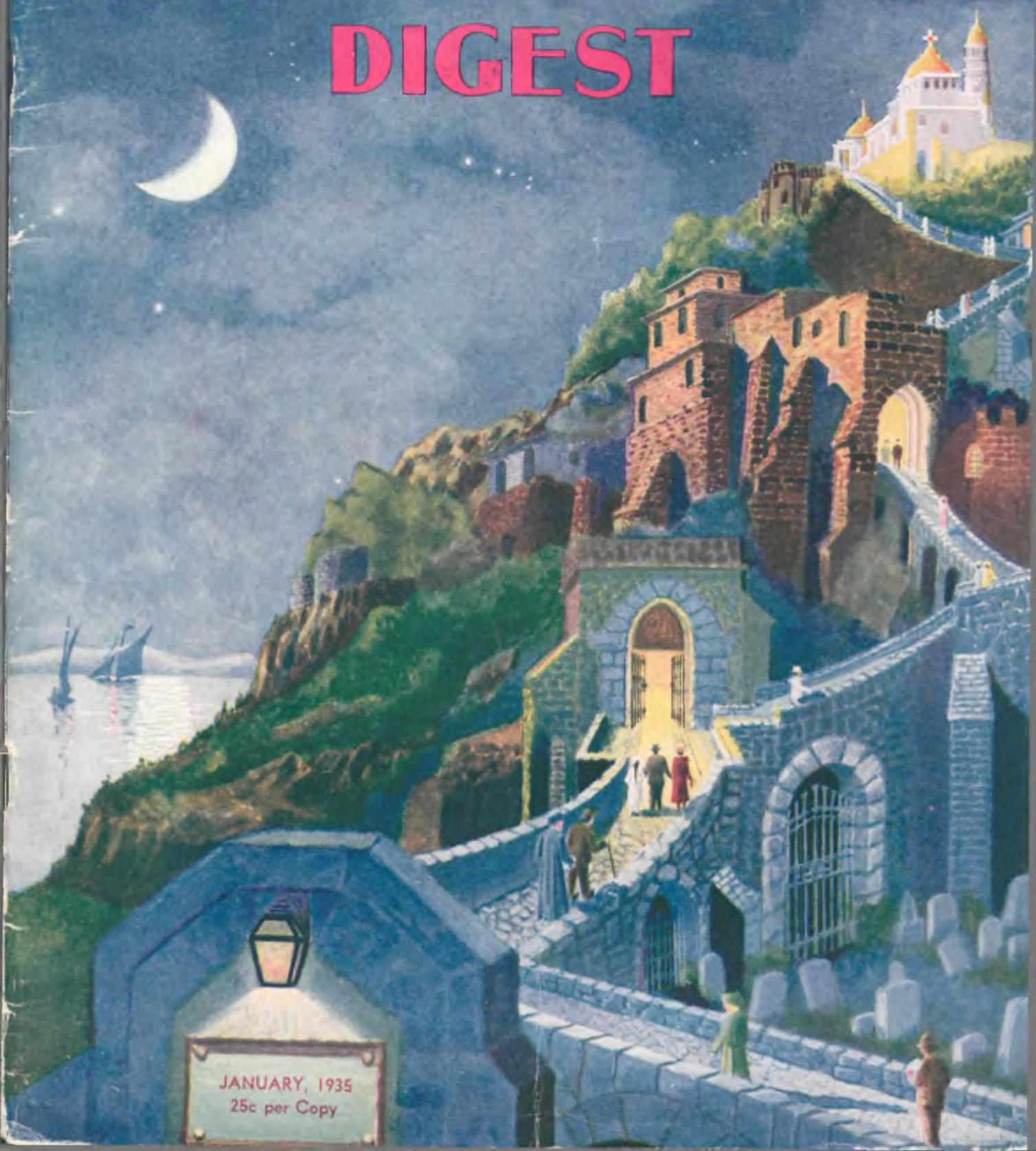


THE ROSICRUCIAN DIGEST



JANUARY, 1935
25c per Copy



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SAN JOSE, CALIFORNIA, U. S. A.



III. . . Sor. . . MARIE L. CLEMENS, F. R. C.

Grand Councilor, Inspector-General

New England District

First Grand Master of Massachusetts

(Initiated and Installed at the First National Convention of AMORC,
Pittsburgh, Penna., July 31-Aug. 4, 1917)

(Courtesy of Rosicrucian Digest.)



Down Through The Ages

Secret Laws of Life



*Create Modern Miracles
In Your Affairs*

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KNOWING HOW

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The Rosicrucians

(AMORC)

ROSICRUCIAN PARK, SAN JOSE, CALIF.

The only Fraternal Organization in North America
Officially Recognized by The Great White Brotherhood
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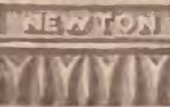
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XII

JANUARY, 1935

No. 12

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SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH IMPORTANT RECOMMENDATIONS

By THE IMPERATOR



THIS month I would like to bring before our members two very important matters which I think will answer a great deal of correspondence that has come to us lately, and at the same time serve to inform our members generally on two points that

are apparently of very wide interest.

