

THE ROSIKRUUCIAN DIGEST



OCTOBER
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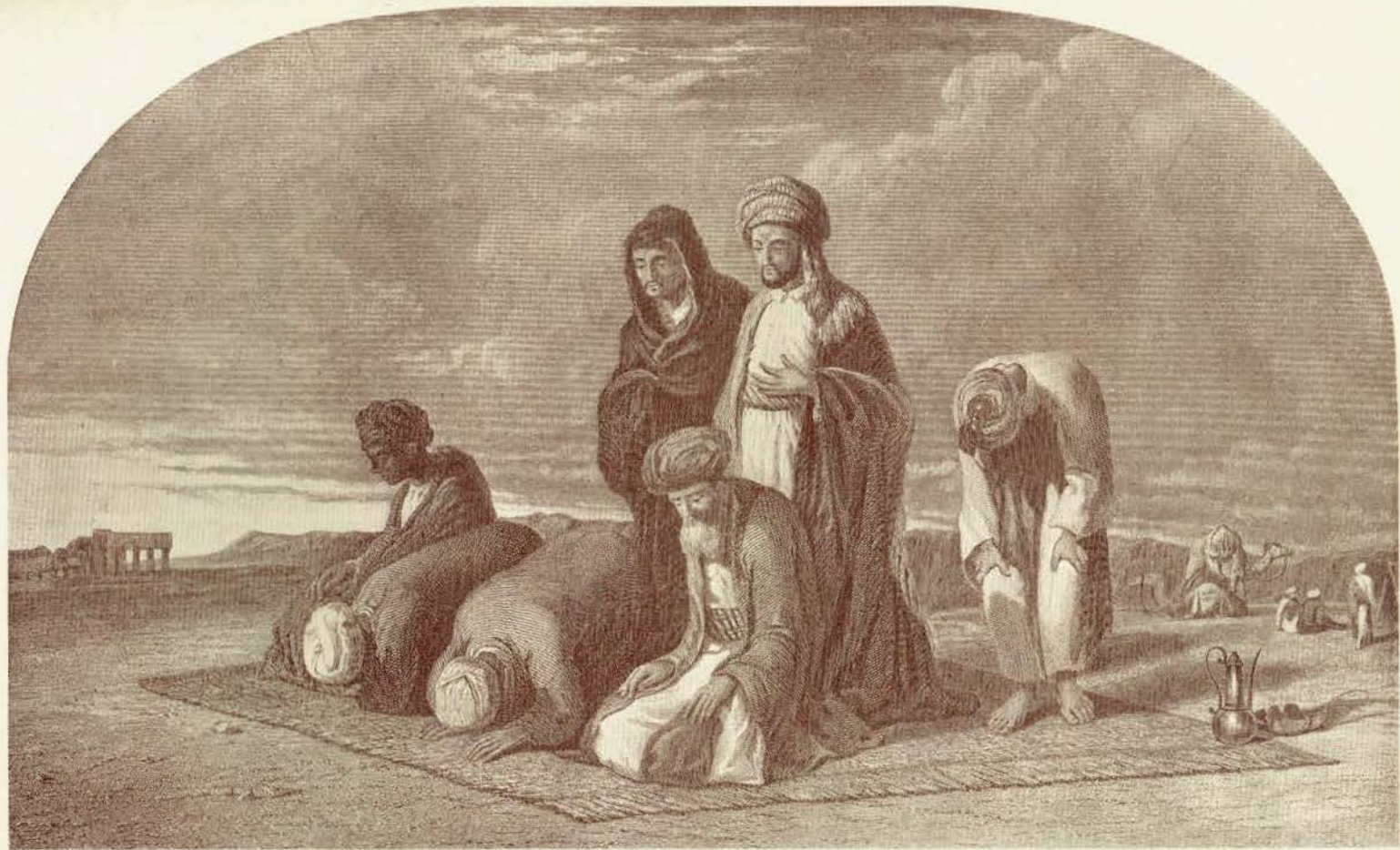
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Unveiled Truthfully



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FRIAR S. P. C.

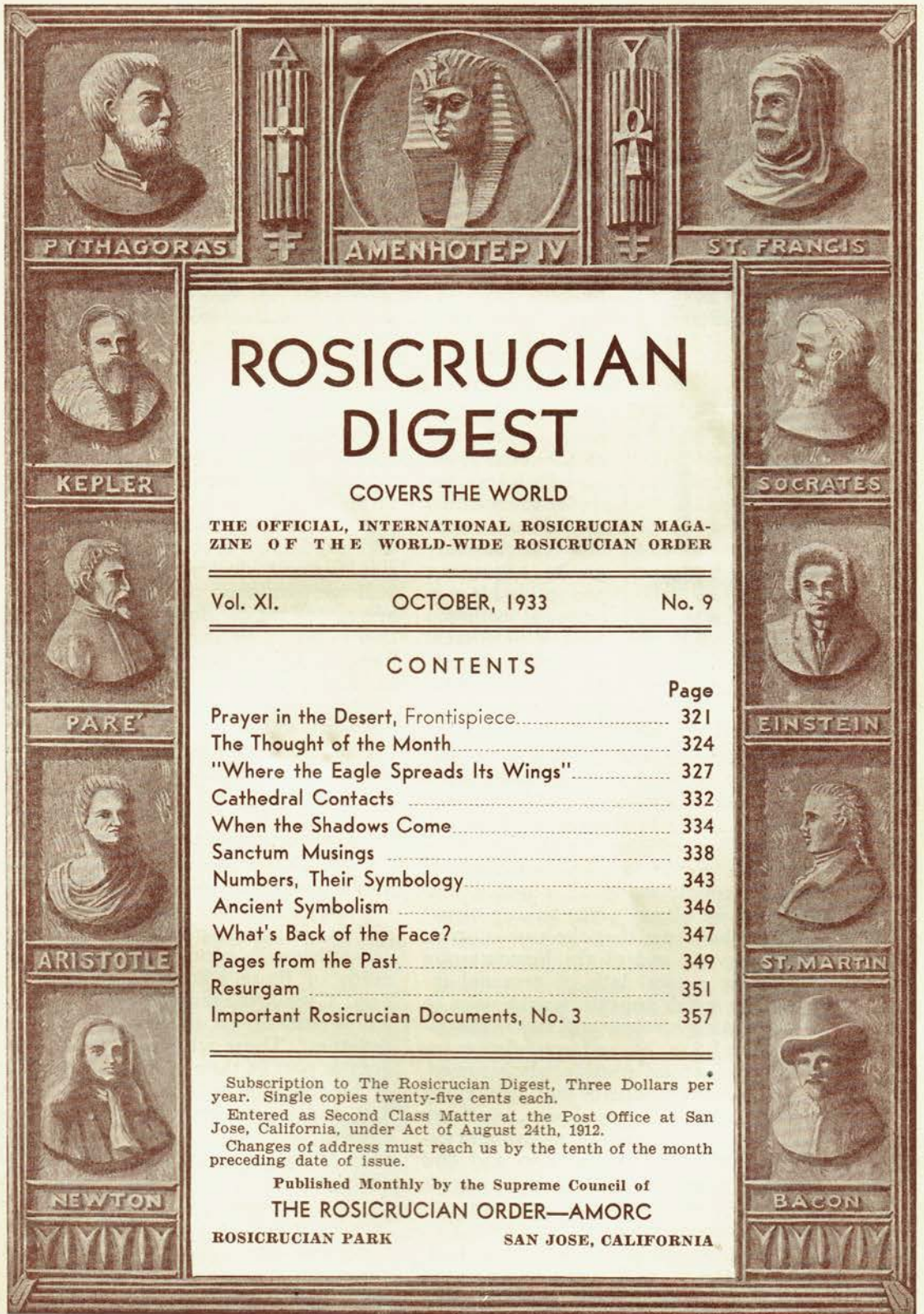
ROSIKRUCIAN BROTHERHOOD

AMORC

SAN JOSE, CALIFORNIA



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI. OCTOBER, 1933 No. 9

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The THOUGHT OF THE MONTH WHAT ARE SELFISH INTERESTS?

By THE IMPERATOR



THE question often arises in the mind of the student on the Path or the seeker for spiritual unfoldment as to how far he may go in urging or promoting his own personal evolution and development without transgression of what seems to be the unwritten

law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to any of us? Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought and our every desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we would look upon the world and its problems as though we were not only separate from

them but actually non-existent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve and unassociated in any way with the human problems which face all mankind and which we hope to eliminate.

If we look upon the foreign missionary as an example, for instance, of devotion to the interests of others, we would have to say, according to those who hold to the above ideas, that the missionary should assume that all of the problems which face the ones he is helping are problems which do not affect him or cannot affect him and that all of the problems which he has believed were his own are no longer in existence because he as an entity does not exist.

Such a view-point on the part of the missionary would undoubtedly affect the efficiency of the work he is trying to do and would handicap him in his ability to sympathetically attune himself with the needs of those whom he is trying to help. Cannot the same be true regarding the mystic in his general studies and activities? Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to sympathetically attune themselves with the mass of civilization and to place themselves in the very center of all the problems which face humanity. They must take the spiritual and philosophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help. The mystic

is always brought closer to mankind by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by the conditions around him, and said to himself, "Except for the grace of God that is me!" Such an idea is the safest guide for the life of a mystic in any of his activities and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessarily the lowering of one's real self to a humiliating position in order to assist humanity for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed, likewise have their problems and their need for light and guidance and help, and the mystic in order to help them must be able to attune himself with them and view life from their view-point as well as from the view-point of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being not necessarily wholly independent of all other human beings, but most certainly distinguished from the collective body.

Our own position here on earth, incarnate in a physical body, is a demonstration, or shall we say a salutary indication of the Cosmic plan of evolving human beings through personal experience and trials. It is as the fire burns in the crucible of the individual soul and purifies the outer physical self that the spiritual flame and Cosmic guidance is fanned into a dominating power in the individual. To ignore our own incarnation here and ignore our own personal development and progress merely for the sake of helping others is to ignore the Cosmic scheme intended for each individual including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what

the Cosmic intended for every other human being. The moment we set aside our own development and our own progress and our own interests and give thought only to others, we are attempting to arbitrarily alter the Cosmic scheme. We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

The truly ideal standard is that in which the individual makes every effort to promote his own best interests and to bring his own evolution to the highest degree in every sense. He should seek, first of all, to further his spiritual development to the broadest possible comprehension of universal principles. Then he should proceed to lift up his own physical and worldly situation to a degree that is compatible with the spiritual one. If he has risen to great heights in a spiritual sense he should also seek to raise himself in a worldly way to the greatest possible heights. At the same time, however, he should have in mind the needs of all other fellow beings and seek not only to give each of them the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers devoting their lives and thoughts and powers to the helping of others, but there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest degree. We have in a general sense sufficient humanitarian and good-will organizations, including the schools, colleges, charity organizations, brotherhoods, individual workers, and other methods for the general help of individuals, but the great lack is to be found



in the inability of the individual to help himself or perhaps in the lack of a desire to help himself.

One needs only to travel, for instance, through some of the foreign countries such as in the native's sections of Egypt, Palestine, Persia, India, as well as in the slum districts of Europe and America, to see that the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself up. The indifference to personal interest, the indifference to personal possibilities and the indifference to the effect of this upon the mass of humanity is the great problem of today. In each of these deplorable places where a section of the mass of humanity has allowed itself to slide down hill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself up to the highest worldly and spiritual standing, a great number have been influenced by his example and a younger race has tried to exemplify what he has done and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its serious effects.

Wherever we see one individual promoting his best interest and lifting himself above the situations in which he was born, and doing this without becoming a parasite upon humanity and without injuring others, we may see an excellent example of good influence. When such a person is not wholly indifferent to the rights of others and is not miserly in his personal ambitions he cannot escape the blessings that he will inevitably bring to those around him. When he is inclined to promote his interests and at the same time share some of them with others, we have the ideal example of humanitarian action.

