

The ROSICRUCIAN DIGEST



DECEMBER, 1932
25c Per Copy.

Suggestions

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Christmas Salutations



HAT which is sacred is made in the heavens and is of the gods. Within time and space, year and place, it is not confined. Of these sacred things which the human race has been chosen to embrace is that of tolerance, good will on earth, and love toward man. As a vessel which contains the holy nectar may be but of earthly clay, so is the mortal mind of man fallible, and thus to sanctify the immortal we have Christmas Day. Yet this spirit of the gods which dwells amongst us is enshrined in the heart, and it is there that we must seek it. There is a day in every land when men reveal their gods, but it is the kinship of spiritual loves wherein men reveal that they are of the gods.



THE STAFF
SUPREME GRAND LODGE

ROSICRUCIAN PARK





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AMORC

SAN JOSE, CALIFORNIA

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. X

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SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH MAKING CHRISTMAS COME TRUE

By THE IMPERATOR



cerned.

Whether we are Christians or not in no way affects our appreciation of the spirit of Christmas, and, of course, a month before the Christmas holiday is the popular Thanksgiving holiday in the United States, and immediately after Christmas falls the New Year holiday, which is very widely recognized and celebrated in most countries of the Western World. Therefore, between the 25th of November and the 2nd of January our lives, our social affairs, business and personal interests, and other matters are greatly affected by the almost universal spirit of celebration, good will, and human joyousness.

Whether we can enter into the Christian spirit of accepting the 25th day of December as the birthday of Jesus the Christ, or not, the fact remains that Jews and Gentiles and many others of other religions accept this day as a time of good will to all beings. December 25th, as we have stated before in this department of the magazine, was a time for good will, and the giving of

gifts, and the bringing of joy into the human consciousness long before Jesus the Christ was born. Among the many festive days of the pagans and among the many holidays of those religious and non-religious peoples who preceded the Christian era, December the 25th was the most outstanding and most important of all. There are many things which indicate that when the great fathers of the Christian church were perplexed at deciding upon the precise date of the birth of Jesus the Christ, they were influenced by the fact that December 25th had always been a holiday typical of the Christian spirit and would, therefore, be most appropriate.

The spirit of that ancient holiday is reflected in every feature of our present day Christmas time. In pre-Christian years prisoners then in bondage were set free on the eve of December 25th, and throughout the day people exchanged gifts, readings, and every symbol and sign of good will was expressed. Today the spirit of Christmas is something that is always separate and apart from the sacred celebration of the birth of the Great Savior. As we have already said even those peoples whose religious beliefs do not permit them to keep the sectarian holiness of the day, find in it an opportunity for the definite expression of the spirit of good will and human fellowship that is very broadly and quite uniquely the true expression of the Christ spirit.

Modern civilization has become quite accustomed to systematizing its emotions and organizing its human expressions. There are millions of persons

who labor throughout the year, and who need a periodical vacation from their labors in order to rest and recuperate. Many of these are worthy of such rest and vacation at almost any period of the year, and for no good reason at all postpone the needed vacation until the summer months, solely because we have become accustomed to organizing even our vacations and rest periods, and by common consent have selected June, July, and August as the months in which to regain and renew the worn-out vitality of mind and body. The idea of setting apart just one day late in the fall to give thanks to God and the heavenly hosts for all of our blessings is but another evidence of our ritualistic formalities in things that should be free from ritualism entirely.

For no reason that is sane and sensible, January 1st has been selected as the beginning of the year. It is, in fact, neither the beginning nor the end of a year or of a season. It is midseason, midwinter in most places in the northern hemisphere, and far removed from the rebirth of the year, and the rebirth of life throughout nature as made manifest in or about the Spring equinox in March. In many oriental countries the month of March is looked upon as the proper time for the celebration of the beginning of a new year, for it is not only the beginning of a new season but the beginning of new life after the long sleep and transition of nature throughout the winter. And so it is with the spirit of good will and of good fellowship; instead of expressing this good will to all beings throughout the year and seeking every opportunity to give to those who are in need and to bring happiness and joy to others who are in sorrow, and singing the songs of life everlasting to those who are Cosmically and spiritually asleep, we wait for Christmas day to do those things which might be done on any day of the year.

Perhaps there are some utilitarian and practical benefits to be derived from the working and systematizing of our emotions and the expression of our desires. Perhaps by concentrating such expressions into one brief period of a day, or two or three days, we are more efficient and more definite in what we do. Perhaps the fact that December

25th is so universally looked upon as a time of good will induces us to express the goodness in our hearts more completely, and with greater significance than we would do under different circumstances. If this is an argument in favor of organized and ritualistic emotional expression then we should be logical enough to prove it and to do it. Therefore, I say to those who withhold from others throughout the year the good will they should express and who restrain themselves in the impulses to give and share with others what they have, that on Christmas day or throughout the festive week following it every effort should be made to unburden oneself of the pent-up and restrained expressions of the entire year.

Unquestionably, each one of us owes something to others, and unquestionably each one of us is enjoying benefits and blessings that we can share with others and should do so. The Cosmic law of compensation and the universal law of supply and demand requires that we not only give thanks for what we have, but that we look upon ourselves as trustees for the Cosmic dispensation of blessings. God and all of nature require human channels through which the great work of the universal benedictions can be carried out. Each one of us is a channel, therefore, for the dissemination of that which God intends each of us to enjoy. Certainly joy and happiness are the most essential things in life, often enjoyed in abundance by many, but found wanting in the lives of many more. I need not pose as a prophet, nor phrase my words as a prediction when I say that next Christmas day there will be millions in our own environment and close to each one of us who will find in that day nothing more than a day of ordinary experiences fraught with solitude, despondency, gloom, sorrow, want, and regret. Without leaving our immediate neighborhoods and also without doing more than cross the street, we can find someone on that day whose picture of life will be the very opposite of our own. Just how any one of us can feel the fullness of Christmas joy and be as extremely happy as we should be while across the street or around the corner there is someone in want or in sorrow,



in sadness and grief, is something I cannot understand.

We speak of desiring to have the Christ Consciousness developed within us. Even those who are not essentially Christians admit that the presence of the Christ Consciousness would be not only desirable, but the maximum of their earthly desires. Yet if there was any one outstanding emotion made manifest by the living Christ on earth it was the consciousness of the sorrow of the world. He constantly expressed the thought that He sensed and was highly sensitive of the grief, the pain, the bitterness resting in the hearts of those around Him and throughout the world. He was a man of sorrows, not because of personal experiences, but because of the consciousness of the experiences of the millions of human beings around Him. How then, can any of us expect to have or feel that we do have the least degree of Christ Consciousness within us and yet be immune to the sorrows of the world, and restrained from sharing our happiness or

our blessings with those who do not have them?

If we would get the utmost out of the Christmas spirit this year, or any other year, and if we would live a life that would exemplify the Christ Consciousness within us, we will seek as the ideal Christ sought, and as the ideal of Christ within us would seek to find opportunity, occasion, ways, and means of bringing some happiness and joy, some relief, some bright light of hope and cheer into the lives of those who do not have these things either at Christmas time or any other time of the year.

Therefore, make this Christmas a true Christian spirit holy day by sharing with others to some small degree at least that which you have an abundance of, even if it be but happiness and the smiles of joy with those who do not have them, and in this way make Christmas come true, independent of its religious significance, independent of its sectarian meaning, and uniquely and wholly in the spirit of the ideal that it exemplifies.

OUR WORK WITH CHILDREN

Parents who have children between the ages of six and fourteen years will appreciate the work we are doing in various branches of our organization, to help these children understand some of our principles and establish a better code of life. If you have children of this age get in touch with one of our Junior branches listed below, or urge your local chapter or branch to write to the General Secretary of the Junior work for information as to the simple way to start one of these Junior branches.

The Junior branch of Oakland, California, is gathering food for poor children of that city and has obtained the use of a large window for the announcement of their activities. They are also busily engaged dressing dolls and making toys to be sent to the Junior group of the Order in St. Vincent, British West Indies, for a Christmas tree.

The Junior Order in San Francisco held an initiation on November 6 and the leader reports increasing interest and enthusiasm.

The Junior Order of Seattle reports a 100% increase in membership and very great enthusiasm.

The Junior Order in Los Angeles has held a second initiation and new members are being brought into the group because of the great interest and benefits indicated by those who are members.

New groups are being established in many places, especially in Canada and in the northwest. Those living near Vancouver or Victoria should get in touch with the Junior Order in those cities by communicating with the Master of the Lodge.

The following branches are well established and invite your cooperation:

HERMES LODGE—Brother E. E. Chaffey, Master;
AMORC Egyptian Temple; 672 Lafayette Park
Place, L.A., Cal., Junior meetings every Sunday
morning 10 a.m.

FRANCIS BACON LODGE—AMORC Temple,
1665 Polk Street, San Francisco.

OAKLAND CHAPTER—Secretary, Gertrude Platt,
2309 E. 22nd Street, Oakland, Calif.

SEATTLE CHAPTER—Mary Burke, Master; 301
Haight Bldg., Seattle, Washington.

All members interested in this work, or all branches desiring to establish Junior Branches should communicate with the General Secretary of the Junior Order, Mrs. Eva Walters, F.R.C., Box 516, Route 2, Vacaville, California.



"Only a Miracle Can Save"

THUS MANY PHYSICIANS EXPRESS THEIR
FAITH IN MIRACLES

By FRATER JOHN BOLLES



ANY times the physician is face to face with a serious situation and after trying everything that is known to the science and art of medicine and surgery, and even permitting some eclectic methods to be used to help the patient, comes

to the conclusion that the patient is beyond any help that he is able to give and reluctantly states that "only a miracle can save the patient's life."

Those who are nurses and workers in and around hospitals, sanitariums, and other institutions, have heard this statement made hundreds of times. Eminent surgeons coming from the operating room will gravely shake their heads and state that "only a miracle can help him." Other physicians coming from the bedside of the patient will express the same idea and often at a little informal gathering of physicians and nurses the same idea will be expressed regarding various cases in the same institution. Many have heard the same thought expressed outside of the patient's room in private homes when the family has urged the physician to frankly express his real feelings.

When I first heard this expression used, I thought that it was a mere shallow way of frankly saying that nothing could help the patient and that the patient would die. After years of experience and contact with patients in such predicaments and who did recover, I discovered that the physicians were not idly making their statements nor were they using a phrase that meant nothing to them. I have found after many years of experience that every physician of long experience has become convinced that in many cases the great unknown and mysterious laws of nature or the unknown mind of God will intercede and perform a miracle of healing or curing. These men will seldom discuss the nature of such miracles and they frankly admit they used the word *miracle* for want of a better term, but, nevertheless, they seriously and with profound respect admit that nature can do things at times, and that the laws of God will do things at times, that man cannot equal and man cannot even understand.

From all of this we may judge that there is no reason for the belief that the age of miracles has passed, as we so often hear the idea expressed. Out in the general world of business and society we often hear it said that while the miracles explained in the Bible may be true and may have actually occurred, such things do not happen today and



the blind are not made to see without an operation, the lame are not quickly cured without surgery, and the sick are not healed without medicine or some form of treatment, and the dead are not raised to life. With a firm conviction the average person states positively that the age of such miracles has passed and man should not even look for them or expect them at the present time.

From my point of view, I would say that in the average hospital and institution for the sick and suffering, many miracles are being performed daily. It is true that they may not be performed without the use of medicine or surgery or some form of treatment, but considering the condition of the patient, the results brought about are often nothing short of miraculous; and after all is said and done, no physician or surgeon can say that these miraculous results were directly or indirectly the result of the medication or the surgery or other processes used. Perhaps the miraculous results were obtained in spite of these things and directly as a result of nature's wonderful ways.

But I also note that outside of hospitals, sanitariums, and similar institutions miracles of healing are being performed that cannot be attributed to anything else but the strange ways and workings of natural law. Smile, as some will; doubt the statements made, as others will; and discount everything that is said by fifty per cent or even by seventy-five per cent, and we still have a long list of remarkable cures and miraculous results produced by Christian Science and by various schools of metaphysical treatment. The skeptical physicians may call these cures temporary ones, or doubt that the patient was as bad off as he seemed to be, but the fact remains that the patient and his friends consider the results miraculous; and if we delve deeply enough into the history of the majority of these cases we find that the patients were not suffering from delusions or imaginary ills but from real conditions, originally diagnosed by medical physicians and treated by them up to a point where they could no longer benefit the patient by any of their standard methods. Taking only the cases of

those who have been treated by and eventually abandoned by medical men as impossible to cure, we find that these cases represent sufficient evidence of miracles being performed even today through the use of certain unknown powers and principles that appear to be universally operative.

