

The ROSICRUCIAN DIGEST



APRIL 1933
25c Per Copy

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$1.85. Women's style, with patent safety catch pin, \$2.00.

HOME SANCTUM SUPPLIES

Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair, postage prepaid.

Sanctum Cross: Design of this cross is like the famous Egyptian Crux Ansata (the looped cross), mounted on double triangle and finished to match the candlesticks, with red stone in the center of the cross. A very beautiful and symbolical ornament. Price \$2.00, postage prepaid.

Student's Membership Apron: For those members who wish to wear the typical Rosicrucian triangle lodge apron while performing ceremonies at home, this symbolical device made in the ancient manner and easily tied around the body and containing the Cross and Rose within the triangle, will be found very appropriate. Price \$1.35 each, postage prepaid.

Rosicrucian Incense: A very delicate perfumed incense, carrying with it the odor and vibrations of the Oriental flowers. Made especially for us in condensed form, so that a very small amount is necessary at one burning. Far superior to any high priced incense on the market. Price \$.65 for a box consisting of twelve large cubes sufficient for many months' use, postage prepaid by us.

Complete Sanctum Set: Includes two candlesticks, the cross, box of incense, the ritualistic apron, all described above. Special price if complete set is ordered at one time, \$5.00, postage prepaid.

ROSICRUCIAN STATIONERY

Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box, \$1.25, postage prepaid.

AUTO EMBLEMS

Made especially for your automobile, but can be used anywhere. Made of solid Art Brass Burnished, with Red Metal Rose. Emblem is identical with the smaller emblem worn on lapels. Easily attached to radiator. Five and one-quarter inches high. Price, \$1.30, postage prepaid.

ATTRACTIVE SEALS

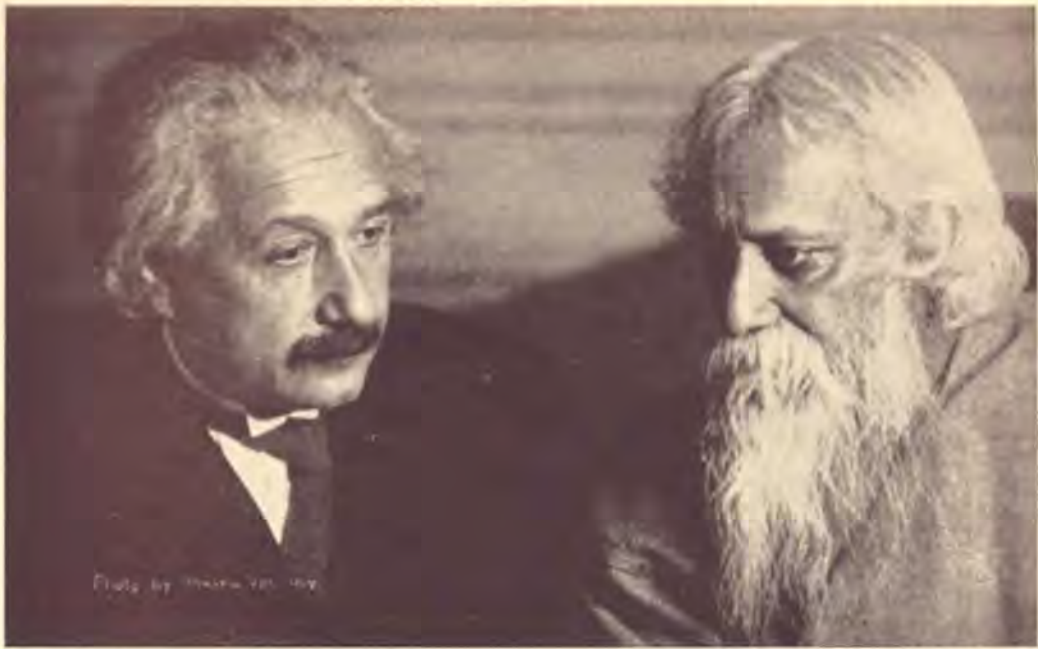
Beautifully printed and embossed gum seals about the size of a twenty-five cent piece in red and gold to be used in sealing envelopes or on stationery. Contains the emblem and name of the Order. Price 50c per hundred, postpaid.



IGNORANCE BLOCKS THE WAY

In this wonderful painting by Wallcousins, we see the central figure representing the "enormous strength of the forces of ignorance, which, however, lies rather in the within than in the without." It prevents us from reaching the rich rewards which lie in the future. *(Copyright by Bibby's Annual)*

(Compliments of the Rosicrucian Digest)



EINSTEIN

TAGORE

SCIENTIST and PHILOSOPHER ALIKE---
 find the boundaries of the Universe lie within the
Human Consciousness—
 —The Measure of All Things!

It's not what actually IS that matters—it's what man can REALIZE that counts.

Today, the world, the universe, to man, is only what he realizes it to be. Tomorrow it may be different to him because his consciousness will have changed. Millions of eyes may see the same object, millions of ears hear the same sound, but the mental picture each forms will depend upon his individual consciousness. The Greek sophists centuries ago said, "Man is the measure of all things." They meant, man measures things of the world by the yard stick of his own consciousness. If our consciousness is narrow, stilted, our world and life is accordingly small. Science

and philosophy agree that only through the development of the inner, personal consciousness of man, can a real appreciation of the universe be had. Some receive more from life not because it has given them more, but because they have evolved their consciousness to that degree where they can make better use of what life affords them. It is extremely difficult to realize what you are missing in life until you start to unfold your inner consciousness. As the blind and deaf do not realize the world they have missed until they see and hear, so with the expansion of your consciousness will you reveal to yourself a new every-day world of ABUNDANCE, HAPPINESS, and LASTING KNOWLEDGE.

THIS GIFT BOOK FOR YOU

Let the Rosicrucians, not a religious organization, not a sect, but an old yet ever modern brotherhood of thinkers, send you without cost a copy of "The Wisdom of the Sages." This intriguing, instructive book tells how you may receive in the privacy of your home the Rosicrucian teachings which will DEVELOP YOUR INNER CONSCIOUSNESS and reveal to you a new world of personal accomplishment. Write for this gift book today. Address:


SCRIBE, S.P.C.

ROSIKRUCIAN BROTHERHOOD


AMORC

SAN JOSE, CALIFORNIA


REMEMBER— THE ROSIKRUCIANS ARE NOT A RELIGIOUS ORGANIZATION




PYTHAGORAS




AMENHOTEP IV



ST. FRANCIS



KEPLER



SOCRATES

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI APRIL, 1933 No. 3

CONTENTS


	Page
Ignorance Blocks the Way (Frontispiece).....	81
The Thought of the Month	84
Another Interesting Document	90
Cathedral Contacts	93
The Religion of the American Indian.....	96
Pages from the Past.....	99
Sanctum Musings	103
What Type of Mind is Yours?.....	107
Ancient Symbolism	108
Imhotep—The Mummy	109
First American Rosicrucian Building (Illustration).....	117

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


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

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


Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA




PARE




EINSTEIN




ARISTOTLE



ST. MARTIN



NEWTON



BACON

The
THOUGHT OF THE MONTH
 SUCCESS AND THE "KEY"

By THE IMPERATOR

(NOTE: The following material was taken down verbatim by one of the Secretaries of the Forum held at headquarters and was intended for publication in the Forum Magazine. It is typical of the discussions and discourses which take place in the Forum from day to day and typical of the type of interesting matter that appears in the Forum Magazine issued exclusively to members. If you have never read the Forum Magazine and you are a member of the Order, you should secure a copy of this publication and benefit by the vitally interesting and instructive discussions that appear in its pages.—Editor.)



THE same rules that apply to success in business or apply to life generally also apply in the case of members who are trying to make a success of the Rosicrucian studies and attain a happier and more contented position in life.

It is not what you take out of life that determines your success but rather what you put into it. Of course, everyone has a good reason to argue that success in life is measured by what we get out of it, but in determining what constitutes the real factor of success we must keep in mind that before we dare measure what we take out of life we must measure what we put into it. It is very true that a man may judge his success later in life by pointing to the fact that even though he has retired from business he can now go to the bank and draw a certain income each month with which to live comfortably. That would be called a successful and contented position in life but the real factor of his success is not what he is drawing out of the bank each month but what it was he put into that bank in the days gone by in order that he might have it to draw

upon. Such a man measures his future success during the days when he is building it and creating it. The same is true regarding our members. The success of our lives so far as self-mastery and real advancement in creating a new life and new career for themselves is determined by what they put into their studies and what they put into life and into their code of living.

Before I tell you an interesting story in this regard, I want to emphasize again the fact that just being a member of the Rosicrucian Brotherhood, or merely studying its lectures diligently and carefully and promptly paying dues and meeting any and all of the membership obligations, does not constitute a guarantee of success. After all is said and done, such routine actions and such formal reactions to membership constitute merely what is obligatory and necessary. Now if you are going to be satisfied that life is going to give what is obligatory and necessary, then you are giving life what you expect in return, but if you expect from the Cosmic or God or the universe the abundance of life and the fullness of life you must expect to give first in the same measure as you expect to receive. If you hope that life holds for you a little bounty beyond the necessities, you must create that bounty by giving something more than what you are absolutely

*The
 Rosicrucian
 Digest
 April
 1933*

obliged to give. If you expect the cup of life to flow instead of just being filled to the brim you must be sure that in every moment of your thinking and doing you are giving not only full measure but a little more. Perhaps the very success that you want in life calls for not the necessities of life but just a little more than the necessities, or perhaps a large measure of abundance. Whatever it may be you have in mind, the determining factor of that success, lies in your hands and not in the future.

We have thousands of members who are meeting their obligations in a strictly formal way and feel that they are doing all that they can be called upon to do. This is why, for instance, we seldom ask our members to do anything more than what membership in any organization would call for, such as loyalty, devotion to the principles, a study of its work, an application of its ideals and practices and a little service in propagating the organization, because through the enlargement of the activities and membership of the organization each member is enabled to bring the ideals of the organization into wider adoption and this truly assists each member in becoming happier and more successful in life.

If more than fifty per cent of the population of each country understood and practiced some of our principles it would affect each and every member in carrying out the ideals and principles in his own life and make it easier for each to attain success and happiness. Therefore, there is purely a selfish and personal reason for each member in assisting the organization to grow and expand. Even members of a social club, or any other kind of club realize that by the expanding of membership and the widening of the principles of the club each member is benefitted in a personal way. But aside from these obligations we seldom ask our members to do anything that is out of the routine or out of the classification of ordinary membership obligations. Unless these additional things are done wholly voluntarily and from a response to an inner urge in the individual they do not benefit either us or the individual.

Those members who give in addition to their obligations some additional time or service, or some form of help of a

material or physical nature, are the ones who are causing the cup of cooperation to overflow with abundance. They are the ones who are putting something into the organization and therefore can expect to derive the utmost from it. They constitute those who are giving to life and may some day expect life to give back to them. It is not giving with a selfish purpose in mind that counts but giving because it seems the right thing to do, the fair thing to do, the just thing to do, that brings the rich rewards.

Our organization and probably most other organizations throughout the world that have continued for more than one generation can trace their success and development to the voluntary support given by members who have freely given beyond the moral obligations of membership. Every religion in the world has been supported not by the cut-and-dried obligations of membership but by the voluntary additions that enthusiastic, devoted members have given to it. Art and music have been supported by those patrons who had no financial gain from them but whose gain was solely cultural and of the soul. Those who expected and wanted the utmost out of music and art and who enjoyed them the greatest were those who gave to them the utmost. Music and art were never supported and would never have developed to the extent in which they are today if the support had come solely and exclusively from those who bought pictures or paid for sheets of music and simply gave in exchange for value received without any additional voluntary support of a material or physical nature.

Our correspondence clearly shows from day to day, week to week, and month to month, that the members who are deriving the greatest amount of good from the teachings and principles and whose lives have greatly changed and improved and become happy and successful, are those who have given in some form or other either in service or occasional donations of material things by gifts to the Order or to humanity and thereby created the abundance of life which they expect or hope to share themselves. Those members who write to us and say after a year's study that they have not noticed any great change



or improvement in their lives are of two classes: First, those who have not had the time or opportunity during the first year to thoroughly study and practice all of the principles and are still unacquainted with ways and means of going beyond mere formal interest in the work or, secondly, those who feel that giving a few hours each week to the study of a lecture, promptly meeting the payment of dues each month, and the making of a monthly report constitute all that is necessary for them to give to the organization or to the world-wide interest in self-improvement. On the other hand, we notice that those who say they are deriving the utmost and have derived the utmost benefit even to a marvelous and miraculous degree are those who have given freely to the organization or its work, or to humanity. They put the most into life and are happy to find that there is a Cosmic responsiveness that overwhelms them at times.

Now this is not a talk on the solicitation of donations in the form of money or anything of that kind. We still feel and believe that it is not necessary for us to make such requests or suggestions. But we do notice that whenever an announcement is made in the Forum Magazine or the Digest regarding some special activity desired by the Supreme Staff, or whenever we make the suggestion that there is some device or instrument or unusual article desired by us in our Art Department or laboratory or Museum, that those who make a response to such requests and suggestions in a whole-hearted manner, even occasionally with some personal sacrifice, are those who are always reporting that they are getting the utmost out of their work and out of life generally. There are those who feel that since they are paying their dues promptly they are meeting all the necessary material obligations of membership and that anything additional should come from others who have more or who are especially blessed. It never dawns upon some of these persons that by some extraordinary effort, by some personal sacrifice, by some additional hours of service and labor and the going out of their way to secure something or get something that the organization may need, or to accom-

plish something that the organization wishes to have done, they will not only help the organization but will be adding to that future storehouse of Cosmic benefit which they expect to contact some day and draw from it the abundance of life.

When we announced, for instance, some months ago, that there were two or three things that we would like to have in our laboratory and which we thought some members might have in their homes or attics or places of business and which might not be in use and could easily be spared, we received a number of letters from persons offering us various articles that were very helpful. Among those who wrote us was a physician living in Connecticut who not only sent us some devices but who must have said to himself, "Now if they have a laboratory there in which special and unusual articles can be used, I think I will use some of my spare time and interest in the hobby of making mechanical things to make them a few unusual devices and if there is something that I cannot make but can buy cheaply, I will buy it and send it on to them because if they need these things and I can provide some of them I feel it is my duty or at least a pleasure to do so."