It behooves every individual to make the utmost of his life. He need not be wholly selfish nor should he be wholly selfless in his view-point of his desires and ambitions. But he must in fairness to the Cosmic plan and in fairness to the general scheme of things make the best of each opportunity to promote himself

and to rise to the highest worldly as well as spiritual powers. He may be a chosen channel for the distribution of wealth after he has acquired it and until he acquires it through personal ambition, he cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that his own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others. The life of every successful businessman is a standard of possibility for the youth of every land. The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives without that happiness flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it and in spending it we begin to share it with others and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created Karmic debts instead of Cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all mankind, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.

The Alcove for October

The month of October was known as the alcove of the inventors and of genius among the ancients noted as workers. In this alcove were Archimedes, Jacquard, Gutenberg, Hatch, Fulton, Watt, Palissy, Whitney, and many moderns. Among the outstanding mystics and Rosicrucians were Roger Bacon, and Madame Curie.

Three hundred twenty-six



“Where the Eagle Spreads Its Wings”

THE INTERESTING MYSTICAL FACTS ABOUT THE NRA

By THE SUPREME SECRETARY



THOSE of our members and friends who were readers of the first monthly magazine published by us in the years 1915 and 1916 will recall that the Emperor took great pains to make plain to us the significance of the term “Where the Eagle Spreads

its Wings.” He called attention to the fact that the phrase originated in Egypt, and was found in some ancient writings issued by the mystery schools in which documents there was outlined a system of symbolism to govern the nations, countries, and peoples of the world. In other countries the eminently learned and Cosmically inspired leaders of the ancient mystery schools were not only acquainted with the existing divisions of the earth into land and water, and the formation of various continents, even those in the Western world, but they were informed of the divisions into nations and races of people that would eventually occupy these districts and undiscovered countries. There is a vast amount of evidence to indicate that these mystics knew centuries beforehand just how the root races of civilization would divide and subdivide, and gradually

extend themselves in isolated groups to govern the various parts of the world and establish new nations and develop new races with new complexions, new characteristics, of form and face, and new opportunities.

In the various methods adopted by these mystics to designate the countries to be occupied by these future races, and to designate the new races as distinct segments of humanity, the mystics used a system of symbolism. It was but natural for them to use symbols, for in the sign and symbol language alone were they able to fully express their ideas. Egypt, for instance, the very center of the great knowledge of the future, was symbolized in their charts and maps by a pyramid, and many eminent Egyptologists today hold the opinion that most of these maps and charts were prepared long before the Great Pyramid of Cheops was built, and long before it became the acknowledged symbol of Egyptian civilization. But they also assigned similar symbols on their charts to the locations of other countries, and we find, for instance, the bear allotted to that area of land now occupied by Russia, the lion assigned to those islands constituting the British Isles, and similarly indexed localities. The interesting point is that the generally unknown and undiscovered continent of North America was crudely indicated on their maps, and three symbols



were assigned to this continent, they being the Pyramid, the Obelisk, and the Eagle with its wings outspread in flight. Why there were three symbols assigned to North America is difficult to understand except on the basis of its very large area, and the possibility that the mystics foresaw the temporary division of North America into three countries eventually to be made into one united nation under one flag but having three symbols.

I may briefly call your attention to the significance of the pyramid and the obelisk by stating that the first official monument ever built by the United States government at its capitol was built in the form of an obelisk, and is today the significant landmark of that federal district. On the other hand, the pyramid with its separate apex was chosen by the mystics of our early congress as the symbol to be placed upon the Great Seal of the United States along with the all-seeing eye in the separate part of the apex. This carried out the second symbolical idea assigned by the ancients, and I may say in passing that the officials who had to do with the selection of the symbolism of this Great Seal were not unfamiliar with the mystical symbolism that had been assigned to this country.

That the eagle with its spread wings should have also been adopted as one of our national emblems is quite interesting, and at this time of American history it is quite significant. First of all, may I call your attention to the fact that the eagle as used in American symbolism is only a truly American symbol when the wings of the eagle are outspread as in flight. Casually you may think that this point is not significant, but let me call your attention to one other fact; namely, that throughout Egypt and especially among those who were the designers and creators of symbolism in that country, birds or fowl were always pictured with wings closed, and so far as we have been able to determine through a careful investigation that has covered a number of years in cooperation with many Egyptologists and students of Egyptian writings and hieroglyphics, the drawing of the eagle with its wings outspread was the first instance of the use of a bird in symbolism in such a position. It was certainly unique.

On the other hand, there was no particular reason why the committee that adopted the eagle as an emblem for America should have opened its wings and put the bird in flight rather than a stationary position. Take, for instance, the owl which is so often used as a symbol of wisdom, knowledge, and grave judgment, we find that it is invariably used with its wings closed. The eagle might well have been used in the same manner without sacrificing any of the significance of its power or strength. From a purely decorative point of view it cannot be argued that the artist or artists who designed the eagle in flight as an American symbol were forced to the conclusion that only with its wings outspread did it make a decorative feature. We have had artists draw for us the so-called American eagle in many positions with its wings closed and these drawings were just as decorative and loaned themselves to a decorative scheme just as artistically as the eagle with its wings outstretched. There are one or more fraternal organizations in the world which use the eagle or double eagle in symbolism, and most of these have the wings in a downward position close to the body, and yet they are as decorative as those with the wings outstretched.

Furthermore, we must take into consideration that even at the time of the discovery of North America by the explorers who preceded Columbus, and even at the time of the settlement of the colonies on the Eastern shores of North America, the eagle was little known. It was not a bird that was popular in the Eastern part of the continent, although it existed in many sections of the Eastern States and was quite familiar to the American Indians who lived in the Hudson Valley. The so-called bald eagle is the one commonly used as the national emblem of the United States, and its habitat was generally in the most rocky and cliff-like sections of the country. It is interesting to note that outside of America the eagle was most prolific in the British Isles, thus uniting the people of that country and North America in a fundamental of the symbolism. There were many other birds or animals known to the early settlers of North America that might have been more logically selected as an emblem if any animal was to be selected at all; and just why any

animal was selected is left unexplained, except that it had already been allotted to North America by those who knew that such assignments of symbolism would be in accordance with some strange law that was binding on all peoples.

The next interesting point for our consideration is that in those manuscripts in which the mystics of Egypt outlined the growth and development of civilization throughout the world, we find as we proceed in the evolutionary chart several places where among the many other prophecies for the future the statement is made that certain things will occur in that continent or in that country "Where the eagle spreads its wings." In other words, these ancient prophecies used such a phrase to indicate the country then un-named but known. The phrase, therefore, "The land where the eagle spreads its wings," was equivalent to saying the land of North America, and particularly its central portion.

Among the many ancient prophecies made was one to the effect that the spirit of civilization, the soul of the Great Cosmic Light that was inspiring and would continue to inspire the races of man, would gradually move from the East to the West in its course around the earth, or, in other words, that it would follow the light of the sun which was the secondary light of the world. The Cosmic Light was the Greater Light and the sunlight was the Lesser Light, and the Lesser Light would precede the greater one to prepare the way, and in its course the Greater Light would move from the peoples of the East to the new nations and new peoples of the West. And there was another prediction which said that in a certain cycle and certain period of time, which was definitely outlined on the charts in accordance with the time measurement and cycle periods contained in the numerical codes of the Great Pyramid, the Greater Light would reach "the land where the eagle spreads its wings" in approximately the year 1693, and its greatest manifestation would be in approximately the year 1776, and that again in 1909 the Greater Light would begin to dawn in this same land, and would reach the pinnacle of its power in 1933.

Three hundred twenty-nine

There is an interesting significance in these dates, for we find that between the dates 1693 and 1909 we have 216 years which allows for the 108 years of silent activity which was later adopted by the mystic brotherhood as its periodicity of work. And it is significant that in 1693 the first mystics representing the Great White Brotherhood set out for the shores of the Western world, and in 1909 a representative of the Western world, our own Emperor, secured permission to be instrumental in the anticipated revival. We need not call attention to the fact that 14 years after 1693, or, in other words, 14 years after the Greater Light began its activities of evolution in the Western Continent, many great changes and important matters affected the American nation. The year 1717 is highly significant to every careful student of the psychological and spiritual changes taking place among those peoples, forming the early foundation of the United States of America. It was truly a crucial time in many ways.

Using the same section of the periodic cycle, we find that the year 1933 is just twenty-four years since the year 1909 when the Greater Light was again granted to the people of North America, and the year 1933, therefore, is to become as significant a year in the history of this country as was the year 1716 in its more primitive and elementary way. About 1776 was another important period in the history of North America, and significant because that year was precisely seventy-six years after the first coming of the Greater Light in 1693. If we add seventy-six years to the year 1909 when the Greater Light again came to North America, we will have the year 1985 in which it is predicted that the greatest and most marvelous nucleus of civilization the world has ever known will be created and established on this North American continent.

We who are familiar with the numerical code of the Great Pyramid know how many of the prophecies made in the Pyramid have been fulfilled in the various years indicated, and we know what this year and next year and many years in the future will bring to various nations and various countries. And we already sense and clearly see with mys-



tical sight not only what this year of 1933 will mean to the people of North America and various parts of the world (and especially to the English-speaking people), but what the year 1985 will bring through the evolution that will take place in the intervening years. Those of our readers who are not familiar with the high-lights of the pyramid's great code of prophecy should read the new book we have recently issued called "The Mystery and Prophecy of the Great Pyramid," by the Reverend Charles S. Knight, who lectured throughout this country many years ago in the greatest universities and institutions, and before large congregations in every city on the prophecy in the Bible on the Great Pyramid. Our new book on this subject is listed in our Rosicrucian Library at a very nominal price, and I hope that those of our members who are interested in such symbolism will place the book among their personal possessions.

And now comes a new era, and a "new deal" for the people of the United States, just as our Emperor predicted in his two pamphlets dealing with 1932 and 1933, and there is no reason why any who are familiar with the predictions made by the mystics of the past should be surprised that the symbol for this new campaign of evolutionary changes should be the eagle with its wings outstretched. If ever a mystical symbol was significantly used and applied at a most propitious time, it is the use of the eagle as a symbol of a nation's recovery, and a nation's cyclic changes from the old regime to a new and better one.

We know only too well, of course, how many real mystics and how many persons of familiarity with our knowledge of the mystery schools' prophecies are located in Washington, and are closely associated with governmental activities, and we know only too well how many of these have made recommendations that have carried out, as it were, the recommendations of Rosicrucians in the years between 1694 and 1776, and thereafter. And we know only too well what is really back of each strange phrase, each unusual move, each autocratic decree, and each abandonment of former constitutional rules and

regulations, systems and procedures. We know that many of the new rules and codes will not be temporary, but will become permanently fixed as the greater American system, and we know that the future of this entire continent is passing through an evolutionary change that is in harmony with Cosmic plans. Of this we will speak in future pamphlets and articles.

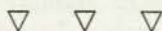
At the moment we wish to speak about our adoption of the NRA plan. We understood from the very beginning that while our printing establishment, one of the largest industrial printing plants on the Pacific Coast, would naturally come under the NRA ruling, and therefore adopted the NRA plan as soon as it was suggested, the work being carried on at headquarters would not come under the general classification of competitive industrial business, and therefore would not be included in the NRA schedule. To verify this we telephoned to Washington, and received from the highest official there the positive statement that AMORC's Executive and Administration Departments did not come under the NRA classifications and did not have to adopt the NRA plan. Having had this exemption definitely stated, we then proceeded at once to adopt the plan in order to show that although we might legally and ethically operate under the exemption, we believe so whole-heartedly in the spirit of the NRA plan, and in the whole campaign being conducted by the President of the United States for the regeneration of this country, that we would rather be a part of the great NRA plan than to carry on under the exemption.