I would like to call your attention to just one way in which the mind in man can produce miracles. I have been present in psychopathic clinics and hospitals and other institutions where I have seen a cold lead pencil or fountain pen, or piece of cold steel, laid upon the arm of a slightly hypnotized subject, while he was told that the lead pencil, fountain pen, or piece of steel, or in some cases an ivory darning needle, was *red hot and would burn the flesh*. I have seen the patient writhe in agony and go through all the mental and physical reactions of suffering a burn, showing how a thought in the human mind can affect the emotions and produce a physical result even when the thought was false and had no actual relationship to the idea developed in the mind. But what is even more remarkable is the fact that within a half hour or so after the cold and harmless pencil or fountain pen was removed from the flesh a water blister was invariably formed on the flesh at the precise point where the imaginary burn had been made. This water blister has often been very large, and is always of a nature that can be opened and the water drained from it; and the red color around the water blister has remained for twenty-four to thirty-six hours.

Analyzing this incident, which has been duplicated in every psychological clinic of America and Europe many thousands of times on all classes of persons, we are face to face with mere natural law. When a real burn is made on the flesh and the pain is sensed by the entire consciousness of the human body, certain natural laws are immediately set into operation. The law that has to do with the protection of the skin and the curing of injuries to it, proceeds at once through the power of the mind, to release a certain amount of fluid or water around the burn in order to protect the injured skin and

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assist in the process of healing. This fluid that appears in a blister comes from natural reservoirs of such fluids that are in all parts of the body stored up ready for use in various emergencies, and the releasing of these little reservoirs of fluid to the injured part is done entirely by nerve action, nerve energy, and nerve reflection *directed by the deeper or subliminal consciousness of the human being*. It is not done by the brain or by the outer objective consciousness of the human being, for it has no control over these things.

Now, if the mind of man and the inner consciousness can direct the opening of certain closed reservoirs of fluids and at the same time direct and control the action of these fluids in having them release themselves at only a certain point and come together to form a water blister and start a curative process when there has been no injury at all, it shows that the whole process is *a result of a thought or a picture of an idea* that has been registered in the deeper consciousness of the human being and has become a *law of operation*. If such an idea or picture or thought can be put into the human mind when no injury has taken place and yet proceed to work just as though a real injury had taken place, then why can we not expect curative and healing processes of the human body to take place *if the proper idea is established in the human mind?*

We know that when the skin is cut a certain amount of lymphatic fluid is sent immediately to the bruise and that the blood proceeds to coagulate so as to close up the bleeding vessels and thus start the process of forming a new tissue, a scar tissue, in the place of the wound. Man does not have to give attention to this process for it is all done as we say, automatically, but in reality done consciously by the subconscious mind, whose business it is to repair and recreate, construct, and reconstruct each and every part and every cell of the human body so as to preserve the body and keep it normal and healthy.

Why, then, should we doubt that under the right conditions and with the right idea and thought transmitted to

and registered in the deeper consciousness of our being, various healing processes could be instantly started into action and certain changes produced in bone, tissue, blood or other parts and elements of the body to cure it and heal it?

All this may appear as a miracle to us, but after all is said and done, we are finding in our general experience of life today, that only those things that we do not understand are called miracles; and as soon as we understand them and their mystery is taken from them we do not call them miracles. The little radio box in our home that brings us music from all parts of the country would have been considered not only a mystery but a miracle a few hundred years ago, and so would have been the automobile and the flying machine and the many other little devices and things that are quite commonplace today. The so-called miracles of healing are actually simple, natural demonstrations of nature's normal processes. These can be set into motion through the right thinking or through the right *registration in the consciousness* of the right idea, and this is what psychology has attempted to explain in the past and what Rosicrucianism is teaching and demonstrating in all of its lectures and lessons today.

And to the same degree that we can register the proper idea and picture in the subconsciousness so that certain healing principles are set into motion, so the wrong idea, the wrong thought, the wrong belief dominating the consciousness of man may tend to release erroneous or incorrect processes and start a condition that should not be established in the human body. The simple demonstration of how the mind of man can form a perfect, natural, normal water blister on an unburned portion of the arm, proves beyond all argument and all contest, that the subconscious mind of man has complete and perfect control over the involuntary and hidden process of nature in the human body; and it proves that whatever thought or idea becomes fixed in the subconscious mind is a dominating factor in the functionings of that mind and in the regulation and control of these natural processes in the body.





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



*The
Rosicrucian
Digest
December
1932*

RECENTLY a large number of newspaper writers and investigators have learned about the Rosicrucian Order through the widespread radio programs that we are using throughout this Fall and Winter, and, of course, as is always the case, immediate investigations were made to find out what kind of "cult" the Rosicrucian Order is. The Imperator has always despised the word "cult" because it has been used mostly by American newspapers as a term of ridicule

and condemnation. It loves to speak of these groups of bewhiskered men and barefoot women and colonies of extreme moralists as "cults". We have been very fortunate indeed that only in one or two instances have a few small newspapers referred to our organization as a "cult", and in every case no time was lost by the Imperator and Supreme Secretary in flooding the offices of such writers with literature and correspondence as would correct any false impression which these writers might have in mind.

As our organization becomes better known and its beautiful, idealistic channels of activity are made known, the more favorable an impression is created in the minds of the public. The work of the Cathedral of the Soul as carried

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on throughout the hospitals, sanatoriums, prisons, and in the homes and lives of thousands of persons, has helped to make it plain to every investigator that the highest spiritual ideals are held before all of us. On the other hand, the absence of questionable teachings and practices, and the absence of superstitious beliefs and extreme viewpoints has also been a great help in creating for us a unique reputation.

It is indeed unfortunate that in nearly all of the popular psychological or psychic movements which have become popular in America in the past fifty to seventy-five years, there has been a taint of sexology to give it a nice-sounding name. The minds of the American people are still filled with the scandalous stories and shocking revelations that were made a few years ago in connection with one of America's popular movements, and even though this movement is today trying to carry itself onward through criticism and attacks upon other clean organizations, it has never apologized for, nor attempted to explain away the horrible universal condemnation that came upon it on the part of all clean-minded men and women.

Why there should be any belief that it is necessary to indulge in unconventional or extreme and even unmoral and unnatural sex practices in order to develop spiritual understanding or awaken psychic development is something we cannot understand. Certainly there is no foundation for it in past history, except when we go beyond the point of the birth of higher civilization and trace our steps through the dark records and ambushes of some pagan and other oriental philosophies. That such things appeal to the minds of certain types of persons and is a popular subject with other types of undesirable minds is unquestionably true, but why any organization that flaunts itself as a beautiful, idealistic body should lower itself to cater to such unbalanced minds is something beyond our conception. There was nothing of this taint in the beautiful teachings of Jesus, or any of the great Masters of the past.

That such things are not necessary in order to make the study of mysticism and psychology popular is proved by

the fact that the Rosicrucian organization is the oldest and largest of all of the metaphysical and mystical movements of the world, and yet it has never condoned or tolerated, let alone supported, the least trace of sex teachings or sex books in any of its lessons, lectures, experiments, or arguments. Why cannot the human being be considered by man as it is considered by the Cosmic and by God? A human being is a sexless expression of Divinity from the Cosmic point of view, and there is no reason why each and every human being on the face of the earth cannot have this same sexless view-point in analyzing the spiritual and psychic qualities of man. No matter how one may look upon it, the human physiological sex nature of man is entirely of the flesh and of the earthly nature of man. It is a temporary, transitory, unimportant element of man's real being. Man may be male in one incarnation and female in another for it is purely an incident of his outer expression, just as is the coat or hat he wears, or the color of his clothing and dress. It has no more bearing upon his spiritual nature, spiritual development, and mental progress than has any other objective quality of his physical body. By giving it a dominant place in life and allowing it to become a controlling factor in our thinking and living, it can become the most degraded influence in our lives, and it can interfere with the influx of spirituality. But in no way can spirituality be augmented by even the most profound consideration of the subject of sex from the most idealistic and scientific view-point.

The strange part about it is that in nearly every case where the subject of sex and sex principles has been introduced into the teachings of any occult or mystical organization it has not been of the high idealistic and scientific nature that might give it some excuse for such consideration. In practically every case these teachings and practices have been of the most sordid, unnatural, unethical, unconventional, and ridiculous nature that man and the devil can devise. It has been the rock upon which more organizations have split and gone to ruin than any other. And certainly it has been a matter that



has put more tar upon the body and caused more stains to come upon the conscience than any other, making such persons totally unfit to enter the Cathedral of the Soul or to stand before the Masters or God in that state in which we should be when we approach them.

To think of any organization thus tainted and probably condemned for such teachings now trying to attack and criticize other organizations in the hopes of increasing its own membership indicates to what great lengths some organizations can go when the handwriting on the wall plainly shows that they are rapidly sliding down the ways to oblivion and disrepute.

All Rosicrucians can well be proud of their organization. If any person can bring forth a real argument in support of the claim that it is necessary for men and women to have some instruction regarding the intimate details and laws and principles of sex, then such argument should be accompanied with the advice, and such instructions should be secured in private schools from physicians and scientists who will see that the matter is dealt with scientifically and separate from any teachings that deal with spiritual and psychic development.

No matter how the teachings and ideals of the Rosicrucian organization may be viewed by those critics from a purely scientific, religious, or philosophical point of view, no one can point his finger at the organization and its teachings and practices, and criticize them from a moral or ethical point of view. We may have unique ideas from the orthodox religious point of view, extreme ideas from the scientific point of view, we may be peculiar in some of our mental conceptions, and we may be over-enthusiastic regarding the importance of what others may call unimportant principles of life, but most certainly we tolerate all of the good that is taught by any other organization, and are intolerant of all of the evil that is found in the world.

We are happy in the fact that not only can a man and wife unite with us and study together with us and sit down in their home together and study lesson after lesson in unison without

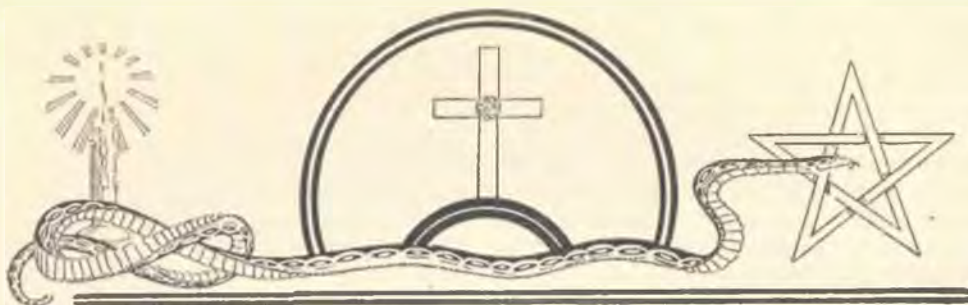
the least embarrassment, but we are happy in the fact that such men and women can bring their sons and daughters into the organization to study with them, and thousands have done so, and that these family groups can discuss the teachings and principles, and unite in the experiments and exercises without bringing the least blush to the face of parents or children.

We are happy in the fact that all of our teachings tend to build up the home life and to strengthen the ties between man and wife, and parents and children, rather than break them down and bring about separation and misunderstanding. We are happy that the Rosicrucian organization looks upon the integrity and sanctity of the home as the primary foundation for the continued spiritual evolution of man, and the progress of civilization. We are happy that this Cathedral of the Soul Department, and many other departments of our activities tend to bring together the mental, spiritual, as well as physical natures of our members in one happy, compatible, agreeable, harmonious unit by making for Peace Profound. Every member should feel proud of this, and speak of it, and hold it forth as one of the most important and most significant arguments in favor of the goodness of the organization.

For hundreds of years in this country and for thousands of years in other countries the Rosicrucian organization has continued to be known in its work and active in its principles, without ever having had any scandal publicly or privately connected with the organization as a body, or with any of its leaders or executives. In all of the critical newspaper accounts that have appeared in recent years regarding so-called "cults" and fanatical organizations, never has a single word of criticism along moral or ethical lines appeared which related to the Rosicrucian organization. And day by day the respect on the part of newspaper editors, writers, Federal officials, and others is increasing because of our strong fight to maintain these high ideals, and the hearty co-operation on the part of thousands of members who say that if there were no other reason for their

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Were The Magi Masters?