The first matter is in regard to the long-delayed Egyptian tour or journey to Egypt arranged by the Imperator and his wife for the near future. The first tour of this kind was held in the Spring of 1929, and was highly successful. In fact, almost seventy-five per cent of those who were on that first tour have continuously expressed the desire to go again, and the reports from the seventy-five or more who were part of that have awakened a growing interest on the part of our members throughout North America, and we have been asked hundreds of times whether a second tour could not be arranged and carried out as successfully as the first one. On several occasions during the past five years, we have asked our members to let us know whether such a second tour was really desired and the replies have been very enthusiastic. Such tours, of course, are not a part of the general activities of the organization, and it is not incumbent upon the officers of AMORC to arrange, devise, or conduct such tours. They always entail a vast amount of correspondence, a great

amount of clerical work in indexing, filing, recording, and general supervision, and throw a very heavy burden and responsibility upon the Imperator and his wife. There are certain very direct and positive benefits, however, to those members who can afford the nominal expense and the time to go to these distant points, and for that reason only are we willing to consider another such tour.

The tour now being contemplated will include a complete Mediterranean Cruise from New York and stopping at a large number of the Mediterranean ports for sightseeing in addition to the visiting of a number of mystical places where unusual mystical experiences will be the rich reward of the tourist. And the trip will include, also, a number of days in Palestine and Egypt with visits to sacred and mystical shrines, as well as a number of extraordinary and rare treats in contacts with persons and places seldom experienced by casual tourists. The other benefits are those resulting from daily and nightly contact with members, and the occasional lectures and periods of instruction given on shipboard and at other points by the Imperator.

The one very great feature of the entire trip, aside from meeting Rosicrucian members in foreign lands and the gathering of many valuable souvenirs and mystical objects, is the very nominal price which AMORC will be able to secure for the entire cost of the trip from New York back to New York.

It is hoped that we can complete arrangements for such a trip to start either in January or February of 1936, but in order to do this it will be neces-

sary to know as soon as possible approximately how many members will be able to take such a trip, and desire to do so. The cost, including all traveling expenses, hotel bills, meals, and sightseeing trips, will be less than \$750.00 and may be as reasonable as \$650.00. The trip may last for sixty days, or a little longer. Opportunities will be afforded for members to return by way of a special trip through Europe where they may contact friends or relatives in some European cities or countries. And those who wish to may remain longer in Europe and return on some other boat for which their passage will be arranged without additional expense for the return sailing. Members in any grade of the work who are in good standing in the Order may participate in this tour and wives, husbands, children, or parents who are not members may accompany a member and participate in everything but any secret sessions that may be held for members only.

If you believe that you can take such a tour and desire to do so, you are advised to write a letter expressing your desires and wishes, and address it precisely in the following manner: "Egyptian Tour Secretary, c/o AMORC Temple, Rosicrucian Park, San Jose, California." Do not expect an immediate answer to your letter, however, for until we have read all letters received and have worked out more details, we will have nothing more to state in regard to the plans, but do not delay in answering, for all letters will be numbered and in the final arrangements persons will be selected in accordance with the serial numbers on their letters.

The second important matter to be brought to your attention is the fact that the Emperor and the officers of AMORC heartily endorse the Townsend Old Age Pension Plan as it is popularly called. It is really more than an old age pension plan, however, and is one of the most brilliant, effective, and wholly satisfying plans for National recovery, economic rehabilitation, social improvement, humanitarian achievement, and crime prevention that any human being has proposed in this North American country for many

years. Therefore, we urge all of our members living within the United States of America to give the utmost consideration to the Townsend Plan. In practically every community a Townsend club is being formed or is already active and petitions are being circulated and the signature of every person above sixteen or eighteen years of age is being solicited. These petitions will in no wise obligate the signers, and are merely a recommendation that the plan be nationally adopted. (Be sure, however, that what you sign is such a petition, and be sure to read it before you sign it.) Give your moral support to the Townsend Plan by talking about it and boosting for it. Make inquiry where you live and find out if there is a Townsend club. The editors of your newspapers or some other organization in your city can tell you. Investigate the matter and read the literature that will be given you. Remember this is not merely a plan to look after those who are too old to earn or provide for themselves, but a plan for national recovery by means of having several million people, or seven or eight million people spending goodly sums of money each month in their own behalf and at the same time putting a large amount of money into immediate circulation in every business, industrial, professional and social channel. It is not the money that will be given to the old people that will count so much as what they will spend each month for necessities and luxuries that will help to change the economic conditions in the United States. It is, therefore, not simply a humanitarian plan to help the aged in a glorious way, but to put millions of dollars in circulation in every community, for the more these elderly persons spend, the more business will be helped, and incidentally, the bank business will be stabilized, credit will be improved, crime will be lessened, and there will be many other incidental benefits that will take this country out of its present predicament.

Even though the plan is not perfect in all of its details, and even though many incidental features must still be evolved, there is only one way to bring about these improvements and modifica-



tions, and that is to start the plan working, and that can be done quickly and surely by the wholehearted cooperation and indorsement of every man, woman, and young person in the entire country. AMORC is as happy to indorse and recommend this plan as it has been to recommend and assist in the great work

of the Council of '76 of the United States Flag Association in combatting crime, and to help the Pathfinders in their great work in the public schools, and the White Cross Society in its fight against the wrong use of narcotics and drugs. Give your aid to this great work at once.