Although our operating hours were only forty-four and a half per week, we reduced them to forty, and have taken on some additional employees in the last few weeks. Our salary schedule has always been way above the NRA schedule, and we are all enthusiastic about this new method of equalizing and stabilizing national business affairs. We hope that each and every one of our members, our readers, and friends will enter into the spirit of this plan and patronize those who are cooperating with it, and urge those who have not adopted it to do so at once.

We know what the great results of this plan will be eventually, and in a manner not wholly set forth in any of the prophecies yet made. Long before the President of the United States was elected, or even nominated, or even spoken about, we announced at our public forums here that he would be selected, and that a new program would be established, and our whole outline of the future was like unto that story presented in the moving picture play called "Gabriel Over The White House." We know that the Cosmic spirit, represented allegorically as Gabriel, is directing the affairs of this country and the affairs of most of the countries throughout the world, and that picture was an attempt to foretell and illustrate what can be accomplished. Despite the unrest in certain sections of the world, and despite the efforts of self-appointed dictators and rulers who are taking advantage of the unrest to momentarily introduce their own views and ambitions, the situation is like unto a period of house-

cleaning, and each and every one of the important nations of the world is on the verge of "putting things into order."

For this reason we should show a tolerant attitude toward the mistakes and errors that are being made by temporary dictators and momentary leaders who are simply working in the dark, so to speak, and marking time until the true leader, and the true work of regeneration will be revealed. Nothing that is inconsistent with the advancement of civilization, or incompatible with the greatest progress for the greatest good in all of these countries will remain after the great transition is complete. All of us in each and every country of the world can hasten the grand and glorious day of prosperity and happiness by giving whole-hearted cooperation to the constructive programs now being set into motion, and turning our back on the old and inadequate forms and methods that have permitted error and evil to have dominion over our affairs.



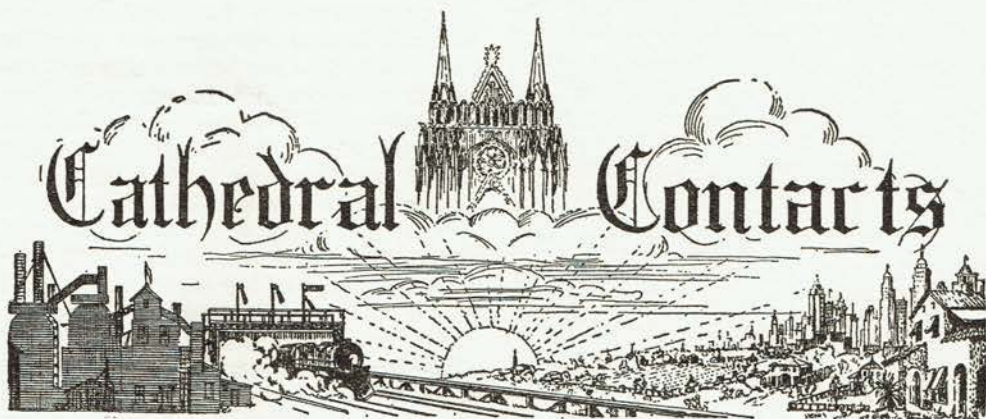
THE ORIGIN AND NATURE OF THE WORLD

One famous historian has said that at every age there have been men who have wondered about the origin of the world, the place that was their habitat. In antiquity, men made poetic guesses as to the creation of the world. Some said it was created from air, others from water, fire and earth. There were those who declared that the world rested on the back of a giant human, and the ancient Hindus thought the earth was carried by a great elephant who stood on a mammoth tortoise and swam in a sea of milk.

Centuries after these strange oriental conceptions, mankind believed that the earth had four corners. This conception was due to a misinterpretation of Biblical allegory. Then there was the advent of science, and the substitution of hypothesis and theories for poetic guesses. The world was declared to be spherical, and originally of a nebular composition—gas, fire.

Now we have a *new and startling Cosmology*. This new Cosmology declares that the world is a great cell, with the other planets located in its interior. These other planets are said to be very diminutive, quite close to the shell of the earth. Their apparent size and distance is stated to be illusionary, due to the deflection of light. This new revolutionary theory is, however, founded on sound facts, equally as sound as our present conception in many respects. You will be fascinated by a series of simply worded and intensely interesting lectures on this subject, entitled *Arcane Cosmology*. There is no more enthralling, age-old study than the study of the world in which you live. These lectures are a supplementary series provided by the Readers' Research Academy, at an economical fee of 50 cents per month for two lectures each month. The whole series consists of twenty-one lectures. You may subscribe for only one or two months, or for the whole course as you wish. Send your remittance to the Readers' Research Academy, care of AMORC, San Jose, California, and ask for the *Arcane Cosmology* lectures.





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 Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



Our annual Convention last July a great many of the members and delegates discussed the Cathedral of the Soul and analyzed the problems involved in connection with the utilization of this great work to meet the obstacles of their daily lives.

During the discussion much thought was given to the matter of the best method for making contact with the Cathedral. During the discussion it was

indicated that many persons who believed that they have not successfully contacted the Cathedral are laboring under a mistaken idea. In other words, many of those who try to reach the Cathedral during one of the contact periods and who afterwards feel that they were unsuccessful, are mistaken in this belief.

The Cathedral may be easily contacted, and that contact held for a long time, and still the person making the contact may not be sure of it. In other words, it has been proved that it is easy for contact to be made with the Cathedral without any objective sensation or impression of it at the time. Contact with the Cathedral is more or less of a

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subjective, spiritual condition, and it is not intended that this contact or the experiences connected with the contact should be essentially objective or physical. If the contact is of such a nature that you are aware of it objectively, well and good, but the absence of this objective knowledge or objective assurance is not indicative of a failure to make the contact. In other words, the inner self may contact the Cathedral and enjoy all of the benefits of a ten-minute contact without the outer self knowing anything about it. The benefits of the contact, however, will be just as keen as if the objective self had been aware of the contact. When such contacts are made and the outer self is unaware of the contacts the inner spiritual self will derive much benefit and will transmit the Cosmic power received during the contact to all parts of the body. This may result in an increase of vitality and an increase of peace and calmness that will be realized gradually throughout the day, and yet there may have been no definite or concrete experience realized objectively during the actual minutes of the contact.

On the other hand, during such unknown contacts with the Cathedral the thoughts and petitions in the mind of a person may easily reach the Cathedral and reach others who helped to carry out the desires, and it is only when these desires are gradually being realized that he can be sure he has actually made the contact. Therefore, do not allow a lack of any impression or experience at the time of your contact to discourage you, and remember that no time is ever wasted in sitting in concentration, meditation and spiritual attunement with the Cathedral. Each period will count and bring its own particular benefits, regardless of what you may experience, and know about it objectively.

The recent contests for special experiences have proved of great benefit in enabling members to prove to themselves how truly they do attune themselves with the Cathedral. Our next special contact of this kind is for those

persons whose last names begin with the initials S, T, and U. This special period for these persons will be conducted on Sunday evening, October 22, beginning at six o'clock Pacific Standard time. The first will be a number, the second will be a color, the third will be a symbol, the fourth will be a Biblical verse, and the fifth will be a musical note. Each of these will be sent in succession, devoting about two minutes to each idea. By having a pencil and paper close at hand, and by sitting in absolute quiet and rest with the mind attuned to the Cathedral, the impressions will come and they should be written down immediately one by one in their proper order as received. Do not allow your imagination to invent any ideas, and do not allow your reasoning to attempt to analyze what might be sent, or might not be sent, or to tell you what is the most probable thing that would be sent for in this way you will deceive yourself. Write down the first impression that comes to you every two minutes during that period, regardless of how strange it may seem. When the period is over send your report of what you received to the Secretary to the Imperator, care of AMORC, Rosicrucian Park, San Jose, California. Be sure to put at the top of the sheet of paper the words "Special Cathedral Contact."

In answer to many questions received, we wish to say that others than those whose names begin with the initials S, T, and U may make the contact during this special test, but reports are only to be sent in by those whose initials are given above. In a later issue of the Digest we will state what was transmitted on this special occasion, as well as on the last occasion, so that all those who participated in the contact may learn how successful they were.

All other regular periods of the Cathedral as outlined in Liber 777 will be maintained throughout the months as usual, and we hope that all of our members and friends will use the Cathedral to the utmost for the many benefits that are easily granted.



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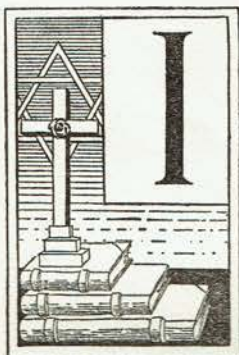




When the Shadows Come

BE PREPARED FOR SOME OF THESE EXPERIENCES DURING
YOUR JOURNEY ON THE PATH

By THE EMPEROR



WAS very much interested in an editorial article that appeared in the August, 1933, issue of that excellent British publication called "The Occult Review". Its editorials are always interesting and learned, and occasionally touch upon some of the

very deep principles of mysticism.

In this editorial the editor comments upon the fact that there is a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense". I am happy that he used the terms *vivid* and *intense* because I think that those terms best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress on the path of spiritual and mystical development have commented on the fact that as their lives became more attuned with the spiritual and mystical principles surrounding our existence, the more intense and the more vivid seem to be their reactions to both the joys and the sorrows of life. It is a common expression for the truly devout

and serious student of mysticism to say that one of the first and most noticeable manifestations of a change taking place within, is that of a more keen appreciation, a more sympathetic understanding of the sorrows and sadnesses of human existence, while at the same time the joys and lighter things of life seem to quicken a whole-hearted response from within to a greater degree than ever before. As one dearly beloved student expressed it, the sunlight dancing with its beams upon the floor of his study seemed to be playing a fantasy of light and harmony for his amusement, and he felt as happy as a child in watching it, and even the laughter of a little babe becomes a captivating, enthralling, and dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings seem to bring an overpowering depression. Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

But the editor of this British magazine also calls attention to something that is generally held in secrecy among those who have advanced on the Path. He speaks frankly about the inevitable por-

tion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him gradually into the night-time of his onward march. The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night". Among those who are not Christians and among the orientals especially, this period is known as the *journey through the shadows*. And in some of the Rosicrucian documents it is referred to as the *Obscure Night*. It is true that this period sometimes lasts only a few weeks, and at other times it lasts for a few months, and sometimes even a year. It is this period to which may be applied the term *malaise*.

I want to quote further from the excellent editorial as follows: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that, *Au Fond*, all is well. . . . Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worthwhile? . . . Somehow, however, the true disciple struggles manfully through these periods of inner darkness without entirely losing touch with the inner certainty that he is on the right track; that no matter how apathetic and even averse he may *feel*, deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students along the path that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions. And even in many cases where there is the belief that the

shadow is cast from external conditions, or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's journey on the path that he is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of that imaginary power attributed to Black Magic.

It is necessary for the proper guidance of the disciple to have him understand that the darkness is of Cosmic decree, and is good in its intent and purpose, and is, truly, an experience through which the disciple must pass as part of his initiation and development.

