per Rosam.

There are as many roads leading to the mystery of the Rose and the Cross as there are human hearts. There are as many realizations of the Rose-Cross mystery as there are human minds. We, who are students, have firmly set our feet upon that path which—if pursued to the end — through countless cycles of evolution—will finally lead to mastership.

Through mastership of the material world we shall attain mastership over

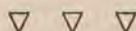
the immaterial world. But our mastership over the material world must be as complete as that of an artist, who must exercise mastership over his hands, his material medium of expression. And only when we have reached that virtuosity of expression, determined by the mission which we are to fulfill, only then the higher forces will descend upon us, our inner self and our outer self will be one.

Thus all of us must continue our search, our diligent application, our questioning, our service.

Every week we are being presented with laws, principles, and a definite scientific technique of discipleship and service. A technique which required centuries to evolve. A technique which demands a complete knowledge of all sciences.

As our studies proceed we observe how these laws constitute one small stone in the pyramid of knowledge. Thus, we shall proceed until finally, at last, we shall come to the full realization of the fact that the universe is one.

As above, so below.



### NINTH DEGREE INITIATIONS

Members in the vicinity of Chicago and Los Angeles will have another opportunity to receive the Ninth Degree Initiation, as conferred by a regular ritualistic team. It will be necessary for each member to present credentials indicating his or her eligibility for the Ninth Degree Initiation to the officers of the Lodge or Chapter. This Initiation will be given by the Nefertiti Chapter of Chicago, 116 South Michigan Avenue, on Sunday, October 19, at 3:00 P. M., and by the Hermes Lodge in Los Angeles, 148 North Gramercy Place, on Wednesday, October 22, at 8:00 P. M.

### THE BALTIMORE CHAPTER

The Baltimore Chapter of AMORC in Baltimore, Maryland, extends a cordial invitation to all members to visit their Chapter. This Chapter meets in Lodge Room Number Two on the second floor of the Italian Garden Hall Building, 806-808 Saint Paul Street in Baltimore. Meetings are held on the first and third Sundays of each month. All active members in the vicinity of Baltimore should avail themselves of the opportunity of participating in this Chapter's activities.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced 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 the 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 if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## A NEW PERSPECTIVE



and all who labor, regardless of what form that work may take. It is also another anniversary, one to which attention has been called repeatedly today in broadcasts by various commentators, leaders of nations, and those high in political circles—an anniversary of the

**A**S I prepare these comments I do so on a day which is an anniversary—a day set aside in this country in recognition of those who by their effort and toil contribute to the civilization which we enjoy, a day which is dedicated to labor

beginning of another war, a war which according to theory was never to be fought, a war which is said to be taking place to correct the errors caused by a previous war which in its turn was said to remedy all political problems. This day, then, commemorates achievements on the part of man which through his effort are constructively contributing to man's well-being as a whole, while at the same time it also commemorates destruction on the part of man. So we see that this day represents man's efforts to build up that which he has aspired to attain, and is also the day on which some men have sought to destroy those things. The extremes of this point of view are not only found in the day itself, but are found to a certain extent in the thinking of the human race. We are in an era of fluctuation when man's





attitudes and efforts are directed in opposing directions, when all learning and all of the arts and all sciences are working to build up this civilization, which is only just established, while other forces are tending to retard it or tear it down, or at least to utilize the constructive findings of science as a means of destroying those who made them.

Our first reflection on such a condition is that it is hopeless, that man has certainly reached a point where the civilization he has built is becoming a Frankenstein monster and turning against him. But with more rational, tolerant and careful consideration of the political, social, economic and spiritual factors involved, we find it is not so hopeless. Neither is the situation a new one. There have been, throughout the world's history, similar periods in which it seemed that all the constructive heritage of man had come into opposition with all the destructive forces and they were clashing for supremacy. A review of the history of man emphasizes a sequence of struggle — one struggle following another, one faction or group seeking domination of another for a more or less legitimate reason, depending upon the interpretation of the time and the individual. The aggressor of the present may be the hero of tomorrow, because man's fancies turn quickly when the hurt of the present is gone. Military leaders of the past carried on campaigns, disregarding the rights of small nations and overrunning the then existing world, but they are now looked upon as great men, some of them carrying as part of their title the word "great" in connection with their given names. So man has idealized those in the past who have utilized constructive forces for destructive purposes, and with that in his mind it is only natural that destruction should continue in the world.

But what of the intervening periods between the great struggles of the world? There have been in every one of them certain attempts made to establish permanent peace, but the results of these efforts are all too apparent at this moment. Has the failure of man to adjust himself to abide by and conform with the constructive forces of the universe been entirely futile? Probably not. Like all other things that eventual-

ly succeed we must carefully consider the need of the element of time. Man must learn to live with other men in peace, and he must have a firm desire to do so before that is accomplished. Most efforts toward peace in the past have been made on the basis of an adjustment by compromise of the material wants of the individuals involved. Unfortunately, man frequently accepts compromise, but does not do so wholeheartedly. He holds certain mental reservations and, as a result, when an opportunity comes to take advantage of the situation he grasps it, and by doing so counteracts the good which came from the original compromise. So compromises built upon economic, social and racial adjustments have fundamentally failed, and man must turn to other fields for permanent peace.

It would be easy for us today — in fact, the thinking of the general population of the world is indicative of the tendency — to adopt pessimism as a philosophy, pessimism based upon an apparent failure of men to live together as human beings. But the time is now at hand for us to adopt a new perspective, to look in another direction, or rather from a different point of view. Regardless of how much we regret the conflict and hostilities of the moment, we cannot deny their existence. But we can look forward to a period that must inevitably follow, a period when hostilities will cease. To contribute to the success of another period in which there is no war, it will be necessary for us to seek other values than those of an economic nature. Plans for a future of enduring peace must be based upon the recognition by man of spiritual values, values that recognize a human soul as a tangible asset, that realize the greatest liability any country can develop is the failure to recognize the potential powers of each individual, or rather, the failure to make it possible for those potential powers to manifest themselves.

The only way a spiritual insight into the adjustment of man's affairs can be brought about is through the practical example of those who have such insight at the moment. Few who live today can be considered masters of all the Cosmic forces, but thousands today, in churches, fraternities, welfare organizations,



and others whose ideals are for the benefit and advancement of the human race, can band themselves together to direct their efforts, thoughts and actions toward a constructive utilization of the spiritual factors of existence as a basis for the consideration of any future peace, and as a foundation upon which to build a world within an era of peace, where men will find it more important to adjust their social and economic differences than to sacrifice the lives and spiritual qualities of the young men who are thrown into the battle lines of actual hostility.