AN INTERESTING DISCUSSION OF THE WISE MEN
OF THE BIBLE

By FRATER EMIL ZOLLING



THE more we read the Bible from a mystical point of view, and especially after having studied some of the Rosicrucian lectures that deal with the ancient traditions and mystical facts of pre-Christian times, the more we are inclined to want to delve into some of the allegorical stories of the Bible, and see that they are not purely fiction, but based upon the real possibilities and probably real facts.

As an example of what I mean, I want to speak of that incident in the Bible which has always fascinated me, even as a child, and regarding which I have found little in the way of explanation in any of the sermons or writings of the most eminent Christians. I refer to the Wise Men of the East, or the Magi, as they were called, who followed the great star to Bethlehem, and discovered the birth of the child, Jesus. They are referred to as the Wise Men of Chaldaea, and as Magi, and in various other ways in different parts of the Bible, or in different interpretations of the Bible. Little light, however, is thrown upon their real

character and their history. When we turn, however, to Rosicrucian traditions, and to mystical literature of a similar nature, we discover a great many facts about them that are intensely interesting to the Rosicrucian.

First of all we find that the Magi were those who belonged to a mystical sect or society wherein the neophyte developed to the degree of an adept as a zealotor, and then passed on to the proficiency degree where each became a Magus, the plural of which is Magi. It is from this word that we have the word 'magic' and 'magician,' but while these Magi dealt with magic it was *white magic*, and they were magicians to a degree that is higher than the popular-day conception. Such Magi were not only of Chaldaea, but of Persia, India, and Egypt. I cannot understand why the Wise Men of the Bible who followed the star are specifically mentioned as being of Chaldaea, unless that was their home or original place of instruction and preparation. Other references in historical and mystical writings indicate that they started on their journey of following a star while in Egypt, and of course it may be that they had come to Egypt first from Chaldaea before proceeding to the Holy Land.

A generally mistaken idea is that these Magi saw the great star unexpectedly, and not knowing what it por-



tended, except that it meant some great event would take place, followed it more or less blindly, yet with great faith, and were surprised to find that the great event was the birth of a little child. The truth of the matter is that if these men were real Magi, as implied, they were well versed in astrology, which was the highest of the sciences then taught in these mystery schools.

The astrology of those days included the fundamentals of alchemy, and many other sciences, and was not merely a prophetic art or the means of character reading, as it is today. Even the art of medicine and the curing of diseases was closely related to the study of astrology. In the study of astrology and in the absence of astronomical almanacs or central observatories, they compiled all the necessary information for the public to have. These highly trained mystics devoted much of their time to a very close study of the skies, observing nightly every change in all of the planets and heavenly bodies, and from their observations worked out all of the many marvelous things that are included in their science of astrology.

To think, then, that they would have been unaware of the coming of a great star or comet, as we now believe it to be, is absurd. They must have known for months in advance that the comet, moving star, or moving planet, would leave some distant and concealed portion of the heavens and gradually come into visibility in their part of the world, and they must have prepared for its coming just as our modern astronomers anticipated the recent eclipse, and went from various parts of the world to those sections of America where the eclipse was most easily seen, most perfectly observed, and most efficiently recorded.

Furthermore, the ancient writings and traditions of astrology plainly state that the movement of a great star or comet over a country presaged the birth of a new, great ruler, and their ancient writings record how each and every moving comet and planet of the past had verified this observation and belief. According to their ancient records there was not a single planetary movement of a similar kind across the heavenly space of those oriental lands that was

not accompanied by the birth of a new king or ruler of some kind. Their writings, furthermore, contain the statement that whenever such a planet is due to move across the heavens, preparations should be made to locate and record the birth of such a great ruler, and that according to the name and nature of the moving planet would be the name and mission in life of the new ruler. That being true, they must have known that the new ruler to be born in Bethlehem would be a religious or Divine ruler, and not a political ruler, and they must have known, furthermore, that he would become a student in their very schools, and a great master in their great work.

All of the foregoing assumed as true, we find the story in the Bible far more interesting, and we find that it is not, therefore, a record of some superstitious belief or an allegorical story put in there to give what the moving picture people of today would call an atmospheric background or picturesque background to an event, but a fulfillment of the traditions, history, and mission in life of the Wise Men themselves.

It is noticed in the Biblical account that these Wise Men came to the birth place of the child with rare offerings. This in itself would indicate that they had no doubt as to what the stars portended. If they were following them merely out of curiosity to see whether there was going to be an earthquake, fire, or flood, or 'what not,' they hardly would have taken with them on such a long journey, and at such a risk of robbery, the rare things which they brought to the feet of the child.

Of course, there are some incidents in connection with the statements of others regarding their observation of the great star that are either fictitious or misrepresentations of some incident that has been incompletely recorded. The statement that some looked into the well near the birth place and there saw that the star had suddenly stood still or that a great star had suddenly appeared in the heavens, is typical of the sort of unimportant detail that has been added through a mistranslation of some fact that may have been important.

What else they did after finding the child is not told as we should like to have it. Ancient writings refer to the fact that they remained in the vicinity of the birth for many weeks, instructing the parents of the child as to what they should do in the future for its care, instruction, and general guidance. These writings say that they made plain to the parents the fact that the child was to become the new leader, and savior of men as had been foretold by an "angel." They, therefore, pointed out that the child should be given a profound education not only in the usual manner, but in the special care of the mystics of the brotherhood, and especially those of the Essenes who had a place nearby where the child could go daily for special instruction. We should not be surprised, therefore, to read that while still a youth and upon his first appearance at the formal ceremony in the Great Temple he astonished the inquiring men by his great wisdom. The Bible leads us to believe that this great wisdom had been acquired inspirationally and Divinely without any human assistance, but it does not say so positively, and when we find that later in life Jesus was familiar with many languages and with the teachings of various countries, and various religions and philosophies, we realize this sort of education must have been acquired at the hands of competent tutors. Such instruction and such competent tutorage was not available to poor families, except through the offices of the mystic brotherhood who carefully chose their disciples and students in accordance with their future possibilities.

That Jesus had such instruction in His youth reveals to us the fact that even in His childhood His parents and others knew well in advance what His mission in life was to be. This fact, then, would color many of the other stories in the Bible. We see, too, that there is something wrong with the stories regarding Jesus rebuking His mother because she inquired about His delay at the Synagogue. Certainly, a

mother who had cared for a child so many years in the knowledge that he was preparing for a great mission, and with a knowledge of what that mission was to be would not have been surprised at his lingering with the Rabbis in the Synagogue, and certainly he would not have rebuked his mother for asking about this delay. If His answer as recorded in the Bible is precisely correct, then it takes on a new significance, for, being "about His Father's work" would have meant a great deal to His parents, if all that I have said above is correct.

There were many other wise men, of course, than those who followed the star, and they were probably selected to follow the star as the officials representing a certain branch of the organization, and as representers of the great masters to pay homage to the child. In other words, they were selected emissaries of the mystical schools. That they afterwards retired into the general seclusion of the brotherhood and are not often referred to in the remainder of the Bible accounts should not be surprising for the Bible is not a record of mystical schools, nor masters of mysticism, but of certain religious doctrines and teachings, or such incidents of an astronomical nature that would support the main theme of the Bible.

We know, also, that many books equally as sacred and equally as informative in a historical and spiritual sense as those that now constitute the Christian Bible were rejected at the great council when the final decision was to be made as to what should be included, and what left out. These rejected books throw a great deal of light upon the Magi, and from this light and other traditional writings, we can plainly discern that while these particular Magi who followed the star were not the great Masters of the Great White Brotherhood, they were undoubtedly special and well-qualified representatives of these Masters who remained in retirement most of the time in the great temples used by the brotherhood.



READ THE ROSICRUCIAN FORUM





An Important Announcement from Europe

OUR MEMBERS WILL BE INTERESTED IN THIS NEWS

By THE SUPREME SECRETARY



FOR several years we have stated from time to time in our publications that the various countries of Europe were having considerable difficulty in either reviving or maintaining the Rosicrucian activities which were so greatly upset during the World War period. The change in national boundaries, the elimination of some old countries as independent nations, and the creation of new alliances with new political controls, rules, and regulations, broke the former Rosicrucian map of Europe into so many dislocated segments that putting the pieces together again is very much like trying to put together the pieces of a puzzle picture when a number of pieces are missing.

England was fortunate enough to be the first to systematize her work and this was accomplished by the very keen mind of Grand Master Andrea. France, on the other hand, was not long in adjusting her affairs, and in quickly establishing an harmonious alliance and association of her various districts, and today we find Grand Master Gruter in Southern France, in cooperation with

his secretary in Paris, carefully working out the details of the future growth and development of the work in that country. Sister Santi (mentioned in last month's issue of the Digest) has evidently maintained a very definite organization in the several countries under her jurisdiction, and some other countries of Europe are fairly well organized, while Russia is completely disorganized.

Germany, always a very enthusiastic Rosicrucian district, in association with Austria which is now an independent jurisdiction under the International Secretary at Vienna, has had considerable difficulty in recent years in re-establishing the unified system of Rosicrucianism which existed in her country before the war. All of the other countries of Europe have offered their services to Germany to enable her to reorganize her work with one hundred per cent efficiency, and out of the German jurisdiction has come many valuable manuscripts, and very valuable contributions to the work, and many very rare and unusual archives and libraries of Rosicrucian manuscripts and landmarks are still concealed within her boundaries.

The difficulty in Germany has been the growth and development of Neo-Rosicrucianism. Within the past ten years a number of unofficial Rosicrucian organizations have developed in her land, bringing confusion and disap-

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pointment to the seeker and the student alike. For some strange reason there has developed in Germany a large body of supposedly good thinking men and women who have taken an atheistic view-point of all religious matters, and the promulgation of these ideas has led to a host of persons who have organized various mystical societies promulgating anti-religious and truly pagan ideas. Some of these organizations have been bold enough to call themselves Rosicrucian, and some of them have bordered so closely on Bolshevik political lines as to become obnoxious to the German Government, and disheartening to the true Rosicrucians who have remained in the background, silent and bewildered.

Then, again, the German situation was complicated by the formation in her country of a branch of an American group calling itself the *Rosicrucian Fellowship*, with its headquarters at Oceanside, California. The founder of this American school of so-called Rosicrucian Christianity—a unique and unofficial combination of terms—was Max Heindel. He claimed that he lived in Berlin for a while where he went as a seeker for Rosicrucian contact, and was there initiated by a *Rosicrucian Master* whom he always refused to name, and was taken to the true Rosicrucian temple in Berlin for instruction. Contending, therefore, that he was officially authorized by the true German Rosicrucian Organization to promulgate Rosicrucianism in the Western World, he attracted the sympathy and interest of many American Germans, and of some Germans living in the Fatherland. When, however, he attempted to establish branches of his unique form of Rosicrucian teachings within the German boundaries, and the German Rosicrucians discovered that his teachings and his symbols, his laws and principles, were distinctly different from those handed down from the earliest Rosicrucian foundation in Germany, a grave question arose as to his authority, his initiation, and his Rosicrucian preparation. The fact that he never would reveal publicly or privately the actual location of the Rosicrucian Temple in which he said he had been initiated, and never would reveal the name of a

single officer or "Master Rosicrucian," who had instructed him, and the further fact that the symbol which he adopted for his Fellowship was that which had appeared on the fly-leaf of the early Theosophical books written by Rudolph Steiner, and which had never been used before as a true Rosicrucian symbol, added to the growing perplexity and the increasing confusion.

The dissemination in Germany of cheap paper editions of Mr. Heindel's very original Rosicrucian writings, and his continued insistence that "Christian Rosenkreutz" was the original founder of the original Order in Germany in the 17th century, and that true Rosicrucianism did not anti-date that period, convinced all of the descendants of the original organization, and all of the students of the true Rosicrucian doctrines, that Mr. Heindel *represented a movement of his own creation* with a traditional history of his own imagination, or miscomprehension, and with teachings and doctrines incompatible with those that had been established by the Rosicrucian Order for many centuries. But the Heindel Rosicrucian Fellowship literature reached a percentage of the population that was seeking a popular form of Rosicrucian instructions, and these persons were unaware of the difference between the matter they read in these books, and the ancient teachings, and they soon formed themselves into a number of groups scattered throughout eight or ten of the cities of central Germany.