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill-health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance along the path places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their psychical or mystical cure. It is perhaps for the same reason that some oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from the eating of meat, the drinking of certain liquids, the partaking of certain foods, and the indulgence in certain functions and emotions of the human system. A belief in celibacy, restricted diet, the practice of deep breathing and various other special features have found their way into some oriental systems solely as a means of preserving not only good health, but a large amount of that creative power within the human body which is supposed to prevent any form of illness, or physical depletion. But it has been proven in the long experience of Western world adepts that many of these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, Cosmic, or spiritual cause. For this reason the universal and general pro-



hibition against the eating of meat, and other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual must be considered, rather than the class, and there are few individuals indeed who require such strict reforms, and such prohibited courses in life as were outlined for the mass in the ancient beliefs. Normal health is all that is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

During this period of the *Obscure Night* there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and finds highly colored, and artificially inspired reasons for doubting the sincerity and worthiness, and the other benefits in any other course of study along spiritual and mystical lines. The very teachers who have been the inspiration of the student suddenly appear as doubtful characters to the mind of the disciple. Their good motives are questioned and friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to proclaim its super-qualities and incontestable right to look with disdain on all that has been learned, and upon all who claim to be guides and directors along the Path.

It is during this period that many disciples arbitrarily stop their progress, halt on the wayside of the path, seek contacts with others who have also halted and who are dwelling in the shadows, and finding confirmation of their doubts and false beliefs in the experiences of others, come to the erroneous conclusion that their present attitude is correct, and resign from all uplift contacts, abandon their studies, and throw themselves into the deepest shadows of the black night of despondency. There are some who find what they interpret as a relief from the

malaise by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom. In resigning their studies and disassociating themselves from their school of thought or help, they boast of the fact that they wish to be free souls and can no longer find happiness and peace in the associations and in the proscribed and proscribed studies to which they have been devoted. It would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of man's vanity and a trial of his exaggerated ego.

It is at this time that the truly despondent and truly helpless disciple finds that he needs more than ever the companionship and guidance that he has recently abandoned. But rather than admit the error of his ways, the pooriness of his judgment, the submission to the voice of the tempter, and the weakness of his own spiritual fortitude, he refuses to write to his teacher, his leader, his guide, and his associates and ask for readmission to their companionship and reinstatement in the ranks of those who are making the grade. Sometimes years pass before these persons come not only to a full realization of the error they made in abandoning their progress during the hours of the shadows, but the weakness they are displaying in hesitating to step boldly back on the path again and bring an end to the continuously darkening hours. There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns to the path. There is no obscure darkness and no shadows on the path half as depressing as the period of melancholia that envelopes the student who is tempted by the conditions of the shadow to abandon the path and free himself from the influences constantly urging him from within and from without. Once the inner self has become

conscious of the path and has tested all its joys and sorrows, and has unfolded and developed through the changing emotions and swaying influences, it is cast into the depths of greatest darkness and the abyss of constant turmoil by its disassociation from the attunement and contacts that mean so much to it.

Those who remain firm and steadfast upon the path, however, all find that the *Obscure Night* is approaching the magnificent dawn that lies just beyond the borderline. It would appear that in accordance with the determination, the sincerity, and devotion of the disciple, are the hours of the *Obscure Night* shortened and brought to an end. Only those who remain firm and harken to the assurances of their guides and teachers ever come to realize that during this passage of the night one of the greatest battles of the personal self is being fought and won. As the editor so properly states in his editorial: "In the thick of the fight the sufferer fails to see that the last dregs of self are being purged. . . . Not until the feet have trodden many a long mile on the Path is it possible to realize in consciousness the elusory nature of those moods which assail the aspirant, but so long as he refuses to be deflected from his true internal course such trials are really a source of strength."

To students young and old, and those new or long upon the path, let this be a note of warning. As we journey along life's path as human beings aside from any of our special courses of study, we pass through days and nights of experience. The course of a normal life from birth to transition is filled with daytimes of bright and happy experiences, and nighttimes of sadness. Neither wealth, worldly power, social position, nor any human or earthly creation can prevent the changing experiences in the course of life. It is but natural, therefore, to expect that on the path of development there will come a time when the first day's journey will come to an end, and the sun will set for awhile and the nighttime shadows will gather to obscure the way, and darken our sight. The disciple

should have no more reason for abandoning his course in life at this time than he has of abandoning his existence on earth when the shadows of the sky become deeper and the close of day brings obscurity to his worldly sight. For, just as the tempters and agencies of evil gather together and reside in the dark places of the nighttime of our worldly course, so the invisible tempters and agencies of esoteric evil reside in the shadows of the spiritual night. They seek to lure the devout one from the Path, and to tempt him into the byways. They urge him to abandon his direct course. They influence his thinking and his judgment. They offer a brighter light guaranteed to bring a brighter day.

They speak glibly of freedom of the soul. They suggest that the independent way, the new way, the open, virgin, untrammled path through an imaginary country of unexplored marvels will be the richest in its rewards. They point out the trials and tribulations that have already been endured, and enlarge them into mountains. They speak words of doubt regarding the sincerity, and the goodness of those who are your companions and your guides. They elaborate upon the failures you may have had, and they foster the little doubts that may have come to you, and mature them into enormous size. But they never explain why they come to you as emissaries of greater rewards and richer benefits and yet dwell only in the shadows. They never explain why they are not found and met with in the highlights of life, and in the daylight of your journey. They do not reveal themselves as part of the shadow, but leave you to discover this after you have joined with them in their work of creating unhappiness, unrest, and discontent. For this reason your eyes should be kept looking forward, anticipating the dawn that lies beyond the night, and your ears and heart listening to the voices of those who sing their songs and spell their themes of inspiration in the daytime, and in the glorious light that precedes their false, ever obscure night.



READ THE ROSICRUCIAN FORUM

Three hundred thirty-seven





SANCTUM MUSINGS

THE HUMAN IDEAL



AT BIRTH, man is projected into a state of living, a station in society for which he is not responsible, and which is the result of the biological and social evolution of his species. With the coming of maturity of mind, there is open to the human being

two alternatives: First, that he individually maintain to the best of his ability the traditions and customs in which he finds himself immersed; second, that he strive to revolutionize these customs, discard the traditions, and moved forward to a point of refinement beyond his present status. If he is so fortunate as to be born in circumstances which represent the highest strata of human society, then, consequently, the traditions which are associated with that strata are thought the best and worthy of perpetuating. On the other hand, if he is born in the class considered by society as inferior, and if he be possessed of an ingenious mind and ambition, he is less apt to be bound by the traditions of his class, as he may see in them their lack.

Of all the menaces to human progress, tradition is by far the greatest. It is admitted that tradition has its admirable characteristics, but the inability of the average human being to determine the difference between the good or evil in tradition makes tradition dangerous because it exists at all. It is not that a thing may have in its nature more good than evil that makes it worthy; it is its ability to reveal its good so clearly as to prevent the wrong selection of the evil. In the answer to why the human race should perpetuate tradition, we find the true nature of tradition explained. It is presumed that man does not wish to eternalize his mistakes, his misfortunes, and the weaknesses of his character, or the proven fallacies of the conduct of his progenitors. Unfortunately it generally takes many generations of the evolution of consciousness before people have an appreciation of the serious errors in thinking and doing of their predecessors. With such a discovery, the average society discards those customs, habits, and thoughts that compose the erroneous tradition.

It is realized that man is grossly ignorant of what is yet to be learned, and the burden of what is proven to be wrong will hinder him in his progress. That which is composed of human thought and conduct of the past, and

which appears good, is endured; by "good" is meant that which can add to the excellence or perfection of the present human endeavor.

For analogy: The Golden Rule, so respected today, is but a system of morals for the exercise of virtue and restrictions of the passions and appetites. It has become embodied in the sacred writings of numerous sects; yet, aside from its religious alliances, it is venerated for its inherent nature and value to man today. The practice of this code contributes to the regulation of human character resulting in the refinement of man as a segment of society. As these still constitute one of the ideals of society, the Golden Rule as a tradition is perpetuated because it adds to the excellence of this ideal. The value of tradition is, then, the utilization of those past experiences which will further the highest ideals of the present. When tradition is not in accord with the highest ideal, and a choice must be made between tradition and the present conception, the tradition must be discarded if a forward move is to be made. There is but one exception to this rule; in the instance of an era of obvious degeneration, when the human conceptions are retrograding and the present ideal is inferior to those of previous generations, a resort to tradition even when it differs from the current ideal is necessary. By maintaining the tradition, further retrogression of the ideal is retarded. But here again tradition will be fulfilling its true purpose—that of maintaining the highest ideal. The summary of this view of tradition is that when it contributes to human progress, it is to be accepted; when it retards progress, it is obsolete and must be discarded.

With an appreciation of the part tradition plays in human society, our next consideration is of the evolutionary trend of society itself. We have mentioned that there are ideals held by mankind through the ages toward which the human race progresses. What appears to be the commonly accepted ultimate objective of the human race, is it not thought to be the absolute supremacy of the human being—not alone over all of the species which has been attained, but over the elements and forces of Nature? In Nature the impartial student and in-

vestigator finds no preference for any form that life may assume, be it reptile or man. All forms are subject to the same immutable laws, and it is in both the accord with and the opposition to those laws that the various ultimate effects of life or species are produced. Life, unfortunately, is just accepted by man. Man is, and therefore he assumes that the objective in life is to make it as continuous as possible and free from encumbrances, things which irritate and disturb its free functioning. Such an ideal constitutes but a refinement of the state of living; at best we can but say that the mass mind is devoted to the acquisition of those things most pleasing to the senses.

The majority of the commendable enterprises of modern civilization may be traced to this ideal of the path of least resistance in life. The quickening of transportation and communication is but an attempt to eliminate waste periods of consciousness, or, as we say, "time," that could be better utilized for the gratification of a personal whim that is pleasurable to man. The great industries which comprise the backbone of modern civilization are adding to the refinement and beautifying of wearing material, the luxury of homes, the amusement of unoccupied minds, and the security of what has been already accomplished. The majority of the great educational institutions are devoted to the dissemination of knowledge of the sciences which continue to make such refinement and security possible. Most all modern knowledge is measured by its practical application, which means either its contribution to the continuance of life, or further individual ease.

A reader may contend that one who devotes himself to modern industry or the enterprise of modern civilization cannot be said to have selected a path of least resistance, for at a glance a state of indolence would seem preferable to those who were seeking the path of least resistance. But in reality, indolence would result in deprivation of what man designates the greatest pleasures in life. Today, in our complex civilization, one must expend considerable effort to be able to afford to travel the path of least resistance; i. e., be able to overcome the encumbrances of natural law which in-



terfere with the ease which man seeks. Indolence would be preferred by those resisting labor, but it would not be the path for those wishing to resist the rigors of the forces of Nature.

Let us assume that eventually, generations in the future, in a civilization to come, man attains a state of living which offers a minimum of resistance by Nature and a maximum of pleasure to the individual. This would certainly be considered by the masses of today as a state of "living happiness." What would they have attained, however? Naught but a state of pleasurable existence. Such a life would not be unlike that of a hot-house plant. The life force in the plant unconsciously aspires to conditions most susceptible to its continued existence. Within its efficacy, it avoids disastrous conditions. When conditions are most inductive, it correspondingly flourishes. In botanical gardens such conditions prevail; we find a hardier plant, and one more beautiful. Man has artificially aided the life force of the plant with ideal conditions. If the plant could express appreciation, we might expect it to say that it was grateful for its longer life and harmonious surroundings. But certainly such cannot be the true ideal in life for man. Even if he seeks it at present, such an ideal does not distinguish his conscious aim in life from the unconscious aim of all other living things. In all being that is possessed of life we find this endeavor to preserve itself; it is the effort of the life energy to maintain the form in which it is resident. It must not be thought that life desires to live or that it is conscious of its purpose—teleological, as it were—but rather that it has its own nature and its own order, and all foreign to that order is repulsed, not intentionally, but because of lack of harmonious attraction. Things or conditions, which complement the nature and order of the life force, produce sensations in the being which are in harmony with the vibratory, rhythmic energy of life, and which life, consciously or unconsciously, depending on the development of the organism, seeks. Thus we find all living things endeavoring to surround themselves with a preservative state. The nearer they approach such a state, the more gratifying it is to them. Its bene-

ficial effect upon their physical nature becomes apparent.