No new organization is needed for this purpose. There is a tendency whenever one feels the zeal of an ideal to speak it to the world and invite others to follow as supporters, but this would only be another peace movement. What is needed today is the combination of the constructive thoughts and efforts of those who believe this way. All who believe that man has a place on earth to fill in accord with Cosmic schemes

are in a sense members of the same organization. It is not an organization with forms, insignia and regulations. It is an organization of ideals, of high purpose and unity of thought. You need no physical insignia to identify yourself to another of like thought; so this appeal is for all who seek true peace and a better world to come to carry on in their own fields, in the institutions in which they find avenues of service, by uniting together spiritually and mentally.

Possibly one unique institution exists, the Cathedral of the Soul, which was established as a meeting-place of minds. It has no numbered membership, but as a point of unity thousands direct their attention to it at certain periods of the day and night, and through it find solace, inspiration and a desire to go forward. If you would like to gain that same help and inspiration, learn of the activities of the Cathedral of the Soul through the booklet, "Liber 777," which you may have upon request.

● READ THE ROSICRUCIAN FORUM ●

### MILWAUKEE CHAPTER RALLY

The Milwaukee Chapter of AMORC, Milwaukee, Wisconsin, invites all members who can arrange to do so to participate in a Rosicrucian Rally to be held in Milwaukee on Sunday, October 26. The officers and members of the Milwaukee Chapter have planned various special events for this day that will be of interest to all Rosicrucians who have the opportunity to attend. The registration fee for the event will be one dollar. This fee will include luncheon and dinner. Reservations should reach Mrs. Edwin A. Falkowski, 1818 South 66th Street, West Allis, Wisconsin, by October 10, if possible. All active members of AMORC are invited to participate in this Rally.

### ATTRACTIVE CHRISTMAS GREETING FOLDERS

It is no more costly to purchase the symbolic and distinctly different Rosicrucian Christmas Greeting Cards. We have designed especially attractive and mystical appearing Greeting Cards, which will appeal to all who receive them. Both Rosicrucians and others can jointly appreciate their symbolic significance. They are beautifully printed on select, artistic paper with attractive Christmas decorations. The wording is most appropriate and they contain an attractive, inconspicuous emblem of the Order. Each folder has its envelope to match. They are economically priced at: Six for 80c; and One Dozen for \$1.30. We pay shipping charges. Order now, and avoid last-minute Christmas congestion of the mails.







## The Rationalism of Reincarnation

By DR. H. SPENCER LEWIS, F. R. C.  
(The Rosicrucian Digest, February 1930)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



SOONER or later the seeker for mystical truth and a rational solution of some of life's problems comes face to face with the very old doctrine of reincarnation. Usually it is at this point in his search that he either becomes initiated into the

more secret doctrines of the mystic philosophers of all lands or ends his quest and forever closes the book of mystical revelation. In other words, it is the one bridge, the crossing of which with confidence and trust brings illumination and convincing evidence of many higher principles, or the hesitancy of crossing brings an abrupt ending to the search for greater light.

Truly, it is not necessary for the seeker for higher knowledge to accept the doctrine of reincarnation and make it a part of his beliefs or convictions in order to prosper in his search and attain higher knowledge. The true seek-

er may reject with logic and rational sentiment the doctrine in its entirety and proceed to great heights, but he must reject the doctrine not with a biased conclusion that it is false and untrue but rather with that open mind which says: "I do not understand; I cannot comprehend, so I will pass it by and wait until I am convinced of its truthfulness or of its falsity." It is seldom, however, that he who refuses to accept the doctrine does so with such an attitude, and, therefore, it brings the sudden close to his future enlightenment.

After all, what is there about the doctrine of reincarnation in its true principles that is so difficult for the minds of the western world to accept? We may get to the answer to this question if we ask another: "What is there about the religious training and convictions of the minds of the western world that leaves no place for the acceptance of the doctrine of reincarnation?" Nearly three-fourths of the earth's population have accepted the doctrine for many centuries, and a careful analysis shows that practically only the modern Jewish religion and the Christian religion are devoid of principles that per-

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mit of the acceptance of the true doctrine of reincarnation, and strange to say, both of these religions originally contained the acceptance of reincarnation as is proved by the early scriptural writings of these religions still accessible—and even still accepted. Before touching further on this point, let us examine the rationalism of the doctrine of reincarnation.

Is it inconsistent with every other manifestation in life with which we are familiar to say that nothing dies, but simply changes, and is reborn again in a similar though slightly higher form? Science tells us that both matter and energy are indestructible and that no matter how we change the nature of matter, it still remains an element in its gross domain and reveals itself progressively again in other forms. If we believe that the human personality or soul or spiritual character within each human body ceases to exist at the end of its cycle of expression on this earth plane and never again manifests itself in a similar physical form or in a similar earthly expression, we have then the only exception to a great universal law. To the minds of even the ancient philosophers and to the minds of every student of natural and spiritual law, such an exception seems incongruous and impossible.

I am not unmindful of the fact that there is a very serious and general misunderstanding of the doctrine of reincarnation in the western world. For some unexplainable reason, even enlightened minds in the western world have confused reincarnation with an ancient superstitious doctrine called metempsychosis. That doctrine was itself a misconception of the doctrine of reincarnation held by the illiterate, impious, and non-inquiring minds of ancient times, which were given to all sorts of superstitious and mythological beliefs. These persons were prone to believe, and in fact, found some form of satisfaction in believing, that not only was rebirth on earth a law of the human soul, but that the rebirth would occur in lower forms of physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their heathen religions. To find thinking men and women of today, and especially physi-

cians and clergymen, scoffing at the idea of reincarnation on the basis that they do not "believe that the human soul would be born again in a dog or cat" is one of the astonishing things of our present day understanding of natural and spiritual laws.

The average orthodox Christian is perhaps the most strenuous objector to the acceptance of the doctrine of reincarnation on the basis that it refutes or contradicts the doctrines of the Christian belief. I wonder how many of these who may read this article of mine will be tolerant enough to examine their own thoughts analytically in this regard for a few minutes and permit a few questions to reach their unbiased reasoning. Do these Christian persons realize that there is nothing in the Bible in either the standard or revised versions that actually contradicts the doctrine of reincarnation or makes that doctrine inconsistent with the religious principles revealed in the scriptures? I will admit that the doctrine of reincarnation appears to be inconsistent with certain creeds and certain theological principles sponsored by the Christian churches, but may I call attention to the fact that these creeds and doctrines are elements composed by church councils and church fathers in years more recent than the writing of the Holy Bible? Such creeds and doctrines are, therefore, theological postulations and not fundamental Christian principles either revealed by Jesus or taught by His disciples. From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that stands at a disadvantage, but those church creeds and doctrines, which do not have their exact counterpart in anything established by or revealed through the statements of Jesus or His disciples. In other words, if the devout Christian wishes to argue his faith on a basis of strict orthodoxy, he will find that it is more easy to accept the doctrine of reincarnation on the basis of scriptural authority than it is to reject the doctrine of reincarnation on the basis of the theological doctrine.