In the meantime, the well-instructed Rosicrucians and the descendants of all those who had been members of the Rosicrucian Organization in past centuries tried to combat the growing form of Neo-Rosicrucianism in a conservative and dignified manner. An appeal was made by them to us a number of years ago to assist in combating the confusion and misunderstanding that was growing in Germany, and we did our best in this regard without starting or waging a campaign of profound criticism simply because the Rosicrucian Fellowship was more or less active in this country also, and we did not want to be in a position where it would appear that we here in America were attempting to give unnecessary and unessential



consideration to what others would think we considered a rival organization.

For years we maintained a very dignified correspondence with the widow of Mr. Heindel and with her co-workers, trying to urge them to discontinue the claim that their organization was *the only real and true Rosicrucian organization* based upon the *unrevealed* and *unexplained* initiation and authority given to Mr. Heindel. Our advice in this regard was wholly ignored, and our offer to assist the Fellowship in maintaining its work of publishing books without adding to Rosicrucian confusion here in America or Europe was likewise ignored until finally the inevitable happened, and the widow of Mr. Heindel found herself trying to hold together a rapidly disintegrating movement. It appears that finding herself in difficulties with which she was incapable of coping, a reorganization of her publishing company evidently occurred last year, and the ultimate result was her complete elimination as directing officer of the Fellowship, and the reduction of the activities of the Fellowship, while Mrs. Heindel herself attempted to revive the interest in her husband's teachings through the establishment of a small personal movement of new form and new name.

In the meantime the branches which she had established in Germany became acquainted with the real facts, and with the real ideals and principles of the true Rosicrucian Organization, and one by one these branches had to contend with the same chaotic conditions, the same protests and demands for explanations as existed here among the students in this country; and many of the Heindel Rosicrucian Fellowship members in Germany withdrew from the Fellowship entirely, and announced that they were ready to join the real organization, and proceed in an orderly manner with the true Rosicrucian principles and ideals.

Among the branches of the Heindel Rosicrucian Fellowship in Germany was the group in Greater Berlin in the very city and place where Mr. Heindel claimed to have received his initiation and instruction. This group was composed of modern seekers and was being

carefully guided and protected by a leader of long experience who hoped gradually to bring system and order out of the chaotic conditions, and it was hoped that through its influence it might assist everyone concerned in having a true appreciation of the real facts of the matter. This attitude on the part of the Berlin Group evidently displeased the Rosicrucian Fellowship in America, for many months ago the Berlin officials separated themselves from the Heindel Fellowship.

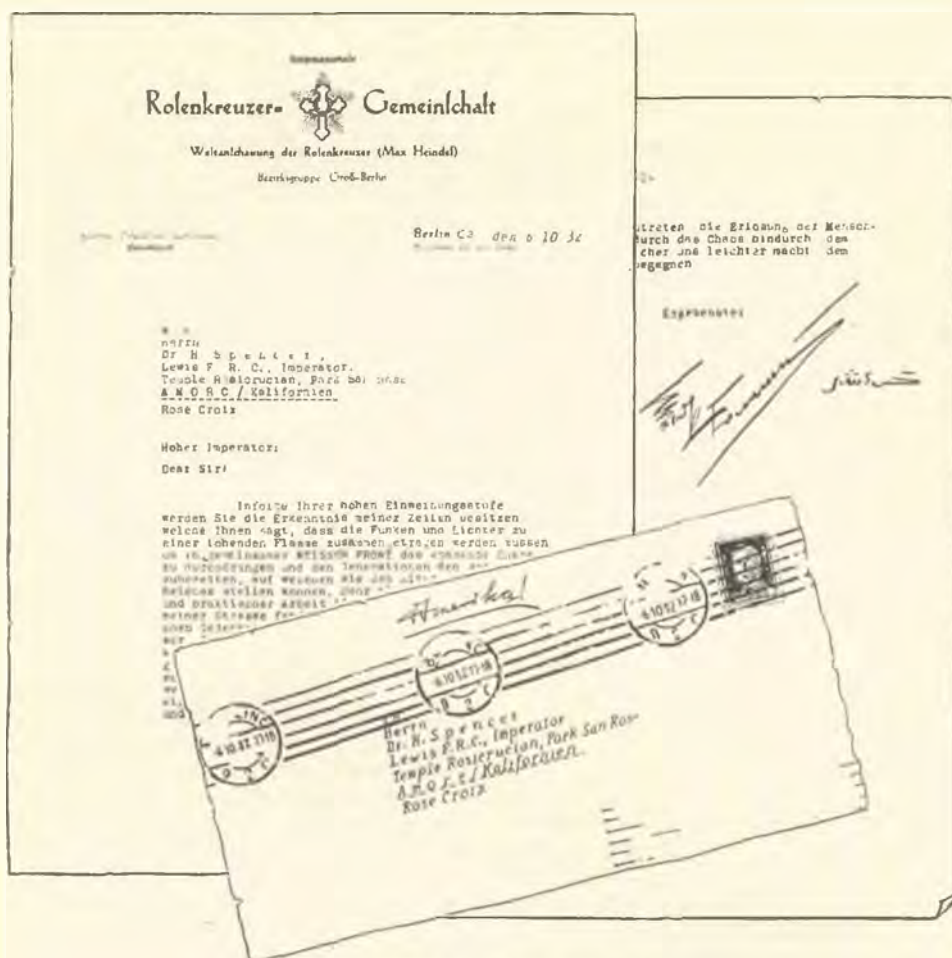
And now comes the interesting announcement contained in a letter addressed to the Emperor of the Rosicrucian Order in America, and signed by one who was the leader of the Berlin group and of Rosicrucian activities for over twenty-three years. His letter is written on the Max Heindel Rosicrucian Fellowship stationery which also contains the name of Max Heindel, the name and address of the Group in Berlin, and his name as leader. The letter was written in Berlin on the 6th day of October, and is photographically reproduced here as a very important Rosicrucian document. A very fair translation of the letter is as follows:

"His Highness,
Dr. H. Spencer Lewis, Emperor
Rosicrucian Park,
San Jose, California.

"Great Emperor:

"Due to your high initiation and wisdom in these matters, you will readily comprehend the significance of my words when I say,—the lesser and Greater Lights must now be brought together and blended into one intense flame so that our mutual alliance in the Great White Brotherhood will stem the oncoming chaos in our land and save the present generation of seekers so that they may become a living offering at the altar of your growing empire.

"More than twenty-three years of spiritual and occult service and devotion lie behind me, and on the path I have passed many milestones and landmarks which gave specific directions and authentic guidance. Through them I learned of your name and position and was directed to write to you. Because of your honesty and earnestness,



THE LETTER FROM GERMANY

It consists of three pages of German text written on two sheets of official stationery. A translation is given in these columns.

the whole world is looking to you for leadership. The Rosicrucian Symbol of human kindness lies behind your movement. You must listen to the Higher Voice that is now calling to you to fulfill the ancient promises written in our landmarks.

"No personal, selfish, material desire will urge you to accept this call. Only the impulse from the inner causative Oneness of your innermost heart will draw you into this great work in our behalf. You can establish the plans and guide the Rosicrucians of this land because you are one of the Commanders of the earthly forces of the Great White Brotherhood.

"Throughout our land the seekers, adepts, and Rosicrucian students are in

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chaotic relation because of the contest, strife, and disorganization in the ranks of occult and mystical leaders, but you, as a representative of the Great White Masters and chief of the Rosicrucian Brotherhood can bring the flames and lights together in Peace.

"Earnestly and expectantly are the eyes of our people fixed upon you with the prayer that you may be ready and willing to carry out the plan of salvation and take us through this trying period, enlighten us, strengthen us, and prepare us to meet the great Master.

"Resignedly,
"Heliodopath."

It is important to notice in this letter that the writer of it, representing both the descendants and initiates of the



true Rosicrucian Organization, and the modern followers of the Heindel Fellowship, refers to the unhappy, chaotic condition that exists among seekers and students in his country, and that these persons representing a very large following are anxious to have what he terms the "Lesser and Greater Lights" brought together and blended into one flame under the alliance or sponsorship of the Great White Brotherhood. It is also interesting to note what he says about finding the name of our American Imperator in his researches through the archives and landmarks, and the desire on his part and the part of others to have our American Imperator take charge of the chaotic conditions in Germany as their temporary leader and commander until they can completely reorganize and establish one unified Rosicrucian Organization in Germany under the true Rosicrucian symbol, and not under that of the Fellowship which is a non-Rosicrucian symbol, and a mere personal invention used many years ago by a man who did not pretend to represent the Rosicrucian Order.

We have written to the writer of this letter in Germany, and assured him that if he can unify the forces in Germany, and secure the hearty co-operation of those who feel that they have been misled or misinformed, and thereby lay the foundation for the elimination of the present confusion, that our American officers with the co-operation of our international officers in Europe will come to their assistance unselfishly, and magnificently. It is not a question of money as of systematic organization work on our part here, and the hearty co-operation and carrying out of these plans on the part of the German membership. One thing is certain and that is that by the elimination in Germany of the present confusion, and the discontinuance of the various forms of Neo-Rosicrucianism in Germany, the whole European situation will be helped so far as Rosicrucianism is concerned. The confusion that existed here in

America has gradually disappeared, and we seldom receive inquiries any more asking us to point out the difference between the work of our organization, and the several former publishing organizations that made bold and pretentious claims.

Again we want to say that we are not decrying the good work that Mr. Heindel did in the publishing of his books, presenting an interesting study and analysis of Christianity, nor are we negating in any way the good work that may have been done by any of the Rosicrucian publishing companies in this country, or elsewhere, but their books and their writings were not typically Rosicrucian, nor Rosicrucian in spirit and information, and were, therefore, confusing to the seeker and the student alike. If such books and such literature could be published as it should be under its own name and without the confusing claim of being Rosicrucian, much greater good would result, and all confusion would be eliminated. We believe that this condition is close at hand as far as this country is concerned, and by the elimination of such confusion in Germany now, it will cease to exist entirely.

Those of our members who have heretofore made inquiries as to what progress was being made with the work in Germany, and with our plans to help that country, will be pleased with the foregoing communication, and those idle gossipers who have contended recently that the work in America is wholly and entirely separated from all European contacts will find that they have made another one of their many futile prophecies or unfounded statements.

As soon as we receive further communications from the German officials, and there is any important news to announce regarding the German situation, some comment will appear in our Digest which is, as you know, an international publication rather than one devoted to purely American affairs.

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READ THE ROSICRUCIAN FORUM

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MARCUS AURELIUS ANTONINUS

Each month there will appear excerpts from the writings of famous teachers and thinkers of the past. This will give our readers an opportunity of knowing these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation or interpretation of other eminent authors or thinkers of the past.

This month we introduce to you MARCUS AURELIUS ANTONINUS. He was born in Rome, A. D. 121, on the 26th of April. He was carefully brought up in an excellent home environment; he refers to this in many of his writings and was appreciative of the cultural background it gave him. Like the youth of the higher classes of society in Rome he tried poetry and studied rhetoric. When he was but eleven years of age he assumed the dress of the philosophers—something plain and coarse, to show one's disregard for the outer things of life and concern for knowledge and wisdom instead. He studied extremely hard, laboriously, to the extent that it injured his health.

He eventually abandoned both poetry and rhetoric, and in fact all studies except law and philosophy. Later in life he became a member of the sect of the Stoics and his thinking was molded under the excellent teachers of that school.

Antoninus Pious died in March, A. D. 161; thereupon Marcus Aurelius Antoninus associated himself with the other adopted son of Antoninus Pious, L. Ceionius Commodus, and both became emperors together for quite a period. Later, when an emperor, he traveled through Syria and Egypt, and on his return to Italy visited Athens and was initiated into the Eleusinian mysteries. It was during this period that there was such opposition toward many of the old beliefs called the "pagan beliefs," the old mysteries of the Greek and Roman gods. It must be realized, however, that much of the persecution that the Christians received during the period of the Roman Empire was due to the fact that they brought war themselves against Roman beliefs and customs, and naturally agitated the Roman believer or citizen against them. They not only did not desire to recognize the Roman gods, but denied them and endeavored to suppress the old Roman beliefs wherever possible. It is not shown in history that Marcus Aurelius Antoninus ever made any rules against the Christians.