Man commends himself upon being the most intelligent of all beings; yet we find the popular ideal of the human race in essence little different from the primitive, foundational urge of life itself.

In our present civilization, we are still able to analyze the effects of higher life, or the society of man, and trace them back to their causes. This permits those who do so to realize the fallacy of this prevalent popular ideal. In time, however, the elaboration of civilization and the refinement of the processes of life will become so complex that the cause for it all is apt to be lost sight of. When this occurs, man will no longer question the ideal he has set up; he will merely blindly follow and accept it. The present ideal in life will unfortunately become an established tradition, and all human progress, except that contributing to the security and ease of life, will cease.

It is further contended by some that our higher civilization and the subsequent ones will afford man the most excellent means of comprehending the universe in which he lives, and for that reason the present general ideal should not be changed. It is said that though the result of the research of science is its application of natural laws to the welfare of man, it also permits him to observe other reality in and about him. In continued defense of the modern civilization and its ideal, it is declared that the world of reality has been tremendously enlarged to man within the past five centuries. The development of science, it is staunchly avowed, has amplified the impotent physical senses of man, and thus because of aspiration to a life of supremacy and ease, man has had a greater realization of the "things" of the universe. This defense of our civilization merely establishes another ideal which does not transcend the former. This additional ideal is: the observation of as much as possible of the "world of things"—the universe in and around us. It is an ideal of, the scientific scrutiny of all the senses can perceive, with the hope of the discovery of something which has not as yet been detected.

Sense perception, or the ability to see, hear, feel, smell, or taste things, at its

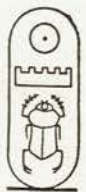
highest state of development or aided with mechanical devices, is but the application of the lesser powers of man. Sense perception is not a distinguishing attribute of man; unaided, his senses are mainly inferior to most species of animal life. And, biologically speaking, their object is the same. The employment of scientific devices for the enlargement of the range of the senses but adds to man's realization of *things which are*.

We may consider it in this light: A rodent, born without eyes, perceives a greatly diminished "realm of things," and may have no realization of what we know to exist. We realize that whether or not the rodent receives through sight certain impressions which give him the sensations of seeing something, those impressions or things exist whether he is able to register them or not. The world is neither diminished nor enlarged by our increased or decreased perceptions of what exists. If we eventually attain, through scientific resources, a realization of all being, all phases of Cosmic energy and substance, what then? Will we have approached any closer the reason for existence than if we were but aware of an infinitesimal portion of reality?

From this, we can comprehend that the discovery of the forms of being precludes a corresponding knowledge of the reason for them. Since the universe is complete, self-sufficient, no substance or being can either be subtracted or added. As the ancient Greek philosopher said, "All that is, was." It is to be presumed, therefore, that higher organisms like man will continue to perceive more and more of that which has existence. This constant discovery, however, does not compliment the human intelligence even if the means of discovery were the result of the intelligence, as does the theorem which propounds the existence of a thing as yet undiscovered. The mechanical perfection of a telescope, resulting in the subsequent discovery of a planet, is not a display of sheer intellect equal to that of the mathematician, for example, who calculates the existence of the planet prior to its visual discovery. It is man's abstractions not his observations, for which he should be commended; it is his abstractions that are truly indicative of

his supremacy, on earth at least. They far advance him in attainment above the accomplishments of all other living things.

The true life is the life of philosophic speculation and contemplation. Sheer philosophic speculation permits the human mind to gradually embrace the Divine idea in its entirety, rather than concentrate upon the complexity of a mere phase of its manifestation. Introversion employs the reason; it becomes possible for man to interpret within his mind the Divine plan. It permits him to become cognizant, in part, at least, of the essential cause or causes of all. Through cogitation, complete knowledge is obtained, not the partial knowledge of the senses. It becomes possible to realize the need of "things." With realization of the need of a thing and a comprehension of the self-sufficiency of the universe, man knows that that which he realizes the need of must have an absolute existence, whether it has made itself manifest to the senses as yet or not. Man knows that the mathematical exactness of the Cosmic plan does not permit of exceptions, and therefore even a partial cognizance of the Cosmic plan permits the construction by the reason of the whole universal structure as definitely as if its entire form had been perceived by aid of scientific instruments. Consciousness is sensation engendered by external and internal impulses which actuate the sensitivity of mind. Reason is the combining of these sensations to produce additional ones, as the ideas or concepts which the human mind has. It therefore is not advantageous to man to clutter the memory with sensations of the myriad manifestations of a world of reality; cognizance of but a few of the fundamental, natural laws is sufficient. They permit the philosopher to reconstruct within his mind, by speculation, the Cosmic foundation and structure. Contemplation and speculation are laborious; they never can be quite complete, yet they are more comprehensive than scientific scrutiny of what the senses have detected. Philosophic speculation obviously will always be centuries in advance of science. For centuries



quence was the soaring of man's mind upward toward higher conceptions.

Civilization, however, did not advance at the time with philosophic abstraction, and for that reason, philosophy, has been severely and unjustly criticized. The philosopher found comfort and joy only in his personal realizations, and spoke of them only to those who, as he did, venerated the life of speculation. Unlike the scientist, he did not intend to develop or introduce a system of knowledge that would shake society from its lethargy without individual effort on the part of its members. The philosopher sought neither fame nor wealth because of his conceptions. His greatest reward for his efforts was the answers to self interrogations, both of which were engendered in his own reason. The greatest pleasure he sought was the solution of life's enigmas. Science followed philosophy; the avenues of knowledge had already been developed; science traversed them. Philosophy was individualistic; science, collective. Science discovered what philosophy had declared to exist. Science made demonstrable to the senses of the masses what sheer reason and contemplation had made known to the philosopher.

The paths of the scientist and the philosopher seldom cross. The philosopher conceives the need for the existence of that not yet realized by science; philosophy stimulates the pursuits of science; it compels it to establish the truth or fallacy of philosophic reasoning. The measuring rod of the philosopher is reason, that of the scientist, observation. Philosophy can bridge a gulf of the unknown in one hour with reason that science would require a century to accomplish. The bridge philosophy would construct would support an individual reason capable of making the intellectual crossing; science would need construct a bridge that the minds of the masses could traverse and take with them their burdensome senses.

Philosophic speculation is not concerned with demonstration, and thus it avoids the complexities of the reduction of a concept to a manifestation that can be sensually perceived. Philosophic speculation abhors dependence upon anything but reason; it glories in conquest of "the mysteries"; it asks from the

world not empirical knowledge, but rather *that which is not known*, so that it can become engrossed in the search for it within the realm of mind. The revelation of the existence of substance or law by philosophic contemplation is self-sufficient to the philosopher. The utility and adaptability of the law or substance to the material needs of man, are of secondary importance. The application of discovered substance or law of the universe adds only to the refinement of human society, the gratification of the urges of life, the excellence of the functions of life, and the philosopher does not consider that the supreme ideal of the human. If science were to join hands with philosophy, it would need resort to meditation and speculation for its inquiry. Demonstration would be merely for the confirmation of its conception. Science would then not reduce its results below the plane of intelligence that conceived and perceived them. Science would make available its wisdom to lovers of knowledge but only to those who through individual effort would rise to the plane of the knowledge. It would not taint the knowledge by reducing it to the level of appreciation or intelligence of the masses. The highest and most noble ideal of man is to attempt to comprehend the cause and purpose of all being. Man should not seek alone the development of society and further refinement of civilization because it affords him greater physical happiness and the preservation of self. Such an ideal does not compliment his intelligence.

The greatest function of man is reason. Aristotle said, "If then the reason is Divine in comparison with the rest of man's nature, the life which accords with reason will be Divine in comparison with human life in general." If the reason of man nearest approaches the Divine, it should not be dependent upon the senses for its realization of reality. It should precede the senses, conceive that which the senses have not perceived. The reason should transcend every interest of the body and its desires; it should seek to know the universe through contemplation and speculation, *as it is*, not as man might interpret it through the senses. Mind, itself, is cause and it should be concerned only

with the nature of Infinite causes. The senses are the secondary powers of man and are concerned with the effects of causes only. The true and noble life of man is the life of philosophic speculation, the isolation of his consciousness from the world of things, the turning of it inward to an examination of the universe measured by reason.

Aristotle further said, "The more I find myself by myself alone, the more I become a lover of myth" ("Myth" in this sense meaning contemplation, meditation). This came from the encyclopedic mind of the man considered the father of modern science, a lover of observation, yet even a greater lover of philosophic contemplation and abstraction—the true human ideal.



Numbers, Their Symbology

SOME TIMELY SUGGESTIONS FOR OUR MEMBERS

By FRATER S. J. MARX



FUNDAMENTAL truth taught by Pythagoras, is that *everything is of one substance*, and this *one substance*, in different rates of *vibrations*, produces all the various manifestations of life. "Sound creates form, resistance color, while

thoughts are merely things vibrating at a higher rate of speed." Pythagoras held that each digit had a certain influence, tone and color, affecting in like manner all things to which it was related, and therefore that each letter of the alphabet, by reason of its numerical position, had the particular characteristics of its controlling vibration.

If, as Pythagoras said, "The world is built on the power of numbers," then numbers must be the key to the understanding of the world.

The Kabalists veiled their secrets by employing one of three methods:

The TEMURAH, in which the letters of a word were replaced by others after a definite method. They first wrote the Hebrew alphabet in three lines representing units, tens and hundreds.

Three hundred forty-three

These lines each of nine letters, were again divided into three groups, making nine in all. Any letter falling in the same group could be interchanged with another in the same group. Thus:

| | | | |
|---------|---------|--------|--------|
| ALEPH | BETH | GIMEL | DALETH |
| 1 | 2 | 3 | 4 |
| HE | VAV | ZAYIN | HHETH |
| 5 | 6 | 7 | 8 |
| QODH | KAPH | LAMEDH | MEM |
| 10 | 20 | 30 | 40 |
| NUN | SA-MEKH | AYIN | PE |
| 50 | 60 | 70 | 80 |
| TSA-DHE | KOPH | RESH | SHIN |
| 90 | 100 | 200 | 300 |
| | Final | Final | Final |
| TAV | SA-MEKI | MEM | NUN |
| 400 | 500 | 600 | 700 |
| | Final | | |
| TSA-DHE | | | |
| 900 | | | |

(The Hebrew alphabet has but 22 letters but there are likewise 5 letters which are written as finals or at the end of the words, these 5 finals supply the necessary 27 glyphs to make up this sequence of the Temurah.)

In Hebrew naturally we start to set down the above from right to left, not as we have done from left to right. Thus ALEPH or A the first letter or number belongs at the right hand side of the line.



The English equivalent of the above letters, are A, B, G, D, H, V, Z, Hh, T, Y, Kh, L, M, N, S, Hard A, P, TS, K, R, Sh, Th. The finals are final S, final M, final N, final P, and final TS.

The GIMETRIA.—This was an arithmetical method by which each word was replaced by another having the same numerical value.

NOTARICON. Selection was made of certain letters according to the rules of the art, these letters being taken from the beginning, middle, or end of the words in a sentence, so as to produce a single word from their combination.

This method was used by the Kabalists in their interpretation of the Scripture as outlined in their book called the *Zohar*, the Book of Splendor. It is more especially suited to the Tarotic interpretation of the Twenty-two cards of the Major Arcanum.

The Kabalists undoubtedly took their method of secret writing on which is based what they call the art of TEMURAH, from the teachings of Pythagoras, changing it to suit their particular needs and theosophy.

In fact, the mystical meaning and divine virtue of numbers formed an important part in the philosophy of Pythagoras, and from him have been transmitted to all systems of numerical symbolism. Pythagoras doubtless brought his doctrines on this subject from Egypt, in which country he long resided, and with whose wisdom he was richly imbued.