At any rate this good Brother has been sending us electrical and other devices which he has made and some he has purchased and practically every month adds something to our laboratory. Some of these things we have not needed because we did not think of them and did not realize their importance until they arrived and we tested them and used them and found they were interesting. This Brother has become one of our big helpers and the great inspiration in our laboratory work. Now it happens that this Brother had also contributed to the Welfare and other special funds in the past and had done more than his share in a financial way and we could not have expected him to contribute to the laboratory as well. But it also so happens that this Brother claims in his weekly and monthly reports that he is deriving the utmost of personal benefit out of every lesson and every phase of the work and that it has brought him more happiness, health, success, and contentment than anything

he has ever been united with and yet this Brother is an excellent artist, a physician, a scientist, and a man of wide experience in every other way, capable of calling himself a success in life. But he frankly says that the Rosicrucian work has given him the greatest pleasure of anything he has ever been connected with. His case is just typical of a number and it illustrates the principle I am talking about at the present moment. There are others who have rushed to our aid voluntarily and unexpectedly in the same manner. When some read in our magazine about the enlargement of a laboratory and the addition of new features to it they immediately came from a nearby city on a holiday and said that they were expert electricians and wanted to give us their Saturday afternoons and Sundays as real workers in overalls to do whatever constructive work there was to be done in the electrical field. They meant precisely what they said for they wanted to give real service because they had been receiving so much good out of the organization.

There are others who have made it their business to see that plants of various kinds are constantly sent to the gardens and lawns of Rosicrucian Park. There are others who have delighted in sending paintings that they have made, from others have come unusual articles for the Museum, even to rare things that they highly prize and which they could have sold but which they felt will be preserved for the future and appreciated by more persons through being permanently located in the Rosicrucian Museum.

Now in this connection I want to read you a letter from a physician living in Los Angeles. You know we have a large Sunshine Circle down there composed of over 150 Brothers and Sisters who are experts in various professions and who have voluntarily united with the circle to help those who are in need. Our Sunshine Circles in every city are serving persons outside of the organization as well as those inside of it and these circles give health treatments, food, clothing, labor, and other forms of material help to those who write to them and ask for such things, or to persons whose needs are called to their attention. The whole work of these Sunshine

Circles is supported by the voluntary services of those who voluntarily unite with the Circle for there is nothing compulsory about it and we do not demand that a single member give to this Circle or to this work any more than we demand that he gives anything to headquarters in addition to his regular obligations. The various physicians, including medical men, osteopaths, chiropractors, and the nurses, lawyers, field workers, social workers, and others connected with these Sunshine Circles give everything they can to help carry on the principle of human brotherhood. Now let me read this letter which is dated January 19. It says:

"My dear Emperor: I am inclosing a letter from Brother — of San Pedro to whom I was directed by Brother Baldwin, Chairman of the Sunshine Circle of this district. I am glad to report his joy in being cured of his illness. The poor fellow suffered a great deal for a long time and his case was evidently misunderstood by the various physicians. He suffered more than anyone I have treated in a long time. I treated him for some weeks and it has all ended very satisfactorily.

"I have waited a long time in making my new report on the lectures and lessons, exercises and practices of my grade of Rosicrucian study. They are by far the most helpful and interesting lessons of the whole list of grades and I am glad that I have continued through the early grades and reached the middle of the work for without the lower grades it would have been difficult to understand and master the marvelous things of my present grade. Being a very slow worker I like to take my time and find out from time to time whether I am deceiving myself in regard to my advancement and mastership or whether definite, tangible results will prove and demonstrate the laws that I am learning and practicing. Indeed I have discovered for myself that the greater light added to the lesser light always brings the same result, the intensity depending upon the energy involved in the process. For instance, two years ago I moved to a beautiful office on — Boulevard. I invested all of my money in new equipment and up-to-date devices such as delight the heart of any physician. I



wanted to do better work and render greater service to my patients but I did not foresee the depression. More than half of my patients lost money through investments, bank failures, and other features of the depression and were not able to pay their fees even though I continued to give them service. I soon found myself with a tremendous overhead in the form of rent and other additional expenses and no money to meet my obligations, especially for the new equipment I had purchased. I could plainly foresee bankruptcy if this state of conditions continued. Then I ceased to worry and began to apply the R. C. formula and principles in a practical way instead of merely theoretically as a student would do. I knew that the principles were intended to be used in connection with real problems instead of imaginary ones and here was an opportunity for me to test my own development as well as test the laws. All this time I continued to give treatments to whomsoever came to me regardless of whether they had the fee or not and I had offered my services to the Sunshine Circle and was quite busy aiding the needy who applied to them for help. It seemed to me that it would be contrary to all the laws of the Cosmic for me to fail and my business to close when there was so much I could do for humanity and if only I would throw myself into the service of the Cosmic and use the Rosicrucian principles for attuning myself with the Cosmic and making myself a channel for the Masters. Therefore, I offered my entire services and my whole being to the Cosmic regardless of my financial and business conditions.

"To my great surprise the very day I made this decision I noticed a difference in the activities in my office. More patients came and those who did come were able to pay their fees. Many who owed me money came and paid their debts and soon I was so busy that the day before my various notes and financial obligations fell due I had acquired sufficient funds to meet every one of the obligations and now for many months this condition has continued. I had been afraid! I had feared that I had built up my business to too large an extent by going into larger offices with bigger equipment. I was measuring my success

by thinking that I had enlarged and improved my facilities solely for the sake of patients who would pay money and they were not paying money. The moment I turned the tables around however and decided that I had enlarged my facilities and built up my equipment to serve the Cosmic and to help humanity and began to apply the Rosicrucian principles as outlined in our lessons, I became a part of the Cosmic and the Cosmic has been taking care of me. My wife and friends inquire as to how it is that my business took such a sudden turn for the good and it seems almost miraculous to the lay mind. But I understand it all and my faith in the Rosicrucian work and principles has grown stronger through these demonstrations. I have seen many of my friends and practitioners going out of business one after another. All of them, or most of them, were better off financially than I was and, in fact, I was always considered a poor man compared with them. But I had been building up a certain treasure in the form of our lessons and principles which they did not possess. I am having remarkable results in treating patients including those who come to the Sunshine Circle for free services. I seldom fail in attaining what I set out to do and I am not bragging of my own ability for the Cosmic is helping me and I attribute so much also to the great principles contained in our graded lessons. It gives me a feeling of happiness and trust and a feeling of an infinite something that I cannot describe. The whole world has become a great place to live and in which to serve and I am filled with a great desire to help all mankind. I wish I could give to everyone that same feeling that I have. My office is a true Rosicrucian laboratory, in which like the alchemists, I am working out all of the problems of life and solving many of them for the individuals who come to me. Each patient receives not only the physical, material treatment he needs but instruction in the proper way to live, based upon our Rosicrucian teachings and all go away radiantly happy as well as cured.

"Please forgive me, my dear Imperator, for this long epistle but it is good once in a while to burst open and let the heart's fullness out into some formal

expression. You at headquarters and the entire staff are responsible for my progress and my development along the Path and I would like each one of you to know that your efforts have not been in vain. Some day when you are in this city I hope to have a personal tete-a-tete with you."

This is typical of the kind of report to which I referred above. Reports of this kind coming from members who are successful and happy in life reveal the real Key to the situation.

The Key to Success

Thousands of persons are seeking the key to success, the key to life, and the key to the mysteries of this earthly existence. They want to know whether to find the key to wealth, happiness, the key to prosperity and the key to everything else. The letter I have just quoted from the Brother in Los Angeles contains the key and I hope that if this is published in the Forum Magazine everyone will go back and read what I have said under the subject of *Success and the "Key"*. That man's letter plainly gives the form, shape, and color and nature of that mysterious Key. He turned his life over to the Cosmic, to God, to the Universal Mind, to the Universal Consciousness, to the Masters, to whatsoever you may call the Divine principles or the Great Providence. He made himself a channel for God to work through. He took his lessons and studies seriously and applied them. He made sacrifices and offered them on the altar of love and devotion to the ideals of our organization and the response was instantaneous. He offered

and gave more than he had and the where-withal was provided that he might fulfill it. He did not stop and ask where he would find that which he wanted to give in the hour of need but it was provided. His sole thought was to give, to serve, to put into life what he hoped life would some day contain not only for him but for others and instantly he unlocked the treasure house of the Cosmic with the golden key that the Cosmic placed in his hands. This is how to be successful in life and it is the only way and I hope that all of our members will keep this lesson in mind.

The Cosmic Alcove

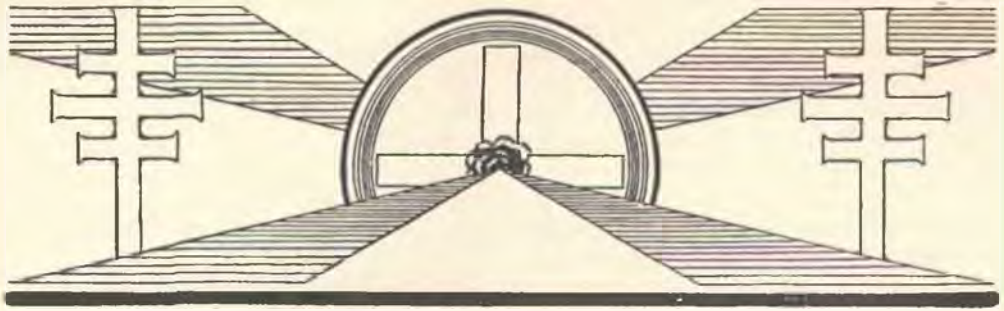
Since the ancients considered every month of the year an alcove in the temple of the journey of life they also assigned certain material aspects of life to each alcove. In connection with these aspects they selected certain persons who typified the activities of life related to each alcove. These persons were not born in such months as were represented by the alcoves but their life works were typical of these persons. By noting the characters of the month and the type of persons associated with that work one is able to understand what may be accomplished in life during each of the months because of the favorable Cosmic conditions. The month of April was called the month of writers and dramatists and such persons as Cicero, Seneca, and Demosthenes were associated with the month of the ancients, and later on the mystics added the names of Ruskin, Emerson, Cervantes, Balzac, Francis Bacon, or the author of the Shakespeare plays, Ibsen, Goethe, Harriet Stowe, Moliere, and Dante.

READ THE ROSICRUCIAN FORUM

IMPORTANT INSTRUCTIONS

If your name or the name of your daughter has been registered with the Supreme Colombe Zina at Montreal, Canada, and you have recently moved or changed your address, be sure and send to Colombe Zina the change of address. She reports that a great many letters are being returned because members have moved. Bring your address up-to-date by writing to her. Please write to the Supreme Colombe, Miss Zina Fletcher, 349 Lansdowne Avenue, Westmount P. Q., Canada, giving her your new address if you have recently moved, or giving the address of any children or others in your family who are registered with her.

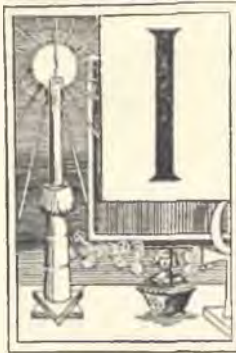




Another Interesting Document

OUR MEMBERS WILL BE INTERESTED IN THIS
COMMUNICATION FROM BELGIUM

By THE GRAND SECRETARY



IN the latter part of January just past we received another interesting and important document from Europe. Because of the interest shown in previous documents from foreign countries and announced in *The Rosicrucian Digest*, we are warranted in believing that our members will be greatly interested in this recent one.

This new communication and document consists of a letter written by the Secretary of the Rosicrucian Order in Belgium, which is of very old lineage and establishment. The Secretary is an Advocate in the Court of Appeals in Brussels and holds the 33rd degree of the Egyptian Masonic Rites as well as high degrees of the Rosicrucian Fraternity. The letter is accompanied by a document signed by the Venerable Master of the Order in Belgium who is also the Dean of the Rose Croix Universities in Brussels.

Both are addressed to our Imperator, H. Spencer Lewis, and both express the high appreciation of the officials and members of the Order in Belgium for

the work being done by the AMORC in North America and state that after having analyzed our work and known of our activities for many years they desire to express their affiliation with the International Organization, of which we are a part, and become in Europe our American representatives and co-workers. The letter from the Venerable Master and Dean of the Universitaire closes with the statement, "We would be very honored to collaborate in the activities of AMORC and I send you our sentiments of greatest respect and devotion."

The letter from the Secretary reads in part as follows: "For some time we have been operating in this country very quietly and SUB-ROSA. We now desire to extend our activities in a wider and more public manner and we will be honored to enter into regular reports with our brethern in North America. We would be very greatly honored to be accorded your representation in Belgium."

The reference to their operations in a quiet, SUB-ROSA manner implies that the Belgium organization has been passing through its silent period and is now ready for the outer revival and activities that come to each jurisdiction at certain periods of its history. For many years we have known of the quiet Rosicrucian power that existed in Bel-

*The
Rosicrucian
Digest
April
1933*



CORRESPONDENCE FROM BELGIUM
 Shown Here Are Parts of the Two Letters Recently Received

gium. One hundred years ago or more and several centuries before that the activities of Rosicrucianism in Belgium were intense and of international value. While many who are not initiates of the organization labored under the belief that Rosicrucianism had passed out of existence in Belgium, we knew from the traditions of the Order and its rules and regulations that this was not so and that where the greatest silence is there may be the greatest power. Some years ago one of their most active members and leading Lights, Fra. Witteman, who is a Senator in the Belgian Senate, wrote a complete history of the Rosicrucian Order in French and in Dutch. In this history, which became a standard reference book throughout the world, the AMORC of North America was given a very high place with high recommendations. The issuance of that book tended to offset many of the erroneous impressions regarding international

Rosicrucianism and the existence of the Order in many countries prior to the popular revival in Germany in 1614. It also clearly established the connection of Sir Francis Bacon with the organization and many other eminent characters and proved the existence of Rosicrucian manuscripts and the operation of Rosicrucian Lodges and Chapters in Europe as far back as the 12th and earlier centuries.

We knew by the issuance of that book that the Rosicrucian organization in Belgium was on the verge of coming forth from its public inactivity, but we could make no announcement until the officials in Belgium were ready to make such an announcement, and we are happy to be the first in this country to make the matter a subject of public knowledge.