The same remarks apply to the devout Jew in regard to the modern form of his religion.

For the sake of those who may ask where one may find any intimation in





the Holy Bible to support the statement that the Early Christians and the Jews preceding the Christian era believed in the doctrine of reincarnation, I would call attention to just a few salient points and quotations for that same careful consideration and analytical study that both Jew and Christian give to their theological doctrines when they attempt to interpret them as being inconsistent with the doctrine of reincarnation. In other words, if the Jew or Christian will be as tolerant and as analytical in his study of the few following scriptural quotations as he is in his attempts to contradict the doctrine of reincarnation, he will find that nothing but the doctrine of reincarnation can explain the Biblical quotations given here with a correct interpretation of the veiled mystical meaning.

Take for instance in the pre-Christian writings, we find in the book of Job, chapter 14, a number of proverbs or comments upon man's life, his birth, his living, and his passing away. We find in the twelfth verse of that chapter a very definite statement regarding the physical body of man and the fact that at so-called death the body goes into the grave and lies there until "the heavens be no more," and that that this body shall never awake from its sleep. But we find in the fourteenth verse another definite statement regarding the real man, the part of man that actually lives, and here the statement is made that the real man waits for the days of his appointed time after transition until his change comes. That entire chapter of Job must be studied carefully and read analytically, as are so many of the Christian scriptures, in order to sense the divine message that is contained in it, and most certainly, the twelfth verse does not permit of any interpretation that would be consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. And verse fourteen permits of no other interpretation than that the soul of man awaits its appointed time for the change that will come. Now let us progress to the thirty-third chapter of Job. The whole chapter is extremely illuminating, especially in the latter half. In verse twenty-eight, we read that God will deliver the soul of man from the pit of the

grave and his life, his soul, shall see light again, and in the twenty-ninth verse we read that these things God worketh oftentimes with man. In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of the living again and this happens often, surely we need search for no other definite statement to support the fundamental doctrines of reincarnation.

Bear in mind that these passages are taken from the Jewish writings and no elaborate emphasis is given to them and no attempt is made to make them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life, simply because the doctrine of reincarnation was so universally held and understood and was a scientific, a biological, a natural, physical law of the universe separated from religious creeds.

To show how universal was the belief in reincarnation among the Jews even during the days of the mission of Jesus, the Christ, we may turn now to the Christian gospels and find one of a number of incidents that reveal the very thorough understanding and belief in reincarnation, and call your attention to the incident where Jesus turned to His disciples and asked that question which would be very strange indeed if we knew nothing of the doctrine of reincarnation, "and whom do they say I am?" What was Jesus asking of His disciples in this case, just what was it that he wanted to know that could be of no importance to him unless it related to some point that would reveal the spiritual perception or understanding that he hoped to find developing in the populace of the country? Jesus did not ask this question to solicit words of compliment and praise. He did not intend to solicit an answer that was complimentary to His majesty, His healing power, His great wisdom, or His divine mission. His disciples understood well what He meant, and that Jesus wanted to determine whether the populace had rightly or wrongly related Him with the great work of the prophets who had preceded Him, and whether they realized that He, the Christ spirit incarnate, was one of their former prophets come

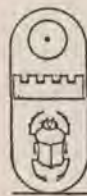


to earth again, as had been predicted and expected. That such was His intention in asking the question is plainly indicated by the answers given by the disciples. They said that the populace believed that He was this one or that one or another one that lived before. Then when He asked His disciples as to what they understood about Him, the answer given again shows that they understood the reason for His questioning and that Jesus was anxious to determine whether His intimate association with the disciples had revealed to them that He was not only the reincarnation of a past great prophet but now the ultimate, infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John, the Baptist, and other prophets regarding the one who was yet to come and the one who was yet to be born, we realize, if we have an open mind, that nothing but the doctrine of reincarnation can make understandable these passages.

And what can be found in the true and exact statements of the Gospels or of the Christian scriptures which if spiritually true makes impossible the doctrine of reincarnation? Some unthinking persons have argued with me that the Christian doctrines maintain that at the time of transition, one's soul passes into a period of suspended consciousness to await the ultimate judgment day when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They further maintain that this doctrine, this fundamental belief of the Christian creed, contradicts the possibility of rebirth and the doctrine of reincarnation. But does it do so? Is there anything about that Christian doctrine, which by the way is not the precise doctrine taught by Jesus, that precludes those changes which might take place oftentimes, as referred to in the book of Job referred to above? The *true* doctrine of reincarnation assures us that we shall have many changes of birth, and many incarnations on earth, but that ultimately, after having had many opportunities to learn the lessons of life and to compensate for our evil acts and purge ourselves of our sinful

natures, we shall ultimately and finally come to the judgment day when there shall be determined whether we have become pure of spirit and pure in heart, and Godlike and worthy of eternal dwelling in the consciousness and sight of God or be condemned to eternal suffering and pain; the time of birth and the time of transition. Each night when a day is done and we close the eyes in unconscious sleep, we close a period of life filled with opportunities for good or evil, and fraught with lessons that fill our souls and spirits with sin or purge us of our evil ways. And each awakening in the morning is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job, with a new period of incarnated existence in which to correct the evils and sins of the preceding period and redeem and save ourselves before the judgment comes. If, therefore, we compare each period of incarnation on this earth to a day of our lives, we will see that the fact that there is an ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and periods of preparation and purging in anticipation of the ultimate judgment day.

The doctrine of reincarnation teaches among many other wonderful things, too extensive and too numerous to itemize here, that the purpose of life and its various periods of incarnations is to enable us to work out our salvation and become redeemed and ready for the final judgment day, when, if we are worthy and sinless and have made compensation for all the evils we have committed, we shall at the sound of the trumpet—which will be the clarion call to the souls of the *good*—we shall be absorbed into the consciousness of God and remain eternally there, never to incarnate again. Is this inconsistent with the true mystical and spiritual principles taught by Jesus and His disciples? Again I must admit that it may appear to be inconsistent with some theological doctrines added to the Christian teachings in later centuries and now a formidable part of the ritual and creeds of the Christian religion, but not essentially a part of what Jesus taught and revealed.