The following excerpts are taken from what has been called "The Emperor's Reflections," or "The Meditations of Marcus Aurelius Antoninus." We are indebted to George Long for his work on this subject.



WE OUGHT to understand not only that our life is daily wasting away and a smaller part of it is left, but another thing also must be taken into the account, that if a man should live longer, it is quite uncertain whether the understanding will still continue sufficient for the comprehension of things, and retain the

power of contemplation which strives to acquire the knowledge of the divine and the human. For if he shall begin to fall into dotage, perspiration and nutrition and imagination and appetite, and whatever else there is of the kind, will not fail; but the power of making use of ourselves, and filling up the measure of our duty, and clearly separating all appearances, and considering whether a man should now depart from life, and whatever else of the kind absolutely requires a disciplined reason,—all this is already extinguished. We must make haste, then, not only because we are daily nearer to death, but



also because the conception of things and the understanding of them cease first.

We ought to observe also that even the things which follow after the things which are produced according to nature contain something pleasing and attractive. For instance, when bread is baked some parts are split at the surface, and these parts which thus open, and have a certain fashion contrary to the purpose of the baker's art, are beautiful in a manner, and in a peculiar way excite a desire for eating. And again, figs when they are quite ripe, gape open; and in the ripe olives the very circumstances of their being near to rottenness adds a peculiar beauty to the fruit. And the ears of corn bending down, and the lion's eyebrows, and the foam which flows from the mouth of wild boars, and many other things,—though they are far from being beautiful if a man should examine them severally,—still, because they are consequent upon the things which are formed by nature, help to adorn them, and they please the mind; so that if a man should have a feeling and deeper insight with respect to the things which are produced in the universe, there is hardly one of those which follow by way of consequence which will not seem to him to be in a manner disposed so as to give pleasure. And so he will see even the real gaping jaws of wild beasts with no less pleasure than those which painters and sculptors show by imitation; and in an old woman and an old man he will be able to see a certain maturity and comeliness; and the attractive loveliness of young persons he will be able to look on with chaste eyes; and many such things will present themselves, not pleasing to every man, but to him only who has become truly familiar with Nature and her works.

Hippocrates, after curing many diseases, himself fell sick and died. The Chaldaei foretold the deaths of many, and then fate caught them too. Alexander and Pompeius and Caius Caesar, after so often completely destroying whole cities, and in battle cutting to pieces many ten thousands of cavalry and infantry, themselves too at last departed from life. Heraclitus, after so many speculations on the conflagration

of the universe, was filled with water internally and died smeared all over with mud. And lice destroyed Democritus; and other lice killed Socrates. What means all this? Thou hast embarked, thou hast made the voyage, thou art come to shore; get out. If indeed to another life, there is no want of gods, not even there; but if to a state without sensation, thou wilt cease to be held by pains and pleasures, and to be a slave to the vessel, which is as much inferior as that which serves it is superior: for the one is intelligence and deity; the other is earth and corruption.

Do not waste the remainder of thy life in thoughts about others, when thou dost not refer thy thoughts to some object of common utility. For thou lovest the opportunity of doing something else when thou hast such thoughts as these,—What is such a person doing, and why, and what is he saying, and what is he thinking of, and what is he contriving, and whatever else of the kind makes us wander away from the observation of our own ruling power. We ought then to check in the series of our thoughts everything that is without a purpose and useless, but most of all the overcurious feeling and the malignment; and a man should use himself to think of those things only about which if one should suddenly ask, What has thou now in thy thoughts? with perfect openness thou mightest immediately answer, This or That; so that from thy words it should be plain that everything in thee is simple and benevolent, and such as befits a social animal, and one that cares not for thoughts about pleasure or sensual enjoyments at all, nor has any rivalry or envy and suspicion, or anything else for which thou wouldst blush if thou shouldst say that thou hadst it in thy mind. For the man who is such, and no longer delays being among the number of the best, is like a priest and minister of the gods, using too the (deity) which is planted within him, which makes the man uncontaminated by pleasure, unharmed by any pain, untouched by any insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by

any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion; and not often, nor yet without great necessity and for the general interest, imagining what another says, or does, or thinks. For it is only what belongs to himself that he makes the matter for his activity; and he constantly thinks of that which is allotted to himself out of the sum total of things, and he makes his own acts fair, and he is persuaded that his own portion is good. For the lot which is assigned to each man is carried along with him and carries him along with it. And he remembers also that every rational animal is his kinsman, and that to care for all men is according to man's nature; and a man should hold on to the opinion not of all, but of those only who confessedly live according to nature. But as to those who live not so, he always bears in mind what kind of men they are both at home and

from home, both by night and by day, and what they are, and with what men they live an impure life. Accordingly, he does not value at all the praise which comes from such men, since they are not even satisfied with themselves.

Labor not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts, and be not either of many words or busy about too many things. And further, let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman, and a ruler, who has taken his post like a man waiting for the signal which summons him from life, and ready to go, having need neither of oath nor of any man's testimony. Be cheerful also, and seek not external help nor the tranquillity which others give. A man must stand erect, not be kept erect by others.



Cathedral Contacts

(Continued from Page 412)

continued membership in the organization, they would find it advisable to remain active in supporting the organization in order that there may be one great school of life's studies that is ideal and free from all of the evil elements found in so many others.

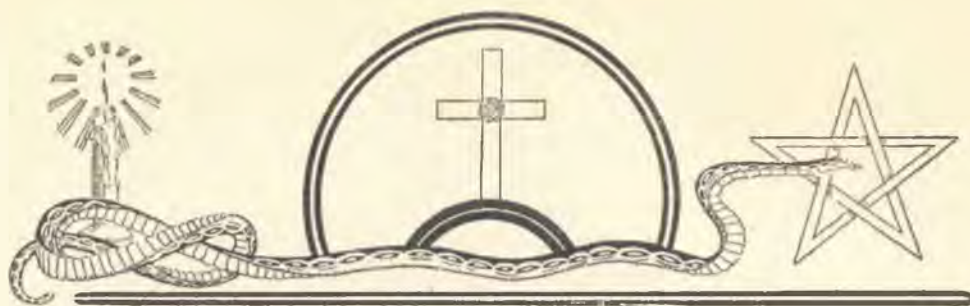
The Cathedral of the Soul, therefore, is the united meeting place of the

minds of these clean-minded, thinking persons who look to this Cosmic focal point of consciousness not only for guidance and inspiration, but as a place to which they can lift their consciousness high above the problems of life and the sordid things that man has forced into it, and live in spiritual sublimity and transcendental beauty for long periods at a time.

BOOK REPRESENTATIVES

During the holiday period and the winter months, more books are sold than at any other time during the year. First, the inclement weather obliges people to remain indoors; then for an occupation of their minds and time they turn to literature. During the holiday season there is nothing that makes a more pleasing gift or carries with it a lasting remembrance of the giver than a book. This makes the opportunity for the sale of books profitable during the fall and winter months. The Rosicrucians have a unique plan whereby those who are interested in selling books on commission may represent the Rosicrucian Supply Bureau. If you would like to make this additional little income during the next few months, write today to the Rosicrucian Extension Department, and definitely say in your communication that you are a member and would like to have "the Rosicrucian book representative plan" sent to you.





Ancient Symbolism

REFLECTIONS ON THE ESOTERIC ROSICRUCIAN CROSS

By FRA. THOR KIIMALEHTO, F.R.C.

First Secretary-General of AMORC for North America



UR modern language is wholly inadequate to convey all the shades of either the written word or the spoken sentence, and to give to our imagination the proper impetus for mentation. The symbols constituting our modern alphabet are

monobasic in nature, or one-expressive. Every idea expressed either by speech or in writing is duplex in its nature. I mean that each idea contains a material envelope and a spiritual essence, the letter and the spirit, or the exotericism and the esotericism. Here my Rosicrucian friends can readily recognize the basic law of Nature, that all force capable of manifestation must possess two antipodean qualities. The modern language can express a thought but only in its external and most incomplete form. A grammatically constructed sentence is a series of words and sounds faintly conveying the idea, but wholly inadequate to give the essence of the thought. For example, you may read or have read to you a play from Shakespeare. What you will get out of it will only be a small fraction compared with what you would receive seeing it enacted on the stage. The reason for this is that the actor supplies the soul of the thought, some-

thing the printed word can not supply.

Now let us turn to our Masters, the ancients of old Egypt. They had inaugurated a series of graphic characters or images called by us *hieroglyphics*, that suggest and direct mentation. These characters are triune in nature. They are phonetic, symbolic and hieroglyphic, and lastly sacred and hieratic. They were selected and composed with the greatest skill, and are today the wonder and admiration of our Egyptologists and students of ancient lore. There are few mortals outside of the great Brotherhood who can truly interpret them.

In this connection I want to point out that the Hebrew language, which is an outgrowth and an adaptation of the Egyptian system, is today the most scientific of languages, because it supplies the soul that our dead letters do not give. Each character possesses a phonetic value and a numerical value. When the character stands alone it represents a positive idea, and when it is joined with others it has a relative value. Cabala teaches that each character and word has a talismanic power, and thus combines thought, speech and action. Be that as it may, it is still worthy of study and speculation, for one single character and word is an inexhaustible fountain for mentation and meditation.

The ancient philosophers and writers of sacred literature were aware of the facts here stated that our form of language was more dead than alive, and therefore took recourse to parables,

fables and stories, and thus fired the imaginations and mentations of their hearers or readers.

Symbolism is therefore the only true expression of thought. Among the oldest and most sacred symbols known to men is the Cross. It is not my intention to repeat here the Rosicrucian interpretation, because the majority of my readers have that, but merely to point out that it contains all the ancient wisdom of any mystery school no matter what its name may be. The cross is found in all parts of the globe and venerated by all people. From early Hindostan we learn that the god of fire, whose name was Agni, used a cross like our Roman letter X as its symbol. The ancient Hermetic philosophers had the greatest veneration for the cross. To them the four arms were symbolic of the four elements air, water, earth and fire, and also symbolic of the four apocalyptic animals, eagle, man, bull and the lion. Their cross was square, consisting of six quad-

ral parts, four vertical and one on each side of the second square, making three horizontal. If you will draw this symbol on a piece of paper and cut it out and then fold the squares together you will find that you have a cube. The cross to them was an unfolded cube, the perfect *ashlar*, the embryo of all life.

In recent years the AMORC has used the very old estoteric form of the Rosy Cross in connection with its high spiritual activities in the work of the Cathedral of the Soul.

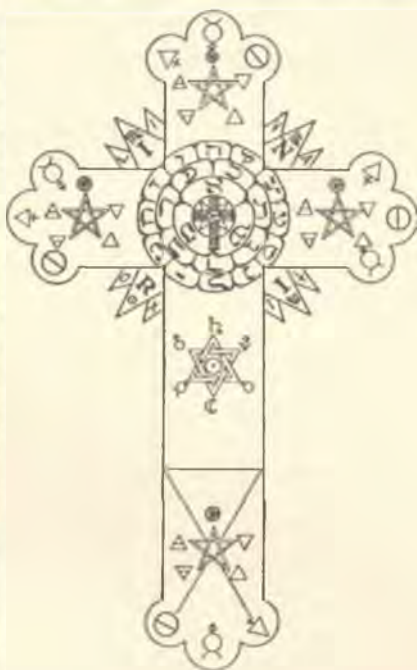
The cross in this esoteric form is the image of quaternary law, which is concealed in the TeTragrammaTon, the four lettered uncommunicable name. This is the *lost word* of the mystery schools. It is in Hebrew *Yod-he-vau-he*, and with us the I. N. R. I. The Cabalists called it Rota. It is the great Athanor, the Azoth of the Hermetists. Pytha-

goras gave it to his disciples under the name of TeTracTys, or the triple tau. In Hindu it is Rama, in Egyptian Amum, in Chaldean Baal, in Syrian Adad. Even the more modern languages have four letters to express God. Hermes Trismegistus is supposed to be the originator of the symbol of the cross, and to him it indicated eternity.

