

The ROSICRUCIAN DIGEST



MAY, 1933
25c Per Copy

Suggestions

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*To the Highly Respected Emperor of Amorc,
Dr. H. Spencer Lewis as a token of sympathy from
the Grand Master of Amorc for France*

Hans Gruter



90° 95°

Nice March 1933

5: I:

DR. HANS GRUTER, F.R.C.
Grand Master Rosicrucian Order of France

It may be
news to you



...but the Egyptians
knew it ages ago!

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AMORC
SAN JOSE, CALIFORNIA


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(An organization devoted to the study of man and nature — NOT a religious organization.)


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ROSICRUCIAN DIGEST


COVERS THE WORLD


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


Vol. XI MAY 1933 No. 4


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

Entered as Second Class Matter at the Post Office at San Jose, California, under 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

The THOUGHT OF THE MONTH ASCENDING THE MOUNTAIN

By THE IMPERATOR



CERTAINLY do not need to remind all students of mysticism and esoteric philosophy of the fact that the greatest attainment and the greatest illumination has always come to the spiritually minded when they have found opportunity

to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need more than any other time the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me now from all of the signs in the heavens, and the signs of the times which are quite evident to the analytical mind, that the world in general, and the people of the Western world especially, including the major part of Europe, are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe great Cosmic lights are revealing paths that lead to mountain-

tops, and affording us every urge and every inspiration to rise to great heights in meditation and analysis, study and preparation. The world is fortunate in having at the present time certain great leaders who are undoubtedly working under Cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts that come to them. In their attempt to interpret and work out that which seems the proper thing to do they may be permitting their personal ego to have too much sway, and they may be attempting to glorify the material physical self because of its success in accomplishing great things. But the truth of the matter is that these leaders, these self-appointed dictators, these channels and guides through which great changes are being made are Cosmic workers, and are carrying out to the best of their ability the impulses of the universal mind, and the urges of the Christ Consciousness.

It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, mental, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need at the present time is a different view-point of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, and press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down upon them and see them in their true relationship to all other things of a material nature.

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We in the Western world, and most of the thinking people of the civilized nations, have been too oppressed by the self instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, our homes, cities, and towns, our great world, instead of realizing that first and foremost we are citizens of the universe, and, secondly, children of a universal family under the fatherhood of God.

Marvelous changes are taking place throughout the world, especially in its Western part. Men's thoughts are being turned away from warfare and strife despite the fact that old problems, old beliefs, and old ideals still surround them, and press in upon them, and make them believe that a continuance of many of the obstacles to peace is unavoidable, and that universal love is too far from immediate realization.

We must ascend the mountain and lift ourselves into the greater light of broader understanding, and at the same time free ourselves from the immediate contacts which hamper our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope, a new understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made, and that not until certain other problems are slowly worked out can we expect any of the great changes that we have hoped for. We are impressed falsely with the ideas that man-made institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But ever now and then some sudden and inspired act on the part of a dictator or ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of Cosmic inspiration.

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We must discover through illumination, meditation, and Cosmic attunement that God can bring about revolutions as well as evolutions in the affairs of man without suffering and without destruction, if man will lift himself up to attunement with the Cosmic plans, and co-operate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about the Cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height the Cosmic finds that men have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until man frees himself from these shackles, and shakes himself loose from the chain and ball of false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Let us free ourselves, therefore, occasionally, and lift ourselves up to the top of the mountain for inspiration and a better and greater view-point of life. In doing this we will be preparing ourselves for the mighty changes that are taking place, and will help to bring them about. Love, faith, hope, and tolerance toward all individuals with a determination to see the golden rule put into practice once again will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.

The Monthly Alcove

The ancient mystics believed that each month of the year was like an alcove in a great temple, and that in these alcoves certain groups of workers assembled who specialized in definite fields of research and labor. They did not believe that these persons associated with each alcove were born in the month of that alcove, but were attracted to that alcove regardless of the month of their birth because of Cosmic qualifications that made them especially capable to carry on the work assigned to that alcove. In order that you may understand what each alcove represented we describe one of these alcoves each month, and at the same time give you the names of well-known persons in



the past who were associated with these alcoves. If the work of these alcoves and persons is similar to your own occupation or hobbies, you will know that you are Cosmically, at least, associated with the work of these eminent persons of the past.

May, The Alcove of the Soldiers

This month and this alcove should not be associated with warfare and with the ruthless destruction of person and property. It is rather an alcove of defense and protection, of guidance and mastership, as well as of leadership and direction. One of the outstanding characters associated with this alcove is Joan of Arc, and her nature and great achievements typify the real spirit of the alcove. In addition to her, however, the mystics associated with this alcove

such persons as Hyksos, Rameses, Sennacherib, Cyrus, Alexander, Scipio, Attila, Charlemagne, Theodoric, Cromwell, Napoleon, Richard Coeur de Leon, Louis XI, Peter the Great, and U. S. Grant.

The latter names in this list were added by common consent on the part of more modern mystics who have carefully followed the ideas of this study of the alcove. One will note that some of these persons had such qualities as might have made them famous as defenders or protectors, but they were tempted to use their power for selfish achievements, self aggrandizement, and political predominance. Those who were thus tempted failed in their selfish desires, while they were successful in their unselfish and proper activities. Therein a lesson in regard to the use of military power may be learned.



UNIVERSAL LANGUAGE

By Frater Salvador R. Nin

The music of the spheres is the marvelous harmony that, according to Pythagoras is produced by the planets and other celestial bodies in their eternal movements through space.

According to fable, Orpheus, Greek hero of myth and legend, tamed the wild beasts with the sweet melodies of his voice.

Singing birds tell their love stories with beautiful songs.

Martial hymns, like the Marseillaise, give courage and strength to man.

Sacred psalms in a cathedral, that give peace and raise the soul. . . .

The crazy jazz stimulates our physical senses in the vertiginous movements of the dance.

Operas tell us the whole story of human passions.

Wedding marches and funeral marches are expressions of the most important step and the end in the cycle of human life.

Overtures, sonatas, symphonies, rhapsodies, tangos, danzas, fox-trots: typical music of time and places which are a key to the traits and development of different people.

The beneficial influences of music upon criminals is well established in the records of prisons and reformatories.

Is music the fourth essential? No. More. Life itself is rhythm and harmony. Lately we hear of "tuning ourselves" to this wonderful life—Harmony.

We should be more careful in the cultivation of the musical taste of the country.

Oh! the mysterious vibrations of music that speak in universal language, through time and space, to men and beasts through all creation!

*The
Rosicrucian
Digest
May
1933*

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Mutatis Mutandis

A SPECIAL MESSAGE FROM THE HEIGHTS OF THE HIMALAYAS

By FRATER NICHOLAS ROERICH

Legate of the Great White Brotherhood



ISTORY gives us numerous examples during ancient periods of the results of gambling and games of chance. Even the most significant pages of history are filled with stories of how rulers became slaves, having lost by their gambling,

not only their wives and children but also their entire empires. Many poetic and dramatic works are based upon these demoralizing temptations. Even the great battle upon that most glorious field of Kurukshetra was caused by a loss in the game of dice.

It would seem as if the conditions of life had long since changed. New codes are laid into the foundation, presupposing a number of acts and consequences. Nevertheless the press brings the strange information that because of the races and the enormous bets made upon them, the birthday celebration of the King has been postponed for another day. If one historian has become convinced with amazement of the gigantic extent and consequences of a game of dice, then another historian at some other period might regard with amaze-

ment and condemnation such an obvious preference for speculation and games, in place of tribute to the head of an empire. The same history notes down the ancient benediction of arms before a mortal battle in the name of the very same God. Only recently, we witnessed how numerous countries invoked one and the same God to aid them in annihilating their enemies. Time was when we encountered the fact that the heads of empires took along with them their cooks in order to escape poisoning and had a special person for the tasting of the food. Do not outstanding statesmen now have to recur to the very same means?

One may select similar comparisons endlessly. They will all arouse the same exclamation of astonishment: but it is the same whether it occurred in hoary antiquity or whether it happens today in somewhat changed aspect and costume. It means we have not advanced much further. Perhaps in antiquity it even happened more frankly and more picturesquely, thus redeeming to a certain extent the inner hypocrisy and villainy. Besides, in ancient times, there was less of the hypocritical written, and the laws of Manu, Hamurabi and those of the first law makers were much briefer, although in many cases their conciseness made them far more impressive.



Since those ancient times many new empires were born and passed into oblivion. There have been so many changes of rulers that the records of history could hardly encompass all these changes and only the testimonies of artists who through a coin, a medal or a stella bring us records of the new name, are we given a hint of one more conqueror who disappeared. But these changes cannot seem amazing when we are faced now with the colossal changes of the entire surface of the planet; when in addition to the half legendary but already-cognized Atlantis we have an entire group of historic islands which have disappeared comparatively recently.

Some islands disappear and other shores and peaks emerge. The soil which seems to us so immovable and steadfast, is moving relatively only a little slower than the ocean waves. It would seem as though humanity ought to be accustomed during its long life, to motion. And exactly this principle of relativity and motion ought at last to attract the attention of humanity to its own evolution. It was the enlightened Marcus Aurelius who wrote the wise covenant. "Study the motion of the luminaries as one who participates in it." But this wise advice has thus far remained entirely without application. If humanity could rise in thoughts to the far-off worlds, then what a speedy and brilliant evolution would be consummated.

I know that you speak about all the newest discoveries, calling them the crown of evolution. You speak about isolated brilliant theories which are read in leisure time. Finally you speak about the customs of so-called civilized life which now permit to the broad masses what some time ago was only possessed by rulers and supreme priests. It is true that our cities while poisoning the human organism and creating a crippled generation, give some possibilities for utilizing the new discoveries. But we do not speak about the sewerage systems of civilization. We do not speak of canned vegetables nor yet about canned music. We speak of that which gives impulse to the best decisions of humanity.

Only recently we have lived through a terrific meaningless war. We are

aware that in this decade the consequences of war have not only not been erased, but on the contrary have crystallized and swelled into a real misery. They have become a misery well-nigh irreparable, that can only be altered by measures unsuspected in essence. How often at our school or university desk we heard the old advice, "*Mutatis Mutandis*"—*change that which ought to be changed*. Since then a multitude of barbaric facts of war and peace times have invaded life. Humanity may once more be convinced how at the very time when those most sincere were perishing upon the battle fields as victims of world calamities, the vile adaptations were treacherously fattening themselves upon the blood of others. What diabolic inventiveness was expressed by the *dark ones*, in order to find a thousand ways of personal gain, in full knowledge of how constructively this looting would react upon the growing generations. And now if a secret ballot were taken as to who is for war and who is against it, it is impossible to know what the results of this secret ballot might be. Of course, a multitude of women would vote against war, cultured circles would no doubt revolt against this misery, as well as many of the working masses. What a variety of ramifications the roots of meanness possess and what sad and unique reasons will be given in order to return again to the irresponsible time when everything is permitted and everything can be explained by a hypocritical participation in a common work. It is fearful to remember the criminal negotiations for rotten and sometimes even non-existing material. It is horrifying for human dignity to look back at the fraudulent documents, criminal recriminations and commands which were the cause of peril to many thousands of people.