The Rosicrucian New Year

AN IMPORTANT OCCASION FOR ALL OF OUR MEMBERS
THROUGHOUT THE WORLD

By THE SUPREME SECRETARY



THROUGH the official decree of the Emperor, March 21 of this year has been declared the day of the birth of the next Rosicrucian year. On the evening of that day, or on the evening of the preceding or following day, all of our subordinate lodges

and chapters and groups of individual members throughout North America, and in other parts of the world, will celebrate the occasion with special ceremonies or rituals, participating in what is traditionally known as the Sacred Feast.

For those members living in separated communities where there are no chapters or lodges, it is recommended that they participate in the spiritual attunement and harmony of the occasion by retiring to their sanctums on the evening of March 21, and sometime between sunset and midnight sitting in silence for fifteen or twenty minutes and mentally attuning themselves with the many thousands of Rosicrucians who will be in spiritual and psychic attunement at practically the same hour; for no matter what hour may be selected by any of our members for this general attunement on the evening of March 21 there will be hundreds of students sitting in silence at the same time, and this will

constitute the one great annual period of unified force and concentrated power of love and peace sent forth from the hearts and minds of Rosicrucians in every civilized land.

Lodges and chapters are expected to carry out the usual customary ceremony for the installation of new officers for the coming year, and the other official matters as outlined in the new Constitution, and which conforms with the same provisions in the older constitutions of our Order. If any of our lodge or chapter officers are in doubt regarding the proper procedure on this occasion, they should write immediately to headquarters for further instructions.

Undoubtedly, the coming new year will be the most active, successful, and glorious one in the history of our present organization in North America, and for many of the foreign jurisdictions it is the beginning of a new cycle of activity that will practically bring a complete circle of Rosicrucian power and activity around the globe. Future histories will undoubtedly comment upon the unusual awakening and quickening of the Rosicrucian spirit of activity throughout the world in this coming year. Let all of us join with our hearts and minds in making it not only a national and international power for good for all mankind, but our own great opportunity for extended services and expression of loyalty and devotion to the Cosmic for the blessings and benedictions we have received.

*The
Rosicrucian
Digest
January
1935*

Four Hundred Forty-six



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 the 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.)



AMONG the many interesting experiences reported by thousands who have contacted the Cathedral of the Soul is one which has recently awakened a great deal of speculation and intense appreciation. From the reports received it appears that those who have attuned themselves with the Cosmic and with the Cathedral in the past six months have discovered a Cosmic condition that is highly pleasing and very inspiring.

The reports are unanimous in stating that as the contact with the Cosmic is

developed and a certain degree of attunement sensed in a peaceful, calm condition that comes over the mind and body, there is a gradual visionary sense of colors. Those looking into a blank space of a darkened room while attuning with the Cosmic seem to see a very beautiful aura of spectrum colors passing like rainbow rays before them, or moving in cloud effects across the opposite side of the room. Others report that they notice an aura of light developing around their own bodies in which various colors of the spectrum seem to be manifested in delicate pastel tones. Nearly all of these persons report that as the attunement progresses, the colors become more intense and finally as the mind and consciousness sense the contact with the Cathedral the delicate colors in the room or around them seem



to blend into one or two shades of deep violet, or blue-violet. Many report that just before the violet colors predominate there is a very definite tone of orange and of yellow. Many have said that after the contact with the Cathedral terminates, the deep violet color that has remained for awhile gradually fades into pale white color and this brings an end to the Cosmic attunement.

Here we find some interesting facts worthy of deeper investigation. First of all, these colors have to do with certain Cosmic rays which produce colors at all times, and whether we see them or not, and whether we are in attunement with the Cosmic or not, all space around us is filled with the vibrations that can manifest in the colors of the spectrum. White sunlight coming from the source of all Cosmic rays is composed of all of the colors, and in any laboratory or simple experiment at home with a prism the white sunlight can be easily broken into the band of various colors known as the spectrum band. The cause of the brilliancy of a diamond, or any other reflecting surface that is cut into various angles of reflecting surfaces, is due to the breaking up of the white light of either the sun or some artificial light, and the separation of the colors so that we see them in their individual intensity. The bevelled edge of a glass mirror or other piece of plate glass, or on the edges of the cuttings of a large piece of crystal glassware, will give some idea of the beauty of the spectrum colors when seen through a perfect prism in the laboratory.

Why it is that Cosmic attunement, even in a darkened room, will bring forth an impression or a sensation of these colors is something for the scientific metaphysician to investigate, and for the mystic to contemplate. Certainly it is true that the colors become visible in accordance with the degree of intensity and completeness of the attunement. What is more difficult to understand, however, is why there has been a greater manifestation of these colors during the past six or eight months than at other times. It is true that for many years members have reported to us the seeing of these colors in all of their experiences with Cosmic attunement, but it is only within recent months that so

many hundreds have reported the brighter manifestation of the colors. We may find a partial explanation in the fact that through continued attunement and continued experience in contacting the Cathedral of the Soul many hundreds of our members have become more perfect in their attunement, and have advanced to a greater degree of attunement. But this will not explain the fact that many who have not made the contact at all until recently are having similar experiences to a lesser degree. Some of these see only one or two colors, and some of them see the colors only faintly, while those who have been keeping up their periodic or weekly attunement with the Cathedral have reached the point where they see many of these colors, and see them clearly enough and for sufficient time to analyze and study them.