## The Book of Jasher

By WILLIAM JAMES HEAPS, President Milton University

This interesting article appeared in the June issue of the *New Age*, official organ of the Ancient and Accepted Scottish Rite of Freemasonry. It is reproduced here with the kind permission of the author and of the *New Age* magazine. To both we extend our thanks for permitting us to make this valuable commentary on sacred literature available to our members and friends.

—SUPREME SECRETARY.



THE book of Jasher is an omitted book of the Bible. It should have been included and placed immediately following the Pentateuch and before the Book of Joshua. It is twice spoken of in the Bible — Joshua 10:13 and II Samuel 1:18.

Jasher was a contemporary of Moses and acted as verger to Moses and Aaron when they appeared before Pharaoh to plead for the Children of Israel, and their right to go to Canaan, the land of their fathers.

We are indebted to Alcuin (Flaccus Albinus Alcuinus of Britain) for the rediscovery and preservation of the Book of Jasher. Alcuin, Abbot of Canterbury, went on an extended journey to the East during the 8th century, and visited the city of Gazna, where he discovered the Book of Jasher. After a sojourn there of three years and by repeated bribes of wedges of gold—50 and 100 pounds each, he finally obtained permission of the city officials to examine the manuscript of the Book of Jasher and make English translations

of same. When found by Alcuin, the book was encased in a mosaic chest, thought to have been made by Jasher himself. The parchment on which the book was written was 2 feet 3 inches wide and 9 feet long, about one-quarter inch thick, as white as snow and as soft as velvet. The writing was in clear Hebrew characters.

Jasher was born in Goshen in the land of Egypt, son of Caleb the mighty, who was a general of the Hebrews while Moses was with Jethro in Midian. Alcuin says that the ark was made in Jasher's lifetime, and that he himself placed the book in this ark (chest). This ark and the book therein were treasured by the leaders of the Hebrews and carried by them into captivity. It was taken from the Jews during the last Babylonian Captivity and fell into the hands of the Persians, where it had lain unknown in the city of Gazna for hundreds of years until rediscovered by Alcuin.

The Book of Jasher follows rather closely the writings of Moses, the one noticeable difference being that there runs through the writings of Moses the phrase, "Thus saith the Lord," while in the writings of Jasher the simple story of the reporter who actually saw the things and took part in the doings is recorded. Jasher wrote what he had

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heard from Caleb, his father, and from Herzon, his grandfather, and from Azuba, his mother. From these Jasher got all the material of the first four chapters of the book. Beginning the fifth chapter, Jasher says: "These are the words of Jasher, son of Caleb and Azuba." It is quite evident, therefore, that, unlike Moses, Jasher makes no claims to divine inspiration in what he has written, and because of that fact his work is the more remarkable, for, by similarity to the Mosaic account and confirmatory statements, it is added proof of the inspiration of the Scriptures.

It is highly probable that both Moses and Jasher wrote of the Creation and events following and up to their own time as things that had passed by word of mouth from generation to generation. Their stories are as nearly alike as are the four gospels, or as would be any account of any event told by different persons in different places.

From the fifth chapter on, Jasher writes of what he saw and what he knew, and it may thus be taken as first-hand evidence related by the one who saw the happenings. Though at times, in minor detail, the Book of Jasher differs from the Books of Moses, Jasher the Just is so straightforward in statement that one is inclined to credit him as telling the thing that actually happened. Jasher gives more detailed information about the Exodus and the happenings en route. According to Moses, the Red Sea was divided miraculously; according to Jasher, a mighty wind swept back the sea. In each case the sea was divided and the Children of Israel—600,000 men and women and children—went over dry shod. In one case there was a miracle, visible and startling; in the other, an ordinary happening. But Jasher exalts Moses and says, when they had crossed, Moses stretched forth his hand and bade the sea return and it overwhelmed the hosts of Pharaoh in the midst thereof. Again, in the wilderness, when water became scarce and the Children of Israel complained, Moses struck the rock and water gushed forth; while, according to Jasher, Miriam, sister of Moses, who

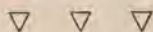
seemed to have become a real leader of the hosts of Israel, directed Moses and Aaron and Jasher to go to a spring where water oozed from the ground and dig, and, when they had dug, the oozing became a rivulet, sufficient to supply the hosts of Israel.

In the story of Moses, Miriam is scarcely mentioned, except to guide the daughter of Pharaoh to the ark of bulrushes where Moses lay, while, in the Book of Jasher, Miriam is a real leader, much beloved and greatly trusted by all Israel. It was Miriam who had the forethought to take out of Egypt two of every kind of beast and bird, for future increase; it was she who discovered the water when the Children of Israel were famished; it was she who often quelled rebellion among the tribes. When food became scarce, it was she who ordered Caleb and others to arm themselves with the bow and go into the wilderness to slay wild beasts for food; it was Miriam who insisted that the Children of Israel tarry in the fertile plains and sow and reap that they might have grain for food.

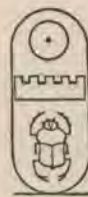
When Moses and the Elders counselled war on the tribes that inhabited the land, it was Miriam who advised that emissaries be sent "that peradventure he (Amelek) will go quietly out of the land." Miriam's advice turned out always to be the best, and she became more beloved of all Israel.

The story of the passage through Canaan and the slaughter of the people, though not pleasant, is perhaps a true report of the things that actually did happen. This exactitude of the telling is not found in the Books of Moses.

It is our opinion, not worth much, of course, that the Book of Jasher is the best known confirmatory evidence extant of the inspiration of the Scriptures, and should be known and read by all Bible students. I am indebted to the Rosicrucian Order of San Jose, California for the Book and believe I know more about the story of Creation and the development of Israel, and the migration of the Jews than I could possibly know without the aid of the book, and for this I am thankful.



God will not require of the soul save its capacity.—*The Koran.*







## The First Aviators

MANKIND HAS NO MONOPOLY ON ENTERPRISE

By FRATER E. V. COOPER



LOWLY, and in utter silence, the circular twelve foot "lighter than air craft" rises and soars off into space; while within rides its designer — descendant of the oldest line of flyers.

What is "lighter than air craft?"  
A spider web.

Who is the designer? A little black and yellow crab-like spider half the size of a thumb nail. And this is not fantasy, but fact, although few readers are acquainted with the history of this enterprising Pilot. Millions of years ago he was a "crab" and lived in the water. As land emerged from the water he, along with other marine life, crawled out upon the land in search of food. As the centuries went by, and the crabs became adapted to their new mode of living, they grew smaller in size and took to spinning webs in which to trap their food. For, even today, the crab-spider is one of our slowest insects a-foot, and without his web would surely suffer extinction in the course of time.