"But this has passed," you will say. Since then we have already had such a multitude of facts, conferences and financial agreements. Such and such plan has been fulfilled, but as a result we have an increased depression. Old-fashioned ships have been disarmed and even destroyed, in order that they should be replaced by still more harmful

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constructions. Even in shops we have taken care to see that the air should be ozonized, but at the same time the scientific laboratories have utilized their facilities in inventing new poisonous gases. Does not the scientist in the field of chemistry who has invented the most deadly gas, dream of receiving the prize for chemistry from the same Committee which gives the peace award? Even now some people dream of such an achievement of science as would, with one fratricidal dispatch, kill entire populated regions! And perhaps another enlightened scientist dreams about the "successful" poisoning of all waters, in order that everything alive shall perish! To this someone may answer that it is not the scientists who are inventing such murderous forces, but that it is the technicians, the engineers. No, dear readers, without scientific knowledge, such murderous brutality could not be invented. And was it not a scientist who discovered the ray of death and who, by the very command of special justice, departed to the infernal regions together with his venomous invention?

But things could be simpler, if the scientists would give an oath similar to that of physicians not to permit out of their laboratories any injurious discoveries. The more so because many of these terrible gases and rays could perhaps with the addition of one ingredient be turned to the true benefit of humanity.

Mutatis Mutandis! In the days of profoundest calamities one must speedily change that which ought to be changed. And first of all one ought to change that which is harmful or of little use into that which is beneficial. This was the true art of transmutation of the Rosicrucians. Do not play the roles of fools, as if you did not know what was of benefit. Every human heart knows in its depth perfectly well where is common benefit, benefit for the nearest ones and at the

same time benefit for oneself! For nowhere in creativeness is self-destruction demanded. The true common benefit is also the benefit for oneself, because one is a part of the community.

Changing that which was harmful into the beneficial, namely replacing the criminal *destruction* by *construction*, we will do that which is needed for evolution. We will do that which is needed not for the evolution-civilization, but for evolution-culture. Someone in a spell of madness has tried to conceive of a corporation which would undertake the erection of a shaft to the most incalculable depths to be filled with the newest, most terrific explosives which would split the planet by an unprecedented explosion. The plan is a mad one. But in its very rashness it deserves more attention than the inventions of new deadly gases. And the secret countenancing of narcotics which deteriorate entire generations and kill entire nations which were glorious in their past—must not this scourge of humanity which is more perilous than syphilis, cancer and tuberculosis be exterminated from life? And cannot each one of us name a multitude of problems which deserve an immediate extermination from life?

The best ones, the *Enlightened Ones*, must undeferably unite for opposition against darkness, ignorance, distortion and treason. These best ones must unite in all countries not for the sake of police measures and counter actions which demand forbiddances, but in the name of Light, Life and Love. Feeling in one's heart the undeferability of the evolution of Culture this luminous Fraternity of Enlightened Ones must act casting aside all petty conventionalities, and for the Bliss of humanity must actively change that which must be changed.

Mutatis Mutandis!
Himalayas, 1933.

Nicholas Roerich, F.R.C.

In Loving Memory of
ALBERT JOHN LING, F.R.C.

Master of the first lodge of the Rosicrucian Brotherhood, London, England, whose transition took place on March 15, 1933.

"From our midst has departed one expression of soul we have loved."





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



*The
Rosicrucian
Digest
May
1933*

THE WORK of the Cathedral has continued to grow and all of us realize now that it is an almost universal institution instead of a continental one. In the beginning we planned these Cathedral Periods for just our members in North America, realizing that the difference in time between California and most European countries would bring some

of the periods at the inconvenient time of the early morning or night. But despite these inconveniences our own members and finally the members of other jurisdictions in foreign lands have adopted the Cathedral system and are using the periods that are popular with us in North America, and attending periods of their own for local groups and centers in various distant cities.

Marvelous things are being accomplished through these periods of prayer, meditation, and upliftment of the spiritual consciousness. To the average person there is a very definite influx of the Christ Consciousness, and gradually an aesthetic sense of attunement with

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God. The reactions are always definite and highly inspiring. There is a calm and poise that comes to the senses, a radiant power of healthful vitality that seems to pass through the body, and a peace that comes to the soul so magnificent that words are incapable of expressing what is felt.

In those cases where God and the Heavenly Hosts are asked to extend their blessings and benedictions in behalf of all those who are ill or suffering there seems to be a very unusual response, and therefore through the Cathedral and its definite periods for meditation and Cosmic contact a great work is being accomplished for thousands of persons.

Sunday Period

Here in North America we have been helped by the gracious goodness of the Columbia Broadcasting Company, which has seen fit to encourage all persons of all denominations in giving a few minutes of each week to the spiritual and mental enjoyment of beautiful music and inspiring soul-themes. We have spoken of this magnificent voluntary work and contribution to the spiritual beauty of Sunday by this wonderful corporation, but we fear that some of our members have misinterpreted the very spirit of the work that the Columbia Broadcasting System is doing. In speaking of the radio program known as the "Cathedral Hour," conducted by the Columbia System each Sunday afternoon beginning at 3:30 p.m. Eastern Standard Time, and ending at 4:00 p.m., some of our members have referred to it as a Rosicrucian period, while others have brought it to the attention of strangers in such a manner as to make it appear that we are controlling that period in a purely sectarian sense and attempting to force upon all of the listeners-in some form of Rosicrucian doctrines. We would like to have the matter perfectly plan that the Columbia Broadcasting system is not attempting to promote any Rosicrucian doctrines or principles through the maintenance of this "Cathedral Hour" of music and meditation. It is especially anxious to make that half hour of music and inspi-

ration as free from dogmatism of any kind as it is possible to make it, and anyone acquainted with the work of the Cathedral of the Soul should know that if we call the attention of our members and the public to a special radio program of this nature, and advise that it is one in which every person can find help and peace and inspiration, it must be of a non-sectarian nature and free from any denominationalism.

The "Cathedral Hour" on the radio is for every human being, and is not arranged by us or controlled by us as a means of Rosicrucian propaganda, or the promotion of Rosicrucian teachings. It is purely a universal, interdenominational period of beautiful music and inspiring thought. We as Rosicrucians are making the utmost of it in our own way. Our members are invited to make suggestions direct to the Columbia Broadcasting System offices in New York in regard to their preferences for pieces of music, but so are others who listen in, and we should not mislead any into thinking that by following our recommendations to make the radio Cathedral period a very popular thing in America we are attempting to lead them into Rosicrucianism. Leave the word Rosicrucian out of your recommendation. We neither need this sort of thing for propaganda, nor feel that it is ethical or fair to use it in this manner. Let us draw thousands of persons to this program to derive spiritual benefit from it without any bias or prejudice toward any denomination, creed, or cult. The fact that the Rosicrucian officers are in attunement with this period and use the ten minutes following it for special work is something that is only for Rosicrucians to think about, and not anything to be given to the public, for this will prejudice their minds, and at the same time put an unfair coloring upon the liberal nature of the radio program.

Special Period

Therefore, let us say again that immediately at the close of each of the Sunday "Cathedral Hour" programs on the radio the highest officers and members of our organization will be in attunement with all of those who wish to attune themselves with us. This



special period of Rosicrucian attunement will last for ten minutes beginning at 4:00 Eastern Standard Time.

Another Special Period

Beginning with Sunday Night, April 30th, the Emperor will conduct another one of his special contacts with members whose names begin with certain letters. This will be the continuing of a similar previous schedule.

This special period of attunement will begin at 9:00 Sunday evening, Pacific Standard time, which will be equivalent to midnight, Eastern Standard time, 11:00 Central Standard time, 10:00 Mountain Standard time and 9:00 o'clock Pacific Standard time. Until Sunday, May 28, the Emperor will contact those whose initials begin with J. K. L. M.

The Junior Work

Over one hundred parents have sent in for leaflets "M" and "J-B," during the past month. Many of these become active workers on our research staff, by sending us stories, poems, plays and other material suitable for the work. A few are trying out a set of trial lectures on their children, and sending us suggestions for the improvement of this set for future use. These are in brief outline form, intended to be used by the parent as a plan of what to teach, rather than to be read by the child himself.

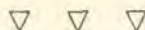
The Junior Lodges and Service Clubs are reporting regularly and sending in copies of the lectures they use in their work, so we may pass these on to other Junior groups. They all expect to be represented by a Leader, and in some

cases a Junior member, at the coming Convention.

Lodges and Chapters of AMORC who desire to take up Junior Work this year, should write to the General Secretary for leaflet "I," and other necessary information, giving the name and address of the Master of their Lodge or Chapter. National members who desire to have a Junior Lodge organized in a city where there is a Chapter or Lodge of AMORC should send us the name and address of the Master of this group, as this will save much time in correspondence. All who wish information concerning Junior work, please write to: Mrs. Eva Walters, Box 516, Route 2, Vacaville, California, General Secretary of the Junior Rosicrucian Order.

Special Cathedral Period for Children

At the request of parents throughout our membership we have decided to establish a special Cathedral period exclusively for children. Many parents are instructing their children in the use of concentration and meditation in their sanctums and in the process of concentrating upon the Cathedral of the Soul for sacred attunement and inspiration. In order that the children may have a period of their own which will not interfere with school hours or the hour for early retiring for proper sleep and rest, we have selected a time for a special exclusive children's period. It will be a five minute period beginning at 4:00 o'clock Pacific time, 5:00 o'clock Mountain time, 6:00 o'clock Central time, and 7:00 o'clock Eastern time. It will be a daily period including Sundays, beginning with Thursday, April 27.



ROSICRUCIAN PACIFIC COAST RADIO BROADCAST

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The Character of the Initiation Into the Egyptian Mysteries

By FRATER HANS GRUTER, F.R.C.

Grand Master for France



THROUGH all ages the Mysteries have always been marked by special characters representing a continuity in order to form a whole, and therein we can see the spiritual unfoldment of Humanity.

The essential of the Initiation is the point of the Soul's evolution for the epoch. As the Soul finds a new world at each reincarnation, the principle of the Mystery also changes, adapting itself to the period of the return to earth. (*Tempora mutantur et nos mutamur in illis*).

The Teachings of the Mysteries have been reserved until now to the privileged, to the Initiate, and kept strictly secret from the laity.

All the Mysteries have this point in common: the adepts must possess certain intellectual and moral qualities and especially understand the esoteric significance of the expression, "Finding oneself at the Threshold of death."

The study of the Soul, the constitution of the human being and the hidden laws of nature, did mostly interest the ancient Initiates and those of modern

times have faithfully followed the road, which their highly respected predecessors have established for them.

The Masters of the past were conscious of how the different parts, which constitute man, are built up; they knew that the celestial bodies and certain spiritual forces contribute to that marvelous construction.