According to the doctrine of this sage, numbers are of two kinds, intellectual and scientific.

Intellectual number has always existed in the divine mind; it is the basis of universal order, and the link which binds all things together.

Scientific number is the generative cause of multiplicity, which proceeds from and is the result of unity. Scientific numbers are equal or odd.

Equal numbers are said to be female, and odd male; because even numbers admit of division or generation, while odd numbers do not. Odd numbers, however, are the most perfect.

To each number Pythagoras ascribed a peculiar character and quality:

ONE—the monad,—represented the central fire, or God, without beginning

and without end, *the point within the circle*. It also denoted impulses, passion, ambition.

TWO—was unlucky, and as one denoted light and the good principle or God, two denoted darkness and the evil principle. Hence it was that the Romans dedicated the second month of the year to Pluto, the god of hell, and the second day of that month to the manes of the dead. It also denoted death, fatality, destruction.

THREE—referred to religion, faith, destiny, harmony, and was so highly esteemed among the Pythagoreans that they called this number "perfect harmony".

FOUR—was the divine number; it referred to the Deity and among many ancient nations God was given a name of four letters as the Hebrews' *yhvh*, the Assyrians' *adad*, the Egyptians' *amum*, the Persians' *syre*, the Latins' *deus*. This which was the Tetragrammaton of the Hebrews, the Pythagoreans called Tetractys, and used it as a most solemn oath. Four was also used to express solidity, strength, power.

FIVE—denoted marriage, pleasure, joy. Marriage because it was made up of the female two and the male three, whence it is sometimes called a hemaphrodite number. The triple triangle, which was a figure of five lines uniting into five points, was among the Pythagoreans an emblem of health.

SIX—was the emblem of perfection of work. It was the first perfect number, that is, one whose aliquot parts being added together make itself, for the aliquot parts of six, which are three, two and one, are equal to six.

SEVEN—was highly esteemed, and called a venerable number, because it referred to the creation of the world. It also signified rest, happiness, equilibrium."

EIGHT—not only indicated protection and justice, but was esteemed as the first cube ($2 \times 2 \times 2$). It designated the primitive law of nature, which supposes all men to be equal.

NINE, signified grief, anxiety, maiming, because it was the last number and signified to the Pythagoreans the test point as to further advancement.

TEN—signified reason, success, aspiration, because it meant that the Initiate

had profited by his tests under the vibrations of number NINE and had succeeded. It was the marriage of ONE, the monad or active principle to TWO the duad or passive principle, and THREE the triad or world emanated from their union, and hence the transmission to the sacred Tetractys, the FOUR, thus 1 plus 2 plus 3 plus 4 equal 10. Hence 10 contained all the relations, numerical and harmonic.

The Pythagoreans extended still further their speculation on the first three numbers, the monad, the duad, and the triad.

The monad was male because its action produces no change in itself, but only out of itself. It represented the creative principle.

The duad, for a contrary reason, was female, being ever changing by addition, subtraction and multiplication. It represents matter capable of form.

The union of the monad and the duad produce the triad, which signifies the world formed by the creative principle out of matter. This world Pythagoras represented by the right angled triangle, because the square of the longest side is equal to the squares of the two other sides, and the world as it is formed is equal to the formative cause and matter clothed with form. Thus:

The base of the triangle MONAD—
Creative Principle.

The perpendicular triangle DUAD—
Matter.

The connecting of the base and perpendicular equals the TRIAD—The Created World.

In the system noted above, every number up to 50, rising thence by tens to 100, has a definite signification; and every succeeding hundred has a separate meaning.

From a symbolism which these numbers used to express all known positive and negative principles, has arisen a system of divination and fortune telling called "Numerology". Each system a trifle more illogical and fanciful than its predecessor. Remembering always that things in their truest meanings have a mystical and spiritual message, it seems a pity that so many "textbooks" or "systems" have been issued, trying to in-

culcate in the minds of the readers that numbers of themselves and in themselves possess a power or potentiality. This is a ridiculous postulation, yet most of the present day "number systems" are based on this belief.

When we go back to the basis of all these "systems" and recall that the number and the glyph representing the letter were identical, it should indicate that there is a difference in vibrations in saying "one" and in saying "A", or whether we said it as "aleph" which represented both the letter and the number, in the Hebrew language, or in the Greek language "alpha" also indicates "one" as it does "A". Therefore, as our Emperor has so often reminded us, "Logical analysis and a study of the Cosmic Keyboard tells us, that 'what is in a name' is sound. It is sound vibrations which produce manifestations. When a simple, mystic word is spoken and glass is shattered, lights become dim, musical strings respond, nerves tingle and the blood warms, it is not the numbers or letters constituting the word which are significant, but the *vowel sounds in the word.*"

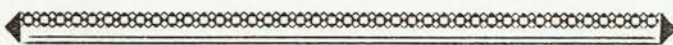
Dr. Lewis further continues, "Herein is the difference between a system of Natural Harmonies and the so-called number systems. How can the letters of a word have any bearing upon the vibratory value of the name, if some of the letters are not pronounced. In *sound value* what is the difference between *laugh* and *laff* and *laf*; yet the numerical valuation of *laugh*, and *laf* would be decidedly different according to the "number system". He likewise continues, "And, how can you give a 'number' value of ONE to the "a" in *father*, and also give ONE as the number value of "a" as in *hat* or *hay*? Is it not apparent that these three "a's" are of different sound values? And how can you give the 'number' value of SIX to "o", (as all, or nearly all 'number' systems do) when you have the same letter pronounced differently in George, Joseph, Loomis, Mooney, Rosemond and Montgomery, etc. The deep student of sounds and their mystic values will realize at once how utterly absurd such 'number' systems are, from the above argument."



Nothing that I or anyone could write would add to this explanation of our Emperor on the uselessness of most "number systems". It should not, however, deter us as Rosicrucian students in our investigations of the vibratory

power of numbers, rightly used, and the application of their symbolism in such a direction. Numbers do have a symbolism, when rightly applied, and serve mankind generally in its search of "WHY are WE HERE?"

READ THE ROSICRUCIAN FORUM



ANCIENT SYMBOLISM



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

THE LAW AND THE SWORD

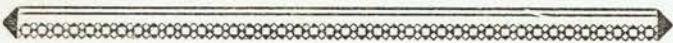


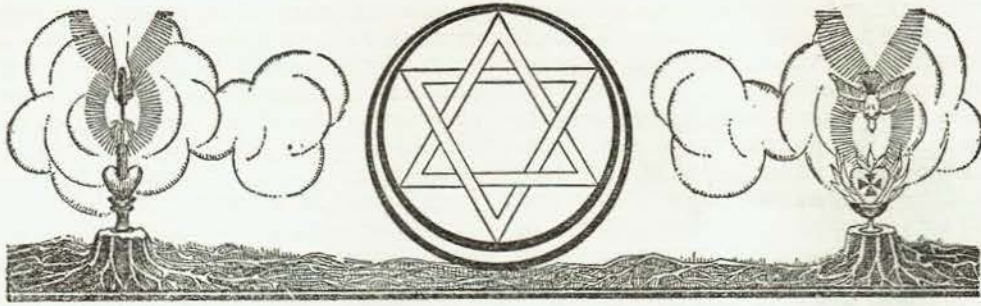
Well may some consider the "Constitution" as the **law** and the sword as the **Guardian's defense** against cowans, but the symbolism of the double emblem is quite different from this.

To the mystics, the law was Logos and Logos was the law. In other words, THE WORD was THE LAW, and the word or law was represented first by the stone tablets with rudely cut hieroglyphics, then by the parchment scroll, and later by the **book**. Therefore, a tablet, scroll, or sacred book was always placed on the Altar along with the other sacred articles. This ancient custom was changed in the later years by substituting the Holy Bible for the ancient book, for the Bible came to be considered as **The Word** or **Law** through the influence of religion and the church which considered the Holy Bible as the permanent record of The Logos. This is the origin of the use of the Bible in so many secret societies and fraternities of modern times, although there are some such organizations which adhere to the more ancient custom and use neither the Bible nor Book of Constitution, but have a book, usually a hand-illuminated one, containing the ancient laws and rituals of the guild which they emulate.

The Sword, on the other hand, was symbolical of the **force** which would defend the brethren against attack and at the same time enforce the practice of the laws laid down in **The Book**. Therefore, the brethren were admonished or reminded by the combined emblem that "between the Law and the Sword was to be found decree and obedience." A brother's good conduct was safely lodged between the two and never conflicting with either.

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What's Back of the Face?

HEADLINES AND ILLUSIONS

By FRATER RALPH M. LEWIS, F. R. C.



IN ITS face every organization appears to have equal merit with every other. The face of an organization is its self-description, and logically the organization will try to make itself as attractive as possible to all who encounter it.

There are many sides to the face of an organization. The most common ones of which you are familiar are leaflets, booklets, and radio, newspaper and magazine advertisements. To look at these faces and attempt to judge the true character of the organization behind them is extremely difficult.

Though one organization may originate unique literature, lending a distinctive personality to its face for the moment, the others who may lack that originality will copy and imitate it within thirty or sixty days unless prohibited by copyright and patent. Thus the seeker or student finds the faces of these organizations all equally appealing. Unfortunately, some of these faces have naught behind them. But the student learns of this only after great expense and to his regret such an experience then discour-

ages the seeker from looking further, and he naturally thinks all of the other organizations, which on their face appear alike, are of the same character.

But why accept an organization, merely on its face, no matter how appealing it may be? In your business and personal affairs you are most cautious before making a business associate or a friend. You question into his personal history, habits and character. *You go behind the surface.* You would not engage an attorney or a physician because of his bright, new, shiny shingle hanging outside the office door. You investigate his experience and qualifications. You call upon others who may have engaged him and learn of his ability.

Therefore, whenever you see in a leaflet, book, magazine or newspaper an announcement to the effect that some great teacher from the East, West, North or South wearing a turban with beads, or using the title of *Psychologist, Swami, Yogi, Metaphysician*, or "what-not," is the founder of a large school, institute, academy, university or brotherhood, look behind the face of that announcement.

In the first place, write to the Chamber of Commerce of the city where this magnificent institute, school or university is supposed to be located. Ask them if there is such a large school or academy there, and how long it has been in



existence, and what they know about it. Communicate with the Better Business Bureau of the city or some of the other civic organizations and ask the same questions. You would be surprised to find that though the face of the organization claims all sorts of things for itself and the facilities which it will offer you, the civic organizations and societies of that city, where it is supposed to be located, would tell you in nine out of ten cases that it has never been heard of, that they know nothing of it, or it is composed of one or two individuals in a small office in some building.

Naturally, if you receive such information, you then know that there is NO INSTITUTION BEHIND THE ORGANIZATION and that it is impossible for them to make good the claims which they have made. Furthermore, *beware of a post-office box address of any organization or society that claims to be a well-established, world-wide body.* If an organization is what it claims to be, it welcomes the whole world to its front door. It wants all investigators, as well as its members, to see and find it. Most of these organizations which in their literature claim great things for themselves and a great history and tradition, and operate through a post-office box, do so because their claims are false, and they do not wish their members or the readers of their advertisements to locate them and find their small quarters which are inconsistent with their literature and announcements.

Furthermore, it stands to reason that an organization or society which cannot definitely and historically establish itself as having been in existence for a great

number of years, cannot have acquired through its own efforts unusual knowledge of the laws of life, of the sciences and the philosophies. If they have been in existence only six, seven, or eight months, or two, three, or five years, they must have borrowed their teachings from some other source; and if they have borrowed them, then you might just as well go to the original source from which they took them. Also, it is logical to say that there is not in existence on the earth today an individual who is such a super-genius as to have a profound knowledge of all of the sciences and philosophies and be the sole teacher of them to thousands.