Now the Pilot's flying web rises slowly. All about him are webs of similar make, some smaller, some larger, while the little airmen themselves range in size from a pin-head to that of a dime. Colors vary, with green perhaps

the prevailing hue. Beneath, stretched as far as the eye can see, are thousands of such webs in the making. The day is balmy; the hour, shortly past sun-up; the month, July; and the place, the Blue Ridge Mountains in North Carolina. This is the Pilot's second trip of the day. Gnats, flies and other spider dainties buzz and drone within easy reach, and as his flying web undulates backward and forward among these choice tid-bits, we are moved to pay tribute to his ingenuity and daring. Here is a small Mohammed, too wise to wait for the mountain!

The web is now at an altitude of one hundred and fifty feet, while below spreads a perfect fairy-land of beauty. Rhododendrons and mountain laurel, oaks and pines, mountain ferns and flowers of all kinds—all in full bloom and reaching to the sun. Small humming birds continually scold and chase one another. Robins are busy "listening" and pulling up unwary red worms. Cardinals sing a song of spring, while below sings a cold, clear little river.

High above it all rides the Pilot. Suddenly, without any warning, a flock of crows pass directly through his web and he is falling — down ten, twenty, twenty-five feet. At thirty feet he brings up, suspended at the end of a long, silken streamer; and now, lightly as a thistle-down, he makes a perfect landing atop a two-inch blade of grass. Disconcerted? Not the Pilot. After all, he is one of nature's oldest airmen!

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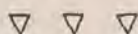
With unerring aim he plays out a last six foot strand, loops it over a tall tiger lily and, with the rapidity of a sewing machine, winds up the slack. In no time at all a little white ball appears, and the strand becomes taut. Now he swings underneath, and hand over hand, mounts swiftly to the top of the lily. In just such manner has he built the entire web, with the exception of the "pilot's seat," and here, much after the fashion of a house spider, he crawled and wove a finer weave.

A breeze! The Pilot turns his little abdomen straight up, and ejects into that breeze not one but *fifteen* silken strands, in the form of one long cable. Up they go—twenty, thirty, thirty-five feet—and the tiger lily is bent far over under the strain. Forty feet, and the Pilot releases his hold and soars upward while below, in like manner, rises the web. Now, he slides down into the ten by twelve inch "pilot's seat" and trip number three is under way.

Go out on your lawn sometime, just before sundown—if you live in the Blue Ridge country, or any section where these airmen navigate. Choose a day when the grass is dry. Then lie down and look along the face of the earth in the direction of the sun. In a few

minutes you will observe these countless strands of webbing running in all directions, criss-crossing and overlapping one another. Now rise, use a fringe of trees or a house as a background, shade your eyes from the sun, and against this background you will see webs rising and clearing the houses and tree-tops, while others will be seen settling upon your fields and lawns.

Interesting, isn't it — the thought of creeping insects taking to the air with intrepidity, with wings of their own fashioning! Well, it might be something to remember the next time you contemplate sitting at ease and waiting for the soft knock of opportunity. Even if your plan — your invention, your book or symphony, your letter of recommendation—is perfected you have one more step to take. You must have the initiative, the ingenuity, to make it serve you. And if anyone reminds you how the crafty spider spins his web, then calmly awaits his prey, you'll know that isn't the entire story. You'll know that even in the insect world there are creatures who are not content to sit and contemplate webs which may remain empty, but carry those weapons where they are sure to snare the daily food. Well then?



## Three Choices

By FRATER R. JOHN FRANCIS KNUTSON



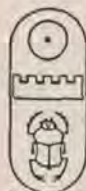
IND me with the gentle chains of Love! For the bonds of Love are the freedom to come and go, that hold the more inevitably for their elastic tolerance.

The heart is the central Focus of Force, that directs the never-ending flow of Power. The chosen thought, the chosen companion, the chosen way—these three, ingrained in the structure of the heart by trial, give the colour of individuality to each being. These are the three assumptions which determine the nature of one's duties, privileges.

The chosen thought gives the power of the heart, the chosen companion the beauty of the heart, the chosen way the good of the heart. These a soul-personality must find through repeated sievings of itself.

While one must be ready for the choice, yet there are often occasions when the follies will divert, blunt the acting of the intention. But they cannot halt; they can only retard it. For the Movement of Good is inevitable. The chains of Love, meshed to the Heart-Wheel, are all-powerful.

—From "Meditations on Love."







## The Extension of One

By FRATER A. S. H. FRASER



NUMBERS are an alphabet. "Alpha" from the first letter of the Greek alphabet, A. Alpha has the same sound, or tone value, as the Hebrew "Aleph." Individual written letters are but symbols — pictorial representations of something —

for sounds made in uttering language.

The letters, as well as the sounds, are meaningless until they create, or are associated with, the thing they represent.

The letter B may convey the mental impression of a bee. It is b-e when pronounced. In this case the tone value is similar to the drone of a bee. A vibration is set up, B, which tapers out into a second vibration, ee. Thus, perhaps, our word bee.

The letters of the alphabet, symbols for various sounds, are associated together to represent various sounds which we have been taught to recognize as actually belonging to a thing or used to represent a thing. When so combined they are words. We begin to recognize the letters of the alphabet, singly or in combination, as pictorial representations of sounds associated with things. Actually there is an association between the sound a thing can set up and the thing. A sound can set up the same condition as that inherent in the thing which makes it.

Like individual letters, numbers are symbols pictorially used to represent sounds. These sounds represent projections or extensions which, indeed, set up sounds—some we can hear, some we cannot. Projection or extension is size or extent. 2 is an extension or projection of 1, 1 plus 1 equals 2.

The sounds of numbers are combined, as are the sounds of the alphabet. The alphabet sounds creating words; the number sounds creating size realization.

123, one hundred and twenty-three, just as b, o, y, spells boy. We have learned to recognize these number sounds as representing the extent of a thing or things. Saying there are three pencils on the table is simply stating that the object we call "pencil" is extended — represented — on the table three times. "Ad Infinitum" numbers are the extension of One, one repeated.

Numbers are associated with things, whether the things be objects, or conditions such as energies. Number is size, size is extent of duration, duration is repetition.

Number is size. It conveys the forms of things, and so is closely tied in with everything. 1 is the Primal essence. The projection of 1 creates everything. All forms are but the extension of 1. They are the repetition, the extent of duration, the size, of 1. Form is the size, the amount, of 1 present in the form — whether once, twice or thrice, etc. 1 pencil in the form of 3 pencils is three pencils. 1 extended to the size of 3, present three times—duration of 1



—creates the form in which three pencils appear.