Zarathustra, the great Initiator of the very ancient Persia, already began to teach his disciples that light and solar heat as well as the stars, have an important influence on the development of all Kingdoms, vegetable, animal and human.

The Zarathustrian Initiates were conscious that the forces, coming from the Cosmos and the earth, act in unison. They felt the work of Ahura Mazda and in discovering this secret their Souls were filled with joy and satisfaction. Impregnated with such a feeling they could "see the Sun at midnight." (A purely occult expression.)

The knowledge of the relation of Humanity with the sun and the spiritual forces had been transferred by the Parsis to the Egyptians, whose Souls had been previously prepared for the reception of such a teaching, which characterizes very distinctly their Mysteries.

The Initiate of Egypt felt attuned with the solar force and was aware,



concerning his different bodies, that man does not belong only to the earth, but forms one with the entire Cosmos.

In the very old times Humanity possessed a natural seership and the same faculty still existed at the end of the Egyptian-Chaldean epoch.

When the Egyptian student looked at the starry firmament, he not only saw the physical stars, but also felt the spiritual beings connected with them. Those facts impressed much more the human Soul than the sciences, taught to us, or the consciousness in which we are living. As the Souls of our days have preexisted, they were surely incarnated also during the Egyptian-Chaldean epoch and those of the present time are supposed to have looked in the far past up to the Zenith, have participated at the spiritual life and received certain impressions, which had become for them realities; but alas! today abandoned and forgotten.

Nothing of all these experiences remains in the consciousness of the actual man. Everything, which the Souls have assimilated, is inactive at the present moment and the respective parts, physical and etheric bodies, are sleeping.

If men would continue to live under the impulsion of the physical science, they would fall deeper and deeper into materialism and scatter themselves entirely, the Souls having forgotten all the forces of the spiritual world, which are necessary for the vivification of their vehicles.

Notwithstanding, a great desire awakens in the Soul moving on the superior plane. Man actually wants to know how the astral body and the Ego are formed. A thick veil covers this secret to him and he has the feeling which is expressed in the following words of an eminent Rosicrucian: "That which is in you, that, which you are yourself, is in darkness before the spiritual sight; but that which surrounds you, when living in the physical world, reveals itself entirely to you."

The Souls of antiquity had even passed through such an experience; but there was an absence of this desire when they traveled in the Higher Spheres, because there was no necessity for them to have a look within themselves. They were content with the sat-

isfaction of knowing how the spiritual entities, they had reached, work at the construction of the physical and etheric bodies.

At the present time the same work continues to be done, but we are asking: "What purpose has the building up of the physical, etheric and astral bodies, if we cannot understand what those vehicles hide to us?"

Therein we may find the difference in the Soul's evolution of the present and the past.

The experiences, which marked the Initiation of Zarathustra, were taught by Hermes; but he introduced his disciples into the spiritual world by other means than those used by Zarathustra.

We can divide the Egyptian Initiation into two very distinct parts, that of very old Egypt, called *The Initiation of Isis*, and the other of more modern times or *Osiris Initiation*.

When the Souls of primitive Egypt rose through Initiation up to the Superior Spheres, they found themselves before the same phenomenon as happens today. They felt outside the physical and etheric bodies, they knew themselves in a spiritual world of facts and entities from whom they received real impressions.

But at a certain moment of the Initiation ceremonies the Soul had the feeling of having reached the goal of its journey, and further progression seemed to be impossible.

At this stop the candidate passed through the experience, which we may illustrate by the following words addressed by the Soul to itself: "Whilst you have been led around with your sight in the spiritual world, you learned to take cognizance of the entities and the forces, which have made up your physical and etheric bodies; you find yourself in the Sanctum Sanctorum; you enter the abode, where you feel one with the entity, which works in common with that which is in you and travels from one reincarnation to the other in order to remodel your astral body."

Hermes shows us that this influence acts on one side the forces which direct the Soul in its transmigration, and on the other side those which enlighten the Soul between transition and a new birth.

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In making abstraction of all objective thoughts the Initiate is conscious of the real presence of that entity; he is aware that from it radiates the energy, which leads the Soul from death to a new physical existence. He perceives the force and the light, which emanate from it, and he has the impression to live in it and through it. None, if not this entity itself, could express to him, what it is; but that entity, with which the Initiate feels himself bound, remains silent. However the former activity is not to be considered as a physical representation but as a spiritual one, and everybody knows that it has been so since time immemorial. It always has been hidden from the eyes of the ordinary mortal and became a real comprehension only by a true Initiation, which was the purpose pursued by Hermes, the great Initiator.

The silent entity is nothing else than the Deity "Isis," hiding her figure to the physical sight and becoming visible to those having arrived at the stop point and looking with the true eyes which go from one birth to the other through so-called death.

When the candidate had gazed for a while in profound meditation on *Isis*, he perceived what we may call birth or Music of the Spheres, *the Logos or the Verb*, which pervades every thing and infuses the Soul into the body of those having passed through subjective life to physical rebirth.

The *Verb* represents *Osiris*, the son and husband of the Goddess. This union, the One in Three and the Three in One, was the basis of the first part of the spiritual ascension of the student of the Egyptian Mysteries. Therein lies the secret of immortality of the human Soul, which is the seat of the Ego or individuality of man across the successive lifes, continuing to exist in the spiritual world between transition and rebirth.

Through *Osiris* the Initiate had the opportunity to know himself as man in his true meaning, finding in the Harmony of the Spheres and the *Verb* the explanation of the riddle of his spiritual being.

After this point, which is characterized by the silence of *Isis*, the aspect of the Initiation changes and we arrive at

the *Osiris Initiation*. Here the desire of hearing the marvelous Harmony of the Spheres and the *Logos* still exists; the nostalgia of knowledge is always great in the Soul; but *Isis* does not answer any more, she remains silent; no *Osiris* can be born, no Music of the Spheres fills the Universe, no *Verb* explains what is still timidly manifested as the Light and Heat of the Cosmos.

The Soul could but express its feeling through the words addressed to *Isis*: "Thus I contemplate Thou with sorrow, tormented by the thirst and desire of knowledge, oh Goddess! Thou remainest this, who does not understand any more herself, this, who seems to fade like a flower; Thou remainest silent and mournful for the human Soul."

The Deity expressed by a sign of unhappiness that she was unable to bring forth the Music of the Spheres; and the *Verb* being deprived of the faculty of generation through the loss of *Osiris*, her son and husband, after being killed and torn into pieces by *Typhon*, has been hidden to her in the depths of the earth.

Those, who had gone through this Initiation and returned to the physical life, had a very composed but resigned appreciation of the material world; they have known *Isis* and felt like the "Widow's Son."

The epoch between the primitive Initiation and this of *Osiris* coincides with the time of *Moses*, who was an Initiate into the Egyptian Mysteries.

By the exodus of the Hebrews under his guidance, *Moses* passed over to them the secret of *Osiris*, abandoning to Egypt the Divine *Mournful Widow*.

If *Moses* would not have left the silent and powerless Deity behind him, he would not have heard and interpreted for his people in the right sense the very significant words, "I am that which I am."

Moses took with him the secret of *Osiris*, the *Verb*, which became that of the Hebrews and thus the Karma of ancient Egypt was realized.

In conclusion, it is very important to make up one's mind of that which happened after the widowship of *Isis*. The Egyptian Soul, notwithstanding the desire and thirst for knowledge of the



spiritual world, is absolutely unable to feel happy and content.

In the Zarathustrian Mysteries the Initiate could hear the Harmony of the Spheres and see the universal Light. He was happy and satisfied, even in the first part of the Initiation of Hermes. While in the second part with Isis silent and sorrowful, without Osiris, he felt not only abandoned and isolated, but truly the "Widow's Son."

The candidate assisted in the slow death of the Deity, having brought forth the Verb, which is no more. "The Word is lost," but will be reborn, incarnated in Jesus, the great Christian Instructor, as is so beautifully symbolized by the

letter "shin" in the middle of the ineffable word or quaternary of the Hebrews.

N. B. With regard to the Cosmic Forces, please read the very recent scientific and official reports of the Professors Stearns and Overback of the University of Denver, Colorado, U.S.A., on the power of the inter-stellar or Cosmic Rays and even the works of another scientist, Prof. A. Compton of the University of Chicago, on the same subject: you may find there the truth of the very old teachings of the Parsis and ancient Egyptians entirely corroborated by the mentioned men of the scientific world.



The Tarot, Its True Meaning

By J. S. MARX



NE of the most difficult tests that besets the Rosicrucian Student in his path towards enlightenment is to keep his feet firmly planted on the ground of postulations that can be tested and proven true beyond the shadow of a doubt. There

is and has always been and shall always be one true key that will prove all postulations, and that key is mathematics. It is the only exact science that exists and fortunately everything that has being, can be tested by the laws of geometry.

One of the most intense and interesting studies in metaphysics is the Kabala and naturally the Tarot which goes with this study. Yet here we meet on every hand such a diverse interpretation of the symbology of the Tarot that one is bewildered at the very many postulations that are advanced.

The encyclopedias state that the Kabala is a system of theosophy which was developed by the Jews in the 10th

Century. My researches do not entirely agree with this broad statement in the encyclopedia, for in its broader sense it includes the secret doctrines of other races. In all lands the secret doctrine has ever been jealously guarded from the profane, and was never permitted to be put in writing except in a symbolical form. Thus it took one who was skilled in metaphysics, in symbology and in the history of numbers and the alphabet to even scrape the surface of the varied meanings of the Tarot cards.

C. C. Zain issues a series of lessons on the Kabala and the Tarot, that if you accept the theory of his teachings, are understandable. He says that the Kabala consists of two parts, the written and the oral, and both are in symbolical language which purposefully blinds with subterfuges that confuse the uninitiated. He further continues: "This unwritten Kabala has been transmitted only through certain secret schools. Those receiving it will merit what is given them. They are left to their own devices in the matter of interpretation, and because the real keys to its interpretation — ASTROLOGY and THE TAROT CARDS—have been largely

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ignored, or distorted, they have floundered sadly at its meanings. Whether written or unwritten the Kabala is a philosophy correlated to esoteric astrology as exemplified by the Tarot; and it can only be comprehended fully by those who perceive the true relation between astrological energies and their pictured Tarot exemplifications."

Alphonse Louis Constant, who adapted the pseudonym of Eliphas Levi Zahed, which is presumed to be the Hebrew equivalent of his own name, wrote many books on the occult and magic. His book "Transcendental Magic, Its Doctrine and Ritual," which was translated into English by the eminent historian on occult works, A. E. Waite, contains many interesting comments on the Kabala and the Tarot. Eliphas Levi truly states that all religions and philosophies have retained and preserved a remembrance of a primitive book, written in hieroglyphs by the sages of the earliest epoch of the world. Simplified and vulgarized in later days, its symbols furnish letters to the art of writing, characters to the WORD, and to occult philosophy its mysterious signs and pantacles. He attributes this book by the Hebrews to Enoch, seventh master of the world after Adam; by the Egyptians to Hermes-Trismegistus; by the Greeks to Cadmus, the mysterious builder of the Holy City, and that this book was a symbolical summary of the primitive tradition, called subsequently the Kabala or Cabala, which means reception.