Another very important point is the fact that it reveals in a definite way and to the public the fact that Rose Croix



Universitaires do exist in Europe and have been existing for some time. This fact is not generally known and has seldom been mentioned in connection with Rosicrucian history simply because in the past it has been deemed a matter of no concern to the public. However, we believe that because of so many misstatements that have appeared in public histories about the Rosicrucians, it should be known that the Rosicrucians do maintain universities and colleges in various parts of the world for the exclusive association of the most learned scientific, literary, and artistic minds of the world. The first such university in modern times was established by Sir Francis Bacon and his associates and in order to keep it a secret it was named The Invisible College. To this institution gathered the leading lights of the English speaking world. The name of the college was changed several times and became known as an Academy in 1660, but finally Charles II in 1662 granted it the royal charter in the name of the Rosicrucian Academy. This later evolved into what is now known as the Royal Society of England and is ack-

nnowledged to be the most exclusive society of learned men in the world. In other countries the Rosicrucian Universities are of similar type and as conditions permit in the future we will speak of others.

We have said before in articles appearing in this magazine that 1932, 1933 and 1934 would see widest development of Rosicrucianism throughout the world that it has ever had, simply because more of the inactive periods in different countries terminate during these years than at any other time in the past history of the Order and with the many that are already active it will mean the largest number of active jurisdictions that have been in operation at the same time.

Future communications or documents from the Belgium or other jurisdictions will be announced in our magazine from time to time and we know that all of our members in North America will rejoice in realizing that their membership carries with it the contact with so many active jurisdictions and important institutions.

ECONOMICAL FASCINATING READING

For interesting reading we can think of no more economical or fascinating or instructive literature to peruse than the Rosae Crucis Magazine. The Rosae Crucis Magazine was one of the first publications of the Order in its new cycle. They are large magazines, larger than the present Rosicrucian Digest, attractively printed, and containing articles well worth the attention of every student. Here are some of the articles that appear in just two or three of the issues: "The Secret of the Sphinx," "Occult Sciences of Ancient Egypt," "Is Theology Teaching Christianity?", "Self Knowledge," "The Peace of the Soul," "A Pilgrim Journey to the East," "The Creation."

We have several issues of this magazine still in stock. We are willing to dispose of a certain number of these at cost. After that they will become rare and will be bound and sold at a much higher price. These magazines may be had at 16c per copy. Think of it—postpaid! Send in your remittance at that rate, and we will select the most interesting copies and send them to you. The magazines are in excellent condition, brand new as far as usage is concerned. You may order one or ten, or as many as you wish. We will see that for each 16c you receive a *separate magazine* each containing different articles of extreme interest to the student of metaphysics, occultism, and Rosicrucianism. Send your order and remittance to the Rosicrucian Supply Bureau. (Foreign remittances must include the few cents extra difference in exchange. Postage stamps not accepted.)

"PANSOPHIA"

We wish to advise all of our members that the so-called Pansophia society, a new and recently promulgated movement from Europe, has absolutely no connection with the Rosicrucian Order anywhere in the world. Its teachings are not Rosicrucian but wholly unrelated and unimportant to any Rosicrucian student, and any claims that the AMORC of North America or other lands is a part of the Pansophia movement are absolutely erroneous, as proved by correspondence from the officials of Pansophia. Misinformed persons are being misled by the exaggerated statements of a few enthusiasts who seek to separate some of our members from their present studies and lead them into something that does not have the slightest connection with the teachings, aims, and purposes of our organization.

The
Rosicrucian
Digest
April
1933



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.)



SINCE our announcement in the last issue of the Rosicrucian Digest regarding the widening activities of the Cathedral of the Soul we have received more letters and more comments than ever before. One of the very beautiful features

of the Cathedral work is the thought of giving assistance to so many who are in need of spiritual as well as material inspiration. Many thousands of persons

who are strangers to our organization are being made happy and contented and inspired to a higher and better life of abundance through the work of the field workers associated with the Cathedral of the Soul.

In every city and community our members are distributing the little booklet called "Liber 777" in order that all may become acquainted with the Cathedral periods and the purposes of the Cathedral and now that the Columbia Broadcasting System is enabling us to cooperate in a more universal sense with the very finest music we find that many more thousands of persons are attuned with us during our Sunday afternoon devotional period.



If you have not tuned in on the Sunday afternoon Cathedral periods over the radio be sure that you do so next Sunday. Remember, it is the Columbia network of about fifty stations in North America and that the program begins at 3:30 Pacific Standard Time or 6:30 Eastern Standard Time. The program consists principally of very carefully selected devotional music. We especially want you to note that some of the music produced during this radio Cathedral period is identical with the marvelous Cathedral organ music which you will hear at other periods from the Cathedral. In between the selections of music there is ample opportunity for mental contact with other members as well as the spiritual contact with the Cathedral.

While you are listening to this radio Cathedral period remember that thousands of members are in attunement with you with their attention focalized upon the same point, the source of the Cathedral music in the broadcasting studio. That means that all over North America and from the northern parts of Canada to the southern parts of Mexico and in many places of even South America the minds of persons who are keenly observant are upon you and upon others assembled here to listen to this wonderful music. If you like the Sunday afternoon radio period and feel you can say something very encouraging to help the good work we would be happy to have you write a letter to Mr. Channon Collinge, the conductor of the Cathedral Hour at the Columbia Broadcasting Studios, 485 Madison Avenue, New York City. Just write him a brief note, a very brief one, stating that you deeply and profoundly appreciate the Sunday afternoon Cathedral Hour and perhaps make a few suggestions as to which pieces or selections of music you enjoy the most. Do not expect Mr. Collinge to answer you for he is very busy and cannot answer each letter personally, but he will appreciate having your comments and your suggestions.

Our other Cathedral periods throughout the evenings of the week will be maintained as usual and remember that at the close of each Sunday radio hour the Imperator and supreme officers will be in contact with everyone for a period

of ten minutes beginning with the minute that closes the half hour period of radio music. In this way the music helps to unite all of us and then we have the privilege of being united with one another through the Imperator.

Junior Rosicrucian Order

Have you a child in your home? Write to the General Secretary of the Junior Rosicrucian Order, for free pamphlets "M" and "J-B" to learn how you may help the growth of the Junior work in your home. We are receiving very wonderful cooperation from many parents, but we want *ideas* from all Rosicrucians who are interested in the spiritual education of the next generation.

Over a dozen Junior Lodges and Service Clubs are meeting regularly and sending in encouraging reports of the great interest on the part of the children and their parents in the Junior movement. Over three hundred children, in many parts of the world, are being reached by these Lodges and Service Clubs. Over half of these children are *not* children of Rosicrucian parents. In some cases this has resulted in interest in the Rosicrucian Order by their parents, and many have joined.

The real purpose of the Junior Rosicrucian Order is to give to every child who comes in contact with it an opportunity to learn some of the simple and vital laws governing the universe and himself. This enables him to find out early in life that things do not happen by chance, but are the result of certain causes operating through certain laws, and that material circumstances around may be so changed by the children themselves as to change or transmute the low into the high, or the destructive into the constructive.

If those who write in for information will state in their first letter whether they desire material for children in their home, giving age of children, or to organize a Junior Lodge, it will be possible to send more details in the first reply. Those who wish to organize a Junior Lodge must send the name and address of the Master of the Chapter or Lodge of AMORC in their city, as all Junior work in such cities is sponsored by these Chapters or Lodges, and the Junior Leaders are appointed by the Master of

the Chapter or Lodge. Write for Junior information to Mrs. Eva Walters, F. R. C., Box 516, Route 2, Vacaville, California, General Secretary of the Junior Rosicrucian Order.

* * *

Listed below are newly organized Junior Lodges, additional to those previously published in this department, and also changes in already established lodges. A complete list may be had by referring to the March issue of the Digest or by writing to Mrs. Eva Walters, at the above address.

Toronto Chapter—Edwin Cecil Hazard, Junior Secretary; 154 Cowan Ave., Toronto, Ontario, Canada. AMORC Junior Group meets every Sunday afternoon at 3:00 p.m.

Chicago Chapter — Mrs. Delta M. Harris, F. R. C., Junior Leader, 4831 Kruger Ave., Chicago, Ill. AMORC Junior Lodge meets Saturday afternoons in Chapter Club rooms, Lyon and Healy Bldg., 64 E. Jackson Blvd., Ill.

San Bernardino, Calif.—M. O. Phetteplace, Junior Leader; 308 D St., San Bernardino, Calif. Junior Lodge meets every Sunday afternoon at 5:00 p.m.

Pequot, Minnesota—Mrs. Leo Norwood, Junior Leader; Route 2, Pequot, Minnesota. Junior Lodge meets every Saturday evening, at 7:45 p.m.

Vacaville, Calif.—Mrs. Eva Walters, Junior Leaders of rural Service Club; Box 516, Route 2, Vacaville, Calif. "Silent Sphinx" Club meets on first and third Friday afternoons of the month, at 2:30 p. m.

READ THE ROSICRUCIAN FORUM

SURPRISES FOR THE CONVENTION

Be Sure That You Do Not Miss Any Of Them

Many intensely surprising things are being planned for the Convention this year to be held at Rosicrucian Park in San Jose from July 16 to 22. Every committee that is at work making plans for the Convention and every jurisdiction of the organization that will be represented is making plans for special features of practical interest and helpful entertainment.

The great color organ is to be shown on the first or second night of the Convention, and then will have to be removed from the platform, in order to provide for dramatic presentations and even a playlet performed by the Junior organization and other features, that will require the use of the large stage. Moving pictures with sound effects, showing many of the natural laws at work and illustrating some of our most profound teachings, will be another interesting feature. Highly advanced members, from various sections and those proficient in many phases of our work will make instructive addresses. There will be many forms of demonstrations of our principles by the Emperor, the Staff officers and others.

We wish to call attention to the fact that at this Convention one whole afternoon will be spent in constructive criticisms on the part of members and delegates as at past Conventions, and every member of the organization, in any grade or any part of the work, is entitled to be present to present his criticisms and comments, or to bring any important matter before the Convention for discussion and possible adoption. Those who have any matter of great importance, who cannot be present, should send the critical matter in typewritten form for proper presentation to the Convention, to the Secretary of the Convention, AMORC Temple, San Jose, California before the first day of July.

Many plans for pleasant entertainment in this beautiful part of the country, are also being completed. As in the past there will be a registration fee of only \$1.00 for the entire Convention, all of its sessions, privileges, lectures, lessons, and participation in the grand banquet on the final night held in the dining rooms of one of the largest hotels of the city. Before you buy your railroad ticket or make your plans for coming westward write to the Convention Secretary, asking for information, for he can save you time, trouble, and money in making your transportation plans no matter whether you are coming by train or automobile.

Every member of the organization, in any grade or any degree of the work, is entitled to attend the Convention and participate in every one of its features.

Be sure that you make your vacation plans to include the Convention this coming summer.





The Religion of the North American Indian

TOTEMISM OF THE NORTH AMERICAN INDIANS

By SRO. BOON CLARK



TOTEMISM is a distinguishing mark of the different tribes, and also a sign that between the owner of the carved pole standing before his house, as in the case of the Haidar Indian Tribe, and the particular animal represented on

that pole there exists a certain sympathetic affinity.

These animals represented on the Totem pole (though there are poles that have no animal representation) are said to have in the long past been in some mysterious way the ancestor of that particular Indian. Therefore, he will never destroy the beast or bird in question.

Each family shares the same Totem, and inter-marriage between members of the same Totem, however distant the relationship, and even though these members may never have even previously seen one another, is most strictly forbidden.

The idea of Totemism has in some respects its counterpart in England in the Coat of Arms which members of a family share, and which originated in the heraldic devices upon their shields of the knights of old.

The names of their Deities are The Good Spirit, who is called Kitchi Manito; The Evil Spirit, named Matchi Manito—the word Manito denoting, of course, a spirit.

Then there is the good-natured, but boastful, god Gloostep (meaning The Liar) who is said to have created man; Melsum, the god of evil, and Pamola, the wicked spirit of the night. Gloostep is said to have valiantly fought against the Kewanga, a tribe of giants and magicians, and also to have subdued the Medecolin, a tribe of cunning sorcerers.

As will be seen by the predominance of evil influences in the short list of deities given above, the religion of the North American Indians is largely one of superstition and fear.

Life is one long attempt to wrestle with and circumvent the spiritual hostility with which he is surrounded, just as in the natural world all his woodlore and natural wisdom, which at its best is far inferior to the animal creation by which he is surrounded, is required to enable him to wrest a living from his hard natural surroundings.

When an Indian falls ill, a witch doctor is sent for; his efforts are in no way directed to discover the cause of illness in the body of the patient lying before him, but rather to investigate the reasons why some particular spirit is displeased with him, and

to as far as possible propitiate that spirit by prayers and religious rites.

A pain in the head or stomach is not, they think, the result of some dietetic blunder, but a spiritual sin against an offended deity; therefore, the god must be propitiated, and the patient may automatically recover.

The Soul

The soul is said to be in the shape of a tiny man who inhabits the brain, while the other three souls—for each person is believed to possess no less than four—partake of a shadowy existence.

Twins

Twins were considered to be under the special protection of the grizzly bear, and to have the power to produce good or bad weather, by some of the Indians of British Columbia.

The natives of Kant chathan thought that the animals understood human speech, and there is a belief among the Tortoise Tribe of North America that they were created within the earth in the form of a tortoise, or as others think, a rabbit, before they developed a human shape.

Sacrifices

Were only offered by those who had previously prepared themselves for the rite by prayer, vomiting, and fasting, to make them pure both in mind and body.

These sacrifices were both partaking of the nature of prayer and thanksgiving.

Initiation

When a boy is initiated into the position of a full-grown man, he is taken apart, and compelled to fast, endure purging, and often obliged to swallow most nauseating drugs. He is also given intoxicating drinks; this rite lasts for several days, his parents coming on the third day to see if he can endure the strain any longer.

Naturally, the boy becomes delirious, and the brain forms most strange fancies and visions, which he is led to believe have to do with his future career, and are used to impress upon him the idea of what he will become in later life.