Therefore, unless an organization has a tangible institution behind it with actual departments and world-wide connections, and a legitimate staff of trained men and women, and is not operating through a post-office box, disregard the face of the organization. Remember this the next time you pick up a newspaper or magazine with advertisements in it. The many advertisements may seem alike and may make the same appeal, but what a world of difference there may be behind those advertisements. One who advertises may have the ability to make good its offer of service and the others may not.

AMORC invites you to investigate, invites you to visit its establishment, its institution. You will find it a large, dependable organization, not a post-office box. AMORC's existence is not alone in the words of an advertisement; neither has it sprung into being overnight, nor is it built around a transient personality.



HISTORY ON PARADE

As you walk from case to case, exhibit to exhibit in the galleries of the Rosicrucian Oriental Egyptian Museum, the ages of man's achievement stand revealed before you—Egypt, Babylonia, Assyria, Greece, Rome. They are all on review. Ancient necklaces, statues, rare amulets, scarabs, cartouches, reveal the culture, beliefs and hopes of mankind centuries ago. Admission to the Museum is free and it is open to the public as well as Rosicrucians daily and Sunday. You owe it to yourself to visit this highly instructive and interesting place.

PAGES from the PAST



AUGUSTE COMTE

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

Isidore Auguste Marie Francois Xavier Comte was born in Montpellier, France, on January 17, 1798. In 1814 he entered the polytechnic school in Paris. Although a good student, he was expelled for mutinous conduct. He then returned to Paris and on an annual income of \$400, retired to meditation on the social conditions of the time. Later he came under the influence of St. Simon, then noted philosopher, in whose association he mentally prospered. They became separated in 1824. A year later Auguste Comte was married. His marriage proved to be an unhappy one, however. In 1826 he discontinued a course of lectures which he had been delivering because of an illness of the brain. He renewed the lectures, however, in 1828. It was during the period between 1820 and 1842 that he published his famous work, "A Course of Positive Philosophy," in which he paralleled the processes of man's thinking with the progress of the human race. "There are three stages," he said, "in the development of man's thought. The first begins with theology; the second with metaphysics, which is during man's youth, and finally, the natural philosophy or positive science in later life." This doctrine of the three stages of the development of man's thought had great influence upon subsequent thought.

It is with pleasure that we give you, below, excerpts from his famous thesis on the positive philosophy.

THE POSITIVE PHILOSOPHY



GENERAL statement of any system of philosophy may be either a sketch of a doctrine to be established, or a summary of a doctrine already established. If greater value belongs to the last, the first is still important, as characterizing from its origin the subject to be treated. In a case like the present, where the proposed study is vast and hitherto indeterminate, it is especially

important that the field of research should be marked out with all possible accuracy. For this purpose, I will glance at the considerations which have originated this work, and which will be fully elaborated in the course of it.

In order to understand the true value and character of Positive Philosophy, we must take a brief general view of the progressive course of the human mind, regarded as a whole; for no conception can be understood otherwise than through its history.

From the study of the development of human intelligence, in all directions, and through all times, the discovery arises of a great fundamental law, to which it is necessarily subject, and which has a



solid foundation of proof, both in the facts of our organization and in our historical experience. The law is this:—that each of our leading conceptions,—each branch of our knowledge,—passed successively through three different theoretical conditions: the Theological, or fictitious; the Metaphysical, or abstract; and the Scientific, or positive. In other words, the human mind, by its nature, employs in its progress three methods of philosophizing, the character of which is essentially different, and even radically opposed; viz., the theological method, the metaphysical and the positive. Hence arise three philosophies, or general systems of conceptions on the aggregate of phenomena, each of which excludes the others. The first is the necessary point of departure of the human understanding; and the third is its fixed and definitive state. The second is merely a state of transition.

In the theological state, the human mind, seeking the essential nature of beings, the first and final causes (the origin and purpose) of all effects,—in short, Absolute knowledge,—supposes all phenomena to be produced by the immediate action of supernatural beings.

In the metaphysical state, which is only a modification of the first, the mind supposes, instead of supernatural beings, abstract forces, veritable entities (that is, personified abstractions) inherent in all beings, and capable of producing all phenomena. What is called the explanation of phenomena is, in this stage, a mere reference of each to its proper entity.

In the final, the positive state, the mind has given over the vain search after Absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws,—that is, their invariable relations of succession and resemblance. Reasoning and observation, duly combined, are the means of this knowledge. What is now understood when we speak of an explanation of facts is simply the establishment of a

connection between single phenomena and some general facts, the number of which continually diminishes with the progress of science.

The Theological system arrived at the highest perfection of which it is capable when it substituted the providential action of a single Being for the varied operations of the numerous divinities which had been before imagined. In the same way, in the last stage of the Metaphysical system, men substitute one great entity (Nature) as the cause of all phenomena, instead of the multitude of entities at first supposed. In the same way, again, the ultimate perfection of the Positive system would be (if such perfection could be hoped for) to represent all phenomena as particular aspects of a single general fact;—such as Gravitation, for instance.

The importance of the working of this general law will be established hereafter. At present, it must suffice to point out some of the grounds of it.

There is no science which, having attained the positive stage, does not bear marks of having passed through the others. Some time since it was (whatever it might be) composed, as we can now perceive, of metaphysical abstractions; and, further back in the course of time, it took its form from theological conceptions. We shall have only too much occasion to see, as we proceed, that our most advanced sciences still bear very evident marks of the two earlier periods through which they have passed.

The progress of the individual mind is not only an illustration, but an indirect evidence of that of the general mind. The point of departure of the individual and of the race being the same, *the phases of the mind of a man correspond to the epochs of the mind of the race.* Now, each of us is aware, if he looks back upon his own history, that he was a theologian in his childhood, a metaphysician in his youth, and a natural philosopher in his manhood. All men who are up to their age can verify this for themselves.





Resurgam

"I SHALL RISE AGAIN"

By FRATER K. C. McINTOSH

The article "Immortality" appearing in the September Digest brought a flow of pleasant memories; for the tone and subject matter catch the very intonation of one of the professors of my college days, a splendid, kindly man, but a convinced "materialist" of the school of the atheistic 1880's. Apparently the present author has read contemporary psychology; but his physics are certainly prior to 1922. In this reply, the endeavor will be two-fold; first, to discuss a few of the more vulnerable points in his logic; second to refute, if possible, his thesis in terms of the same material science which he uses—for it can be done if only the words may be found. This second aim is not easy; for as will be later noted, no class of men use words so vaguely as "exact scientists," and however plain the effort here to pin them down to definition, their meaning will still be confused to the original author. However, one can try.



ALL logicians, such as the author of the above-mentioned article, pride themselves on "having to be shown." If it is not demonstrable in the test-tube, it does not exist to them; and until it is, it is suspect. This is a laudable frame of mind in

which to conduct research—to think, opine, or believe nothing. Either know or do not know. However, like other of the Nineteenth Century materialists, the gentleman cannot hold this attitude *outside of his own specialty*. He accepts without question some most careless and superficial dogmatic statements of others of popular fame. *Exempla gratia*:

"His peregrinations, environment, and the consequent physical and mental refinement are indisputably proven to

account for these temporal achievements," he states. Note in passing the tautology—if a thing be proved it is indisputable. If it be disputable, it is not proved. The statement is pure Behaviorism of the Pavlov-Watson school which is current and popular. But can it be said that it is indisputable? Are the pragmatists, gestalters, infinite-pluralists, Paulsenists, McDougallites, the school of Freud, Jung, and Brill,—are all these scholars morons and fools? I take no sides in this controversy. I merely point out the unreliability of a state of mind in research which says "indisputably proved" when it means "in my opinion."

"To contemplate immortality it is necessary to know of a beginning and to be aware of . . . an approach toward an end." Here we have the first "port-manteau word," to use Carroll's happy phrase. If "contemplate" means "argue, devise, plan, or investigate," the question is debatable. If it means "sense" or "consider as real," it is flatly wrong. The author's attention is invited to the



painstaking and unchallenged work of Jean Piaget (Language and Thought of the Child.) No child ever sat down to consider the pros and cons of immortality unless it were a child of the pathetically suppressed "Puritan" variety. But the balance, nay the consensus, of opinion of scholarly investigators is that the child can conceive of neither beginning nor end. The Universe is a continuous extension of himself, feeling his wonderment at the stars, joining in his shouts as he dances in the wind. He IS, and the Universe IS, and the Universe IS HE. There is no clearer conception of Immortality possible, though there are many more detailed and specific, in fact, as many as there are men and women to conceive of it.

". . . If a thing have no end, then it must remain constantly as it was in the beginning. . . ." Why? This sentence wrecks itself on the ancient "Riddle of the Universe," the One and Many. The Universe, being "ALL - THERE - IS," and infinite, of course, as a *Universe*, or One, remains constantly as it was in the beginning. But man is not the Universe in that sense. He is one of the Many; and the very basis of the accepted (since 1922) dicta of the modern physicists is that as an *arbitrary*, (not *actual*) part, his law is *growth*. BEING does not change; but man, and any other Many-part, is Becoming. There has been no serious challenge to that statement since Heraclitus, first among white men, made it. This paragraph also makes plain that the author does not challenge the harp-and-crown concept of immortality whereby John Jones the grocer wears his little mustache through eternity and spends timeless time between harp-playing and singing sitting on a cloud discussing the grocery trade with other happy shades. That to him is immortality, and since he cannot believe in it, there is no immortality.

". . . For by that reasoning, everything is immortal." The author makes this statement as if he expected every one to consider it a *reductio ad absurdum*. It is, however, a plain English statement of what is now an axiom. One of the commonest statements in modern physics lectures is that "Nothing is lost in Nature." If the author wishes proof of the sort acceptable to him, let him

contemplate the laws of thermo-dynamics, particularly those of Entropy and Conservation. Considered together, these two laws contain a flat assertion, backed by experimental research, that Matter is immortal and continually recreated. (Note—I say "Matter," not "chemical elements.") And if, as seems probable, the author has not yet discovered the scientific respectability of Continuity and considers me a "confounded metaphysician," he is respectfully advised to read Heisenberg's "Physical Aspects of the Quantum Theory"; and I hope he has less trouble with those greswome equations than I did!

"If things are immortal, why has man designated certain things only as such? Does he intentionally deceive himself?" Brother, read history! Man in bulk wants to be taught, but as a rule does not know how to learn. And until the materialistic days of the Victorians, most men would have been thrown out of their churches with contumely had they dared apply the natural laws which govern water or lead to even the physical side of Man, the Special Creation. And even today, what layman is particularly interested in the immortality of clay?

". . . When we are unable to produce manifestations of self-consciousness after transition, it too has ended?" When my wife calls to the suit of clothes I have left hanging in the closet and it fails to come, need she conclude that I have lost the power of locomotion? "Ah," cries the author, "you are now postulating the existence of the Soul, which I refute." Why not? He is postulating the non-existence of the soul, and neither of us has yet brought any proof other than assertion. And if he can assert without proof, why can't I?

"Self has no existence apart from being." Here is another vague word, as usual caused by the philosophical paucity of English. We have only the one word "Being," but does the author mean "Ens" or "Ego"? The statement in one meaning is true. In the other it is not. Here again we face the One and Many, solvable only by the now-respectable Continuity of the physicists and the Driesch school of entelechy-biologists.

"With the destruction of animate being self ceases to exist." With all due respect, this statement is silly. John Jones as he appeared to the village, and his mustache, cease to exist, but is that collection of disintegrating colloids, worth 98 cents at the drug store as chemicals,—is that bucket of coal and four buckets of water that strolled about as John Jones the only possible conception of "animate being?" The author here states that only bodies live. Then what is Energy? Dead? What is Mind? Dead? I avoid asking about a Soul, for I have not as yet begun to try to prove that. I merely deny his right dogmatically to deny it until he brings ample proof.