Waite in his introduction and through the work in footnotes, emphasizes the fact that Eliphas Levi was never an initiate of a known esoteric school, but that he presumes at one time he had studied in the grades of such a school and had then been excluded from further advancement. However, what Eliphas Levi has written shows that he was an earnest student, yet there are many errors in his work. He was known to have been proficient in Latin and Greek but his glaring errors in the translation of Hebrew either prove that he only had a fair knowledge of this language or that he took an entirely different meaning of the glyphs which make up this ancient and difficult lan-

guage. Levi likewise in his books urges that the student secure a knowledge of astrology to be enabled to understand the Kabala and the Tarot, and in his work referred to above, he compares the twenty-two cards of the Major Arcanum of the Tarot with the Moon, and then to fill out the other lunar month days that are not covered by these twenty-two cards he uses the symbology of seven planets. Had he applied his studies to the Tarot and astrology as so many other students and authors before him and not endeavored to introduce something new that cannot even be proven by superficial tests, he might have accomplished something that would help the seeker. As it is he has so confused his interpretations that to a student it becomes somewhat of a hodge podge, and has negated many of the germs he has in his book.

I might say that I have a very thorough knowledge of astrology, and have devoted much time to the investigation of this ancient science, and while I admit that much of it can be tied up with the Tarot, yet much of it seems to bear no relation to the Kabala. Astrology as practiced by the Chaldeans was pure and unadulterated. When the Romans and Greeks came in contact with this ancient science, they so postulated it that there is small wonder there is today so much confusion as to its actual place in metaphysical studies.

We as Rosicrucian students are taught to investigate and prove all our postulations, and to eliminate from our work, all fantastic and fanatical theories and doctrines. That which cannot be tested and proven true beyond the shadow of a doubt is to be discarded. Thus while all students of the occult must admit that the Kabala and the Tarot and Astrology have an important message for those capable of reading the symbology contained in them, we do not for one minute believe that the Ancients meant the knowledge to be lost or hidden in such symbols that could not be readily understood by posterity. That through the ages many so-called initiates made their own constructions of the symbols and read them and fitted them to their own postulations is likewise true, but that we are to take every inter-



pretation as a true meaning is ridiculous. Our teachings emphasize the importance that FACTS may be realities to some but not actualities to others. It is only by realization of the truths that we are to be governed. It likewise dawns on the student that many of the teachings cannot be assimilated by the average person, and therefore the Arcane and Mystery Schools have always existed to teach its members in the various grades such knowledge as they can use for the benefit of mankind, and thus become the light-bearers for posterity. I have often read that no one can become acquainted with the true mysteries without a personal teacher. I am inclined to believe that this is true, and this also accounts why so little that is useful to the seeker is written in books and in manuscripts. This therefore accounts likewise that to become an initiate (and this is why so many schools emphasize the fact that when the postulant is ready) he will receive assistance from a Master, who will guide him in the right path. I do not intend to imply however that you can become an initiate without a real initiation. Joining the AMORC and getting a membership card and going through an initiation ceremony does not change a man in the "twinkling of an eye" from an ordinary human being into a full fledged Rosicrucian. The real initiation must come from within and the outer initiation is but a dramatic representation of what must occur spiritually within the person. As our Imperator has so often said, "Could mere membership in an Art Society, make an artist out of a patron of Art?" No, he says, "Come with us and we will help you go along the Path to a point where someday you may become a real initiate." None of us are therefore really Rosicrucians but rather Rosicrucian Students, and if we persist in our studies and researches along the lines AMORC directs us, we may some day arrive at the point where we will really be on the Path towards initiation. I wonder how many of us really have thought what an INITIATE is? Have we really stopped to consider this important question? To the serious minded student it gradually dawns on him that it can only mean him who so creates in himself a spiritual kingdom, that the

very heavens are opened unto him and he secures the true Ontology, or science of existence, and our place in the plan of Evolution. He then reads the Scriptures in a different understanding and many of the statements of the prophets and Masters show him that there is nothing new under the Sun, and that to the earnest seeker no knowledge is hidden that will enable him to be of SERVICE to mankind.

Thus of necessity no Arcane or Mystery School need ever exact an Oath of Secrecy of its teachings—it is unnecessary—for no matter how hard we try to understand the teachings of a true INITIATE, or to copy him or her—UNLESS WE ARE PREPARED by STUDY, SERVICE and learn the technique, there can be NO REAL SECRETS REVEALED TO US that we can divulge. The CREATOR of all has not violated His meanings to man, but man in his crassness, mostly for selfish reasons, has so befuddled the mind of his fellow man, that it is a wonder that the seeker can secure true knowledge. Even when he contacts a school which teaches sane, sound knowledge, its simplicity so bewilders him that he does not believe he has contacted anything real and so off he goes to another school, and he has lost a golden opportunity.

Man himself formed the priesthoods, which usurped the knowledge that belongs to every human being, and to make themselves more of a power, have intentionally veiled the ancient symbols of the TRUE DOCTRINES. It is often stated by the most profound writers that the SPHINX contains a secret that when unveiled, will throw much light on the formation of this Universe. Yet to the earnest seeker the SPHINX is but a symbol carved in granite, and is easily read. It forms the basis of the correct reading of the TAROT, for it is so shaped that it has the head of MAN, the wings of an EAGLE, the body of a BULL and the paws of a LION. The Kabala explanation is that there is but ONE PRINCIPLE, but ONE LAW, BUT ONE TRUTH, and but ONE AGENT, and that this is expressed by the SPHINX. It has the paws of a lion, symbolizing the ONE PRINCIPAL—ENERGY; the wings of an eagle expressing the ONE LAW—SEX; the

body of a bull expressing ONE AGENT—form; and the head of a MAN typifying the ONE TRUTH—REALITY. If we draw a circle and place in this circle a twelve pointed star, we will accrue the four symbols of what are known as the fixed signs, TARUS an earthy sign, the second house in the ring of the Zodiac, and which the ancients have likened to the BULL. The fifth sign, the second fixed sign in the ZODIAC is named LEO, the lion, and is a sign expressing the element of FIRE; the eighth sign called SCORPIO, and which has been likened to the EAGLE by many writers, is a sign expressing water, and finally AQUARIUS, the eleventh sign which represents MAN, and symbolizes the AIR. Thus a geometric figure having what is termed the FIXED CROSS in it, corresponds to the fourfold character of the SPHINX and symbolizes the four elements of EARTH, FIRE, WATER and AIR. The message therefore can be read in the terms of the fourfold sphinx, that the ENERGY or THE LION (fire) expresses through sex of the EAGLE (water) bringing about material incarnation and plodding toil of the Bull (earth) to the end of evolving the IMMORTAL MAN (AIR). Now to a student of astrology, the above shows emphatically that the SPHINX represents just this and nothing more. This then will account for the fact that in the TAROT there can only be four suites which are known as PANTACLES (diamonds), WANDS (clubs), CUPS (hearts), SWORDS (spades). In other words there are but four major elements in the Universe, (if we can call them elements) and Mankind must master these elements as he must master the symbology of the PENTACLES, WANDS, CUPS and SWORDS. As we have likewise assumed that all symbology can be solved by mathematics, the only exact

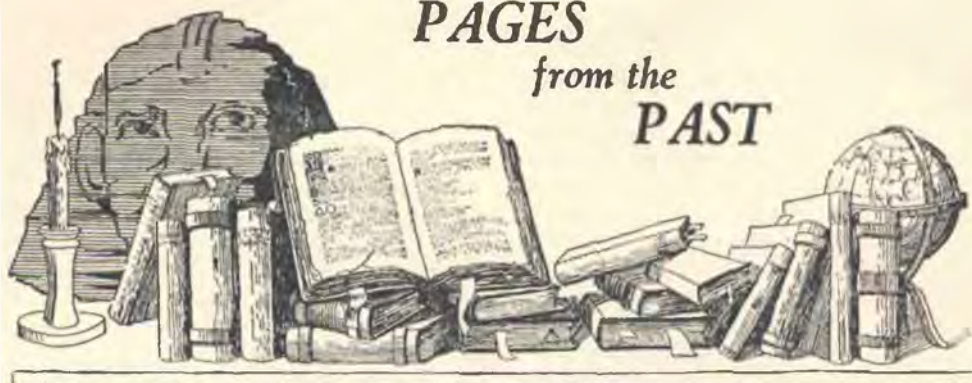
science, it follows that, the symbology of the TAROT which consists of 78 cards or plates, must consistently display a very definite message to the student of metaphysics. The study of the Kabala was formed for just this purpose. Now the rule of four follows that as there are four suites, there must be four COURT cards for each suite, and there is to each suite a KING, QUEEN, JACK or PRINCE and a WARRIOR. Each suite likewise has what is called by many the MINOR ARCANA or the numbered cards of ACE (1) to ten. Then there is the MAJOR ARCANA of 22 cards which belong to no suite but which have a definite name and symbol on them. In many Tarot cards they have the same number as the Hebrew Alphabet, (for in Hebrew as in many of the ancient languages, the letters and the numbers were the same), and as there are only 22 letters in the Hebrew Alphabet, the symbology follows naturally in the Kabala, and here we drift into numerology. Yet the first card called by many THE JUGGLER contains in its symbolism all the elements of the entire TAROT. I shall of course not go into an intricate description of this card or any other cards in this article, but hope to reserve this for some future article in explaining the symbology of each card and the hidden message contained therein.

Each card expresses the kingdoms of mankind in this period of his evolution, The DIVINE, HUMAN and MATERIAL, and in addition thereto the positive, negative and neuter functions of each kingdom. It is in fact a pictured history of the NEOPHYTE in his path of INITIATION towards ADEPTSHIP. It explains fully the law of nine, seven, three, four and duality that has puzzled so many seekers, and merits well for Rosicrucian Students a pleasant By-Path in the search for knowledge.



READ THE ROSICRUCIAN FORUM





DESCARTES

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

This month we introduce to you Rene Descartes. Rene Descartes was an eminent metaphysician and mathematician of the Middle Ages. He was born March 30, 1596, in the province of Touraine. Very shortly after his birth his mother died of consumption, and for a time it was believed that he too would not live. He was taken and educated by the Jesuits at La Fleche from 1604 to 1612. Later he went to Paris to see life, life as it existed out of the textbook. He spent two years there and later resumed his studies. War eventually broke out and he enlisted as a volunteer against Netherlands. While stationed in an army camp having much time for reflection he saw the possibilities of solving geometrical theorems by algebra, and from this concept was born analytical geometry. In 1641 he published his works known as "Meditations". These tried to do away with all notions and start from one certain fact "Cogito, ergo sum" which means "I think and in thinking I exist." In other words, he tried to explain that so far as man is concerned all reality, all there is to the world starts with man's consciousness, and to get a finer understanding of the universe one must evolve his consciousness. He further concluded that matter's formation was purely a mechanical process. He tried to reduce the universe so far as its physical form is concerned to mechanics and the laws composing them. He was careful, however, not to permit this concept to spread too widely because of the religious opposition which would have arisen in the time in which he lived. In 1649 he went to Stockholm on the invitation of Queen Christina, and while there caught cold and after a few weeks died on February 11, 1650. Below we give you excerpts from his works entitled "Meditations." Compare his concept to Plato's doctrine of the ideas, Aristotle's doctrine of the ideas, and the philosophy of Locke.