Thus many a child-man after his

initiation is flattering himself at the prospect of becoming the important being of which he has some memory when he returns to normal life, but which was really only the figment of an overwrought mind worked upon by an exhausted body.

Eclipse

The Creek Indians of Alabama think that an eclipse is caused by a large dog trying to devour the sun.

Fetishes

Are worshipped in North America, Greenland, and Siberia.

They are, of course, anything which is believed to partake of a sacred character. A rag, or stone may be a fetish, possessed of magical powers.

Shamanism

Is also peculiar to northern countries, including the Legrain tribes of Siberia.

The Shaman priests profess to be wizards with the power to interpret dreams, and predict future events, and profess to be able to see a man's soul.

Cheirromancy, or Palmistry, is another of their arts, while among the people of Finland there are certain trees which are called Holy Trees.

The Apostle to the Germans in the early days of Christianity, who was called Winifred, courageously dared all the priests of the heathen community and the superstition of the natives, and ordered his fellow Christians to cut down an enormous oak tree which had been sacred to the god Thor, to prove the worthlessness of their veneration.

Change of Name

The Indian tribes of Kwakwill, British Columbia, have a curious custom which provides alternately for a spiritual and then a social form of community, among the prominent or noble members of the tribe.

By the Rite of Initiation which has been already mentioned, their guardian spirits are supposed to have given them their winter names, and during the winter months all persons who are under the protection of the same guardian spirit form a little brotherhood among themselves. When the long winter days are over and sum-



mer returns, this spiritual affiliation is broken up, and the members revert to their summer names and the domestic circles of kinship by blood.

Taboo

A North American Indian will not tell his own name, if asked; it is "taboo" (forbidden) to do so, but a friend will oblige by telling it for him to the inquiring stranger.

Among the Iroquois Indians, U.S.A., a person's name may not be mentioned after he has died, and living persons bearing the same name are compelled to lay it aside for a time and take another.

This may last for some considerable time, when the dead man's name is raised from oblivion by having it used again by another man, who is considered the re-incarnation of the deceased.

The Supernaturals

There existed in the belief of the Indians a colony of spiritual beings, not divine, and although superior to men, not entirely human, who lived in a land of their own near the earth, and easily accessible to the children of men.

The Legend of the Maize

There is a beautiful story of the origin of the maize becoming the food of the Indians.

A youth, son of a hunter, and the eldest of a family of brothers and sisters, was nearing the time of his initiation into the privileges of manhood, which takes place when a boy is about fifteen.

The youth's one desire was, not to be a great hunter or warrior, but to be a great benefactor to his fellow-men, and when the time came for him to retire to the little hut which had been built for him in the forest, and go through his four, or even seven, days' fast, he prayed to the Great Spirit to let him be of some real use to those around him.

The story has been beautifully told by Longfellow, in his poem "Hiawatha."

After a few days a young man came to him clad in green leaves and golden feathers, and commanded him to wrestle with him, which the youth did on several evenings in succession,

for in spite of his weakened condition strength seemed to flow into his body when it came into contact with this Strange Being.

One evening the apparition told him, "Tomorrow when you wrestle with me I shall die, and you must bury me, but you will find later that the Great Spirit has heard and answered your prayers."

So the next evening at the wrestling match the visitor from another world collapsed and died. The boy sadly buried him in the earth, after removing his gay garments of leaves and feathers, and for many days kept his grave weeded and watered.

Gradually tiny green shoots began to appear, then a noble plant with golden maize pods and green leaves, and the boy knew that this was the food which was to bring comfort and plenty to the people.

And as we read the story we are reminded of Another Visitor from the Father of All, who said to those surrounding Him: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

The Healing Trees

Then we have the story of how in the early days, when men and animals were on friendly terms and understood one another's language, man gradually forgot the friendship of this Golden Age, and driving the animals into desert places and forests to make way for his own ambitious plans finally ended by hunting them for food.

The animals held various councils of revenge, and determined that unless man sought the pardon of the beast he had slain evil should pursue him, and to this day an American Indian will feel it incumbent upon him to propitiate in some way the animal whose life he has taken, or to use means of self-protection.

The trees and plants, who had never suffered from man's depredations, but had even been watered, trained, and cared for by him, determined to frustrate the malevolent designs of the beasts; so, when he was hurt, they whispered in his ear what plant to use to nullify the poison and heal the wound.

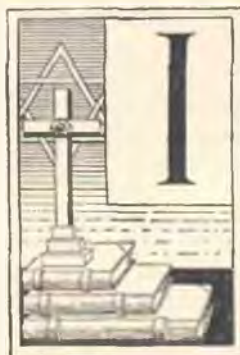


PAGES from the PAST

CAVENDISH

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 of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation of other eminent authors or thinkers of the past.

One of the most interesting characters in mystical, alchemical and scientific research is that of Henry de Cavendish of England. He was not only mystically inclined but had a very scientific and mathematical mind and all of his researches and in fact all of his life interests were controlled by mathematical rules and regulations and a mechanical scheme of existence. He contributed much in a mysterious way to the learnings of the Rosicrucians and a brief outline of his life along with extracts from his writings constitute a real mystery drama. Therefore, from the pages of the past, we introduce to our readers the famous Henry de Cavendish, millionaire, scientist, and mystic.



IN 1366 King Edward III of England raised John de Cavendish to the exalted office of Lord Chief Justice of the King's Bench. Sir John could trace his ancestry back to Robert de Gernon, a famous Norman who aided William the Conqueror.

This same Cavendish was later murdered for revenge, because his son was accused of slaying Wat Tyler, leader of an insurrection. Two centuries later the name of Cavendish was again glorified by the noted freebooter, Thomas Cavendish, the second Englishman to circumnavigate the globe.

On October 10, 1731, at Nice, a son was born to Lady Anne Cavendish, who had gone to France in search of health. This Cavendish was not destined to wield power in public life, as his parents had hoped. Rather did he devote his long life to the cultivation of science purely for its own sake. In him the

pioneer spirit was to push back the frontiers of chemical knowledge.

Here was a singular character who played with chemical apparatus and weighed the earth, while more than a million pounds deposited in his name in the Bank of England remained untouched. His bankers had been warned by this scion of nobility not to come and plague him about his wealth, or he would immediately take it out of their hands.

Gripped by an almost insane interest in the secrets of nature, this man worked alone, giving not a moment's thought to his health or appearance. Those who could not understand the curiosity of this intellectual giant laughed at the richest man in England, who never owned but one suit of clothes at a time and continued to dress in the habiliments of a previous century, and shabby ones, to boot. This man could have led the normal life of an active nobleman. His family wanted him to enter politics, but instead he lived as a recluse, and devoted his life to scientific research. While other natural philosophers wasted time and energy squabbling over the



priority of this or that discovery, or arguing one theory or another, Cavendish could be found among his flasks and tubes, probing, experimenting, discovering—altogether unconcerned about the plaudits and honors of his contemporaries.

An immense fortune, inherited after he was forty, gave him that material independence so necessary to the research worker. A temperament that knew neither jealousy nor ambition gave him freedom of mind so vital to the clear and unemotional consideration of theoretical problems. It is no wonder that he was able to accomplish so much in his long life.

A mind so free of dogma could not stand the strict religious tests applied to candidates for degrees at the universities. After spending four years at Cambridge, where he knew the poet Gray as a classmate, Cavendish left without taking a degree, and went to London.

Unlike Priestly, when the phlogiston theory began to crumble, he did not cling to it to the last, even though he did not openly accept the newer chemistry of Lavoisier, believing it at best "nearly as good" as phlogistonism. Elusive phlogiston still remained only a word, while all the natural philosophers of Europe and America went hunting for it in every school and private laboratory. When, in 1772, Priestly was being honored with a medal for his discovery of soda water, the President of the Royal Society, Sir John Pringle, remarked: "I must earnestly request you to continue those liberal and valuable inquiries. You will remember that fire, the great instrument of the chemist, is but little known even to themselves, and that it remains a query whether there be not a certain fluid which is the cause of this phenomenon." Here was the biggest single problem in chemistry. If this principle of fire could only be trapped—if it could be captured between the sealed walls of a bottle to be shown to every sceptical chemist, then Becher and his followers would be vindicated. To identify it with heat or light as Scheele and Macquer had done was not sufficient. It must be ponderable and possess all the other properties of real matter.

In the sixteenth century the Swiss medicine man, Theophrastus Paracelsus, had noticed bubbles of air rising from sulphuric acid when pieces of iron were thrown into it. He had also discovered that this gas could burn, but that was the limit of his investigation. Later Jan Van Helmont, a Flemish physician, made a similar observation, but, he, too, neglected to continue the study of this gas.

Then came Cavendish, to whom the pursuit of truth in nature was a thing almost ordained. He, likewise, had noticed the evolution of a gas when zinc or iron was dropped into an acid. He went cautiously to work to investigate this phenomenon. He hated errors and half truths, and while the instruments which he constructed for his experiments were crudely fashioned, they were made accurately and painstakingly. This eccentric mortal, who could make the half mythical calendar of the Hindus yield consistently numerical results, proposed to investigate this mysterious gas which burned with a light blue flame. Perhaps here he would find the key to phlogiston. Perhaps this gas was phlogiston itself!

He took a flask and poured sulphuric acid into it. Then into the acid he threw some bits of zinc. Through a cord which sealed the mouth of the flask, he attached a glass tube to the end of which a bladder was tied. Slowly at first, and then more rapidly, bubbles of a colorless gas began to rise from the surface of the metal to find their way into the bladder. Then, when the bladder was full, Cavendish sealed it and set it aside. He repeated this experiment, using iron instead of zinc, and again collected a bladderful of gas. Still another metal he tried—this time tin, and now a third bladder of gas was collected. Cavendish must make sure of his conclusions. He repeated these three experiments using hydrochloric acid instead of sulphuric, and three more sacs of gases were prepared.

The experimenter now brought a lighted taper to his six samples of gas. He watched each specimen of gas burn with the same pale blue flame. Strange that the same gas should be evolved in each case! What else could this inflam-

mable air be, but that elusive phlogiston? For had not Becher taught that metals were compounds of phlogiston and some peculiar earths? Surely Cavendish had proved that the gas came, not from the acids or water in the bottles, but from the metals themselves! But he must not announce this until he had investigated further—it would not do to startle the world before he had made certain he was right.

With the crude instruments at his disposal, he passed the gases through drying tubes to free them of all moisture, and then he weighed the pure imprisoned "phlogiston." Though extremely light he found it actually had weight. It was ponderable. He had nailed phlogiston itself! Now, at the age of thirty-five, he published an account of this work on *Factitious Airs* in the *Transaction of the Royal Society*.

Priestly, accepting these results, discussed them with the members of the Lunar Society and the "Lunatics," as they were called, agreed with him. Boulton especially was enthusiastic. "We have long talked of phlogiston," he declared, "without knowing what we talked about, but now that Dr. Priestly brought the matter to light we can pour that element out of one vessel into another. This Goddess of levity can be measured and weighed like other matter."

So immersed was Cavendish in the phlogiston of Becher that he did not know he had isolated, not the principle of fire, but pure, colorless, hydrogen gas.

When the daring Frenchman, Pilatre de Rozier, heard of this invisible combustible gas, he tried some queer experiments to startle the Parisians. He inhaled the gas until he filled his lungs, and then, as the gas issued from his mouth, set fire to it. Paris held its sides as it watched this Luciferous devil spitting fire. When, however, he endeavored to set fire in the same way to a mixture of this gas and common air, "the consequence was an explosion so dreadful that I imagined my teeth were all blown out," and he turned to other applications of the gas. Dr. Charles of Paris constructed the first large hydrogen-filled balloon, and in the presence of

three hundred thousand spectators de Rozier bravely climbed inside the bag and started on the first aerial voyage in history.

There were many who would not accept this inflammable hydrogen as the real phlogiston. Even England's literary genius, Samuel Johnson, busied himself with chemical experiments — Boswell tells us: "A life-long interest." Now past sixty-three, he found running around London increasingly arduous. Boswell tells us that he sent Mr. Peyton to Temple Bar with definite instructions: "You will there see a chemist's shop at which you will be pleased to buy for me an ounce of oil of vitriol, not spirits of vitriol. It will cost three halfpence." He, too, was going to investigate.

Cavendish now continued to pry into the problem of what really happens when a substance burns in the air. He was true scientist enough to consider what others had already done about this problem. He set feverishly to work to read some pamphlets.

In Dean Street, Soho Square, the quietness of which Dickens so well described in his *Tale of Two Cities*, Cavendish had filed a London mansion with his library, and during his long continued researches in the field of science he had occasion to refer to many of its volumes. Dressed as a gentleman of the previous half century, this shabby, awkward, nervous philosopher would come here to draw his books. His soiled, yet frilled shirt, his cocked hat, buckled shoes, and high coat collar pulled up over his neck, made this pernickety eccentric a ludicrous figure. Advancing towards the librarian, the fair-complexioned man would talk into space while asking for his books. He would sign a formal receipt for the volume he was borrowing—this he insisted upon—and then walk slowly home, always taking the same path. He would thrust his walking stick in the same boot and always hang his hat on the same peg. He was a creature of habit, rigidly self-imposed, and seldom did he vary his daily routine.

Here was a lively account of an electrical machine which Pieter van Musschenbroek, a Dutch physicist, had accidentally discovered in 1746 while



attempting to electrify water in a bottle. This Leyden jar, as it was called, produced sparks of electricity at the operator's will. It was a curious instrument and a powerful one whose shocks were claimed to work miraculous cures. It was shown to gaping crowds throughout rural England and on the Continent. Nine hundred monks at a monastery in Paris, formed in a single line linked to one another by iron wire, gave a sudden and tremendous jump as the discharge of this mighty device was sent through them. They would not take another shock for the Kingdom of France!

Cavendish was fascinated by such stories. He read also about Franklin's experiments with atmospheric electricity—how he had flown a kite in the summer of 1752 and felt the electric shock of the thunderstorm. This force must be a powerful weapon, thought Cavendish, for a year later a Russian scientist who tried the same experiment had been killed. Here was a potent instrument which the chemist might use to solve great mysteries.