The cross was also the symbol of light (LVX), because the letters are formed by the cross. The Hermetists regarded it as holding the secrets of the philosopher's stone. In all the mystery schools unity is found in the cross. They all mean the same thing, even though their expressions are different. All forms of divine worship combine into one universal religion. As all systems of philosophy harmonize in the unity of science, so all men and women form the unity of Humanity. The individual is but a cell or an atom in that great body, and as atoms form all parts and organs of the human body so does the

individual form the different parts in the great body of Humanity. It is up to us to find our place and work in harmony and assist in making the body function well and good.

The six-pointed Star upon the Cross is also called the *Seal of Saloman* and is the symbol of the Macrocosm, or the great world in contradistinction to the five-pointed star, the *pentagram*, the sign of the small world or Microcosm. In the *Seal of Saloman* we have the two triangles properly joined in equal opposition. The triangle standing on its base represents all ascendancy forces, it symbolizes fire and heat and also the aspirations of man toward his creator. It also represents the evolution of physical forces from the center of the earth to the center of the planetary system—the Sun. It expresses the natural return of



The Ancient Rosy Cross Is Very Different From Any Religious Emblem



forces both moral and physical to the principle from which they emanate.

The triangle standing on its apex represents all that divinely descends. It is the symbol of Cosmic moisture, the universal solvent. In the spiritual world it represents Providence, or the action of Deity upon His creatures. In the physical world it represents the power of involution from the Sun toward the center of our planetary system to the center of the earth. Combined, these two triangles represent equilibrium, the systolic and the diastolic motions, the generation and the regeneration through water and fire, and the consequent fermentation. The triangles are the symbols of unity. Each side may serve as a base whose termination is the point. This signifies that no nation, no people or community, or no individual may claim the exclusive monopoly of Truth. It also teaches that the attainment of truth may be had by any individual or community of individuals whose aspirations tend upwards.

The aim of the different schools of initiation is to do away with the religious quarrels, or the supremacy of one cult over another, and to establish unity and tolerance among all members of the human family through intelligence. Science as well as Religion must finally unite in rational knowledge. The cabalistic theogony says that each man is a reflected molecule of humanity, and contains in himself an Adam, the source of the will (this is the brain); an Eve, source of the intelligence (the heart);

and he should balance the heart by the brain, and the brain by the heart, to become a center of divine love. As humanity was the body of Adam, Eve his life or soul, so also the Universe is the body of God; humanity is the soul of God; God himself is the spirit of God.

From this we recognize the Pantheistic opinion that God was the Universe. But we also see their error, when they refuse to acknowledge in Him any innate consciousness. For as the consciousness of man is independent of the millions of cells or atoms which compose the body, so the consciousness of God is independent of the molecules of the universe and of man which forms its body and its soul. We might destroy the universe without destroying the Divine Personality, even as the limbs can be cut from a man without his losing consciousness or his personality. This is why Schopenhauer and Hartmann are partly erroneous.

It is on this point the hardheaded materialists find the most force in their arguments against the idealistic thinkers. According to Henri Wronski in his "Apodictique Messianique," man is composed of an acting, animated body. If we think of a man as a body only, without animation or consciousness, its reality disappears. It is no longer a man. And, on the other hand, if we consider the animating force only, the reality once more disappears, because it is an immaterial, infinite force that is unlimited, and can not be limited by anything else than the body it animates.



SPANISH ROSICRUCIAN BOOKS

We are pleased to say that another volume of the Rosicrucian Library in Spanish has been added. The extremely popular book, "Lemuria, the Lost Continent of the Pacific," has just been shipped to us. It is well printed and well bound, though cheaper, of course, than our binding and printing in this country. It may be had for those who enjoy reading Spanish or who would like to give a book in Spanish as a gift to a friend for the economical price of \$1.60. It may be mentioned with pride that these books have been translated into the best Castilian Spanish, and have been commented on very highly by their readers.

THE MAN INSIDE

The above is the title to a new folder, attractively prepared, that is now available to all Rosicrucian students, members or our friends who wish it for distribution. We think you will be pleased with the unique design of the folder and its subject. If you wish some of these folders for distribution, merely write to the Rosicrucian Extension Department, San Jose, California, and a quantity will be sent to you.

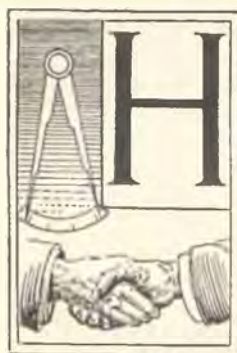
*The
Rosicrucian
Digest
December
1932*

Four hundred twenty-six



SANCTUM MUSINGS

CHRISTIANITY'S DEBT



AS not the phrase, "There is nothing new under the sun," been attributed to King Solomon, that Magian of the East? How well he spoke, insofar as human achievements are concerned. What we all recognize as progress and proudly compare with other ages is but a re-assembly of the ever-existing. The modern is ever but a new gloss or veneer of appearances, covering venerable elements of the past. Millions of each age pay homage to the new as creations of the time, without ever being cognizant that in them is the incarnation of antiquity.

Man can only create, invent, build, that which he can perceive, and his perceptions are of those things that have ever been. The fire of imagination is kindled from the myriad of impressions man has stored in the memory. Like pebbles that either may be shaken in a container by accident and form a design which attracts attention, or which may purposely be arranged into a new and pleasing formation—so are the impressions stored in the mind assembled into new patterns which we please to call original conceptions. Orig-

inal only are they in the design they take, as may be the design the pebbles assume in the container.

Truly, there is no original conception in the world of today. The things of today are composed of elements of which all things are, or if it be called a new conception, it is fundamental and old in its precepts. The most we can say of the ingenuity of any age is its ability to create new forms; and all will admit that form is not lasting. Only that of which it is comprised is lasting, and that is not new. This does not deny an evolutionary progress. Evolution is the process of refinement whereby each re-assembly nears the state of perfection of the ideal. At times such tremendous forward steps are made in the refining that the result bears no semblance to its antecedent. It is like the artist who, after years of competent training and practice, is able to take pure colors and so finely blend them that the perfect harmony resulting produces color effects which appear virgin in their hue. Thus, with the forward progress of man, the characteristics of his accomplishments, at first contact, have hardly ever been associated with the earlier ones from which they descended. Analyses of them, however, always reveal their dependency upon fundamentals which came through the ages unchanged.

Characteristic of this is religion, which in each age has met refinement,



either completely altering its appearance, or bringing about another religious entity which bore the previous ones no resemblance. Religion has ever been a screen upon which the shadows of man's mental and spiritual past may be found. Religion reveals man's culture, education, and psycho-mental development. In each age man has cut from the same materials an advanced pattern of religion, which complemented the degree of man's advancement. Whenever the pattern remained of the same design too long, its attraction waned and it was discarded. There are religious patterns that have assumed through many ages the same name and the same worth, but only because they have attempted to keep pace in style with the views of man. Those who profess finding in their religion an unsimilarity in every extent to all previous existing religions, are blinded by the individuality of their religion. Every religion in every age has had individuality—a cloak which appeared different from any other and perhaps was. The comparison of these individualities of religion would, perhaps, cause a superficial investigator to believe that each upward spiral of civilization gave forth an absolutely new religious conception in all essentials. Yet if with each succeeding age of man, the idea of God, the locale of Heaven and Hell, and the nature of the soul were differently ascribed, it still would not be rational to assume that God, Heaven, Hell, or soul changed with each age.

It is these elements and others like them, that constitute the basis of religion. They are the personality of religion, and this personality has had a unity with every religion at all times. This personality is religion's heritage and must be recognized. The individuality of religion—the cloak of religion—is its tenets, doctrines, dogmas, creeds, and the departments of theology. These wear and disintegrate, as do the outer garments of any growing thing. They are constantly changing, making the personality behind them seem different. The worshipper of religious individuality would truly be lost a century from today because the cloak of religion would be entirely different and strange to him. But the worshipper of

religious personality, the real essence of religion, would find it just as refreshing and recognizable as it is today. Why, therefore, are so many Christians reluctant to admit Christianity's debt to an antiquity ages before the inception of Christianity which gave religion of today its personality.

Christianity is the individuality given hoary, religious, personalities. Christianity must admit that centuries before its birth, human beings—men and women, living, thinking, searching for light, even as men and women of today—had as the personality of their faiths the same elements that compose the foundation of Christianity. The cloaks these religious personalities wore in days of yore—that is, the customs and practices—may appear crude and offensive to our tastes of today. But ashamed to admit of them, we must not be. If the raiment in which we adorn religion today is less offensive and appears to us more attractive, that is a tribute to our refinement of it. Certainly we should not deny ourselves the privilege of acknowledging our own progress. Growth can only be realized by comparison, and to compare we must lift our eyes from that immediately before us to what preceded us. Our debt is to pay homage to the ancient's contributions to Christianity, much of which we today reverence and respect in Christianity. There are many today who wish to believe—or ignorantly do—that Christianity's basic doctrines were born with its inception as a religion and had no existence previously.

Christianity's great Avatar—as did much of which He re-interpreted—came from the East, and the religions which first shone their light there. Christianity, at the time of its birth, was considered another of the great mysteries—as the religions were called—to have come from the Orient, or the East. We will trace the origin, insofar as history reveals, of the roots of the tree of Christianity. The roots in the past are as wide-spread as are its branches in the present. With due respect we must admit, though much of what we will discuss is founded on historic events, that we will ultimately arrive at a point where the fundamental ideals must have been either prophetic

cally revealed—commonly called “Divinely inspired”—or an attempt to reasonably interpret psychological occurrences of the mind, believed to be of Divine origin for want of more cogent explanation. The one outstanding characteristic which Christianity perpetuates and lauds as indication of its superiority as a vehicle for man to attain spirituality is Monotheism, the belief in a one God. That Monotheism was a forward movement toward the comprehension of the Cosmic plan, is proven more today than in the period of its inception. Monotheism was believed and hoped for, yet no more proven at first than was the discarded belief in Polytheism (many gods). Modern science today has shown, and is continuing to prove, a fundamental relationship between all natural laws. Science contends that a specific field of investigation into Nature—or, in other words, an isolated science—may appear, insofar as its subject of research is concerned, different from every other science; yet the laws of each of the sciences are woven into one fabric, and that fabric is composed of the laws of the Universe. Therefore, science establishes the fact that one Mind or Intelligence must have woven the fabric. These proclamations by science add conviction to what was formerly a faith in a one Supreme God or Intelligence, or in Monotheism.

Man at first merely felt that by hailing a one-God, he was recognizing a greater power than by the hailing of several separate gods, because it appeared reasonable that a one-God would have greater power, be more omnipotent, than one of several. Today, however, all religions advanced in learning admit of Monotheism.

Christianity derived this all-important doctrine from its predecessor, Judaism, for Moses spoke of the one-God, the Jehovah. Pharaoh Amenhotep IV, in 1350 B. C., denounced the gods of his time and hailed the ever-living sole God. Nearly four thousand years ago, therefore, we find a proclamation that there was a one, all-pervading God. Can Christianity rightly deny this heritage from the Orient? Christianity today, on the one hand proclaiming Monotheism, has nearly at times re-

verted to Tritheism (a three-God). There are those Christian sects who place on an equality the Father, the Son, and the Spirit. This has led to such confusion among the laity that all three are almost deitized. If persisted in, this could easily become Polytheism. It is immaterial how high in ideal the three may be; it is the recognition of the three as equally omnipotent that is dangerous to the doctrine of Monotheism.

It has been contended that the greatest reward given the faithful Christians is that of final redemption. Christianity expounds the doctrine of eternal sin—that the soul of man is lost to God until man redeems it. The method of redemption or purification is prescribed by each Christian sect, these methods varying from slight differences to extreme opposites. Perhaps it is better to say it is as old as man. History, however, discloses the fact that centuries before Christianity, redemption was believed in by man. The idea of redemption is thought to be founded on man's becoming conscious of the imperfections in the physical world about him. Man came to consider certain processes and results of nature as good, others as evil. In ritual and prayer he asked that only the good should exist in Nature. Eventually man discovered in his own nature those traits, habits, and acts which he thought of as good or evil. From this he evolved written and unwritten moral standards. “Certainly an award for the good must be forthcoming,” thought early man; “if not here, in a Hereafter.” Likewise, an ultimate punishment awaited the evil person. One could, however, redeem himself from final punishment by a correction of his ways and a supplication to his god for forgiveness. In addition to supplication, certain acts of purification of the soul must be entered into here to assure immortality and felicity in the life to come. One need only study Plato's “Dialogue of the Phaedo and Phaedrus” wherein he sets forth his Orphic conception of the soul, to learn of the doctrine of redemption in that early time. In the sense of final judgment and redemption, the methods of purification of the soul in the underworld of Plato or the Purgatory of



Christianity are not at so great a divergence. Though the doctrine of redemption was expounded by Plato in 400 B. C., it can be traced further back than this; but this alone is sufficient to show Christianity's debt to her predecessors.