Another interesting fact is that all who have reported regarding the colors state that as the colors become visible there is a very definite sensation throughout the whole being of peace and strength, and a rising sensation of spiritual upliftment. Furthermore, those who have been slightly ill, or suffering from a so-called headache, or depleted sensation, or ill in any other way, have felt all of the illness and suffering disappear as the colors began to develop, and later, after the contact had been discontinued, the unpleasant physical conditions were gone.

From the purely scientific point of view these reports are also interesting inasmuch as they confirm what the mystics have claimed for many years, and what science has only recently discovered in some of its experiments; namely, that violet, yellow, or a deep blue are not related to one another in the manner heretofore taught in connection with the study of the solar spectrum. It has been considered for many years in the ordinary study of colors that red, yellow, and blue were the primary colors, but it is now found through many forms of experimentation that the real primary colors are red, green, and violet, or a blue-violet. Orange and yellow come in a secondary classification, and are not related to the primary colors in the manner ordinarily taught. Furthermore, science has dis-

covered that the colors of the spectrum have a certain therapeutic quality or power and that persons suffering from certain nervous and physical conditions can be relieved of their pain and the primary cause of the trouble remedied through being bathed in certain colors of the spectrum. The subject is one that is still being carefully studied and analyzed in our own science laboratories of our Rose-Croix University, and at our various Conventions we have demonstrated the relationship of these colors to music and sound, and will have other demonstrations of this interesting principle at our Convention this coming summer.

But all who are anxious to enjoy any or all of the magnificent effects and the highly spiritual benefits of the Cosmic are urged to make a daily practice of a few minutes' attunement with the Cosmic and an attempt to contact the Cathedral of the Soul. From the

earliest work in this regard those who made any contact with the Cathedral at all realized the beauty of a light violet color that seemed to appear before them in a darkened room, or often in the daylight, and this violet color seemed to indicate that the contact had been made. Whether a great Cosmic change has taken place in this cycle of universal development whereby the radiations of the Cosmic rays are now stronger, or whether human life on this planet is developing to a degree where the consciousness of man is gradually becoming more sensitive to these Cosmic rays, is a matter to be investigated very carefully by our most advanced members, and from time to time we shall deal with this subject in this department of the magazine or in some special article. It is certainly a magnificent opportunity, however, for our members and friends to attune themselves with the most vital forces, creative powers, and spiritual elements of the higher kingdom.



REMEMBER TO READ THE ROSICRUCIAN FORUM

ROSICRUCIAN RADIO PROGRAM

We are pleased to announce a very unusual, mystical radio program for Pacific Coast listeners, especially those in California. This program consists of philosophical discourses, periods of meditation, and an unusual experiment of a psychological nature. This program when broadcast over other stations by AMORC has caused considerable comment, and has received much favorable comment from a radio trade journal. All students of mysticism, metaphysics, and lovers of good music will enjoy this program. We invite everyone to tune in to radio station KQW, San Jose, which broadcasts on 296.9 meters or 1010 kilocycles, beginning THURSDAY EVENING, 8:15 p. m., JANUARY 10th. The program will continue indefinitely each week thereafter upon the same day and time. Rosicrucians, tell your friends about this program, tune in on this mystical, Cathedral hour. For the benefit of our members and friends in the Eastern part of the United States and the Central part of Canada we say, *watch the next issue of this publication for an announcement of Rosicrucian radio programs in those sections.*





Crime in America

ITS CAUSE AND CURE

By ELROD WARD, Chairman, San Francisco Council of '76



OUR object in presenting this article to the many readers of the Rosicrucian Digest is to give a summary of the crime conditions in America today as revealed by an exhaustive study conducted by the founders and sponsors of the UNITED

STATES FLAG ASSOCIATION, and to offer, at the same time, the only possible solution for their eradication.

These men spent more than two years' time in collecting first hand information from reliable sources, such as court records, records of law enforcement bodies and officers, information gathered as a basis for proposed legislation against crime, reports of special committees and special investigators.

A considerable amount of money was spent and many astonishing facts were revealed.

There is no information offered here, and none is withheld, which any member of the UNITED STATES FLAG ASSOCIATION cannot secure with reasonable effort, because it is desired that the whole people be informed of all the facts.

If the picture presented here seems gruesome and out of harmony with the beautiful and inspiring discussions usually found in these pages, we trust it will be no less instructive and no less welcome. Quite often we see in the Digest, articles of interest and value along other lines than the strictly occult or philosophical, and our readers always welcome them.

When the plans and ideals of the UNITED STATES FLAG ASSOCIATION were first presented to me, with the story of the prevalence of crime in America, it seemed that the claims made must be exaggerated and fantastic to a degree; therefore, I spent some time in investigating the situation before giving it the attention that it might otherwise merit. Do the crime conditions in our country require such attention, and if so, is the UNITED STATES FLAG ASSOCIATION the avenue through which such attention should be given? The answer to those questions can be found in this article.