He read in another pamphlet of an experiment performed about ten years after Franklin's. Giovanni Beccaria, an Italian, had passed some electric sparks through water, and had noticed a gas issuing from the water. But he missed discovering a great truth. Cavendish, the acute, saw something significant behind this ingenious experiment. He read on. The year which marked the beginning of the American Revolution witnessed an experiment by an Englishman, John Warltire. This natural philosopher who helped Priestly in the discovery of oxygen, was trying to determine whether heat had weight or not. In a closed three-pint copper flask, weighing about a pound, he mixed some common air and hydrogen, and set fire to the mixture by means of an electric spark. An explosion took place in the flask, and, upon examination, Warltire detected a loss in weight of the gases, and incidentally the formation of some dew. Cavendish saw in this another clew to a great discovery which had just been missed by inches.

Now he came across another natural philosopher, Pierre Joseph Macquer, a

scientist of the Jardin des Plantes, who described an experiment he had performed that same year. He, too, set fire to hydrogen in common air, and as the gas burned he placed a white porcelain saucer in the flame of the inflammable gas. The flame was accompanied by no smoke—the part of the saucer touched by the flame remained particularly white, "only it was *wetted by drops of a liquid like water*, which indeed appeared to be nothing else but pure water."

Cavendish heard from his friend, Priestly, working away in his laboratory in Birmingham. On April 18, 1781, this preacher-scientist, using the spark of an electric machine, fired a mixture of common air and hydrogen in a closed thick glass vessel. He was working on a different problem at this time so that his observations were not very pertinent when he wrote, "Little is to be expected from the firing of inflammable air in comparison with the effects of gunpowder." Cavendish's suspicions became more and more confirmed.

The facts seemed to be as clear as daylight. He went to his bottles and his bladders, his gases and his electrical machine to probe a great secret. The way had been shown him—this fact Cavendish, like Priestly, never denied. He sought no fame in the pursuit of truth. Not that anything mattered to this misanthrope, yet he could not help peeping into nature's secrets. He was a machine, working to unfold hidden truths—not because they were useful to mankind, but because he delighted in the hunt.

Suddenly the voice of his housekeeper was heard through the door which separated his laboratory from the rest of the house. "I found your note on the hall table this morning, Sir. You have ordered one leg of mutton for dinner." "So I have," cried Cavendish gruffly. He was not to be disturbed. He had more important things to think about than his stomach. "But, Sir," ventured the maid, "some of your friends from the Royal Society are expected here for dinner." "Well, what of it?" stammered Cavendish. "But," she pleaded, "one leg of mutton will not be enough for five." "Well, then, get two legs,"

(Continued on Page 111)

One hundred two



SANCTUM MUSINGS

CURSES OF THE ANCIENTS



THROUGHOUT ancient esoteric or spiritual literature there are two interesting features that continuously remind the investigator that either a great field of knowledge very popular in the past has been eliminated from our present education,

or a misunderstanding of some ancient principles of mysticism has been completely eliminated and its place taken by a better understanding of the principles involved.

These two great features are those of incantation or chanting, and the pronouncement of eternal curses. The two things are very greatly related in many places in the past, and in many incidents of the past, and really in a fundamental sense the two are related in their mystical principles.

Perhaps the origin and practice of pronouncing curses upon others is the more fascinating and interesting, and we may profit a lot by delving into this subject. As we turn through the sacred literature of the Christians and read through both the Old Testament and the New Testament, we find many explanations that intimate that among the

Jewish people, and most likely among all other races with whom they came in contact, the proclaiming of a curse upon an individual or group of individuals, upon a sect, a race, or a nation, was quite popular. In the ancient beliefs of the centuries preceding the Christian Era it must have been quite common among the uneducated and only slightly educated to put a curse upon another person, or group of persons for almost any little reason, and it is apparent that these persons had great faith in the curses thus pronounced.

The present Western world profane expression of "damn you," is but a relic of a longer formula of damnation that has come to us from many lands in ancient times. It is the relic of a personal curse put upon another with the absolute faith and belief that it would be fulfilled. We read that in ancient times when a person was provoked to the extent of issuing a curse or damnation upon another, the one so cursed would tremble and go running away from the presence of the other as though a terrible disease or some frightful magic spell was being put on him. For days and days he would tremble in horror, expecting every moment that some dreaded thing would occur to him as the first stage in the fulfillment of the curse. And it is recorded that many persons would go insane or drop lifeless from a condition that we would call a heart



spell or paralysis due to a stroke or something of the kind.

We read also in ancient literature that very often the curses would be in the nature of strange conditions that would be visited upon another. We read where one person displeased with another would say, "Thou shalt turn into salt!", while another would say, "Thou shalt become a cloud and rise into the air and disappear!" Another would say, "Thou shalt suffer pain in thy belly and crawl on the ground for the rest of thy days in agony!" Many times the curse included the changing of the person into various kinds of animals, especially those which were the popularly hated or despised animals, and never one that was of the sacred class of animals. All sorts of diseases were included in these curses. Perhaps the most popular curse was that of wishing that the evil eye would come upon the one that was hated.

Now with the belief in curses there was an accompanying belief in good conditions and beneficial changes that might come upon persons, and we find that many of the pleasantries of the day reflected the white magic conditions instead of the black magic ones. If someone brought another a good piece of news or rendered some service that was of extraordinary help at a crucial time the person benefited might say to the other, "May youth come upon thee!" Another might say, "May all thy wishes be fulfilled!" Still another might say, "May twins be brought unto thee to serve thee well!" Despite the fact that in those days with much poverty it was quite a care for an average family or a poor family to raise many children it was not considered as an evil omen to wish someone else a pair of twins or even triplets, because as soon as children were able to walk on their feet and support themselves in an upstanding position they were put to work, and helped to earn an income, or at least helped to earn food and water required by the family. Therefore, children became a valued asset to the father especially. In many such cases a child was likened unto a camel or some other beast of burden that would serve in a material way.

With the idea of individual curses being easily placed upon those who

caused any sorrow, grief, or inconvenience, there naturally developed the idea that a similar curse could be placed upon a group of persons, or a nation, or a sect, or a clan. Many armies were cursed by those whom they were persecuting. When the Assyrians made many attacks upon the Egyptians, the Egyptians would hide themselves in tombs and temples at night, and wait for the midnight hour, and then in unison chant and sing such incantations as included curses upon the Assyrian army. One place it is recorded that the Assyrian army after having struggled for many weeks in its approach upon a certain part of Egypt halted over night on the edge of the desert before making its final entrance into the valley of the Nile and taking possession of valuable land on the opposite side of the Nile. In the valley that was to be occupied the Egyptians assembled at midnight and prayed to their various gods that a curse might be put on the Assyrian army.

The curse was that they might walk into the blackness of the night instead of the sunlight of the day. It was a peculiar curse and judging from all records it would appear to have been the first and only time it was ever used, but from the apparent success it was strange that it wasn't used more often in the wars that followed. The record says that a few hours after prayers were uttered and the curses set upon the Assyrian army, the army rose from its sleeping position on the desert and started to march, believing it was going toward the Nile, and toward its victory, but instead it had reversed its position in the darkness of the night and tramped backward toward the point from which it came, and was so lost in the open space of the desert in the face of a huge sandstorm that obliterated all its tracks and marks, that the army was never heard of again. Be that as it may, we can presume that it is true that the army that was expected did not arrive, due to some strange cause, and we can plainly see that such an incident as this gave great encouragement to the use of curses. The curses were not always placed upon those who had just committed some evil or were about to do so. Very often these curses were of the future tense, and related to people and conditions far into the future, and

even unknown to those who pronounced the curses. It was quite common for persons to make curses in the form of future contingencies, much like men and women of today make wills and testaments setting forth what is to be done sometime in the future or on the occasion of their transition. We find records where persons who suspected that their bodies might not be properly treated after death, and that their worldly things might be used for selfish purposes, instead of building themselves a tomb would write out in stone on the front of their humble huts the carved characters that contained a curse like this: "On my death may the dogs growl in the belly of him who robs me of my material things, and fails to give me a proper tomb and protection." Another such dire catastrophe was ordained in the following condition, "May the fevers and fires of disease burn in the body of him who fails to use my golden casket for the proper distribution of my treasures, and the proper care of my body at my death."

Should we be surprised, then, to find that these same ancient peoples, not only of Egypt but of India and other lands, had curses which they decreed as dire conditions to come upon those who desecrated their burial places? In other words, if these ancient peoples were ready to place a curse on any who failed to give them proper burial, should we be surprised that they often had a curse that they also would put upon those who would rob such a burial place, or desecrate it, or bring insult or injury to it? And so we find that the ancients, especially in the priesthoods where much ceremony was held in regard to burial and entombment of kings or wealthy persons, had provisions for the protection of these wealthy tombs running far into the future generations. In the first place, the ancients both in their superstitious and ignorant priesthood studies and in their highly scientific and enlightened investigations had the same idea regarding the future of the universe. They used the term, "For ever and ever eternally." There never seemed to be the least idea of an end coming to time. Therefore, time was endless, and endless in a greater sense than we conceive it now. For this reason when a

tomb was built in which to place or conceal the body of a great king or a great priest or a member of the royal family, it was cut out of the solid rock, or built out of solid rock, and so arranged that the mummy in the casket and the casket itself would be preserved not for a few hundred years or a few thousand years, but for all time eternally.

That idea of eternal time carried the concept way beyond the limitation of thousands and thousands of years. It is said that most of the cemeteries built in the Western world today are superficially built because very few of those who build them, and certainly only a few of those who are purchasers of lots or plots in these cemeteries, expect that there will be anything remaining of such cemeteries after a few hundred years. It is said that the longest one can expect the caskets and the monuments and other parts of the cemeteries to remain intangible or worthwhile in conditions is a thousand years. Anything expected to last longer than that is mere nonsense, unless one is referring to the existence of a lot of decayed and torn stones serving no useful purpose, but to the Egyptians a thousand years would be but a minute or two. They would not have gone to the trouble of turning a body into a mummy, or cutting and carving by hand such magnificent caskets, or building such wonderful tombs with such unusual decorations if they had not believed that these tombs, caskets, mummies, would remain intact so far as nature and her elements are concerned for many, many, many years.

In fact, the only thing that the ancients were concerned about in the preservation of the tombs and bodies was the desecrating, pilfering, and robbing on the part of human beings. In the first place, they were sure that their many gods and goddesses would look after the physical part of such structures. They had learned which of the various stones and goods remained after hundreds of years of the attacks of the elements. They knew which stones could be put into the form of a building, and stand the sandstorms and the piling up of the sands for ages to come. They knew which metals and which woods would stand all of nature's destructive and rotting processes the longest with-



out giving in. The only unknown element in the whole matter was that of the destructive human hand. When it might come, and why it might come to any temple, or any part of a temple or tomb, was something they could not foresee. In order, therefore, that their tombs and sacred places might be protected against human destruction and human pilferation, they always closed such tombs with great ceremonies, which included incantations and prayers containing curses upon those future individuals or groups of individuals who might break into the tomb, injure it, desecrate any of its contents, or remove any of its contents for purely personal, selfish, or other unholy reasons.

We need not enter into the nature of these curses, nor need we discuss at the present time the likelihood of any of the curses being fulfilled just because they were entered into. Neither shall we discuss the probability of man's ability to bring a future curse upon some unknown person, or group of persons. All we have to go by are facts and these facts show that in each and every case where at the closing of a tomb or burial place, or other sacred, secret chamber a curse was carved upon the door, or over the doorway, and this doorway was later broken down or injured by future races or groups of persons for the purpose of selfishly or commercially extracting the wealth contained in them, the curse has been made manifest without limitation, restriction, and without the least discrimination of any kind, and without exception.

In some of the most notable cases where Egypt's most magnificent tombs have been broken into and entered solely for the purpose of extracting material things to be sold for personal gain or personal profit to those who did the extracting, everyone engaged in the process of thus commercializing the sacred tomb has suffered from a strange and peculiar disease or strange and peculiar condition that has come upon him and taken him from this earth plane before all of his selfish purposes could be fulfilled. On the other hand, other tombs just as sacred, and with just as great wealth, and containing the same curses upon the tomb have been entered by

scientists who have gone into them not for the purpose of extracting things for sale, but for the purpose of reverently and sacredly copying the beautiful rituals, photographing the beautiful paintings, and bringing out into light the knowledge and wisdom contained in these places, and taking some of the sacred relics and giving them away freely to museums and places that would not commercialize them, such as our own museum in San Jose, and in such cases not one of the excavators, not one of the scientists, not one of the workers, and not one of the recipients of the relics has suffered any unusual disease or disaster, or in any way been deterred in continuing the researches in other tombs in other localities.

It is impossible for us to say how and why such curses may work, and whether there is any Cosmic justification in the operation of such curses. We only know that from the human point of view these ancients felt justified in the curses which they placed upon others. We build tombs and mausoleums today for the protection of the bodies that have become lifeless, and in the cases of eminent characters we put guards around such tombs, and take every means to protect them against intrusion, and if we knew of any way whereby through some emblem over the doorway we could insure the tomb against any future intrusion, or could bring about an automatic and proper punishment of anyone who made such an intrusion, we probably would do it. We do not think of it as a curse, but as a means of protecting that which we honor and respect. The ancients had a right to reverently and respectfully entomb the bodies of those whom they loved. They had every right to use every means they knew of to protect these bodies long into the future. They had every right to do that which they believed was the ethical and moral way to protect the tomb in the future. The curse upon the tomb could mean no harm to anyone who did not deserve its fulfillment. That it has worked in so many cases is generally admitted to be a demonstration of the fact that most of the encroachments upon such tombs were not made in the true spirit of scientific research, or of the spreading of

light into the world, but for purely commercial and selfish purposes.

After all, perhaps the Cosmic and its gods of fortune and goodness, and its goddesses of protection and love do look down upon us human beings, and guard and protect us in the way in which the peoples of the ancient times believed, or perhaps these gods and goddesses do wave their magic wands over us and punish us when we desecrate that which was sacred to them in the past, or perhaps bless us when we do something that is in accordance with

the ideal beliefs of the past. We may easily determine this by doing that which is good and that which will bring a blessing instead of the fulfillment of a curse, and in this way prove to ourselves that we bring upon ourselves and into our lives that which we deserve.

The study of these curses as ancient benedictions or ancient warnings is intensely interesting, but we may never know the truth of them until we can free ourselves from our modern superstitions and view the ancient truths and superstitions in an unbiased way.