MEDITATION I.

OF THE THINGS WHICH WE MAY DOUBT



SEVERAL years have now elapsed since I first became aware that I had accepted even from my youth, many false opinions for true, and that consequently what I afterwards based on such principles was highly doubtful; and from that time I was convinced of the necessity of undertaking once in my life to rid myself of all the opinions I had adopted, and of commencing anew the work of building

from the foundation, if I desired to establish a firm and abiding superstructure in the sciences. But as this enterprise appeared to me to be one of great magnitude, I waited until I had attained an age so mature as to leave me no hope that at any state of life more advanced I should be better able to execute my design. On this account, I have delayed so long that I should henceforth consider I was doing wrong were I still to consume in deliberation any of the time that now remains for action. Today, then, since I have opportunely freed my mind from all cares, (and am happily disturbed by no passions), and since I am in the secure possessions of leisure in a peaceable retirement, I will at length

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apply myself earnestly and freely to the general overthrow of all my former opinions. But, to this end, it will not be necessary for me to show that the whole of these are false—a point, perhaps, which I shall never reach; but as even now my reason convinces me that I ought not the less carefully to withhold belief from what is not entirely certain and indubitable, than from what is manifestly false, it will be sufficient to justify the rejection of the whole if I shall find in each some ground for doubt: nor for this purpose will it be necessary even to deal with each belief individually, which would be truly an endless labour; but, as the removal from below the foundation necessarily involves the downfall of the whole edifice, I will at once approach the criticism of the principles on which all my former beliefs rested.

All that I have, up to this moment, accepted as possessed of the highest truth and certainly, I received either from or through the senses. I observed, however, that these sometimes misled us; and it is the part of prudence not to place absolute confidence in that by which we have even once been declared.

But it may be said, perhaps, that, although the senses occasionally mislead us respecting minute objects, and such as are so far removed from us as to be beyond the reach of close observation, there are yet many other informations (presentations), of the truth of which it is manifestly impossible to doubt; as for example, that I am in this place, seated by the fire, clothed in a winter dressing-gown, that I hold in my hands this piece of paper, with other intimations of the same nature. But how could I deny that I possess these hands and this body, and withal escape being classed with persons in a state of insanity, whose brains are so disordered and clouded by dark bilious vapors as to cause them pertinaciously to assert that they are monarchs when they are in the greatest poverty; or clothed (in gold) and purple when destitute of any covering; or that their head is made of clay, their body of glass, or that they are gourds? I should certainly be not less insane than they were I to regulate my procedure according to examples so extravagant.

Though this be true, I must nevertheless here consider that I am a man, and that, consequently, I am in the habit of sleeping, and representing to myself in dreams those same things, or even sometimes others less probable, which the insane think are presented to them in their waking moments. How often have I dreamt that I was in these familiar circumstances,—that I was dressed, and occupied this place by the fire, when I was lying undressed in bed? At the present moment, however, I certainly look upon this paper with eyes wide awake; the head which I now move is not asleep; I extend this hand consciously and with express purpose, and I perceive it; the occurrences in sleep are not so distinct as all this. But I cannot forget that, at other times, I have been deceived in sleep by similar illusions; and, attentively considering those cases, I perceive so clearly that there exist no certain marks by which the state of waking can ever be distinguished from sleep, that I feel greatly astonished; and in amazement I almost persuade myself that I am now dreaming.

Let us suppose, then, that we are dreaming, and that all these particulars—namely, the opening of the eyes, the motion of the head, the forth-putting of the hands—are merely illusions; and even that we really possess neither an entire body nor hands such as we see. Nevertheless, it must be admitted at least that the objects which appear to us in sleep are, as it were, painted representations which could not have been formed unless in the likeness of realities; and, therefore, that those general objects, at all events,—namely, eyes, a head, hands, and an entire body—are not simply imaginary, but really existent. For, in truth, painters themselves, even when they study to represent sirens and satyrs by forms the most fantastic and extraordinary, cannot bestow upon them natures absolutely new, but can only make a certain medley of the members of different animals; or if they chance to imagine something so novel that nothing at all similar has ever been seen before, and such as is, therefore, purely fictitious and absolutely false, it is at least certain that the colours of which this is composed are real.



And on the same principle, although these general objects, viz; (a body) eyes, a head, hands, and the like, be imaginary, we are nevertheless absolutely necessitated to admit the reality at least of some other objects still more simple and universal than these, of which, just as of certain real colours, all those images of things, whether true or real, or false and fantastic, that are found in our consciousness (*cogitatio*), are formed.

To this class of objects seem to belong corporeal nature in general and in its extension; the figure of extended things, their quantity and magnitude, and their number, as also the place in, and the time during, which they exist, and other things of the same sort. We will not, therefore, perhaps reason illegitimately if we conclude this that Physics, Astronomy, Medicine, and all other sciences that have for their end the consideration of composite objects, are indeed of a doubtful character; but that Arithmetic, Geometry, and the other sciences of the same class, which regard merely the simplest and most general objects, and scarcely inquire whether or not these are really existent, contain somewhat that is certain and indubitable: for whether I am awake or dreaming, it remains true that two and three make five, and that a square has but four sides; nor does it seem possible that truths so apparent can ever fall under a suspicion of falsity (or incertitude).

Nevertheless, the belief that there is a God who is all-powerful, and who created me, such as I am, has for a long time, obtained steady possession of my mind. How, then, do I know that He has not arranged that there should be neither earth, nor sky, nor any extended thing, nor figure, nor magnitude, nor place, providing at the same time, however, for (the rise in me of the perceptions of all these objects, and) the persuasion that these do not exist otherwise than as I perceive them? And further, as I sometimes think that others are in error respecting matters of which they believe themselves to possess a perfect knowledge, how do I know that I am not also deceived each time that I add together two and three, or number

the sides of a square, or form some judgment still more simple, if more simple indeed can be imagined? But perhaps Deity has not been willing that I should be thus deceived, for He is said to be supremely good. If, however, it were repugnant to the goodness of Deity to have created me subject to constant deception, it would seem likewise to be contrary to His goodness to allow me to be occasionally deceived: and yet it is clear that this is permitted. Some, indeed, might perhaps be found who would be disposed rather to deny the existence of a Being so powerful than to believe that there is nothing certain. But let us for the present refrain from opposing this opinion, and grant that all which is here said of Deity is fabulous; nevertheless, in whatever way it be supposed that I reached the state in which I exist, whether by fate, or chance, or by an endless series of antecedents and consequents, or by any other means, it is clear (since to be deceived and to err is a certain defect) that the probability of my being so imperfect as to be the constant victim of deception, will be increased exactly in proportion as the power possessed by the cause, to which they assign my origin, is lessened. To these reasonings I have assuredly nothing to reply, but am constrained at last to avow that there is nothing of all that I formerly believed to be true of which it is impossible to doubt, and that not through thoughtlessness or levity, but from cogent and maturely considered reasons; so that henceforward, if I desire to discover anything certain, I ought not the less carefully to refrain from assenting to those same opinions than to what might be shown to be manifestly false.

But it is not sufficient to have made these observations; care must be taken likewise to keep them in remembrance. For those old and customary opinions perpetually recur—long and familiar usage giving them the right of occupying my mind, even almost against my will, and subduing my belief; nor will I lose the habit of deferring to them and confiding in them so long as I shall consider them to be what in truth they are, viz., opinions to some extent doubtful, as I have already shown, but still

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highly probable, and such as it is much more reasonable to believe them to deny. It is for this reason I am persuaded that I shall not be doing wrong, if, taking an opposite judgment of deliberate design, I become my own deceiver, by supposing, for a time, that all those opinions are entirely false and imaginary, until at length, having thus balanced my old by my new prejudices, my judgment shall no longer be turned aside by perverted usage from the path that may conduct to the perception of truth.

For I am assured that, meanwhile, there will arise neither peril nor error from this course, and that I cannot for the present yield too much to distrust since the end I now seek is not action but knowledge.

I will suppose, then, not that Deity, who is sovereignly good and the fountain of truth, but that some malignant demon, who is at once exceedingly potent and deceitful, has employed all his artifices to deceive me; I will suppose that the sky, the air, the earth, colours, figures, sounds, and all external things, are nothing better than illusions of dreams, by means of which this being has laid snares for my credulity; I will

consider myself as without hands, eyes, flesh, blood, or any of the senses, and as falsely believing that I am possessed of these; I will continue resolutely fixed in this belief, and if indeed by this means it be not in my power to arrive at the knowledge of truth, I shall at least do what is in my power, viz., (suspend my judgment) and guard with settled purpose against giving my assent to what is false, and being imposed upon by this deceiver, whatever be his power and artifice.

But this undertaking is arduous, and a certain indolence insensibly leads me to my ordinary course of life; and just as the captive, who, perchance, was enjoying in his dreams as imaginary liberty, when he begins to suspect that it is but a vision, dreams awakening, and conspires with the agreeable illusions that the deception may be prolonged, so I, of my own accord, fall back into the train of my former beliefs, and fear to arouse myself from my slumber, lest the time of laborious wakefulness that would succeed this quiet rest, in place of bringing any light of day, should prove inadequate to dispel the darkness that will arise from the difficulties that have now been raised.

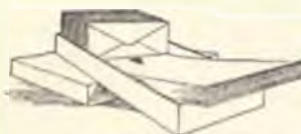
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The Cruelty of False Teachings

ARE THE BELIEFS OF THE DARK AGES
STILL BEING TAUGHT?

By THE EMPEROR



THROUGH our correspondence we are constantly kept informed of the freakish, devilish activities of certain so-called occult and mystical schools which are promulgating the cruelest form of teachings and the vilest attacks upon the intelligence and wisdom of the Creator of all things.

The reports that come to us, well substantiated by indisputable evidence, bring the tears to our eyes and a sense of deep grief to our hearts. We feel to some degree as Jesus felt when He saw the evil that men do, and the advantage that was being taken of the ignorance of the people. But added to this we feel, as He did, the injustice and the unfairness of the attacks upon the sublime structures of God's great universe. It is bad enough and deplorable enough when such cruelty and inhuman teachings are promulgated by organizations that operate from a mere box number in some city, or operate under fictitious names with the personnel of the organization veiled with Latin and Oriental-sounding cognomens. It is little less regretful when such misleading ideas and

enslaving thoughts are propounded by movements or teachers at the head of movements which do not claim to be righteous or good or pure in thought. But it is more deplorable, more sacrilegious, more inhuman, and certainly far more unjust when such terrible things are perpetrated by an organization using the name *Rosicrucian* simply to foster its own artificial atmosphere of purity and goodness. My comments at this time are not dictated with so futile a motive as an attack upon another organization, for I have neither time nor inclination to devote my thoughts or my spare moments to a diatribe against those organizations that are unworthy of our consideration and support. My heart pleads, however, for those who are the victims of these organizations, and whose lives are being wrecked by the fear of the things these organizations are teaching.