The most sublime tenets in Christianity are those which are of the mystical. Few remain in their pristine simplicity today. Of those that do, the outstanding one is that of communion. Man's attempt to commune with his God preceded religion. As the idea of God must precede a ritual, so has the practice of man seeking to speak to his God preceded a method or system of worship. Every practice which man honors today for the binding of himself to his God evolved from the idea of communion. Every pagan faith existent today or centuries before Christianity, recognizes communion. Without communion—the belief in the possibility of the soul of man, or the inner self, to communicate with God—Theism would never have evolved into religion. It is true that some of the conceptions of how man is to bring about this communion may appear revolting, lowly, strange, to the Christian. Yet, that communion was attempted in any manner before Christianity, substantiates the fact that Christianity inherited it. The Roman, Greek, Babylonian, Assyrian, and Egyptian "mysteries" or religious sects, all taught communion. What we think of as the highly illuminating, mystical doctrine of communion in the Christian church today, is but a refinement of the early conception.

The belief in a Messiah is age-old. Literally the word means "The anointed one," or "The Lord's anointed one." All ancient religions in their writings and songs reveal that they awaited a time when a transfer of power from the Divine realm to the earthly one would take place. The God's or gods' emissary was anticipated to lead man aright, here on this plane. We find in some writings that an individual was hailed as the Messiah and, having arrived, was looked upon as the living God on earth. In some instances, rulers or kings were always believed to be semi-Divine beings, de-

liverers of the people from sin and wrong living. In ancient Babylon, the Messiah was called the "Heilbringer." It was thought that his birth was always miraculous—that is, the result of an immaculate conception. It is interesting to note—although space will not permit an enlargement on this theme—the resemblance to each other of the narratives of the immaculate conception and miraculous birth of the Messiahs of ancient religions and the narrative of the immaculate conception of Christ. We can easily see from this that Christianity borrowed from antiquity, through the Old Testament, the belief in a Messiah.

The best evidence of Christianity's debt to earlier religions is the Christian Bible itself. The Bible is commonly thought of as a book coming into existence, much as it is today, at the event of Christianity. Yet the very etymology of the word is the Greek "biblia," meaning "any collection of books." This Greek comes to us through the Latin, as does much of our language today.

Let us start with an analogy of the Old Testament, for in that we will find Christianity well rooted into a past of customs, habits, and events existing centuries before Christianity's light shone upon man. The books of the Old Testament are a collection of songs like the "Odyssey" of Homer. These songs were narratives or stories created by the roving Nomads, legends handed down for centuries by word of mouth. They were founded on either actual events or, like the stories of Greek mythology, were an attempt to explain the phenomena of nature by attributing them to acts of gods who lived as human beings. Some of the narratives of the Old Testament were intended to be prophetic, and either based on historical events or phenomena of the physical world. Gradually these songs were brought together; the prophets of the northern kingdoms and those of the southern kingdoms met and exchanged narratives and combined them much as we have them today.

Nature's cataclysms were idealized by these early people. Floods, earth-

quakes, volcanic eruptions, were attributed to Divine intervention in the affairs of man. Many historians consider the story of the Great Flood to be an actual flood occurring in the great fertile crescent, perhaps an early flooding by the Euphrates, which drowned early man like a rat in a hole and engulfed his primitive culture. These collections of the scattered songs or stories of the early people and tribes continued up until the first century B. C. It was about that period when the Old Testament took on a resemblance to its present state. These early stories were copied on scrolls by the Scribes, and later by the Rabbis, and were preserved for us today. It is due to the fact that they were considered worthy of preservation at that early date. Even at that early time, however, all the stories of the prophets and narratives of the tribes, were not considered the "word of God." Only those which were prophetic and were thought of as having been Divinely revealed were at that time considered sacred. Yet today the average person believes that all the songs of the Old Testament are the "words of God," or Divine revelations.

After the definite establishment of the organization of Christianity—that is, the church, the vehicle for the expounding of the religion—the Apostle, St. Paul, traveled about, further implanting Christianity in the minds and cities of the people. This was about 51 A. D. He wrote many letters of his experiences, and the result of his work in aiding in founding Christianity. Unfortunately, only a few of these letters were preserved and came down to us today. The other Apostles wrote letters which were accounts of their experiences. They were interpretations of Jesus Christ's sayings. Others compiled the accounts of the birth, life, and crucifixion of the Christ. All these various missives were copied and recopied by the monks, and to them are we indebted for their perpetuation. And it was the monks who tenaciously clung to the culture and learning of the Roman Empire when the world was slipping rapidly into that period of decadence called "The Dark Ages." It was not until the fourth century that

the Holy Catholic church had a Bible composed of these accounts of the Apostles, now known to us as the New Testament. In final, the Bible, as we know it today, did not come into existence until about 182 A. D. As said by James Henry Robinson, historian: "Definite distinction must be made between Christianity—the doctrines and creed itself—and the institution or church organized to expound Christianity." At first there were various bodies of people, each following an active leader, who taught the doctrines of Christianity and expounded the message of the Great Master. Each interpreted the Master's message just a little differently. It was early seen that to preserve Christianity a unity of these groups professing Christianity must come about. It was proposed that they unite and form a Holy Catholic church, meaning of course, a universal Christian church. The early Theologians of this united or Catholic church who prescribed what should constitute the rules of the church and what should be included of the ancient writings, were learned men. Not only were they well versed in Latin, but also in Greek. Many of them had studied philosophy and rhetoric at the Greek schools at Athens and Alexandria. They had learned from their Greek studies that knowledge and wisdom were supreme over all else. True knowledge, universal knowledge, came from the gods, and such truths could not be denied. Many of them had studied the old Sophistic ideas that man was the measure of all things and that nothing which did not appeal to reason should not be accepted.

In other words, empirical knowledge was supreme. The proposition of faith alone was not acceptable to them. They tried to introduce gnosticism into Christianity, but it was rejected; and many of them eventually gave up Christianity because to them it was not rational in its tenets and they returned to their old love, Greek Philosophy. However, the influence of these learned men—the culture, the training, the knowledge they had of the sciences and the arts—was acquired by Christianity. Christianity is indebted to the Romans and the Greeks for it.



During the decline of the Roman Empire, and corresponding to the growth of the church, there was a serious division in Christianity. In Constantinople, the last eastern stronghold of the Roman Empire, there was a divergence on an important point of the Christian dogma. The church in Constantinople contended that the Holy Spirit proceeded from the Father to the Son, and thence to man. The Holy church in Rome contended that from both Father and Son did the Holy Spirit proceed to man. This resulted in a polemic discussion, and eventually a serious separation of these two great Christian bodies. Today we still have the two separate institutions—the Greek Catholic and the Roman Catholic churches. The effective organization of the church was due to its being organized on a plan resembling that of the Roman government. That is, the institution—the church and its branches, its clergy and its officials—were organized in a systematic manner like the Roman government itself. About 325 A. D. the Emperor Theodosius prepared a code founded on Roman law for the government of the church. These early ecclesiastical laws held severe penalties for all offenders of the church. The Roman Catholic church owes its well-knit organization to the genius of the Roman law-makers.

It is in art that we can most easily trace Christianity's debt to the culture preceding her. There are those who are so blinded by prejudice and religious bigotry that they disclaim the fact that Christianity borrowed its art from earlier people and evolved a new type of her own, and associated with this new type the spirit of Christianity. These bigots contend that ancient art was neither inspirational nor idealistic, and was revolting; and if the church had adapted the ancient art, Christianity would have been tainted. It is quite true that some pieces, relics, have been found in the ruins of ancient cities that were licentious in subject; but these were very few. The early figures of Christ were in the triumphant poise of Apollo and were very evidently attempts at conveying the spirit of the old Greek gods. It was an attempt to

make the new Christian Messiah as heroic as—if not more so than—the pagan gods before Him.

When Christianity came into existence, its greatest support was from the poor, the uneducated, the illiterate. Its culture had to be borrowed from the highest culture then existing or having existed. The birth of what may be called a Christian art was in Constantinople—the old Greek city of Byzantium. Here Syrian and Greek artists were employed by the early Christians to depict in stone and Mosaics the sacred Christian personages. It is thought by many that Gothic architecture is an original Christian conception or creation because of its spread and acceptance throughout the world as the architecture of the Christian church. In reality, Gothic architecture is the graceful combination of Latin, Byzantine, Moorish, Greek, Babylonian, and Egyptian architecture. The first Christian churches were designed like the old Roman Basilica (market place). They were colonnades forming a square; the square was open on the sides and above. Later, the nave, or high central story was introduced. This was copied from the Clerestory of the Egyptians. The Clerestory was a high, central hall with lower halls on either side. On each wall of the central hall were openings permitting the light to enter the central hall and also illuminate the smaller halls adjoining. Eventually Christian architects introduced the facade. This was placed with the highest point of the arch directly in front of the nave, or central hall. This facade was borrowed from the Roman Triumphant Arch, which in turn had been taken from the arches of the Babylonians who were the first to have used them. Another distinguishing feature was the colonnades. We all realize, I am sure, that we are indebted to the Egyptians for the invention of the column. It is a simple matter to trace the architectural order of the column backward through the Corinthian, Doric, Ionic, to the Lotus capitol columns of ancient Egypt. The column came into existence with the Egyptians, first as a necessary structural need, and then was developed into a thing of beauty.

Through these few avenues above we have, I hope, shown the reader Christianity's indebtedness to the living past, for truly the past lives in the present again. Christianity today is continuing the process of refinement or evolution. We are so close to this change, which in the period of our life is so slow, that it is extremely difficult to be cognizant of the fact that this age and time is playing a part in the changing of Christianity. One thing we can be most certain of: Christianity must continue creating its existence for a tomorrow from today, as it has in the past, or it will become extinct as everything else has that has defied the natural law of progressive change. This science of tracing the borrowing of one thing from another—civilization, culture, religion, art—is technically called "Syncretism," and it is a subject that all should study. The most that any age can do to honor its parent, the Past, is to recognize and appreciate the contributions made by the former to the

status of the present. Furthermore, we must realize that Christianity's continued value to mankind depends on how much Christianity will take from today that which will permit it to give off something greater to man in the future. The advanced mind of today will not accept the interpretations of the Christ's message of five hundred years ago. The man of today is not, because of that reason, a heretic, an unbeliever; but he asks that the language of the church be one that he can reconcile to the culture of today, that the metaphors and similes that the church uses be not those that were given to a people steeped in ignorance and superstitions of centuries ago. The man of today must and will admit the underlying principles of Christianity which are age old and worthy of recognition, but the individuality of the church must be modern to be accepted. Have we of today not the right to say, "Christianity, remember your debt to the past and borrow from the present"?



Silence and Service

By FRATER A. LEON BATCHELOR, F.R.C.



VERY day members come to the Rosicrucian headquarters at San Jose, and after being shown the Museum, offices and Temple, they invariably ask for the privilege of being allowed to sit in the Temple for a few moments of silence.

The Temple has become a national shrine of the Order. In that Temple one can sense a peace, a harmony, and a projected thought and consciousness of thousands of members in all parts of the world. Each Tuesday night special sessions are held, and after a short period of preparation with the use of vowel sounds, members spend twenty minutes or more in absolute

silence, broken only by the soft strains of music as though coming from a distance. During these meetings the thoughts of members in the Temple are projected outwardly toward all other members, and the thoughts of members elsewhere are centered in the Temple. The beauty of its architecture and decoration could not impart—beautiful though it may be—that sense of rest, peace, and harmony that one feels when entering the Temple. This condition has only been created through the sincere efforts of the members in their desire to enter the silence and it is that condition in the Temple that the visiting members like to sense and enjoy.