The information contained herein has been drawn from several reliable sources, such as the writings and speeches of Colonel James A. Moss, President General of the ASSOCIATION; the Regulations for the Councils of '76; writings of such men as Hon. Henry L. Stimson, former Secretary of State; Judge Marcus Kavanagh; Dennis

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Four Hundred Fifty

Tilden Lynch; and other distinguished men; from a compilation of facts as reported by the press; an extended correspondence with men who know and some other sources.

The crime conditions in America at the present time are almost unbelievable, and I am convinced that the general public has no conception of the extent or gravity of the situation. Possibly, in some quarters, the statements made herein will be received with scepticism and exaggeration will be charged, but the facts are open to investigation to all who are interested.

The present crime conditions do not represent a "crime wave," for this is not a wave of short duration which has rolled in upon us hurriedly.

It is basic in its nature, of very slow growth and gradual development, extending back over nearly all of our one hundred and sixty years of national life. Its progress has been imperceptible, insidious and deceitful. Later on, I shall show the fundamental cause of its inception and growth and endeavor to offer its only cure.

Reliable figures show the annual crime score to be as follows: 12,000 murders; 3,000 kidnappings; 100,000 assaults; 50,000 robberies; 40,000 burglaries; 5,000 arsons; and these figures are growing yearly at an appalling rate. The murder rate in America has increased, since 1900, three hundred and fifty per cent! The increase in prison population, since 1926, has been 50%. And the increase continues. In five years, New York had 1694 murders. In Chicago, the police made 20,186 arrests, 1762 of which were for burglaries. One of the best methods of getting a real conception of the extensiveness of crime in the United States, is by making a comparison with other countries. The following statistics were prepared by Dr. Frederick L. Hoffman, consulting statistician for the Prudential Insurance Co. of America: For every 100,000 of population, the United States has 7.2 murders; Italy, the home of the Black Hand and the Mafia, 3.6; Australia, 1.9; South Africa, 1.8; Ireland, 0.9; Spain, 0.9; Scandinavia, 0.8; Quebec and Ontario, 0.5; Scotland, 0.4; Holland, 0.3; Switzerland, 0.2; In

the city of Paris, France, in one year there were 59 murders; in London, 16; in Berlin, there were 32; in New York, 344, and New York can be taken as an index for the whole country.

During the one hundred and sixty years of our national life, we have had six major wars. The total number of men actually killed in action, in these wars, according to government figures, was 112,751. During the last ten years there have been murdered in this "Land of the Pilgrim's Pride," more than 120,000 people. If Sherman was right in saying that "war is hell," then crime in America is worse than hell.

Quoting from a reprint of a section of "The Spirit of the American Flag," by Col. Moss: "Another alarming feature of the crime that is today challenging American civilization is the institution of racketeering in business. It is a gangsterized industry, organized on a nation-wide scale under the leadership of some of the country's worst hoodlums and most notorious criminals, with the cooperation of corrupt politicians, grafting police officials, and unscrupulous lawyers. It is syndicated criminality. A racket is conducted by getting control of a particular trade or industry, usually, though not always, in a perfectly legal way and for a professedly worthy purpose, and then committing extortion by blackmail, violence, coercion, intimidation murder, arson, kidnapping, or bombing. Almost every trade, industry, and business has been invaded by the racketeers, including those of cleaning and dyeing, ice, coal, undertakers, florists, laundries, ice cream, building and scores of others." The racketeer has also invaded another field, the sacred field of religious activity. It may seem strange to suppose that this branch of our life would not be free of crime and racketeering, but there are religious racketeers. Again quoting Col. Moss: "The American racketeer, who is no respecter of persons, professions, institutions or any thing else, is now operating in the sphere of religion. So bad did racketeering become in a certain archdiocese, that in December, 1932, the archbishop, one of the outstanding prelates in the United States, felt compelled to address



a letter to the laity, which was read in all of the churches in the archdiocese, excoriating the 'religious racketeers,' as he called them, who, it was claimed, had mulcted the people of the archdiocese out of at least a half a million dollars.

"Now, what of the general cost to the American people, of whom you are one? What tribute do we pay for the privilege of housing the greatest menace known to civilization? It is estimated that crime costs the United States more than THIRTEEN BILLION DOLLARS every year! We are paying higher taxes for the maintenance of courts, prisons, penitentiaries, reformatories, police departments, and other crime combating agencies. We are paying more for our fire insurance, we are paying more for our burglary and theft insurance because of added risks. We are paying more for our food, clothing, rent, furniture, lighting, heating, and all of the necessities, as well as for the luxuries of life.

"The cost of racketeering in America is almost beyond our power of comprehension. The yearly cost of this evil is more than FIFTEEN BILLIONS OF DOLLARS. Just think of it! More than three times what it costs to run the Federal Government. What an added burden of taxation! United States Senator Royal S. Copeland, Chairman of the Senate Committee on Racketeering, made the statement that the cost of living is 20% higher on account of it. Yet another alarming feature about the crime situation in our country is the illicit traffic in narcotics. The profiteers in this traffic look upon America as the most fertile field on earth in which to ply their trade. The appearance of heroin in 1917 gave an impetus to the dope traffic. Before that time, known offenses against the narcotic laws had been running around 1,000 per year. In two years the number had increased to 2,000. In two years more to 4,000, and in five years more to 10,000. A peculiarity of the use of heroin is the psychology of the addict in developing a mania for recruiting others into his addiction, one producing many, and each producing many more.