I feel sure that among our own members there is none who has ever felt the sufferings and indescribable anguish by day and by night that haunts and taunts the minds and hearts of those who have come under the spell of these fearful, terrible teachings. The bruises of the flesh, and the fractures of the bones of the human body, the stabs from weapons, or from unkind words sent to the heart, the long feverish weaknesses that come from prolonged disease, the eating of the flesh by a cancerous

growth, the burning of the tissues by fire, the parching of the throat by the lack of water, the gnawing in one's whole system through the lack of food—all these things are mild compared to the terrible anguish of mind when fear, worry, torment, sleeplessness, and the inability to be oneself is created in the consciousness by the subtle teachings and the forceful arguments presented by these schools that represent the dark forces of the universe in their frantic attempts to prevent the *light of truth* from being universally effective.

The minds of children that should be free of all sense of evil punishment, of all idea that God is a tyrant, an incompetent creator of vile and uncontrollable beings, and the fear in youth of the horrible things seen and unseen with the additional fear in adults of invisible powers that will enslave and dethrone, annihilate and punish. These things—untruths, falsehoods, deliberate attempts to wreck and ruin the lives of innocent victims—represent the horrible activities today of a number of organizations whose only motive can be to carry out the command of the dark forces to destroy all who may be ready for the greater light of truth.

Some may claim that the letters that we receive, wet with the tears of aching hearts and inflamed eyes, written by hands that are shaking with fear, and trembling from the lack of sleep and relaxation, are letters from obsessed, inhibited, unbalanced minds, and are to be discarded and rejected because they do not emanate from a logical and reasonable brain. "Such testimony," says these representatives of the darker forces, "is incompetent, unworthy of consideration, and not deserving of a second reading." But what has made these minds unsound? What has made these otherwise intelligent persons victims of unintelligent concept? What has made their hands tremble and hearts ache and faces become stained with tears? What has inhibited their minds, and clouded their consciences and darkened their sane and sensible thoughts? What has torn the brilliancy of faith and hope from the pedestal it has occupied in their consciousness? What has taken them as human beings out of the

category of normal, natural, happy humans and enslaved them by putting them into the darkest cells of gloom, despondency, despair and bitterness? Who and what is responsible for the very condition which these darker forces hold forth as the reason for ignoring their pitiful cries and their pleas for relief and salvation?

Let me quote you just one typical example. It is typical because it comes from a woman of high intelligence, a woman who is building up a very wide and well-deserved popularity for her excellent writings, a woman whose language and method of expression in written form proves that when free from the horror that holds her enslaved she is capable of magnificent work in the field of literature, a woman who is a typical case also because she is married and has a home, a husband, and three children whose future happiness depends upon her happiness and whose welfare in life will be wrecked by the evil forces that have taken possession of their beloved one. She is typical also because her experience is like that of hundreds who have written to us—typical in the origin of the whole situation, the nature of it, and the reason back of it; typical also because the evidence she submits in printed and written form shows that it had its beginning in the writings published and the teachings offered by an organization that refers to itself as using Rosicrucian principles and presenting the elements of pure Christian mysticism! God save the word! Christian mysticism! What blasphemy! Not mysticism, but Black Magic in the only form in which it ever exists—an imaginary creator of false fears, an insult to the Divine Intelligence. It is an insult to the Divine Intelligence to call this work *Christian*. It is an injustice to thousands of noble souls, and to many more thousands of pure minded men and women who are students, to call such thoughts *Rosicrucian* teachings.

The good woman whose case I call typical wrote a synopsis of her predicament, and sent it to those she thought might be able to advise her and help to save her from what is becoming an enslaving and frightful condition. Accompanying her analysis of her case she



sent a printed page from a magazine issued by a group using the name that we love to honor and respect, and carrying the expression that the teachings are Christian mysticism. This magazine article bears the title "Phantom Enemies." It begins by quoting a newspaper article as follows:

"Chicago.—Frank McErlane, cruelest of Chicago killers and inventor of the 'one-way ride' died of pneumonia. Death came in a delirium, and his four hospital attendants were required to hold him in bed in his fight against phantom enemies.—*Boston Examiner*, October 10, 1932."

The magazine article goes on to comment about this newspaper report. Before we tell you what this misleading comment had to say let me ask you what *you* think as a sane, sensible person. Why did transition come to this man in a delirium, and why did he see phantom enemies? Does not delirium naturally come to those whose entire bodies are in the abnormal, inharmonious condition of disease, and especially a disease that is accompanied by fever and physical weaknesses? Have you not seen innocent and sweet and loving children on the verge of delirium, or partially affected by it through an illness in the body? Have you never seen in your own family or among your loved ones a person of kind thoughts and good living who has been delirious for moments as a result of a fever through disease? And would not delirium of a wilder and more uncontrollable kind come to one whose body and the very elements of it were steeped in alcohol, drugs, and other forms of poison? Is there anything strange about the fact that this man who had abused and poisoned his body and had become a victim of disease should be delirious? And considering the crimes the man had committed, the lives he had taken, the cruel plots that he had invented, the hours, weeks, years that he had spent in thinking of ways and means of destruction and of doing away with persons and of avoiding law and order, of negating love and kindness—would not such a mind and consciousness in the state of delirium be fraught with the imaginary pictures created by his con-

science in an attempt to point out to him his guilt and his inevitable Karmic debt?

Have we forgotten that there is such a thing as a conscience within us? Can a magazine or a teacher posing as a representative of Rosicrucian principles, and especially of Christian mysticism forget what Jesus said, and what the Great Master said about the self within rising up in its protest and pointing its finger at us to condemn us for our sins? Have we gone so far astray in our remembrance of the teachings of our youth about the manner in which sin will find us out, and the way in which a guilty conscience disturbs and makes restless the human mind? Have we forgotten that the God within us and the master residing in the subliminal temple of the soul will sooner or later reveal to us from within the horrors of our evil ways? I ask you in all the simplicity of truth and spiritual understanding of God's glorious ways whether there is anything unusual about the fact that a man who lived a life like that of Frank McErlane should have suffered delirium in his illness, and in such delirium should have seen the phantom critics of his conscience pointing out to him the horrible Karma he had created?

There is nothing in the newspaper clipping quoted above that tells the nature of these phantom enemies seen by the delirious man, nor what they looked like, nor what they were saying or doing. It merely states that in his delirium he fought against imaginary or phantom enemies. To such a man the apparition within his conscience of a guardian angel lifting its hand in disapproval at the life he had lived would have been a phantom to him from which he would have run in screaming horror. To such a man the face of Christ Himself appearing on the threshold of his inner consciousness as a Redeemer ready to save him from his cross would have appeared like the tortuous countenance of a fearful enemy. The man stood convicted before his own soul's altar, and even the appearance of God in some sublime imagery of his higher consciousness would have caused the man to protest and fight in fear against the inevitable condemnation that might be pronounced from the silent lips of the God of all beings.

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But what did this "mystic" magazine have to say about this newspaper clipping? Did it take advantage of this opportunity to point out a beautiful moral to its readers and call attention to the fact that such phantoms might have been expressions of the Christ Consciousness, and that only a diseased mind would imagine them to be enemies? Did it point out the danger of using poisonous concoctions to such an extent that disease and delirium would be impossible? Did it attempt to point out as part of its Christian mysticism the fact that if this man had lived properly the disease might not have come upon him, and that if disease had brought any degree of delirium he might not have seen phantoms that would have aggravated him or displeased him? Did it point out that if this man had raised himself in prayer to attunement with the consciousness of God he would have had no such phantom experiences? Not at all! This magazine took occasion to introduce again in another more subtle way and in a most horribly effective manner, its deplorable and terrible doctrines of enslaving misconceptions, which they said they published as being truth—sacred, Christian, mystical truths. Hundreds, perhaps a thousand of their readers may have believed what they said. It is fortunate that this magazine has a small and rapidly decreasing circulation, and that it cannot continue to influence the many that it might have influenced in days gone by.

But we can publish what they said and at the same time damn it to the hellpit of false words and misrepresentation before anyone reads it in our magazine. We do not offer their explanation as the *truth*, but as a *falsehood*. We know that not one who reads their words will believe them since we condemn it, and label it, with its true title—an *untruth*. Here is what the magazine had to say:

"Not phantoms but terrible realities. By the creative power of mind man creates his own environment, peopling his atmosphere with demons or with guardian angels, according to the nature of his thought and action. Semi-intelligent entities thus created crowd around to curse or to bless. Invisible to physical

sight their influence is none the less real, and when the physical veil is lifted in death even their forms become perceptible. When built of evil, their terrible shapes frighten the victim into a delirium, when built of good they serve as caressing presences, ushering the passing soul into its new home."

Can you imagine anything more terrible than the foregoing explanation? "Semi-intelligent entities" invisible to physical sight, their influence none the less real—terrible shapes—frightening persons into delirium—cursing or blessing! Not phantoms but terrible realities!

Do you see now the source of the present-day belief in Black Magic creatures, Black Magic influences, evil entities surrounding God's creatures, cursing and tormenting them?

The woman who sent this evidence to us states that through her reading of such literature she came to believe that perhaps such things might be possible, and then an event of her life gave color to the possibility, and instead of the explanation being given to her that would have relieved her anguished mind, such evil ideas as the foregoing were subtly passed into her consciousness, and the Frankenstein of false existence started to grow in her mind. It grew, and grew, and grew until it became an enormous, fearful creature solely within her mind, and finally it was quickened into external existence by just such ideas as the magazine article stated—"entities thus created crowd around to curse or to bless! This woman believed such rot! The belief increased the strength of this "frightful, external entity." In her report she says:

"And now I have a further horror of it—for it is growing, developing. It is no longer a heavy black silhouette, it is now in relief. Will this creature live and become eventually a human? Do you think that I have actually created it, and do you think that because I have reported it to you that now I will be a greater victim under its influence? Do you think I am going insane? I know that many a better person than I am has gone insane." Others with similar ideas have written to us that they cannot sleep at night because of a dreadful fear that these invisible enemies are in their



bedrooms, trailing them through the darkened hallways, spying into their private correspondence, touching their children and producing disease and fevers, affecting the husband's business, bringing wreck and ruin, poverty and illness as a form of glorious pastime.

Those of you who may smile are those who have sunshine in your souls, with the Christ Consciousness in your heart joyfully singing His song of salvation and freedom; but your smile can in no way change the pitiful state of those who are victims of these sorts of beliefs. It is in behalf of them that I write this protest. You who are happy and free from such beliefs should see to it that whenever a person talks to you of such beliefs or you come in contact with any pamphlets, books, or letters expressing such ideas, you destroy these things and wipe them out of existence. As members of the Great White Brotherhood believing in the purifying love and power of the Christ Consciousness and the God of the universe, you should help to fight every expression of the dark forces, eliminating every little shadow that helps to foster their horrible ideas of evil, unhappiness, discontent, doubt, hatred, envy, and superstition.