What Type of Mind is Yours?

By JANE H. YEAGER, S. R. C.



HE WISE MAN changeth his mind: the fool is obstinate; he knoweth all things, but his own ignorance." So wrote a wise man who lived 3,283 years ago; but the truth of his proverb still applies to the modern mind and to the present

methods of today's thinking.

There are three methods employed in human thinking, only three types of the human mind. The first of these we shall call the Hermit Type.

The man with the Hermit Mind will seldom accept any idea or opinion that did not originate within his own thinking. Nor will he ever accept any idea or evidence that contradicts a preconceived opinion or belief of his own. He draws himself mentally into his hermit cell closing all the doors and windows behind him, thus rendering himself absolutely impervious to all evidence, proof, knowledge and truth.

If the Parasite Mind is an improvement over the Hermit Mind, the degree of superiority is slight indeed. The

Parasite Mind holds fast to antiquated ideas and beliefs of others regardless of whether or not these are logical or even sensible. It clings tenaciously to the conventions, customs, and popular beliefs of the multitudes. The owner of such a mind usually feeds upon the opinions of his parents and forebears. He is observed joining the church because his parents were members. He will never change his religious opinions for fear that they would be contrary to those of his parents or his relatives. He belongs to the Democratic Party because his father was a Democrat before him; or he is a Republican because his father was a Republican. He accepts the teachings of a school of philosophy or affiliates with a fraternal order for the same reason, and will neither listen to nor consider an idea that is different from that taught by his organization. He does this or that because it is done by every-one else. Proof has no weight with him, neither has truth or logic. He can blaze no new trail in mental development or discovery because his mind is a mere reflection of the thoughts of his ancestors and associates.

But he who does his thinking by the Open Door Method is a pioneer of wisdom, who lays out the broad highway for civilization to travel upon. The doors



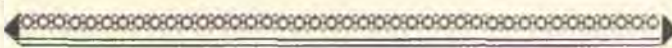
of his mind are never closed. He is ready at any minute to accept a new idea if it is more logical, more truthful, more demonstrable, than an obsolete one. He is equally ready to accept an old idea if the lights of wisdom and truth are cast upon it. But to him an idea once accepted, or an opinion once formed, never becomes an unchangeable fixed belief that must not be penetrated by the light of investigation, or that cannot be dismissed altogether, if necessary to allow room for a better understanding of the subject in mind. The person with this mental attitude sees in the beliefs of his ancestors, only the truths or the untruths that lie in the beliefs themselves. Although he may entertain sincere respect for his parents, he

is not influenced by what they thought or by what philosophy they embraced. He is a true seeker after light who is following the light for its own illumination.

Such was the type of mind possessed by the Master builders of civilization, those Alchemists who labored to change the baser metals of Man's intelligence into pure gold, those men and women of the past and the present ages who have been the leaders of humanity in its noblest endeavors of intellectual improvement, spiritual progress, discovery, invention, construction, and political and social evolution.

Let us do our thinking by the Open Door Method.

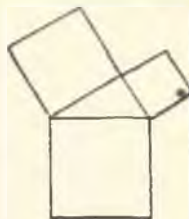
READ THE ROSICRUCIAN FORUM



ANCIENT SYMBOLISM



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



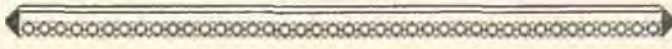
THE FORTY-SEVENTH PROBLEM OF EUCLID. It may, when understood in its geometrical presentation, arouse an interest in the arts and sciences, as is often claimed; but, the emblem is seldom presented in such light. To the average student of mysticism of modern times, the emblem means nothing, although it suggests some law pertaining to the square and triangle.

Geometrically, of course, the problem is a result of the work of Pythagoras, who studied the ancient Egyptian mysteries in the old temples and later founded a branch of the Rosicrucian Brotherhood. By it he proved that the area of the square was equal to the area of two smaller squares built upon the triangle, and vice-versa.

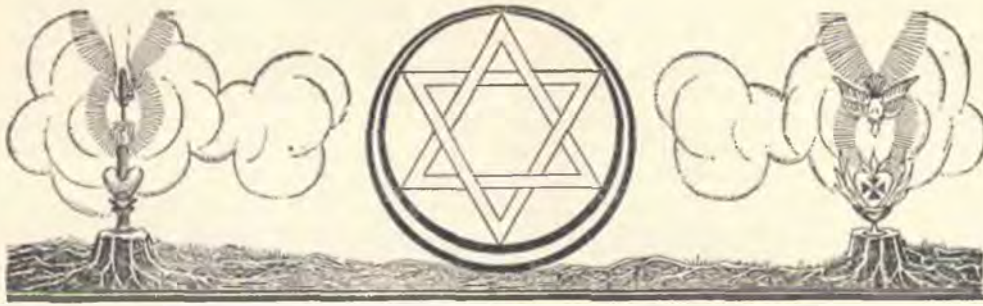
To the mystics, however, the problem proves the contention of the Masters that the triangle is a symbol of perfect creation because it contains all and will support all that may be built properly upon it.

We find this principle utilized in many secret organizations as a law for the placing of the feet of the initiated; the feet are either placed so that they form the sides of a triangle or the two sides of a square.

There are, of course, other esoteric interpretations, which may not be given here.



The Rosicrucian Digest April 1933



Imhotep—The Mummy

SOME INTERESTING COMMENTS REGARDING THE
STRANGE MOVING PICTURE

By THE EMPEROR



SOME months ago we suggested to our members through the magazine that they try to see a very new and interesting talking moving picture known as "The Mummy."

The scenario and story for this picture had been in our offices for

many months and many suggestions regarding its production had been given by the various officers of the organization, and we recommended the picture to our members and friends because we believed it would serve a very excellent purpose in revealing the beliefs and ideas of the ancient Egyptians.

The picture has been a tremendous success, and from the thousands of letters and telegrams we have received apparently no other pictures of recent time have made the deep impression upon the thinking minds that this picture has made. We are astounded, however, to find that a few of our members, especially those who are new in our work, and quite a few of their friends, have taken the picture so seriously and viewed it from such an unusual angle that they have derived a number of false

ideas, and are now quite puzzled regarding the real purpose of the picture. In order to assist all of our members and friends in deriving the utmost benefit from the picture which will undoubtedly be shown for many months to come, and repeated in many cities in the so-called second run theaters, I wish to make the following comments:

If we as an organization prepared a story for a moving picture that contained in its historical background a few scenes from some of the ancient wars, it would not necessarily imply that the Rosicrucian Organization endorsed warfare. Certainly, if we prepared a picture dealing with the life of Jesus the Christ and in that picture depicted the manner in which His enemies and those who were jealous of Him pelted Him with stones on the highways, or called mocking names at Him, it would not imply that the Rosicrucian Order believed in the throwing of stones at one's enemies, or even at one's rivals in a religious or political sense. Why any of the persons who saw the picture of "The Mummy" should think, therefore, that we endorsed the practices of magic, and the attempts at evil magic performed by some of the Egyptian characters merely because we depicted them in the story is something we cannot understand.

If in that picture a scene had included the ancient methods of eating whereby



the natives all sat around a clumsy vessel of food and picked at it with their soiled fingers, and in any other unhygienic and uncultured manner, devoured food much like animals are supposed to do, would this scene have indicated that our organization approved of such a manner of eating?

The scenes in "The Mummy," and the entire plot of the story are intended to show what the ancient Egyptians actually believed, and to what degree of scientific and cultural education the average Egyptian had attained. The picture does not deal with the higher teachings of the Great White Brotherhood, which existed among the few in Egypt, nor does it attempt to deal with all of the principles of the religious cults of Egypt, but with the popular mass understanding of religion, philosophy, and the mystery of life. In fact, the picture clearly shows to what degree the superstitious beliefs and to what degree of enslavement the superstition of the average person in Egypt had attained at the time of the great regeneration of religion, art and science under the great mystic Amenhotep IV in 1350 B. C. Furthermore, the picture clearly shows what advancement has been made by mankind in his progress toward self-mastery, the attainment of real knowledge, and the freedom from enslaving superstitions.

Of course, there could be no real basis in life for the incidents portrayed by the mummy who came to life. Even though in this instance this particular mummy was supposed to have had all of its internal organs retained, nevertheless, from a purely scientific point of view and from the point of view of actual truth no such mummy could have ever come to life, but many of the ancients and most of the ignorant people of the middle ages believed that such a thing was possible, and in the very manner illustrated in the story; namely, by the use of one of their ancient formulas. We tried to reveal the truth of this matter by having introduced in the story as part of the writing on the sacred scroll the fact that only the immortal part of the mummy or of the mummy's being could ever expect to be brought into manifestation on the earth again, and therefore, the Rosicrucian formula of

Light, Life, and Love was introduced to intimate that this was the only formula that would bring real life into manifestation after transition. Everything done by the mummy in the picture was an expression of the ancient, superstitious, Black Magic beliefs of the bygone times, standing out in bold contrast to the knowledge that we have of today, and we never expected that any intelligent man or woman would see that picture and think, first of all, that such things as the mummy did could be actually done at any time, and secondly, that our organization intended to convey the idea that such things could be done. We are happy that the average person realized at once that what was shown in the picture was an instructive illustration of the false beliefs of the past, and we are happy that almost everyone who saw the picture realized that it was a bitter condemnation of the Black Magic beliefs of the past.

One point was quickly caught by most of our members, and that was the marvelous fact beautifully illustrated by the prayer on the part of the young woman who lifted her heart, her eyes, her hands, and her lips upward to the heavens in an appeal to the ancient goddess to protect her. She did not ask this goddess to destroy the life of the beast that was attempting to injure her, for she realized that she could not ask a holy goddess or god to destroy anything, but she did ask that the mortality of his body be made mortal, and the immortality be made immortal, thus carrying out the constructive processes rather than destructive processes of the Cosmic, and she asked that this be done in the name of the great light of the great fire of immortality symbolized by the Crux Ansata key held in the hand of the goddess. Our members and friends who saw the picture quickly realized in this little incident which was carefully worked out after many weeks of thought and study, the fact that from the key of life came immortal life, and thus the young woman was protected. And, secondly, the very profound idea was illustrated that regardless of what name we may pray to, or to what god we may lift our thoughts and mind, if we do so with the belief and conviction that we are appealing to the highest

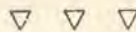
consciousness of the universe or the the highest Divine Mind that rules the universe, our prayers will be heard. But if we pray to Isis, knowing that God is a greater and the only true ruler of the universe, our prayer will not be heard for we are praying hypocritically. If we pray to Buddha, believing that he is a lesser god, our prayers will be unanswered, but if we pray to any one of these believing them to be the highest and not knowing of any god that is higher, our prayer will be answered by the one ever-living God, for through him all prayers to all gods are answered if asked in sincerity and with the simple faith of a child consciousness.

Some have wanted to know whether the use of the formula as found on the scroll was the secret of the success of her prayer. In the ancient days all prayers were written in the form of formulas, and the story wanted to illustrate the fact that these ancient peoples believed more in the formula of the prayer than in the spirit of the prayer and—may I say in passing—that ninety-nine per cent of the users of prayer today have the same faith. They actually

believe that it is the precise wording of the prayer that is important, and nearly every ritualistic prayer or standardized prayer in any religion is carefully arranged to comply with the ancient mystic principles of esoteric formulas. Even the so-called Lord's Prayer, as given in the Christian Bible, is in compliance with ancient esoteric principles, but we should know that a prayer wholly lacking in ritualistic form, but filled with a spirit of faith and love will bring miraculous results.

If you have a chance to see "The Mummy" again, or can get some theatre in your neighborhood to run it again as a second showing, do so, and have your friends go with you, and carefully analyze it once more.

In regard to the ancient curses of Egypt you will find some interesting facts about these in the article in this issue of the Digest entitled "Sanctum Musings." Read that article this month in connection with these comments of mine regarding "The Mummy" and you will find that the moving picture is really worth reviewing and comprehending in the proper light.



Pages From The Past

(Continued from Page 102)

came the final reply. She dared not risk another question. She knew how strange and frugal was her master.

Cavendish was busy repeating the experiments of Warltire, Macquer, and Priestly. He performed them with greater skill and care, and with a clearer understanding of what was before him. He had cut down the underbrush and headed straight for his goal. Day after day, week after week, this "wisest of all rich men and richest of all wise men," hit nearer and nearer to his target. And as he worked, the solution of his problem grew clearer. He did not jump to hasty conclusions. Instead of common air, which his predecessors had used, Cavendish employed the newly discovered oxygen. He broke many a flask as he sparked this explosive mixture of

oxygen and hydrogen. A great number of measurements and weighings had to be repeated. He had the patience of an unconquerable spirit. Had he not read of Boerhaave, the Dutchman whose fame as physician had spread so far that a Chinese mandarin seeking medical aid had sent a letter addressed: "Boerhaave, celebrated physician, Europe"? Boerhaave, in an endeavor to discover a chemical fact, had heated mercury in open vessels day and night for fifteen successive years. Cavendish could be just as persevering.

Here was an error in his figures which he had not noticed before. He must dry his gases to remove every trace of water. And there was another matter he had failed to take into account in measuring the volumes of his gases. He proceeded



to change the volumes of his gases to conform to standard conditions. Where the ordinary experimenter detected one flaw, this recluse saw two and sometimes many more. As his calculations filled page after page, his results began to verify one another. Now, after more than ten years of labor, Cavendish was almost ready to make public his proofs. Had he not, like his contemporaries, delayed the publication of these results, he would not have started a controversy which lasted half a century.

Before March, 1783, he made known his experiments to Priestly. Then his friend Blagden was informed of his work, and the following year, Blagden notified Lavoisier. The year 1783 passed and Cavendish had not yet published the result of his work. He never displayed that keen desire to rush into print which so generally ensues an important discovery. He was interested in experimentation—not publicity through publication. Not until the following January did he read his memoir on *Experiments on Air* before the Royal Society of England.

And this is what he told them: "Water consists of dephlogisticated air united with phlogiston." Translated into the language of modern chemistry, Cavendish informed his hearers that water was really a compound of two gases, hydrogen and oxygen, in the proportion of two volumes of hydrogen to one volume of oxygen. That clear, life-sustaining, limpid liquid was not the simple elementary substance all the savants of the world thought it to be. Not at all. The crowning wonder of chemistry had formed it out of two invisible gases.