Number creates form. The projection—extension—of number is form.

Whether curve or straight line, the form is a dimension of 1 in duration—repetition. Forms vary according to the greater or lesser amount of 1, i. e. the duration of 1. A twelve foot plank is different in its form length from that of a seven foot plank. The difference is in the duration, the extent, the projection of the dimension 1 as applied to foot lengths creating form in this particular case. The extent of the duration of 1 is applicable to all types of form creation. One is primal, all else is of it.

1 projected equals a book. Two covers, 300 pages, 24,000 words. All extension of 1 in repetition. Read in reverse, 24,000 words, 300 pages, 2 covers, all emanations of 1, equal 1 book, which is equal to 1.

The center of a circle is 1. The radii, emanations of 1, create the circumference. The center is equal to the circumference projected out of it. 1 in repetition creating the duration of 1 which is the circumference 1. The continued projection of 1 creates the spiral of concentric circles; the ceaseless vibration of evolution.

The circumference is equal to the center which is 1. Equal to that out of which it came. It cannot be any larger, the distance from the circumference to the center is the same as the distance from the center to the circumference. Either way the projection is the repetition of 1, 1 equals 1. Casting a wave length, 1 creates a 1 which is itself, and which continues in like manner, as do the waves of the sea, or circles of a whirlpool.

An idea is 1. The idea projects itself until the circumference — the full concept — is completely expressed. The idea sends out its radii, itself, extension of itself. The idea is equal to the concept. The unprojected idea is the concept. The concept is the unprojected idea, is in the idea, and so equal to the idea. 1 equals 1. Read either way, 1 equals Omnipresence equals 1. 1 Actuality, 1 Reality. "I Am that I Am."

The cipher 0 is a circle. The womb of All that is, a circle. 1—the center—completely, continually expressed by

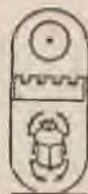
the circumference. Eternity, Infinity. For all Eternity can be but the recurring expression of 1, 1, 1, eternally creating the forms 2, 3, 4, etc. The circle, 1, fully expressed, is 9.

The perpendicular stroke of 9, or the semi-circular curve of the typescript 9, suggests the full expression, or complete projection of 1 creating the circle to which it is attached. It also indicates that the center of the circle, having created the circumference, is further projecting by the perpendicular stroke, or curve of the typescript 9 joined to the circle. This latter from the viewpoint of a spiral. In either case, 1, the Absolute projected, creates the circle, All in All, in which all is, from which all comes, to which all returns. The dot, center, 1, projects the circle. The spiral ascends with successive smaller circles growing ever nearer to the center—until it becomes a dot, the center. The center projected and returned to itself. Ascending, descending, 1 eternally repeating itself forever is itself. Evolving, or devolving, 1 eternally containing itself—All—within itself. One, Endless, Eternal One. Changeless, Ceaseless.

9, the circle, the symbol of Perfection. 1, the Positive, the Absolute, the Creator. 1, the circumference, the Negative, the alterable in form but absolute in essence, the Created. The Positive and Negative. Perfection. 1 and 1 make 1. Form may change as manifest in numbers, but the 1 is ever present, changeless. The numbers, the forms, are 1 projected. God is Eternal. Father, Son, and Holy Ghost. God Is. Center, radii, circumference.

9, Perfection. The symbol 9 is composed of 1 — the perpendicular stroke or curve—and the circle joined to it. Positive and Negative. A and B, Alpha plus Beta. Numbers are the alphabet of form creation. All form is created from the primal forms A and B, 1 and 1. Center and circumference which were created by the Primal Essence 1. Ommmm. Vibration, Projection, Creation. The capital A is 1 projected. 1 and 1 creating the form we call A. For the cross-bar substitute a curve—arc—extending beyond both sides. You have the symbol of the compass. That which

(Concluded on Page 353)







## Utopia

By FRATER H. L. ROWLAND



UTOPIA—a word almost all of us have heard and read—and maybe wondered about; a word that has come to mean to us in a general way a sort of Heavenly Paradise on earth but, on the other hand, a term applied to a lot of more or

less impractical and unworkable economic schemes that somehow seem to overlook the really important point of human relations and enduring happiness. Why not take time out for a minute and delve into a matter that (who knows?) might even point the way to that idealistic state which the name implies?

We live today in a world wherein the human weaknesses and illnesses—greed, selfishness, hatred, misunderstanding (why name them? Each of us individually need but take a moment's honest introspection to realize the prime factors of the list) have brought humanity as a whole to the point where they may well be thought of as standing on the brink of the chasm of Chaos. And what to do about it?—a calamity to face more dire than the fall of a nation—yes, far greater than the fall of all nations. Yet, if we can only see it, the answer is so simple, so plain! Let us take this little word, "Utopia," that

has stood for an indefinite, inexplicable Paradise on earth as the key to our solution.

Utopia—let's segregate it into its separate parts, or letters, and analyze it thus, since we have failed to comprehend it in its entirety. Let's find a key word for which each of its letters shall stand; and then, uniting the words, even as the letters, seek our lesson. Suppose we take it this way: Let U stand for "Unto"; T for "Thee"; O for "Omnipotent"; P for "Pledge"; I for "I" (you, me, everyone on earth); and A for "Allegiance." Unite the words as the letters and we have: "Unto Thee, Omnipotent, Pledge I Allegiance." Yes, "Unto Thee, O God of All Power, Pledge I Allegiance"—since power we have built up to be the ruling factor, let's invoke the Source of all power—though well might we have made it: "Unto Thee, O God of Love, pledge I allegiance."

Now, what does that all mean? And where does it get us? Just exactly everything and everywhere. Consider for a moment the possibility of any one of us, or any single group of us, for that matter, standing alone—unaided by any thought or accomplishment of anyone else. Think it over: everything you see, everything you do involves something produced by others—mostly something which you had no hand whatever in bringing about. If you are a doctor, what did you do toward producing the house you live in and the materials it is made of—or even the in-



struments and chemicals you work with? If you are a miner, what did you do toward producing the steel you drill your holes with or the dynamite you break the ground with? And so on with all of us.

These are not idle thoughts—let them sink in. Try to realize how utterly dependent you are on your fellow men—all of them, everywhere—for the complicated scheme of physical, material things that are so necessary to your plans; then think of the far greater importance of the tie of spiritual men, each to the other.

Life itself is no less than a manifestation of this immortal tie of man to man and man to God—each indivisible and inseparable from the whole scheme of things. So, as man seeks to deny his full brotherhood to man—every man—even so he contrives to bring about his own troubles; he, perhaps unwittingly, works to the destruction or prohibition of Utopia, that Heaven on earth which the All-Wise Creator made for us and meant us to enjoy if we would.