The great God of the universe would not give man the power to create living

creatures invisible or visible, and neither does God permit invisible creatures in His domain against whom His Children of Light and love cannot be protected. There would be neither mercy, love, justice, wisdom, nor even common ordinary human fairness in permitting such conditions to exist. Certainly God is superhuman in His all-embracing wisdom and love. You as human parents would not think of permitting invisible creatures to become living realities to enslave that which God created to become good and noble?

Whether you are a member of the organization or not join with us in our nation-wide, world-wide campaign of destroying untruth, and especially vicious and insidious teachings of untruth that enslave men and women, and make them the victims of *fear* and *mental torment*. It is the most important work in the advancement of man's freedom and the progress of human civilization that has ever been undertaken. The time is *now*, and the proper place is in the Western world where such teachings should never have been introduced, and where the great power of correction can rise in its strength and go forward to all parts of the world and do its work to the glory of God.

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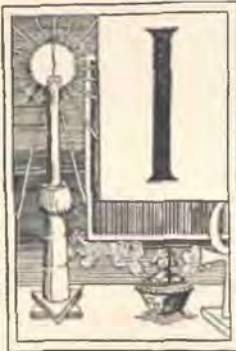
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SANCTUM MUSINGS

THE FOURTH DIMENSION

EDITOR'S NOTE: As the author of this month's contribution to the Sanctum Musings has said, "The universe is a unity of what is discernible and what as yet is not," therefore, we occasionally offer in this department articles which may be termed "abstract". The object being to contemplate upon the known so as to arrive at an explanatory theory of the unknown. As our theories are substantiated we add to the known. You will, therefore, I hope find in the following article, one of this type, something that will help you understand better what is known of matter and space and possibly excite your curiosity to investigate further.



It would appear reasonable, to arrive at a comprehension of the fourth dimension, that we proceed by successive steps — for instance, from the first to the fourth dimension. However, the first three must be grouped into one class, because

they have a single value. Therefore our four dimensions give us but two values. The generally accepted value of the first class (namely, the three dimensions — length, breadth, and depth) is the measurement of objects in space. By this is meant the determination of the area that an object occupies in space — its specific magnitude. This proposition is based upon the premise that space is a state of non-being — a true void which is decreased by being occupied by realities, things that are. It seems, therefore, that the purpose of the three dimensions is to contrast reality with non-being. To give dimension to something appears to

give it a state of being in comparison with space which, as said, is conceived of as non-being.

The weakness of this prevalent premise is that it may also be used to refute the above conclusion that objects occupy space. For example: If space is devoid of being, we must deduce that it is limitless; and, if limitless, no portion of it can be occupied by objects. How can something which in itself has no magnitude have a portion of its area occupied? By "objects" is meant "forms" of matter, whether they be animate or inanimate.

Perusing this common premise further, we are compelled to assume that the various forms of matter are detached in space; for if they were not, upon this reasoning, everything would have like proportion because everything would be one. Therefore, even where two forms of matter have identical dimensions, they are considered detached. Only where objects are so unified that it is not possible to ascertain where the dimensions of one cease and the other begin, are they designated as a unity of objects having equal dimensions. A bale of cotton and a bale of wood, if of equal dimensions, are nevertheless considered



detached forms of matter in space. If they be so united as to have a common group of three dimensions, they are declared one object. It is this hypothesis of detached "forms" of matter that maintains the concept of space a condition of non-being.

Continuing further our consideration of the meaning of "detached forms of matter," we find that all forms that may be distinguished, one from another, are placed in this category. For example: Two objects whose natures are identical are not regarded as one because we are aware of something, or perhaps what is commonly termed "nothing," between them. They are said to be separate. These intervals of non-being between forms of matter are referred to as space. By what rule, however, do we determine that which constitutes "form" and that which does not? Generally, anything which is perceived apart from man and which is of the physical world is "form". Man expects matter to be unlimited in its expression. Therefore, he does not establish any standard by which to judge the reality of matter's myriad forms. Regardless of how extreme one form may be as compared with another, both are recognized as "forms". In other words, whether the expression of matter be as a liquid, a solid, or a gas, it is "form".

From this we find that our only guide is, as said, sense perceptions. What may be perceived is "form". Man distinguishes forms, one from another, by comparison; and where they are identical, they are said to be separate if there is a realization of a condition of difference between them. This condition of difference is referred to in some instances as "space". To space, therefore, let us apply the rule that we use for determining "form"; that is, "What may be perceived is 'form'." Do we not perceive space? How would we be aware of it otherwise? Let us consider space for the moment as but the opposite polarity of matter, as though matter and space compose a unity of some kind. Can we then but recognize one phase of the duality of anything as real and regard the other as not? Is not "hot" a reality, the equivalent of "cold"? And are not "hard" and "sweet" realities, the equal of their opposites? This being

so, then space is as real as its opposite with which it contrasts.

Space may be considered the negative phase of matter, as darkness is to light. It is from space that that which is declared matter generates. To put it more effectively: In space we are not able to detect the multiplicity of being, or forms, and therefore conclude their absence. It is not until matter assumes form discernible by the senses that we term it such. Space, because of the fact that we perceive it even if by contrast, may rightly be said to be "form". That which has the qualities of space always participates in the "idea" we have of space, and is realized as such by us. If the qualities which are attributed to space were absent, then we could not realize it as space. Therefore, certain qualities constitute the form of space just as definitely as certain things compose the form of a house.

For analogy: Space may be likened unto a beam of sunlight, which, to the naked eye, is uni-color yet which, when focused on a prism, is broken up into various colors of the spectrum. It would be illogical to say that the various colors did not exist in the beam of sunlight but only apart from it. Furthermore, it would not be reasonable to state that the colors in the spectrum were light forms and that the beam of light, because it appeared to be uni-color, was formless. It is man's lack of knowledge of the relation of space to matter that causes him to term space "non-being." Man has not discovered the fundamental unity of both. In matter, organic or inorganic, are evidences of the law of duality. This dualism is either sexual, magnetic, or electrical. It does not disturb the unity of the form of matter; in fact, the form appears to depend upon it. The universe as a whole has this attribute of duality; and the selection of one of its phases alone as reality is the denial of its unity. As the elements composing gasses, liquids, and solids are "being," so, too, are the embryonic forces of the universe which underlie them. The universe is a unity of what is discernible and what as yet is not. In the universe there can only be "being," for if order exists—and we have evidences of it—then there would be no place apart from order to constitute a state of non-being. Order

permeates all where it resides. Even disorder is but a relative order. Order permeates all because it is from order that all is composed.

May we conclude then from this that space is "being" expressed also in "form". "But why," might reasonably be asked, "does man persist in the use of the three dimensions if all 'being' is one in the universe, even though it expresses itself in different forms?" If, as Parmenides said and we have concurred, the universe is a solid block of the same essence, it would seem impossible to measure it, for where would one begin? How would one apply the dimensions? Where is the top, the bottom, or the end? Actually, however, man does not measure being or matter, but rather the extent of its expression—that which we realize as "form". We are aware of these various expressions of matter, and by an arbitrary standard—terms of measurement—we determine the area or range of the particular expression of a form of matter.

For analogy: We become aware of what we declare is a granite boulder. Our measurement of it actually is not determining what area it occupies in space, for we have said matter is one with space. We are, rather, measuring the extent of expression of matter in that particular form. Beyond the extent of that specific manifestation of matter is another of which we easily become aware if we concentrate our senses upon it. We may think of forms of matter as minute planets composing a little universe, each with its definite color, passing in review before our senses. We are aware of them as distinct while we perceive them. As others enter the range of our physical senses and have beginning, the former seem to cease. We measure their form by the theoretical gauge of our senses. The three dimensions determine for us merely the expanse of form of matter. To measure matter, we would need to be cognizant of where matter begins and where it ends. We have seen that to state, "Matter is where space is not," is to declare space a non-being, which we have contended is an erroneous concept. We, therefore, conclude that man measures with his tri-dimensional standards specific manifestations of matter, "form",

not masses of matter isolated in the universe. These forms of matter may be further likened unto squares of a checker-board, each distinctive yet certainly most closely related. In our earlier statements we said that the forms of matter were limitless. This unqualified assertion is apt to impress one as meaning the quantity alone. We meant also unlimited quality or variety.

From the time of Heracleitus, the doctrine of motion as the cause for the variations of forms of matter has persisted. With that doctrine has been perpetuated the concept that form constantly changes and never attains any pinnacle of perfection where it remains static. The rapidity of change of form also varies. Some forms change so rapidly that we are aware of their change. Eventually they may attain a particular state where they appear to remain permanent. We then reason that the previous forms which changed rapidly and of which we were aware constituted a process of generation toward the apparently permanent form. Matter ostensibly is at rest when its forms remain without discernible change. This conclusion of rest, however, is arrived at by approximation with more rapidly changing forms. The granite boulder cited above seems to be matter at rest by approximation with, for example, a speck of radium whose change is evident. Eventually we become aware of a great number of forms of matter that give the illusion of fixity. There is established in our memory the ideas of permanency of these forms of matter. Thereafter, whenever we perceive a form of matter that participates in the idea we have maintained of a fixed form, we realize that form again.

From this we gather that each form is constantly "becoming something else," as Heracleitus said. If this be true, then there cannot be a variety of forms, but only one form, for each form of matter, then, is the progeny of the former and the parent of the subsequent one. The nature of each form is then composed of the characteristics of every other. To declare that a form of matter reaches an intermediate stage where it is distinct and absolutely unlike any other form, is to declare matter at rest and a permanency of form, which not only con-



tradicts the opinion of the greatest modern physicists, but also of the great philosophical minds of all ages.

The true and absolute form of matter is its pristine essence, the non-reducible energy of which it is composed. What we realize as "forms" are illusions generated in the human consciousness. This foundational energy of matter is motion in degrees of rapidity, rhythmic pulsations, oscillations. The frequencies vary but do not clash. If the energy at any time opposed itself, the universe would destroy itself. The harmony of this motion may be likened unto that of music. Each phase of this energy, though dual in its function, has a frequency of its own, as does each musical note have a tone; and the whole composes a scale, as do the notes of a keyboard, for example. These frequencies, however, are not rigid. They blend, one into another, constantly as do the notes of music. We have, therefore, a scale of motion, each octave of which radiates impulses or, as commonly referred to, vibrations. The human senses are able to detect and register the impulses of but a fraction of this scale. These impulses develop in the senses, sensations which are transformed by the consciousness into realities, objects of knowledge. The periodical or habitual retention of these sensations creates "ideas of form" in the consciousness. For example, the continued unity of certain sensations of vision, scent, and touch would evolve in the consciousness the illusionary idea of a particular form of matter which we would identify, for example, as a rose. All that we term as "form" is but consciousness conferring identity on the sensations of motion of matter. As the sensations blend, one into another, the consciousness pronounces them either a new form or associates them with another "form" of like sensations.