What a startling announcement! Water a compound of two tasteless vapors! Where were his proofs? Cavendish told them quietly and without emotion. He had introduced into a glass cylinder, arranged so that its contents could be sparked without unsealing the vessel, four hundred and twenty-three measures of hydrogen gas and one thousand parts of common air. When they were sparked "all the hydrogen and about one-fifth the common air lost their elasticity and condensed into a dew which lined the glass." Hydrogen and oxygen had combined to form pure potable water.

But how could he be sure that this dew was really water? They were certain to ask this question. He had to prove it for them. He collected very large volumes of the gases—500,000 grain measures of hydrogen and 1,250,000 grain measures of common air, and burned the mixture slowly. "The burnt air was made to pass through a glass cylinder, eight feet long and three-quarters of an inch in diameter. The two airs conveyed slowly into this cylinder by separate copper pipes, passing through a brass plate which stopped up the end of the cylinder." He thus condensed "upwards of one hundred and thirty-five grains of water which had no taste or smell and left no sensible sediment when evaporated to dryness, neither did it yield any pungent smell during the evaporation. In short, it seemed pure water." Positive enough experiments—tests that were infallible, and yet Cavendish said "it seemed." He suspected his listeners would not be convinced. Water a compound of two gases—incredible!

Cavendish went further. "If it is only the oxygen of the common air which combines with the hydrogen," he argued, "there should be left behind in the cylinder four-fifths of the atmosphere, as a colorless gas in which mice die and wood will not burn." He tested the remnant of the air left in the cylinders and found that to be the case. The nitrogen gas was colorless and mephitic. He weighed all the gases and all the apparatus before and after sparking, and found that nothing had been added or lost. Only oxygen and twice its volume of hydrogen had disappeared, and in their place he always found water of the same weight.

To convince the sceptics, Cavendish varied his experiments once more. Now he used only pure gases, not common air but pure oxygen obtained, as Priestly had shown him, by heating the red powder of mercury. He took a glass globe (still preserved in the University of Manchester), holding 8800 grain measures, furnished with a brass stop-cock, and an apparatus for firing air by electricity. The globe was well exhausted by an air-pump, and then filled with a mixture of pure hydrogen and

One hundred twelve

oxygen. Then the gases were fired by electricity as before. The same liquid water resulted and the same gases disappeared. Again he weighed the gases and their product as well as the glass globe, before and after combining them. Again the same remarkable result—two volumes of hydrogen always united with one volume of oxygen to form a weight of water equal to the weights of the gases. He had proved it conclusively.

A few years later Deiman and Paets van Troostwijk passed electric sparks from a frictional machine through water and decomposed it into hydrogen and oxygen. Fourcroy, in France, left burning 37,500 cubic inches of hydrogen and oxygen continuously for a week, and got nothing else but water. There could no longer be any question about the nature of water.

In the history of science is now recorded the story of a great controversy. It stands beside the great discussion of 1845 between the friends of John Adams, an Englishman, and Urbain Le Verrier, a young Frenchman, as to the real discoverer of Neptune, the outermost planet of our solar system, and the equally vehement controversy between the friends of Dr. Jackson and William Morton as to the true pioneer in the use of ether as an anesthetic.

Three men were claimants to the discovery of the composition of water. Two of them claimed the discovery for themselves, the third for Cavendish. Priestly, who too might have sought credit for this discovery, or who might at least have helped settle the discussion, remained for a time on the sidelines, watching the great verbal battle.

Two months after Cavendish read his paper to the Royal Society, Le Duc communicated the contents of this same discovery to James Watt, the inventor, who had likewise been interested in experiments on the nature of water. In consequence of this communication, Watt transmitted a report to the same Society, claiming its discovery as early as April of the preceding year. Lavoisier laid claim to its discovery on the basis of an oral report submitted in conjunction with Laplace to the French Academy in June, 1783. In this report he announced the composition of water without ack-

nowledging any indebtedness to other scientists, even thought he had by that time been informed by Blagden of the work of Cavendish.

Cavendish was not interested in such squabbles. When, in August, 1785, the shy, unsocial chemist visited Birmingham, where Watt was living, he met the Scotch engineer and spent some time with him discussing their researches. Watt, too, was not looking for notoriety, and while they said not a word about the priority of the discovery of water, both felt that Lavoisier might have been gracious enough to have acknowledged that his work on water was based on their previous work. Ten years later came Lavoisier's tragic end, and by 1819 the last of the figures directly concerned in the water controversy had died.

Another twenty years passed, and little was mentioned of this matter. Then Dominique Arago, celebrated astronomer and Secretary of the French Academy, came to England to gather material for a eulogy of James Watt. He made what seemed to him a thorough examination of the water controversy, and came to the conclusion that James Watt was the first to discover the composition of water, and that Cavendish had later learned of it from a letter written by Watt to Priestly. And while the principles of these wranglings lay in their graves, their friends started a turmoil which did not subside for ten years. The friends of Watt accused Cavendish of deliberate plagiarism. To vindicate Cavendish, the President of the British Association for the Advancement of Science published a lithographed facsimile of Cavendish's original notebook, and today the world gives credit for the discovery of the nature of water to him who sought this honor least.

The more Cavendish frowned upon fame the more fame wooed him. At twenty-nine he had been elected a fellow of the Royal Society (F. R. S.) following in the footsteps of his father who had been honored with that society's Copley Medal for inventing the maximum and minimum thermometers. Every Thursday this awkward, gruff-speaking philosopher attended its meetings to keep in close touch with the



progress of science. He seldom missed a meeting, and while he kept a good deal to himself, his ear was always cocked for new developments in science. He was appointed member of a committee to consider the best means of protecting a powder magazine against lightning, and the following year was placed in charge of a meteorological bureau which was to make and record daily observations of temperature, pressure, moisture and wind velocity around the building of the Royal Society.

Cavendish was even persuaded now and then to attend a soiree of the Society held at the home of its president, Sir Joseph Banks. He would be seen standing on the landing outside, wanting courage to open the door and face the people assembled, until the sound of stair-mounting footsteps forced him to go in. On one such occasion this tall, thin, timid man was seen in the center of a group of distinguished people. His eyes downcast, he was visibly nervous and uncomfortable. Suddenly he flew panic-stricken from the group and rushed out of the building. He had been talking with an acquaintance when John Ingenhousz, Dutch physician to Maria Theresa, appeared. Cavendish recognized this scientist by his queer habit of wearing a coat boasting buttons made of the recently discovered metal platinum. With Ingenhousz was a gentleman who had heard of Cavendish and wanted to be introduced to the illustrious philosopher. Cavendish was annoyed almost to frenzy, but managed to control his temper. But when the dignified Austrian visitor began to laud him as a famous and most distinguished man of science, then Cavendish, with a queer cry like that of a frightened animal, bolted from the room.

Cavendish had turned the family residence, a beautiful villa at Clapham, into a workshop and laboratory. The upper rooms became his astronomical laboratory, for he was interested in every phase of natural phenomena. On the spacious lawn he had built a large wooden stage which led to a very high tree. When he was sure not to be seen, he would climb this tree to make observations of the atmosphere. Often, in the dusk of the evening, Cavendish would walk down Nightingale Lane from

Clapham Common to Wandsworth Common. He took this walk alone, rambling along in the middle of the road, performing queer antics with his walking stick, and uttering strange, subdued noises. Once when, to his utter horror, he was observed climbing over a stile by two ladies, he forsook that road forever, and thenceforth took his solitary walks long after sundown.

There is only one likeness of Cavendish in existence—a water color sketch which hangs in the British Museum. It was impossible to make him sit for his portrait. The painter Alexander had to sketch this one piece-meal while Cavendish was completely unaware that he was being taken.

Cavendish was a confirmed woman-hater. He never married—he could not even look at a woman. Returning home one day, he happened to meet a female servant with broom and pail on the stairway. So annoyed was he at seeing her that he immediately ordered a back staircase to be built. He had already dismissed a number of maids who had crossed his path in the house. On another occasion, he was sitting one evening with a group of natural philosophers at dinner, when there was a sudden rush to the windows overlooking the street. Cavendish, the scientist, was curious. He, too, walked over to gaze, as he expected, at some spectacular heavenly phenomenon. Pshaw! He grunted in disgust. It was only a pretty girl flirting from across the street.

Although a misanthrope, Cavendish was, strangely enough, charitable. His unworldliness made his an easy mark for unscrupulous beggars and borrowers, and he was even addicted to handing out blank checks. He naively believed every charity monger who accosted him. One of his librarians became ill, and Cavendish was approached for help—a hundred pounds would have more than sufficed. But Cavendish, too impatient to listen to the verbose details of the plea, asked if ten thousand pounds would do. It did!

As an experimenter Cavendish was superb—to him science was measurement. In 1781 he had collected, on sixty successive days, hundreds of samples of air, gathered them in all sorts of ingenious ways, and from as many different

places as he could possibly reach. He subjected these samples to innumerable experiments, weighings, and calculations. He was repeating the work of Priestly and others, which was to lead him to the conclusion that the atmosphere had an almost uniform composition in spite of its complex nature. He was the first accurate analyst of the air. He had found air to contain twenty per cent of oxygen by firing it with pure oxygen gas in a glass tube. During these experiments, a small quantity of an acid had found its way into the water in the eudiometer. He was not the first to detect this impurity; Priestly, Watt, and Lavoisier had all observed it, but they were at a loss to explain its formation. Cavendish, however was not satisfied to leave this observation without a reasonable explanation. Again he showed his powers as an original researcher. By a series of carefully planned and skillfully executed experiments he tracked this minute quantity of acid to its source. He found it to be the result of a chemical reaction between the nitrogen and oxygen of the air, during the passage of the electric spark through the eudiometer. This he demonstrated privately to some friends. Nitrogen and oxygen had united to form oxides of nitrogen which Priestly had already prepared. This discovery was the basis of the first process used in the commercial fixation of nitrogen utilized in the manufacture of fertilizers and high explosives.

Cavendish determined to change all the nitrogen of the air into nitrous acid by repeated sparking of the air in an enclosed vessel. During these experiments he left records in his notebooks of the crowning achievement which stamped him as one of the outstanding scientific experimenters among the early chemists. It had taken a hundred years to discover a gas which Cavendish during these experiments had isolated from the air. What every investigator before him, and for a century after him, had either missed entirely or ignored, Cavendish noticed and recorded.

A hundred years of chemical progress passed. Lord Rayleigh and Sir William Ramsay, two of his compatriots, while searching for a suspected element in the air, turned over the pages of Caven-

dish's memoirs, at Dewar's suggestion, and read this statement: "I made an experiment to determine whether the whole or a given portion of the nitrogen of the atmosphere could be reduced to nitrous acid. . . . Having condensed as much as I could of the nitrogen I absorbed the oxygen, after which *only a small bubble of air remained unabsorbed*, which certainly was not more than 1/120 of the bulk of nitrogen, so that if there is any part of the nitrogen of our atmosphere which differs from the rest, and cannot be reduced to nitrous acid, we may safely conclude that it is not more than 1/120 part of the whole."

Here was a clue to their search. They repeated the experiments of Cavendish and isolated a small volume of gas from the nitrogen of the air. They subjected it to every test for an unknown, and identified a new element. Small wonder that this colorless, odorless, insoluble gas would not form nitrous acid, as Cavendish had remarked. This idle gas, *argon*, was found to be incapable of combining with even the most active element. It was present in the atmosphere to the extent of one part in 107 by volume. Henry Cavendish had recorded one part in 120—remarkable accuracy in the light of a century of experimental advance.

From this clew came also the later discovery of three other inert elements of the air. From liquid argon, the same scientists separated new "neon," hidden "krypton," and "xenon" (the stranger) present to the extent of one part in eighty thousand, twenty million, and one hundred and seventy million parts of air respectively. With modern apparatus at his disposal it is not difficult to believe that Cavendish might have been the discoverer of these *noble gases* one hundred years before they were given to the world.

Cavendish's writings were rendered somewhat obscure by the verbiage of phlogiston. He knew no other chemical language. When the flood of the new chemistry began to rise in France, when the chemical revolution which followed the French Revolution began to question and destroy the beliefs in which he had been reared, Cavendish changed to a new field of scientific research. And while the world of science was set agog



by the new developments in chemistry, Cavendish was busy measuring the force with which two large leaden balls attracted two small leaden balls. He was finding the weight of the earth. He would rather do this than be embroiled in the heat and fury of foolish discussions over new theories.

Cavendish left London on very rare occasions. He visited Sir Humphrey Davy a number of times to watch his experiment on the alkalis in which he used some pieces of platinum which Cavendish had given him. During these meetings his conversation could not have proved very agreeable. The utterance of unnecessary words he regarded as criminal. Once, while staying in a hotel at Calais with his younger brother Frederick, whom he saw seldom, they happened to pass a room through the open door of which they could see a body laid out for burial. Henry was much attached to his brother, yet not a single word passed between them until the following morning, when, on the road to Paris, the following lengthy conversation broke their silence:

Frederick to Henry: "Did you see the corpse?"

Henry to his brother: "I did."

This man never wasted a single word, spoken or written, on the beauties of natural scenery, even though he had spent his whole life engrossed in the study of nature. In the diary of his travels we may come, with surprise, upon the following: "At — I observed —." What?—a piece of sculpture or a beautiful sunset? No! only the

readings of a barometer or thermometer. He inherited from his father an intense interest in mathematical measurements. On those rare occasions when he travelled in his carriage, he attached to the wheels an antique wooden instrument, called a "way-wiser," to show him how far he was travelling. His biographer has summed up his life thus: "Such was he in life, a wonderful piece of intellectual clockwork, and as he lived by rule he died by it, predicting his death as if it had been the eclipse of a great luminary."

One evening Cavendish returned as usual from the Royal Society and went quietly to his study. He was ill, but this non-religious man told no one. Soon growing worse, he rang the bell and summoned his servant. "Mind what I say," he told him, "I am going to die. When I am dead, *but not until then*, go to my brother, Frederick, and tell him of the event. Go." An hour passed. Cavendish was growing weaker. Again he rang for his valet. "Repeat to me what I have ordered you to do," he demanded. This was done. "Give me the lavender water. Go."