"It is estimated that in New York City, more than 50% of the prisoners whose offenses involve moral turpitude are drug addicts, and more than 90% of these are youthful heroin addicts. Dr. Lickinstein, Surgeon of the Tombs Prison in New York, who has treated more than 60,000 drug addicts, estimates the drug habit is responsible for 20% of the crime in America, and is costing the people of this country, of whom you are one, the sum of TWO BILLION DOLLARS PER YEAR.

"With more money than any other people, with more power, more laws than any other nation on earth, the United States has more lawlessness, more crime and more criminals than any other country in the world.

"There is more crime in this country today than there ever was in any country on earth at any time.

"Experts estimate that we have in our land nearly 400,000 men and women who make their living mostly through crime, and this number is growing at an alarming rate. This outnumbers three to one the regular army of the United States.

"In ruthlessness, savagery and cruelty, this scarlet army has never been equaled. No army ever known has had better or more modern equipment for its operations.

"Every man, woman and child in this country is affected by these conditions of crime. First, in the increased cost of living, as has been shown, and second, by the insecurity of life, body and property.

"What a terrible indictment! What a shameful commentary! What a stigma on us Americans as a people to have other nations of the world say truthfully, as they do, that America is the most lawless nation on the whole earth!

"The eradication of this evil of crime presents a very grave problem."

In the American Magazine of June, 1932, Gen. John J. Pershing had this to say: "Make no mistake about this—America is at war. Our nation is confronted by a crisis as serious as the crisis of the World War. In this war, once we were aroused, we made an ef-

fort that astounded the world. Just so today. Once the American citizen is aroused to the dangers that confront his country, will, I devoutly hope and believe, gloriously redeem his indifference of the past." Hon. L. H. Breurer, United States District Attorney, recently said: "No subject today is entitled to more consideration than the crime situation. A new order of things has been ushered in with respect to crime, and unless these new conditions can be met successfully and the growth of lawlessness checked, it may destroy all law and order, and even the government, itself, leaving us in a condition akin to anarchy." Lewis E. Laws, Warden of Sing Sing Prison, New York, one of the ablest and most outstanding penologists and criminologists in the country, makes the following statement: "The crime problem is the most important issue before the American people today, outweighing even, the problem of economic recovery, through extraordinary costs in government, in insurance, and in immediate protective provisions."

In view of all of the above information, no serious-minded person can dismiss the subject with no further thought or action.

We face a situation more serious than any problem we have ever faced before in our history. In every crisis of the past, the enemy was well-known to us. His camp stood out plainly and he declared himself openly. The tramp of his marching armies was heard above the hurried maneuvers of war. His battle banner was seen floating in the breeze like our own. His battle cry was heard across the line and he fought for a cause he thought was right. But in the present crisis all these things are different, and reversed. The enemy of today is not suspected until he strikes. His presence is not suspected till he springs from ambush with murderous intent. His camp is obscured by the radiance of our complex civilization. Upon his battle banner is emblazoned the skull and cross bones, and his battle cry is "havoc." As his demoniacal yell rings through the land, chilling the marrow in our bones, the ruddy stream let loose by his dripping hand runs wider and deeper with the most precious blood of

all this world. My Countrymen, shall your blood mingle with this rising tide? Shall YOUR agonizing cries herald the eclipse of our noble institution? Or shall America take advantage of this opportunity to save herself before it is too late? I hear some of you say that the criminal is always apprehended. I hear you say that the moment a man starts a career of crime that he is doomed. And I will agree that punishment is certain but not always swift, and not always adequate, in so far as the law is concerned. It is less than no argument to say that nature punishes where man does not. While the slow processes of our law are operating to apprehend him and while the plans of nature are contriving to punish him, he is plundering and slaughtering with the recklessness of a madman. Organized cooperation of all law abiding and peace loving Americans is essential to prevent his further depredation and check his rapacious and predatory career.

We grow sick at the growing disrespect for law and constituted government, the lessening of patriotic zeal, the gradual but steady trend toward gross materialism, the indifference to crime and the departure from that pristine purity of the founders of our nation. We become nauseated at the prevalence of immorality, debauchery, licentiousness and the defense of these things by men and women whose character cannot be assailed. That high standard of moral excellence set by those immortal patriots of a hundred and sixty years ago has begun to tremble. While the high office of institutions of learning is to inculcate into the youth of our day, an increasing zeal for a higher and purer form of civilization, a determination to surpass in excellence and culture those who went before and become a source of inspiration and pride to those who follow, yet we often hear our youth wonder "what racket" they can engage in now to make a lot of money. Such statements and similar ones are constantly heard coming from the flower of our manhood, who should be votaries of the cultural arts and sciences.

My countrymen, let us change these things. Let us do them now. Let us not defer action to some succeeding genera-



tion, but let us bring our cause before the sacred tribunal of our own day.

The constituted authorities are working day and night on this growing menace. The Department of Justice, under the wise and able leadership of that indomitable and courageous American Homer S. Cummings, is making wonderful progress in its work. The American Bar Association has taken up the fine work in submitting and recommending effective legislation, while Congress and the various legislative bodies throughout the country have begun to contribute salutary measures.