It may be difficult for us to conceive of a universe without form, and in its stead an intricate maze of radiations of an energy. How true, however, these deductions make the assertion that "matter cannot be destroyed" appear. If it were possible to destroy even an infinitesimal radiation of the energy of matter, the universe as an entity would

be destroyed, so closely attuned are these radiations of the scale of motion.

In previously stating that the three dimensions were utilized to ascertain the extent of form of matter, we can now understand that the dimensions but measure the range of consciousness of particular sensations. These dimensions may be applied to any sensations which the consciousness realizes; they do not give identity to the sensations, for the consciousness may be aware of various sensations of matter or "forms" that when measured would have like dimension. The three dimensions do not give us knowledge of reality of matter because for that we are dependent upon the fourth dimension, or consciousness. All matter is a reality. Its essence and the impulses it imparts are dependent upon consciousness for a realization of their existence. In other words, they do not become realities to man until the sensations generated by the impulses are realized by the consciousness. When the consciousness has the "idea" of a certain sensation, or a combination of them as composing an ideal, and that ideal is "form" or "identity," then whenever it realizes sensations which concur with this "idea," they become reality to man.

This is, perhaps, more easily illustrated by the arts of conversation and writing. In an attempt to convey to the mind of another that which will equal the realization we have of some physical thing, we describe the identity given by our consciousness to the sensations of matter. It is not easy—and in most instances it is impossible—to transmit the actual sensations; so we use words which as symbols, describe the idea of the reality, and these word symbols release from the memory of our communicant those sensations which participate in the idea and he then becomes cognizant of the reality. If someone says to us the word "sun," for example, what immediately arises in our consciousness? Is it not the memory of all those sensations which we have grouped together and given the identity of "sun"? Do we not think of heat, light, color, shape, position in the heavens—everything of which the idea of reality of "sun" is composed? If we have experienced similar sensations but have formed them

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into a different idea of reality, then by approximation do we recall this identity that compares in sensation but differs in idea. These sensations of matter are referred to as "empirical knowledge"—knowledge of the senses; and many philosophical doctrines state that they are unlasting, changing, illusionary, not true knowledge. The sensations of matter, however, are not false; they are, as we have seen, realities, but the individual reasoning applied when the consciousness is aware of them, is apt to generate an idea of form which will be discarded in the future because of the change of reasoning and the evolution of consciousness. For this reason alone is it said that knowledge of the senses is false changing; the only things that are absolute to man are sensations, for he only knows of the world outside of himself and the world within through this medium. While there is consciousness there is cognizance of sensations; more than this, man cannot prove as absolute.

Of the four dimensions, the fourth alone is actuality because it is consciousness. As consciousness stands in immediate relationship to sensations of matter which are actuality, the fourth dimension—the idea of reality—therefore, is actual, because it is composed of the sensations. We are not conscious when we are not aware of sensation. When we are, then our consciousness is reality because what it retains is real. This does not contradict the above where we stated that reason may give wrong identity to sensation. Reason may give any name to sensation and the name may change, but as long as the particular sensations remain, they are reality. In other words, it is the interpretation of the sensations which changes. For example: Two men looking at a small object at a distance in the sky may disagree as to its nature. One may declare it an airplane, and the other, a bird. The visual sensations both receive are identical and are realities. The realization they have of these sensations is also real. The identity given to that realization differs because reason differs. When the object comes closer and is found to be an airplane, as one thought, this merely proves that the one who thought it a bird wrongly classifies with his reason the sensations.

That which is not real cannot be realized. For the consciousness to give fourth dimension, or the idea of reality, to that which had no existence either as a separate expression of matter or composed of several, would mean that the consciousness would be capable of contributing to existence, which, in turn, would be an admission that the universe is not absolute, not perfect. This would be rather a bombastic statement, inasmuch as it could be very easily refuted. The three dimensions—length, breadth, and depth,—cannot be realized apart from the fourth because they have no reality of their own. Try to visualize the "form" that is the identity of length, breadth, and depth. What, for example, does 12'x8'x3' convey to you? For these three dimensions to have reality there would need be a beginning and an end to matter that you would have previously realized. If this were true, then the three dimensions would, in turn, recall in memory the sensations you had realized of the fixed dimension of matter, and they would then have reality. Inasmuch as there is neither beginning nor end to matter and its complement, space, the three dimensions cannot be realized by any such approximation. They can only be realized when they are applied to the measurement of the fourth dimension, or consciousness. These dimensions do not measure matter but consciousness, as said before; and as man realizes all matter with consciousness, the three dimensions alone would give sameness to all matter—give no identity to sensations. In other words, all the sensations of matter that we can perceive, are realized by the consciousness; and the extent of our consciousness of them is measured by the dimensions of length, breadth, and depth and other arbitrary standards. A Redwood or pine tree could not be distinguished by us as reality of different sensations if they were to be described to us by the dimensions of consciousness . . . that is, length, breadth and depth. We find, therefore, that the first three dimensions are subordinate to the fourth.

Consciousness is the instrument upon which all matter plays, producing tones of expression which are the "forms" we realize. Just as music does not exist



without an instrument, and its tones are dependent upon the nature of the instrument, neither does "form in matter" exist apart from the consciousness. Form is the state of harmony of matter and consciousness. As the change in

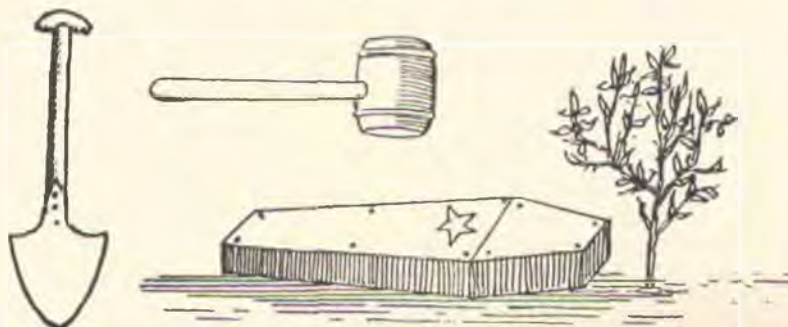
tension or tautness of the strings of a musical instrument will affect the quality of the tones, so also will the change in consciousness and reason affect the illusion of forms.



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 MAUL, THE SPADE AND THE COFFIN. In their combination these emblems form a symbol limited to one or possibly two forms of secret societies. But, separately, each has a mystical meaning quite interesting.

The Maul was ever the symbol of **directed** or **controlled** force, possibly because it was so used in its practical application by the stoneworkers and others. Therefore, mystically, it represents a specific application of power or energy to one place, sudden and determined, with a definite and **final result**. Therefore we see how it came to be used in more modern symbolism.

The Spade was held as a symbol of research because it was used for **delving into the earth**. In this sense the digging of a grave with the spade is a mystical symbol of preparing an entrance into deeper or more serious mysteries.

The Coffin, like the Tomb, was a symbol of **confinement, imprisonment** and suspension of existence or manifestation. To be entombed was to prevent the continued transition of the body and the growth of a newer form of manifestation. With the Acacia at the side of the Coffin, growing naturally, the symbol meant that while the body was held a prisoner, the Soul was immortally free.





Important Convention Announcement

By THE GRAND SECRETARY



EVERY lodge, chapter, and group of our organization in North America is strongly urged to have a member present at the Convention this summer as a delegate from his or her district. As in every previous Convention we wish to have these

delegates freely express in regular sessions their recommendations, suggestions, comments, and ideas regarding the activities of the organization, its administration, its various departments of activity, and its general welfare. It is on the basis of the recommendations made at these annual Conventions that we have constantly improved not only the administrative features of our organization but its teachings, its lecture systems, its publications, propaganda systems, and general activities.

We want every member of the organization to have an opportunity to present his or her suggestions and comments and even criticisms and dissensions. No delegate or member attending the Convention has ever been denied the opportunity to express in a general session of the Convention any criticism, complaint, suggestion, or recommendation. In this regard the Conventions become a time

for democratic representation of the entire organization. Every member and delegate who has attended these Conventions in the past knows that many long and interesting sessions were devoted exclusively to a very careful and exhaustive analysis of every department of our activities and that official and unofficial secretaries, reporters, and stenographers made careful record of every word spoken so that these comments could be examined by the various committees and passed upon by the entire representation of delegates and members who are present at the Conventions.

This year we want to make it even more convenient for every member to present his or her critical or commendatory comments for open discussion at the Convention. For this reason those who have any definite complaint, criticism, recommendation, or well-evolved plan to present to the Supreme Council, the Grand Council, or the executive staff and Board of Directors of AMORC, and who cannot be present at the Convention this summer, should write a letter containing a typewritten presentation of the suggestions, plan, criticism, or complaint and mail it to the Convention to be presented at one of the general sessions when all members and delegates are considering these subjects.

Each district of the organization in North America is presided over by a



member of the Grand Council who is an Inspector General for that district. If any member does not know who is the Inspector General for his district he can learn this by asking the Master of his Lodge, chapter or group. If on the other hand, a member of your lodge, chapter, or group is coming to the Convention as a delegate the letters of suggestions, comments, criticisms, or recommendations may be filed with that delegate inclosed in a properly sealed envelope with instructions that the delegate is to open and read it without reservation or personal opinion whatsoever and for the general consideration of the entire Convention in assembly.

Our members throughout the country know that each year we have adopted many of the recommendations and that the supreme officers and Board of Directors have never shown any reluctance to make any change or alter any procedure of administration of general activities that has been voted upon and carried by three-fourths of the representatives present at the Convention unless such recommendation was contrary to the constitution of the organization. So far in all of the annual Conventions held since 1916 no recommendation contrary to the constitution of the Order has ever been offered and very few critical recommendations or comments of any kind have ever been offered. The work of our organization will grow however upon a free and frank consideration on the part of our members of every means that will improve our work or augment it and we want any member regardless of his

newness as a member or his position in any lodge or locality of North America to feel that he has the same opportunity and the same right to express his opinion and have it acted upon as has any other member or officer of the organization. Here is an opportunity for those who may be dissatisfied with some features of our work to point out plainly where changes may be made and have the matter analyzed at the Convention and voted upon. Likewise, many valuable recommendations can be considered and adopted. Do not miss this opportunity to participate in your rightful powers as a member of the organization.

And remember that the Convention is going to be filled with surprising features of a highly instructive and beneficial nature. Members from all parts of the world are coming to the Convention this year and every part of North America is going to be represented. It is going to be a joyous week so far as instruction and personal benefits through the principles of our work are concerned and joyous also because of the many opportunities for pleasure, recreation, and rest.

Remember the date, July 16-22. The first opening session will be on Sunday evening July 16. If you are planning to come to the Convention by automobile, steamship or railroad, write at once to the Convention Secretary care of AMORC Temple, San Jose, and tell him how you are planning to come and he will tell you of the most economical routes, the most economical rates, and the most interesting things to see coming and going.



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