Then what is the answer to solve the problem developed by our mistakes—what the solution to the regaining of the happiness so freely given us? Simple—just heed the words of the Master, Christ: "Love the Lord thy God with all thy heart and thy neighbor as thyself." And all the while, remember: your neighbor is *every* man on this earth; and each and everyone everywhere is equally as important as yourself. The success of such a plan depends absolutely on its sincere application to each individual *by himself*, without waiting to see if the other fellow is going to do it or not. And as far as each succeeds in its application, just that far shall come to him the reward of real, lasting happiness—just that far he will advance into Utopia. For, if we truly love our neighbor as ourself, then his welfare and happiness are as important as our own; so where could selfishness, greed, hatred or anything else but Love and Happiness dwell?



## THE EXTENSION OF ONE

(Continued from Page 351)

draws a circle. 9, Perfection, All in All. 1 projected may be seen in every letter of the alphabet. The circle, and the dot—1—contain all form in every form.

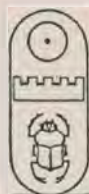
Our letter B is but the symbol for 1 with two circles attached. S is similar to Yang and Yin; those intricate convolutions whose conciliation becomes a circle. The alphabet as we know it has 26 letters. Could it be incomplete? We have five vowels. 5 is the symbol of Karma. May we, sometime, when Karma is worked out, attain a sixth vowel? And thus the attainment of an age-old symbol? The perfect interrelation. 2 revealed as a Perfect 1.

There are mathematicians who believe the ancients, the Pythagoreans for example, attributed a magic power to numbers. That is, thought the numbers to have an inherent magical power. It is easy to get off the base line of actuality and common sense in studying number lore. But some of the ancient philosophers knew that numbers are simply

symbols representing the creation or designing of form. They knew the meaning of 1 projected, and the real significance of the circle. Even in our alphabet today we can see that the letters, in their forms, are created by 1 projected. The alphabet has to follow the design of form, it is form.

Is our alphabet complete? We can answer by asking if our Consciousness is complete. The alphabet, both sounds and symbols, has a definite bearing on our consciousness; together they have a large share in our scale of realization—our scale of knowing or being aware. The small e is formed like 9. It suggests an uncompleted circle—semi and part of the rest. There is hardly a letter that can be pronounced without including the e sound, P is p-e, G is g-e, etc.

Scientists are fast finding that 1 projected is everything. They are down to electrons, 1 which composes all matter, all force. One, which creates all structure, all energy. Form.







## SANCTUM MUSINGS

### DE PROFUNDIS

#### The Mystic's Approach to Prayer

By FRATER O. J. RANKIN



tunement; Contact and Communion with Divine Mind; Recognition; Admiration; Gratitude.

In the introduction to the book "Mystics at Prayer" our Supreme Secretary defines prayer as "a meeting of the minds." It is an occasion, he says, not for personal petitioning but for spiritual communion. "It is a time when the soul within us and the deepest and most inner parts of our being sacredly, sincerely, and quietly speak to God and express the deepest wishes of our hearts and minds."

Our subjective minds meet with Divine Mind; there is spiritual communion and we speak, mind to mind, expressing our *deepest* wishes — i. e. that which we feel "in our hearts" we ought to have; that which Divine Mind tells us we can have.

Orthodox prayers of set words recited in a set manner in a set place sel-

dom bring replies. Too many go through life reciting words they have been taught to say without having *prayed* once. Too many use "vain repetitions" and "think they shall be heard for their much speaking."

Christ tells us how to pray: "Enter into thy closet and . . . pray to thy Father which is in secret . . ." Instead, he might have said: Pray *de profundis* (out of the depths); enter into yourself, into the quiet recesses of the soul, then with the inner consciousness communicate with the Master Mind *which is there*.

As an example of how to pray nothing can excel the Lord's Prayer. The first half is reverence, recognition, harmony; the second is aspiration and positive demand: Give us . . . forgive us . . . lead us . . . deliver us . . .; all clear-cut requests. There is nothing positive in self-deprecatory prayer. To say "We are weak and unworthy; there is no health in us" etc. is to admit that divine goodness is being wasted upon us, while asking for more.

It makes no difference whether we pray on our knees or on our heads. The condition most favorable is perfect mental and physical relaxation; that is, relaxing the body and blanking out all objective thinking, then, having reached the passive condition, to direct one clear positive thought not outwards and upwards to a far-away personal Deity, but to the divine atoms within and to



the space immediately surrounding the body, for ether is merely another name for omnipresent spirit, universal consciousness or Divine Mind, which is everywhere.

We cannot pierce through our dense outer senses without making an effort to lower their resistance by becoming conscious for a few moments of only the inner self. Praying in the orthodox manner with a crowd usually neutralizes such efforts, for in trying to keep in time, tone, and rhythm with the crowd, we concentrate on what we are doing in the material sense and this is a great obstacle to the desirable condition of soul-consciousness. We cannot have divine communion when we are obliged to keep our outer senses working at full pressure in order to avoid falling out of step with the crowd. Therefore the only alternative is to fall out of step with Divine Mind. Thus so few are able to pray properly.

We cannot give full play to our inner and our outer faculties at the same time. One must give way to the other; the thing desired must have undivided attention. "Narrow is the way." We must exclude the undesirable, not half do one thing and half do another. The essential is to give the inner self a fair chance to uncover itself, always bearing in mind that this inner faculty is like electricity: it is not made manifest until actually used, and if not used it does not exist to us.

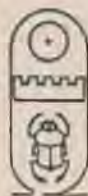
Many ask but few receive because of their ignorance of the art of praying; because their requests are not in accordance with the Plan. The receiving process is automatic and works through Divine Law via Natural Laws. Answer to prayer is never direct. It must always come through a means whereby it may materialize, and such means must harmonize with, and be on the same constructive basis as, all natural phenomena. A man receives as much as he deserves, or as much as is due to him at a given time, and no more. What he gets is usually for his eternal good, not for what he may consider his own personal good today.