But the exigencies of the case call for more than these things. In order to stem the rising tide of crime in America, a duly organized, adequately financed and orderly conducted campaign of the whole people is necessary.

It is the end and aim of government to guarantee protection to the governed, but in a crisis like the present one, the governed must supplement and defend the government. In his farewell address, George Washington gave us a warning: "It is, indeed, little less than a name, when a government is too feeble to withstand the enterprise of faction, to confine each member of society within the limits prescribed by laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property."

It is a fact, that no government, however beneficent, can guarantee or preserve to the governed, these sacred rights without the cooperation of the whole people.

Since the conditions which call for such organization have been brought about by our apathy, indifference and gross neglect, since we have contributed to these shocking conditions by our maudlin sentimentality, by making heroes of criminals, by flaunting his trade in flaming headlines, by parading him before our youth on stage and screen, by defending him in his depredations through legal technicalities, delays, and other ways, so may we cure this evil by a reversal of these things.

The American people can remedy these things whenever they desire to do so. Not only is the remedy entirely in

their hands, but they are the only ones who can stop the growth of crime in this country.

Not only will the present shameful condition continue, but will go on getting worse just as long as the apathy, indifference and gross negligence of the American people—of whom you are one—continue.

Every one to whom these things have been mentioned has admitted that something ought to be done. Some of the more enthusiastic ones have answered me by suggesting the formation of vigilance committees.

But the formation of such organizations must never be, because they lack orderly regulation and in some cases they aggravate the very conditions they are formed to cure.

But we cannot evade the responsibility any longer. We must not leave these things to others any longer. It is the business of the American people—of whom you are one—to remedy these things at once.

Colonel Moss is right when he says: "There may be differences of opinion as to the cause or causes that have brought about the present deplorable conditions and the best way or ways of remedying them, but there is one point concerning which there can be no possible difference of opinion: If the increase in crime during the next few years is as great as it has been in the last few, and it will be unless the American people—of whom you are one—are aroused to action, a most frightful thing is going to happen: THE CONSTITUTED MACHINERY FOR THE MAINTENANCE OF LAW AND ORDER WILL BREAK DOWN COMPLETELY, AND THE SAFETY OF LIFE AND PROPERTY WILL DEPEND UPON VOLUNTARY DEFENDERS. ***The crooks and hoodlums, gangsters and criminals, mostly the spawn of the brothels, gambling dens and prisons, have thrown into the face of the American people—of whom you are one—a dirty rag of defiance, saying, 'What are you going to do about it?' And the American people—of whom you are one—are indifferent to this insult of defiance. The American

people—of whom you are one—are today, allowing themselves to be ruled in a great measure by a criminal scum—the 'gutter snipers'—of the country. In the eyes of the world, this human 'flotsam and jetsam' of America has put the 'fear of God' into the American people—of whom YOU are one!

"What has become of American manhood? What has become of American womanhood? What has happened to American character and ideals?

"What is your answer?"

Let us offer the only possible solution. The solution of America's stupendous crime problem lies in the awakening of the American people—and YOU are one. In this awakening, the people *must go into action*, ACTION, action which will create and crystallize a militant public sentiment for the fearless and relentless enforcement of the law—a vigorous, public sentiment for instilling into the American people greater respect for law and order—a determined, aggressive public sentiment that CRIME MUST GO! It is purely and absolutely a question of public sentiment. Only this will solve the problem. Nothing else will save the situation. This sentiment can and is being created, crystallized and put into operation by united action. By ORGANIZATION.

President Lincoln said: "Public sentiment is everything, with public sentiment, nothing can fail; without it, nothing can succeed."

Sir James Bryce, former Ambassador to the United States said: "Towering over Presidents and State Governors, over Congress and the vast machinery of party, PUBLIC OPINION in the United States, stands as the great source of power, the Master of servants who tremble before it."

The UNITED STATES FLAG ASSOCIATION offers that method of ORGANIZATION, and that opportunity for public sentiment to exert its divine power and prerogative, and render America, and every corner of it "Too hot for criminals." Listen to the answers of distinguished men, every one of whom you know:

"I am deeply interested in and heartily endorse the Crusade Against Crime which the UNITED STATES FLAG

ASSOCIATION is conducting under the sponsorship of its National Council of '76. It is a fine, Patriotic undertaking of the greatest importance which deserves, and I am confident will receive, the support of all loyal citizens."—Franklin D. Roosevelt.

"The work being done by the UNITED STATES FLAG ASSOCIATION in connection with its Crusade Against Crime has been highly effective, and The Department of Justice gladly welcomes the cooperation of the organization."—Homer S. Cummings, United States Attorney General.

"I fully concur with the President of the United States in his hearty endorsement of the fine patriotic work the UNITED STATES FLAG ASSOCIATION is doing in connection with its War on Crime, and agree with him that it is an undertaking of the greatest importance which deserves, and no doubt will receive the support of all loyal Americans."—George H. Dern, Secretary of War.

"It is encouraging to see that a big, patriotic society like the UNITED STATES FLAG ASSOCIATION, which is headed by the President of the United States as Honorary President General, has taken the lead in organizing the citizens of the United States in a way that they can combat effectively, the highly organized and abundantly financed crime with which the country is today cursed. I congratulate the ASSOCIATION on the splendid work it is doing, and wish it all possible success."—Daniel C. Roper, Secretary of Commerce.