Another half-hour passed, and the servant, returning, found his master a corpse. Thus passed England's great chemical luminary, leaving part of his fortune to science, and his fame to be commemorated in the Cavendish Laboratory for Experimental Research at Cambridge, where today other oracles are travelling the path he helped illuminate.

READ THE ROSICRUCIAN FORUM

A SUGGESTION TO ALL MEMBERS

Every member of the National Lodge receiving instruction by correspondence is advised that at no time and under no circumstances should he loan his lectures to other members without first securing the permission of the Grand Master at headquarters. Correspondence members who visit local Lodges or Chapters in any district and through the courtesy of the local body receive the privileges of such visits should remember that their personal lectures should not be loaned to other members in such districts because this makes for confusion and misunderstanding and is a violation of the courtesies extended to you. Do not loan your lectures to any other member. It is neither necessary to do so nor in keeping with the constitutional rules and regulations of the organization unless you have special written authority to do so.—Grand Secretary.

*The
Rosicrucian
Digest
April
1933*



FIRST AMERICAN ROSICRUCIAN BUILDING

The lower part of this structure is part of the first Rosicrucian Temple, built in 1694-1695, on the bank of the Wissahickon River. It is now within the limits of Fairmount Park, Philadelphia, and is still occupied and marked as an historical site. The photo was taken March 20, 1921, by a committee of Delta Lodge of AMORC in Philadelphia who verified all the ancient Rosicrucian landmarks.

(Compliments of The Rosicrucian Digest)

THE
PLAN OF
YOUR LIFE—

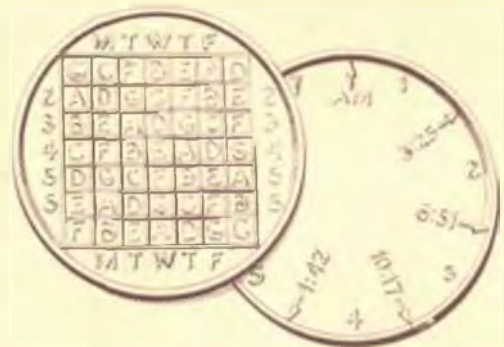


With the Flip of a Coin!

The flip of a coin many times constitutes the decision for a course of action. This simple act has moved armies, precipitated wars, started great industrial ventures. It is, however, an act devoid of careful thought or reason, and an indication of lack of will. Such a method of deciding important problems is subject to the unsound element of so-called chance. The book "*Self Mastery and Fate With Cycles of Life*," which thousands have read and used daily, proves what economists and scientists know—that there is a periodicity in human and natural events. In life there are fortunate and unfortunate hours for every act. We are pleased to introduce to the readers of this book a *simple coin* based on the charts of the book which at a single glance reveals the hourly periods—accurately, mathematically true. One glance at this coin informs the reader of the nature of the daily periods governing his life—no guesswork.

Can You Afford To Be Without It?

This handy coin can be carried about in the pocket. It is ever ready to reveal the tendencies of the cycles affecting you. Accompanying the coin is a little pamphlet fully explaining the things to avoid during certain periods, or the profitable periods that await you. Every reader of the above book should possess this practical coin. If you have not the book, write for free descriptive folder. If you have, **SECURE THE COIN AND PAMPHLET TODAY.**



The coin is made in bronze-like finish. One side contains the days and periods, the other the hours of the day divided into A.M. and P.M., and indicating the periods. Accompanying the coin is a pamphlet giving explanation of the importance of each period, and instructions for use of the coin.

50¢ Postpaid

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE - - - - - CALIFORNIA, U.S.A.

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

AMORC TEMPLE

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U.S.A.

(CABLE ADDRESS, "AMORCO")

Officials of the North American Jurisdiction

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

H. SPENCER LEWIS, F.R.C., Ph. D.....	Imperator
RALPH M. LEWIS, F.R.C.....	Supreme Secretary
CHARLES DANA DEAN, F.R.C.....	National Grand Master
A. LEON BATCHELOR, F.R.C.....	Director of Correspondence
ETHEL B. WARD.....	Secretary to Grand Master
HARRY L. SHIBLEY, F.R.C.....	Director of Editorial Department

The following principal branches are District Headquarters of AMORC

Los Angeles, California:

Hermes Lodge, AMORC Temple, Reading Room and Inquiry office open daily, 9 A.M. to 9 P.M., except Sundays. Granada Court, 672 South Lafayette Park Place. E. E. Chaffey, K.R.C., Master.

San Jose, California:

Grand Lodge Session for all members, Tuesday evenings, 7:30 to 8:30 P.M., Naglee Ave., Rosicrucian Park.

Pittsburgh, Pa.:

Penn. First Lodge, Geo. W. Postgate, 1417 Duffield St., Pittsburgh, Pa.

Hartford, Conn.:

Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn.

San Francisco, California:

Francis Bacon Lodge, Willard Ballam, Master, 1655 Polk St., San Francisco, California.

New York City, New York:

AFRAMERICAN Chapter of AMORC, 381 Convent Ave., Claxton C. Swift, Master, 805 St. Nicholas Ave., c/o Tate, New York City, New York.

Boston, Mass.:

Mass. Lodge, Mrs. Marie Clemens, S.R.C., Master, Lodge Building, 739 Boylston Street

Chicago, Ill.:

Chicago Chapter No. 9, O. G. O'Dellus, Master, Leta M. Santee, Secretary, Telephone Capital 0885 (open afternoons and evenings, Sunday 3 p.m. to 5 p.m.) Lyon & Healy Bldg., 64 E. Jackson Blvd.

Chicago Chapter No. 10 (colored) Robert E. Clarke, Master, 31 E. 47 St. Meeting every Wed. Night at 8 o'clock, Royal Circle of Friends Hall, 104 E. 51 St., Telephone Drexel 0782.

Philadelphia, Penna.:

Delta Lodge No. 1, AMORC, Henry Wilcke, Master, Stevens House, Lancaster, Pa. John R. Springfield, K.R.C., Secretary, 1448 No. 57th Street.

(Directory Continued on Next Page)

Portland, Oregon:

Portland Chapter, Clara Grace Anderson,
F.R.C. 414 11th St., Phone Beacon 5964.

Seattle, Washington:

AMORC Chapter, A. C. Runte, Master,
1113½ Howell, Seattle, Wash. Library and
Reading Room, 501 Haight Bldg. Open
everyday 10 A.M. to 4:30 P.M. Evenings
7 P. M. to 9:30 P.M. Telephone Seneca 9215.

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

PRINCIPAL CANADIAN BRANCHES**Victoria, B. C.:**

Victoria Lodge, Secretary, AMORC, Box 14.
Inquiry Office and Reading Room, 101 Union
Bank Bldg. Open week days 10 A.M.—
6 P.M.

Winnipeg, Man., Canada:

C. H. Best, Master, 310 Parkview St., St.
James, Winnipeg, Man., Canada.

Montreal, Quebec, Canada:

Société d'étude d'AMORC (French Section),
Marcel Henry, Master, 3837 St.-Denis St.
Montreal, Quebec, Canada.

Vancouver, B. C.:

Canadian Grand Lodge, Mr. S. A. Wilson,
Master, AMORC Temple, 878 Hornby St.

Edmonton, Alta.:

Mr. A. T. Thomas, Master, 9533 Jasper
Avenue, E.

SPANISH-AMERICAN SECTION

This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme Council and Head Office are located at San Juan, Puerto Rico, having local Representatives in all the principal cities of these stated Countries.

Hon. Manuel Rodriguez Serra, F.R.C., Supreme Grand Master, P. O. Box 702,
San Juan, Puerto Rico.

Armando Font de la Jara, F.R.C., Secretary General, P. O. Box 36, San Juan,
Puerto Rico.

The name and address of other Officers and Branch Secretaries cannot be given general publicity, but may be obtained for any information or special purposes, through the Head Office at San Juan, Puerto Rico.

ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE SECRETARY GENERAL

A FEW OF THE FOREIGN JURISDICTIONS**India:**

The Supreme Council, AMORC, Calcutta,
India.

Scandinavian Countries:

The AMORC Grand Lodge of Denmark,
Carli Anderson, S. R. C., Grand Secretary,
Manogade 13th Strand, Copenhagen, Den-
mark.

France:

Dr. H. Gruter, F.R.C., Grand Master, Nice.
Mlle. Jeanne Guesdon, S.R.C. Corresponding
Secretary for the Grand Lodge (AMORC)
of France, 56 Rue Gambetta, Villeneuve
Saint Georges, Seine & Oise).

Austria:

Mr. Many Cihlar, K.R.C., *Grossekreter der*
AMORC, Laxenburgerstr, 75/9, Vienna, X.

China and Russia:

The United Grand Lodge of China and Rus-
sia, 8/18 Kvakazasaya St., Harbin, Man-
churia.

Australia:

The Grand Council of Australia, M. S.
Kowron, F.R.C., Grand Master, "Sandhurst,"
52 Fletcher St., Bondi, Sydney, N.S.W.

England:

The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkeley Road, Bishopston, Bristol, Eng.

Dutch and East Indies:

W. J. Visser, Grand Master, Bodjong 135
Semarang, Java.

Egypt:

The Grand Orient of AMORC, House of the
Temple, M. A. Ramayvelim, F.R.C., Grand
Secretary, 7, Rue Talkha, Heliopolis.

Africa:

The Grand Lodge of the Gold Coast
AMORC, Mr. H. C. Moncar, Grand Master,
P. O. Box 329 Accra, Gold Coast, West
Africa.

Costa Rica:

William T. Lindo, F.R.C., Grand Master,
P. O. Box 521, Limon, Republic of Costa
Rice, C. A.

*The addresses of other foreign Grand Lodges
and secretaries will be furnished on application.*

Select Any One of These **FREE** . . .



Unto Thee I Grant

An ancient manuscript received from the Lama of Tibet. A revelation of ancient truths.

A Thousand Years of Yesterdays

A fascinating and instructive story of reincarnation, revealing many fundamental truths and principles.

Mystics At Prayer

A compilation of the various prayers of renowned mystics, revealing their key to Infinite power.

SPECIAL SUBSCRIPTION OFFER



ANY of the above books will be given to you **ABSOLUTELY FREE** with a new subscription to this magazine, the "Rosicrucian Digest." To our friends who are not members of the Rosicrucian Brotherhood, here is an opportunity to receive this magazine for 5 MONTHS, and at the same time select free of cost an interesting book.

Any one of these books alone is worth the price of the subscription to the magazine. These books are not pamphlets, but are volumes of the Rosicrucian Library. Just send in your complete name and address with \$1.50 to the special address below, name the book you want, and it will be sent with your first copy of the magazine, without cost.

Here is indeed an unusual offer of 2 in 1—a 5 months' subscription to the magazine and a free, instructive book, both for only \$1.50. Make out your check or money order to AMORC FUNDS and send to: (The book must be asked for with subscription, not afterwards, otherwise it cannot be sent.)

Department 8

ROSICRUCIAN BROTHERHOOD
(AMORC)

San Jose, California, U. S. A.

NOTE: Another special offer at this time is a six months' subscription to this magazine for **ONLY \$1.00.** (This does not include a free book.)



Rosicrucian Library

The following books are recommended because of the special knowledge they contain, not to be found in our teachings and not available elsewhere.

Volume I. ROSICRUCIAN QUESTIONS AND ANSWERS AND COMPLETE HISTORY OF THE ORDER.

The story of the Rosicrucian ideals, traditions, activities, and accomplishments is told interestingly in this book, and the scores of questions form a small encyclopedia of knowledge. Over 300 pages, printed on fine book paper, bound in green silk, and stamped in gold. Price \$2.00 per copy, postpaid.

Volume II. ROSICRUCIAN PRINCIPLES FOR THE HOME AND BUSINESS.

A very practical book dealing with the solution of health, financial, and business problems in the home and office. Well printed and bound in red silk, stamped with gold. Price \$2.00 per copy, postpaid.

Volume III. THE MYSTICAL LIFE OF JESUS.

A rare account of the Cosmic preparation, birth, secret studies, mission, crucifixion, and later life of the Great Master, from the records of the Essene and Rosicrucian Brotherhoods. A book that is demanded in foreign lands as the most talked about revelation of Jesus ever made. Over 300 pages, beautifully illustrated, bound in purple silk, stamped in gold. Price \$2.25 per copy, postpaid.

Volume V. "UNTO THEE I GRANT . . ."

A strange book prepared from a secret manuscript found in the monastery of Tibet. It is filled with the most sublime teachings of the ancient Masters of the Far East. The book has had many editions. Well printed with leatherette cover. Price \$1.25 per copy, postpaid.

Volume VI. A THOUSAND YEARS OF YESTERDAYS.

A beautiful story of reincarnation and mystic lessons. This unusual book has been translated and sold in many languages and universally endorsed. Well printed and bound with attractive cover. Price 85c per copy, postpaid.

Volume VII. SELF MASTERY AND FATE, WITH THE CYCLES OF LIFE.

A new and astounding system of determining your fortunate and unfortunate hours, weeks, months, and years throughout your life. No mathematics required. Better than any system of numerology or astrology. Bound in silk, stamped in gold. Price \$2.00 per copy, postpaid.

Volume VIII. THE ROSICRUCIAN MANUAL.

Most complete outline of the rules, regulations, and operations of lodges and student work of the Order, with many interesting articles, biographies, explanations, and complete Dictionary of Rosicrucian terms and words. Very completely illustrated. A necessity to every student who wishes to progress rapidly, and a guide to all seekers. Well printed and bound in silk, stamped with gold. Price \$2.00 per copy, postpaid.

Volume XI. MANSIONS OF THE SOUL; THE COSMIC CONCEPTION.

The complete doctrines of reincarnation explained. This book makes reincarnation easily understood. Well illustrated, bound in silk, stamped in gold, extra large. Price \$2.20 per copy, postpaid.

Volume XII. LEMURIA—THE LOST CONTINENT OF THE PACIFIC.

The revelation of an ancient and long forgotten Mystic civilization. Fascinating and intriguing. Learn how these people came to be swept from the earth. Know of their vast knowledge, much of which is lost to mankind today. Well printed and bound, illustrated with charts and maps. Price \$2.20 per copy, postpaid.