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Asking amiss is to ask for purely material blessings, which is like

putting the cart before the horse. Divine Mind is spiritual, not material. How then can material gifts come from a spiritual entity? Divine Mind gives of Itself—ideas, inspiration, spiritual understanding, wisdom, spiritual power, all of which are immaterial. Divine Mind can only give the ethereal counterpart of whatever we are in real need of materially. Nothing more, except *help* towards drawing it to ourselves, which is always in the same measure as we help ourselves; i. e. the more we do to bring about the materialization of the spiritual gift the sooner is the "answer" to prayer recognized and realized. What we ask for and receive is only *started* on the spiritual plane. This is merely its *first* aspect. Its second aspect is on the mental plane where it develops through quiet meditation and concentration to the creation stage, where thought takes complete charge so that finally its third aspect, that of completion or realization, is effected on the material plane. It is perfectly true that "thoughts are things" or rather, that thoughts become things once the thought is "approved" in its highest or spiritual state. All human needs are supplied through the spiritual ideas of Divine Mind, plus human effort towards accomplishment. "Men ought always to pray and not to faint." In other words, once having prayed do not "lean on your oars" and expect your blessings to fall from the sky without making further effort.

Prayer is futile if one is on bad terms with Divinity—if one has "something on his conscience." Would you offend someone then ask him to do you a favor? "If I regard iniquity in my heart, the Lord will not hear me," said one who knew the truth. On the other hand St. John assures us that "Whatever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

Keep his commandments! How many keep Number One? "Thou shalt have none other Gods . . ." How many realize that by asking for lots of little things needed as contributions towards their worldly happiness, they unconsciously admit their disobedience to this commandment? How many realize that by asking for material things for personal use they admit their alliance





to "other gods" in whom they place their faith and hope, and who come first?

The question every man should ask himself is: Since I have *life*, the greatest of all gifts, plus consciousness, divine love and protection, am I really in need of any other blessing? The answer is different in every individual case. However, the general mental attitude in prayer should be: I recognize that I have access to *all* and I pray that my understanding be increased, that I may then have power to appropriate my part. In short: thank Divine Mind for the life you have and ask to be able to realize it.

Prayer cannot create things which do not already exist; it leads to the realization of existing things through humility, recognition and gratitude. Whatever we get in answer to prayer we were never intended to be without.

Paul's admonition: "Pray without ceasing" might be paraphrased: Know first the truth, then your recognition and gratitude will be a continuous prayer—every thought, every word, every breath will become a prayer. The ancient oriental proverb: "Quit praying for doing good" is seemingly at discord with Paul's advice because the real meaning of the proverb lies in the fact that prayer is of first and foremost importance; that doing *other* good comes next in importance and that it is not wrong to cease praying providing we do good some other way in the time which would otherwise be devoted to prayer.

Some people insist that prayer is unnecessary. If Divine Mind knows what we want before we ask for it; if "all

hearts are open" and "no secrets are hidden" what is the use of prayer? The answer is: prayer is keeping in touch—keeping the channel of communication open. Ignorance of this truth is due to ignorance of the fact that, besides praying, we must always strive for the accomplishment of what we ask and thus bring it about.

The art of praying is not mastered in a day. Practice makes perfect. A good start can be made by looking around and admiring the beauty and perfection of things; by looking up to the stars and trying to realize that "the universe is a circle, the centre of which is everywhere and the circumference nowhere." Flammarion wrote: "To raise ourselves towards the Infinite space is to purify ourselves from all the pollution of this world, and to seek a better and more intelligent existence." But we must remember that we are raised by others and not by ourselves alone. These others are higher than ourselves and they raise us in the degree, that we help to raise those who are lower than ourselves. The working of the law is such that we cannot get far alone and that if, in seeking the higher existence, we forget others who would like to have a taste of it as well, we usually have to come back for those others. Spiritually, one cannot grow without drawing others with him, or without being drawn by others. One cannot grow alone. At all stages of his spiritual evolution he is part of the One Infinite Whole—a link in a chain, and the fact that he is at the same time drawer and drawn explains why one cannot benefit unless all benefit. Not merely one or two links but the whole chain must move.

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New York Chapter,\* 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m. Booker T. Washington Chapter. Mr. Clifford Richards, Master, 351 St. Nicholas Ave.; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

#### WASHINGTON

##### Seattle:

AMORC Chapter 586. Mrs. Carolina Henderson, Master; Mr. Thomas W. H. Lee, Secretary. Reading room at 410 Old Times Bldg., open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

##### Tacoma:

Tacoma Chapter. Mr. L. S. Thorness, Master, 4822 No. 18th St.; Mrs. W. R. Woody, Secretary. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Affili Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)



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H. Spencer Lewis Chapter. Mrs. M. O. Angle, Master. Meetings every Monday, 8:00 p. m., 37 Washington Street.

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### Milwaukee:

Milwaukee Chapter. Mr. E. H. Wehlitz, Master; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue. Inquirers call MI-1624.

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Reading Chapter. Mr. Antonio Anastasio, Master; Mr. F. Theodore Embich, Secretary. Meetings every 3rd Sunday, 7:30 p. m., Berkshire Hotel, 5th and Washington Sts.

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Benjamin Franklin Chapter of AMORC. Edgar B. Morrison, Jr., Master, 3308 Wallace St.; Miss Kitty Potye, Secretary, 3020 Cambridge Street. Meetings for all members every Sunday, 7:30 p. m. at 219 S. Broad Street.

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First Penn. Lodge. Ernst Edwin Nilson, Master, 227 Henderson St., N. W.

## OREGON

### Portland:

Portland Rose Chapter. Mr. Rex W. Rawls, Master, Phone BR-6122; Mr. H. T. Herrington, Secretary, Phone TR-0428. Meetings, 711 S. W. 11th Ave., every Thursday, 8:00 p. m.

## INDIANA

### Indianapolis:

Mr. Ross E. Winder, Master. Meetings 2nd and 4th Tuesday evening, 8 p. m., Antler's Hotel.

## OKLAHOMA

### Oklahoma City:

Oklahoma City Chapter. Mr. Ward D. Brosam, Master, Phone 5-4510; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday night, 7:30 p. m., 318 Y. W. C. A. Building.

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### Cleveland:

Mr. Karl Hey, Master, 2054 W. 89th St.; Miss Frances Willick, Secretary, 14824 Pepper Avenue, Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

### Cincinnati:

Mr. John K. Hartsock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2432 Ingleside Pl.

### Dayton:

Dr. Gisbert L. Bossard, Master, Phone Ma. 3933. Mrs. G. C. Hynes, Secretary. Meetings every Wednesday evening, 7:30 p. m., Hotel Miami, Rauh Hall.

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Mr. C. M. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter. Mrs. Sophia Sterley, Master, 330 Louisiana Ave.; Mrs. Mack D. Smith, Secretary, 310 W. Willingham St., Cleburne, Tel. 7. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street, Fort Worth.

### Houston:

Mrs. Conway R. Shaw, Master; Mr. Arthur H. Prior, Secretary, 512 Birdsell St., Phone T. 5507. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays of the month, 7:30 p. m., No. 10 Lansdowne Avenue.

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