"What man regards as his immortal nature is the continued cognizance of his entity, the ego. . . ." And who let the author see inside the heads of men? He can speak only for himself, tell only what he regards as his immortal nature. He makes the usual syllogism: "Cotton Mather defined God and the Soul. Cotton Mather's definitions are bad. Ergo, God and the Soul are merely two of Cotton Mather's mistakes." I can assure the author that "continued cognizance of my identity" is not my notion of immortality. If it were, and I had to believe it, I would be much depressed. I am enjoying this body that I wear about. It has had its ups and downs, but on the whole it has been and is happy. But to carry it about for an eternity, even in an etherealized state? To be compelled to wear the gaseous counterpart of its evolutionsal maladjustments forever? If this body were I, and all there is of me,—No, gentle author, few of us could face that conclusion equitably. To say that it is our normal idea is taking a great deal unscientifically for granted!

"Memory is an attribute of brain. . . ." May I suggest as a paraphrase, "The brick-layer is an attribute of the trowel." . . . Or, nearer on your own ground, Brother, "The Hertzian Wave is an attribute of the radio set . . ." or else "Jeritza is an attribute of the phonograph." The author is here convicted of accepting without investigation the statement of another. Dr. Watson said that—but then Dr. Watson states loudly that the entire sum of human wisdom is

that a burnt child dreads the fire. Not only is nothing else worth knowing,—there is nothing else to know! Read Driesch, Bohr, van Sitter, Weyl, Mach, de Garay—are those names respectable enough? Apply their equations to *thinking* and make that statement again!

". . . The units of living matter or species are separate. . . ." This is scientifically an almost prehistoric statement. It is contemporary with the "motionless ether" and the "exact electron" and the "indivisible atom." It was disproved in the most agnostic laboratory in the world by the Michelson-Morley experiment. It has been completely routed by the work of Miller, Compton, Klyce,—and even Millikan. To use it now in argument is to assert that the entire Quantum Theory is balderdash.

But this is enough dissection of the author's method. So far this article has been easy to write. From now on, it will be very difficult, for English is not a fit language for the discussion of philosophy, even for an approach to it through the test-tube and microscope.

Since the "fortuitous concourse of atoms" was abandoned as the stock explanation of the formation of matter, and respectable science, instead of saying "Yes, it is *possible* and so true," began to say "No, it is too improbable and therefore to be disregarded," the followers of the old Discontinuist scientists have clung to paraphrases. The old terms First Cause and *Primum Mobile* are irrevocably tied in with philosophy; and Philosophy is synonymous, in minds which write as does the author's, with unscientific guessing. So they say sometimes, "Laws of Nature."

That my authority may be acceptable to even the author, and to remove all suspicion of personal bias, let Funk & Wagnalls Standard alone be here cited:

"LAW. An obligatory rule prescribed by the supreme power.

A system of regulations recognized by men. Interpretation and application of legal principles.

Rule established by custom or precedent."

Which necessitates looking up:

"Rule. Dominion; method of action; authoritative direction; that which may be expected; regular



method, propriety; judicial decision."

NATURE. A collective abstract term for the entire UNIVERSE."

I can see nothing in the first two words, Law and the secondary Rule, which admit of the possibility of directionless and fortuitous chance. The direction stated by the rest of the phrase is a property of Nature. And the definition of Nature does not seem essentially different from the only possible definition of the God of the Continuists, who are now the leaders of Science. This resolves itself then, not into contradiction, but a paraphrase in other terms, of the philosopher's statement that God rules and God is all.

Another phrase to escape even sounding like a philosopher or religionist is that all Matter proceeds from a "Store of Energy." Leaving out discussion of the obvious superior agency implied in the word "store," we give Funk & Wagnalls another opportunity to clarify the statement:

"ENERGY. The power by which *anything* acts effectively to move or change other things.

Power in exercise, force in operation, vigorous and effective action."

These are not universal words applying to an undivided continuum, nor to Nature as above orthodoxly defined. They explicitly show duality—one *part* influencing another *part*. The original First Cause cannot be properly called "Energy" for that word implies something before the First Cause to use it. The definitions of Force and Operate expand this concept:

"FORCE. Any cause which produces, stops or changes . . . the motion of a body.

That which is manifested by any change of motion."

"OPERATE. Put in action and supervise the working of. Conduct or manage the affairs of. To effect a result; have agency; act."

Neither of these phrases then says anything new, agnostic or non-religious. Both alike merely dodge the plainer vocabulary disguising thought in a flow of unfamiliar words. They are the best that science has been able to show as a

substitute for the concept of God Who rules and Who is All. Millikan's vague "Integrating Factor" is even less useful and applicable.

Thus Science admits, in a strange tongue, but completely, that a Power rules the Universe. What is the nature of that Power?

I place a few white crystals under a microscope, and painstakingly note their fracture and pattern. I refer to my charts. "That is salt!" And it is salt— invariably recognizable by the formation of its crystals.

To thus form an invariable pattern requires that every atom, every molecule, must go to a certain appointed place. In the old days, men of much pedantry and little imagination used to contend that they went there by chance—fortuitously, merely because it was possible that they might do so by accident. But for the same accident to happen the same way every time through countless ages, as Eddington remarks, is too completely improbable to be anything but silly. *Something* plans the position of those atoms, and knows beforehand where they shall go.

That something must logically be either (1) the atoms themselves, or (2) something outside the atoms which compels them. "Energy" will not do as an answer, for as we have seen, energy implies, nay *demand*s Something Which Exerts. We know a good deal about atoms by now. Not that we know anything like all about them as some of the lesser pedagogy like to assert; but enough to know one thing—to attribute to the atom itself personal, individual intelligence of a grade sufficient to shoot itself across relatively interstellar spaces and sink gracefully into the appointed place in the prism is the wildest sort of unscientific conjecture, and no true science.

Remains then the action of Something Outside the atom which directs it. I run through the gamut of things visible in the Universe. Nowhere do I find a planning intelligence superior to that of man; yet I know that no man directs the formation of a salt-crystal. No human brain could register the multiplicity of detail requisite to bringing into proper alignment the billions of necessary

atoms. Yet distinctly there is both Plan and Direction. Whose? Something supermortal, superhuman. Call It anything you please. I call It God, Who is All, and who makes the Judicial Decisions above quoted, and "puts into action and supervises, conducts and manages the affairs of" the material worlds. What is the nature of God? Brother, to know that, I must necessarily be God's equal. I must necessarily know as much and have the same power. And since *two of us could not simultaneously be ALL-THERE-IS*, that presumption on my part would be as silly as it would be blasphemous. I can learn how His dominion is manifested in and around me—but I can describe only what comes to my tiny part-consciousness.

I said above "God Who is All." For beyond question God (under any name you choose, Nature, Energy, Zeus, JHVH or AMEN) is Infinite, and the Universe (literally "all-there-is" or "one-whirl") is infinite, and two infinities are as impossible as two omnisciences. "There is none beside Him" is not merely a boastful statement of His followers, but a plain English statement of the logical conclusions of Continuity. He is All. You and I are *parts*. Of what? Of All. Adonai in the center of our solar system sends the life force to Immanuel, "God Within."

(Note: To ease what possibly may be shock in the above paragraph to the author, we will put that in bald scientific terms: In common with all other visible things, man has a "magnetic field." This proceeds outward to a varying periphery called by Klyce a "field difference surface" and by Heisenberg a "Zone where waves are not appreciably greater than zero." It there meets and merges with the field surfaces of the surrounding matter. Thus man and his surroundings are *physically* continuous as well as philosophically so, and from his ego-center as the only possible view-point for observation, any man sees himself extend in continuum to infinity through other physical objects. Logically then, each man is *ultimately*, the Universe. But for him to try to *run* it would cause a few queer results. In fact it has caused them.)

The interferometer has noted matter in distant stars of such density that a

pint of it would weigh a ton. Matter of such density is impossible here on this earth of ours—it does not fit in our octaves of vibratory speed. Such slow oscillation would freeze us into immobility at a range of thousands of miles. While we confidently expect that when our terrestrial table of 144 graded chemical elements is completed we may consider it a finished job, we know that *universally speaking* the possible density of matter is limitless.

Moving up from gross matter into the higher vibrational rates, we note the constitution of matter. The ingot is a congeries of molecules, the molecule an arrangement of atoms. The atom itself is divisible; but when divided it loses its elemental characteristics—it is no longer recognizably gold nor chlorine nor antimony. It is a conglomerate of lesser entities, which are ponderable and reasonably measurable, thus having some of the characteristics of matter, but when properly aligned, exhibiting the traits of energy. Proton, neutron, nucleus — these supposedly "large" entities are now proved to be composites. Atoms are composed of varying and variable combinations of electrons with negative charge, positrons with positive charge. They exhibit in their behavior entire accordance with Hermes' Fourth Law—their polarity is relative, not absolute. We can here draw an *arbitrary* line across and say that here matter ends and energy begins; but it is not a discrete line. Electrons have the evidences of both divisions, and we might call them "matter" or call gold "energy" with equal correctness.

Splitting the electron is a comparatively recent performance for our race, although Democritus, the Laugher, apparently did it, and Pythagoras seems to have done it among others. We find inside the electron the "Atom of Action"—Quanta, "h," the *least possible manifestation of energy* as we understand the word. The "h" above is a labor-saver to avoid writing

Δ. 0000000000000000000000000000065
every time we wish to use it in calculation, or pronouncing "Six and one half octillionths of an erg" in conversation.

And yet the description of a Quantum used by Schroedinger or Heisenberg or de Broglie is "Wave-Packet." Waves



of what? Not matter—we have left that far down in the lower octaves. Not energy — we have run out its cycle. Then what?

Dr. Crile of Pittsburgh has recently made a few cautious statements after years of laboratory research. Briefly, they are that *thought is electrical*, i. e., that it is a radiant energy, dual in nature, with positive and negative polarities. Whether the "J" which is beyond the "h" is Mind, or merely another plane of octaves intermediate between Mind and Energy we do not know. But the chain is established scientifically. We have seen that matter is continuous with matter, and matter with energy and energy with the still unfamiliar streams of "wave-packets," and they with J; we know that somewhere in the higher vibrations is a zone of Thought, and that when we have measured and analyzed and tested and charted it, we will find *its* particles also "wave-packets" of something else toward Infinity.

We see in our own bodies "samples" of all planes so far measured and of

planes not yet measured nor dreamed of. Man stretches from the carbon, phosphorus, hydrogen and oxygen and calcium of his material makeup across the zones of applied force or energy and the zones of "electrical" Mind, and *beyond*. And to deny that he also holds his share of the Ultimate Infinity and Universal Life and Wisdom is to deny the soundness of everything we have so far proved in our laboratories. And so Man has his body, Man has his force, Man has his mind and Man has his—I call it Soul, and I think I have proved it.

To insist that in spite of the fact that his physical elements will live, in spite of his gonads and hormones carrying from generation to generation undying through the centuries,—in spite of his force through entropy going back to chaotic kinesis and then through conservation rebuilding into something new,—to admit these and then to insist that his Mind and Life and—I call it *Soul*—will die, cease and determine and by so much *diminish Infinity*, is distinctly not Science. It is only obstinacy.

ELECTED GRAND COUNCILOR

Frater S. J. Marx of Philadelphia, Pa. was elected to the responsible position of Grand Councilor at the recent annual Convention in San Jose, California. Through an oversight this was not mentioned in the annual report of the Convention. Frater Marx has been of great aid to the Order in the past and the Order is indeed fortunate in having him serve in this capacity.

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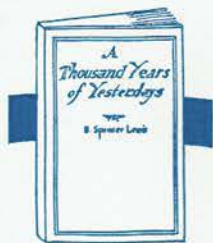
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