The use of the silence is known to comparatively few people, and it is only those who are connected with a metaphysical organization who ever hear of and attempt to use the silence. Even the Rosicrucian members do not know of its value as they should, and few ever give



any thought to the entering of the silence other than just closing their eyes. Those of you who have sat in the Temple in San Jose will recall that there is in its center a sanctum, a place that is never entered by the members except during special ritualistic convocations. In the center of this sanctum there is the altar called the Shekinah, a Jewish word which means "God in our midst." And as the member enters the Temple for a period of silence, he has before him the outward symbology of his own temple. He, himself, is the Temple with God in the midst of the sanctum within. It is only necessary for one to turn his thoughts inwardly to be into the sanctum and communion with the God within, for complete attunement in the silence.

The same condition that is created in the Temple in San Jose can be created in the sanctum at home. It becomes a place created by yourself, mentally influenced by your highest thoughts, charged with the highest rate of vibration through your contacts, and undisturbed by disrupting and inharmonious thoughts of others. It is well for every member to have a sanctum which should not be entered until certain simple preparations have been made, these preparation consisting briefly of cleansing the mind by excluding all thoughts of revenge and hate, anger, jealousy, selfishness and greed. Some members even wash their hands and faces in an outward symbolical expression of the purification of themselves as they enter; and it is a good plan. Thus when one enters the sanctum he is receptive to the higher thoughts that he attracts, and in a short time such a beautiful condition will be created in the sanctum that almost immediately one entering it will sense the higher and finer forces which permeate the very atmosphere.

The sanctum may be anywhere, and one may enter the silence wherever he is. At first it is advisable to have a place of quiet, but after training oneself, it will make no difference whether one is on the highest mountain alone, or in the crowded street with teeming millions. There can be such a complete withdrawal from the outer surroundings that one knows only that which takes place within the inner mind.

When one enters the silence his purpose can be any one of a number of things. It can be for an expression of thanks for all blessings received; it can be for the purpose of solving a problem in which one asks for knowledge and wisdom; it can be for the purpose of receiving help, and one would ask for guidance; it may be for the purpose of healing a physical condition in which one asks for strength and vitality. It may be for any number of things, and to be successful, the thing for which one is asking should be held clearly in mind; and after a moment or two of dwelling upon it, dismiss it and for the balance of the three or four-minute period think of nothing except the indescribable peace profound of Cosmic realms. If a seeker on the path would adopt the plan of entering the sanctum each morning, and in silence give thanks for the strength and renewed vigor brought during the night, he would find that if he would then also ask for guidance and wisdom during the day in solving his problem, he could go forth with a confidence and a knowing in his mind that Cosmic laws were working through him. Then, if during the day he tried to do in all possible ways the thing he wished to accomplish, he would find that that knowledge and wisdom asked for during the morning silence would begin to come through new ideas, inclinations, a desire to write a letter, to make a call, to see one person or another for the purpose of accomplishing some business end, and then at night after the day's work is done, again entering the sanctum he would give thanks for the day and all its blessings regardless of what results he had, or whether or not he had any.

And when we enter the sanctum to express thanks for all blessings, we must not forget to give thanks for our troubles also. Our troubles are our biggest blessings. They are hammer blows that temper our strength; they are the fires that purify our desires; they are the waters that wash away our mental impurities; and they are the lessons through which we learn how to live in accordance with God's laws. Once we begin to give thanks for our troubles, the lessons which these troublesome experiences contain are conveyed to us

more quickly, and the action of the experience is greatly tempered. If we fight against our troubles and our experiences, we will find that we only add to them, as they will grow in size until their very weight forces them upon us and the lesson is driven home more forcibly than it otherwise would be.

The use of the silence for knowledge and wisdom has been known to mystics of all ages, and Christ told His Disciples that they should not pray in the streets like the hypocrites, that they may be seen by all men. "But, thou, when thou prayest, enter into thy closet (sanctum) and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seest in secret shall reward thee openly." Matthew 6-6. Jesus, the Christ, often spoke of the silence, and of going into the "mountain apart to pray, and when the evening was come He was there alone." Matthew 14-23. He often drew aside and left his Disciples while he would go a short distance alone to pray. Entering the silence, as it were, and there in communion with the Father, He asked for guidance that He be made the proper servant of His fellowmen.

So I say to you that regardless of what your beliefs may be, regardless of what your religion is, regardless of where you live, you may go into the silence and commune with the God within. You may there ask for assistance in your daily problems, for help in seeking employment, for strength to accomplish good, for knowledge to be able to serve correctly; and you will find that during the day all of your actions will be influenced by the expression of God within you as you have asked for in the silence. At the end of the day when you again enter the silence, you will find peace and rest, renewed vigor and strength, and a reassurance that the morrow will bring additional blessings to you.

So far, we have talked only of entering the silence, but we are reminded that faith without works is dead. And so to ask for guidance and wisdom depending entirely on a solution of the problem to be given without some effort on our part is only half doing our work. There is no truer saying than, "God helps those who help themselves." Why? Simply

because when man begins to put forth effort he uses energies and he thus creates a channel through which energies flow, and the wisdom and guidance that he has asked for in the silence comes to him through those channels. His service must not be wholly selfish. It must also include some help and good for others. Conducting a successful business is not selfish because all patrons are helped—they are rendered a service. Employees receive due compensation. Working and serving for one's family or for any member of the family is not selfish. Occasionally reaching out and trying to help some friend, acquaintance, or even a stranger, is a service. Consequently, the man who is the most successful is creating new channels through which he may serve. He is broadening his scope whereby he can be of greater help to his fellowmen, which reacts in his own individual unfoldment.

To enter the silence and ask for wisdom and guidance will not bring results unless one also begins to put forth some effort, and in putting forth this effort the footsteps are led in the right direction, contacts are made of the proper sort and channels are created through which unlimited help comes. So many times people ruin all of their chances of obtaining success with their prayers and silence because they think now that they have asked God to give an answer to their prayers, it is not necessary for them to do one thing. They want to be God-like and still they expect God to do it all. They want to be of greater service to man, but they mentally and inwardly cringe when some unfortunate on the streets asks them for the price of a cup of coffee. They ask for abundance but constantly fear that they will not have enough for themselves. And so in demonstrating through their actions that they are not willing to serve and become a worker in the field, all of their prayers are for naught.

How can man in one moment believe that God is everywhere, Creator of all, expressed in all, and the next moment believe that he alone should be blessed with abundance, but that his neighbor who possesses just as much of the God within as he does, should be left to starve? It is true that man cannot con-



stantly give all that is brought to him. If he did so, his scope of service would be continually limited but there must be a willingness to share, a willingness to serve, a willingness to do some good every day if one is ever to learn that the law of successful receiving can only be demonstrated by first giving.

I have seen many times a more Christ-like willingness to share among the unfortunates whom we term "tramps," who go from place to place with little or no employment and very little of the comforts of life, and yet I have shared with one of the unfortunates his last loaf of bread; and I did not ask for it. It was offered to me. Never did bread taste so good. But it was not the bread itself, but the good, kind, although rough and gruff, expression of confidence in God displayed by this man who showed by his willingness to serve his last loaf with me that he had confidence that there would be more on the morrow.

I have also seen many who have nice homes, a car, sufficient to eat and plenty to wear, justify themselves by turning the hungry away from the door

by simply saying, "I can't feed everybody; if I did, I would be poor myself." Of course, they can't feed everybody; and more is the pity, they are so full of fear that they can't feed even one who only asks for food and drink.

If you would have peace and harmony, if you would have attunement, if you would have the success in this world that you desire, know in your heart that you must first begin to serve. And when you have so served in one position and in one station in life, that you have outgrown that place, the Cosmic will literally boost you, bounce you or bump you into another bigger and better place where your scope of activity and service is widened, and consequently your progress is more rapid.

If you would be successful in life, adopt the practice of communing with the inner self, with the God within, asking for and then demonstrating your willingness to work and serve in order to receive. Then also demonstrate your appreciation by learning to give; and finally, giving thanks for both—the privilege of getting and giving that you may be a greater servant of God.

RESOLVED

As the dead year is clasped by the dead December
So let your dead sins with your dead days lie.
A new life is yours, and a new hope. Remember,
We build our own ladders to climb to the sky.
Stand out in the sunlight of Promise, forgetting
Whatever the Past held of sorrow or wrong
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve for a text.
As each year hurries by let it join that procession
Of skeleton shapes that march down to the Past,
While you take your place in the line of Progression
With your eyes on the heavens, your face to the blast.

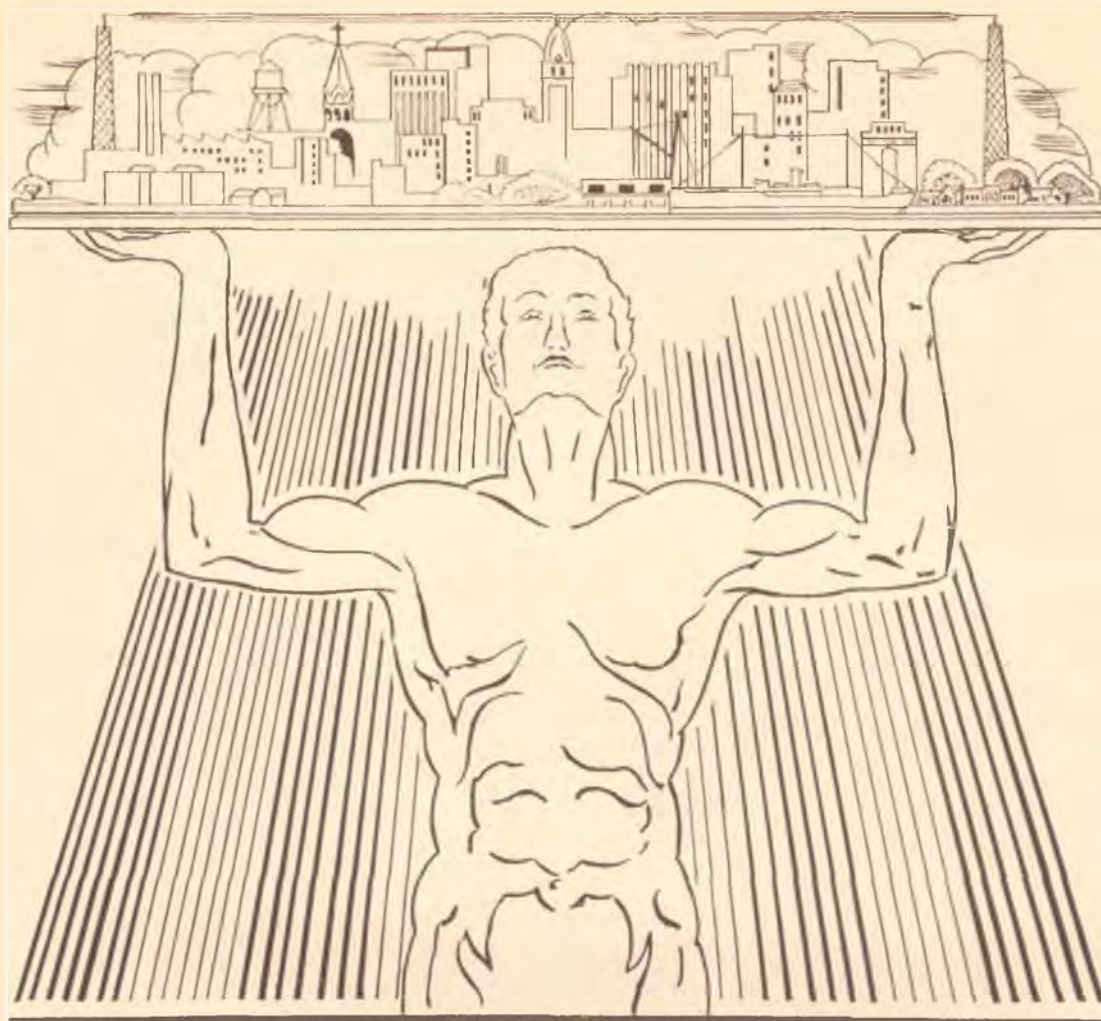
I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve.
It is never too late to begin rebuilding,
Though all into ruins your life seems hurled.
For see how the light of the New Year is gilding.
The wan, worn face of the bruised old world.

By ELLA WHEELER WILCOX



THE VEILED VESTAL

From the Original Statue by R. Monti. Engraved by R. A. Arlett—(Courtesy of *The Rosicrucian Digest*)



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