"The plan embodied in these regulations for the prevention and suppression of Crime, is not only most admirable, but, in my judgment, it is the first and only sound, concrete and practical program that has ever been offered to the American people for the solution of the Nation's crime problem. **The Regulations for the Council of '76 may very appropriately be called 'THE ANTI-CRIME BIBLE'."—Robert R. Reynolds, United States Senator from North Carolina.

Similar statements from highly distinguished men in all political parties and in all branches of our government have been made.



Hon. Herbert Hoover, the only living Ex-President, said: "I heartily endorse the program of the UNITED STATES FLAG ASSOCIATION, the purpose of which is to spread understanding and develop appreciation of American ideals and institutions. This worthy project deserves the support of all loyal citizens."

That silent man of action, Calvin Coolidge, said: "The work which the UNITED STATES FLAG ASSOCIATION is doing is most commendable and deserves the support of every good and loyal citizen."

Charles E. Hughes said: "It is fitting that we should emphasize our national ideals, and, rejoicing in the benefits of liberty under law, work together to maintain the institutions of the Republic. I am, therefore, in hearty accord with the UNITED STATES FLAG ASSOCIATION, whose mission is the achievement of these purposes."

William J. Cooper, United States Commissioner of Education, has added his hearty recommendation in the following words: "The Flag Contest Plan of the UNITED STATES FLAG ASSOCIATION is so well adapted to the stimulation of patriotic thought and the energizing of instruction in citizenship that I have recommended to all State Commissioners of Education that they incorporate the plan in the regular schedules of instruction of the public schools of their respective states."

That the UNITED STATES FLAG ASSOCIATION was born in the sunlight of the purest patriotism, let him speak, who established it and who is its President General, Colonel James A. Moss, U. S. Army, retired: "When I retired from the active list of the Army, realizing, as I did, that every thing I was, every thing I had, I owed to the Government over which flies the United States Flag, the thought came to me, that if before I am taken out to Arlington Cemetery my silent tent to spread in the bivouac of the dead, I could do something to bring into greater consideration and higher appreciative regard the ideals and institutions symbolized by the Flag of the United States—the Flag that flies over the Country that has done so much for me—that when the

Great Commander gives the order for me to go over the top for the last time, I will march forward with firmness in my step, with contentment in my heart, as I follow 'Old Glory' into that realm where battle flags are furled and war drums throb no longer. This was the spirit in which the UNITED STATES FLAG ASSOCIATION was born and it is the spirit in which I have dedicated the rest of my life to the work of the ASSOCIATION."

For the last ten years, Col. Moss has devoted all his time to the work of the ASSOCIATION, and has used much of his own personal funds in carrying on the work, and in all these years he has not received any salary for any of his labors. Further, no officer or member receives any salary or compensation for any services. All of our labors in connection with this movement are donated freely and with patriotic devotion.

The plans of the UNITED STATES FLAG ASSOCIATION include the organization of Junior Council of '76, composed of the youth of our land

There are approximately fifty million of these boys and girls in America, more than two million of which become of voting age every year. "This youth," says Col. Moss, "of today, summoned by Destiny to mould and complete the new social and political order into which America is developing, are calling to you for guidance. This rising generation is facing graver responsibilities than have ever before confronted American youth. The duty and obligation of American Adults by way of the guidance of youth have never in all history been so great. . . . In a comparatively few years these boys and girls will have completely replaced America's adult population." The annual Flag Contest between the Junior Council of '76 is designed to arouse the greatest possible patriotic interest in the movement on the part of our youth, and this is of no less importance and is no less interesting than the Woman's Council of '76, all of which come under the general supervision and guidance of the UNITED STATES FLAG ASSOCIATION.

In concluding this summary of the crime conditions in America, I feel im-

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pelled to make a few remarks about an angle of the question which may not meet with the popular approval that it deserves.

What are we going to do with our criminal population? What is to become of the vast army of four hundred thousand men and women who are engaged in crime? They cannot and must not be ignored. In our business of ridding America of crime, we must not, in our enthusiasm, lose sight of them. This is a very grave problem and requires the deepest insight into the nature of crime, criminals, and habit from the so-called psychological standpoint, as well as the relation this great army has to our body politic. Thousands of these unfortunate people have a potential value as citizens. Many thousands of them may be reclaimed, so to speak, and directed into lives of usefulness and happiness. I do not believe this to be impossible. I do not believe in the soundness of the quite prevalent attitude of constantly scorning a man who has paid the legal penalty of the infraction of some law, provided he will assist society in its effort to help him. Criminal habits weaken the intellect, we know, and this lowering of the intellectual capacity should be checked and considerable attention given to rebuilding it. Some times we forget, I think, that a human heart still beats beneath the soiled lapel of every ragged coat. I believe we too often overlook the fact that some truly human emotions spring from the breast of the man who has expiated the crime of his own commission. While these remarks relative to such reclamation are my own, and are not a part of the plans of the UNITED STATES FLAG ASSOCIATION, they are worthy of our deepest thought. These people are ours, because they are a product of our indifference, and we, as Americans, must find the method of disposing of them.

The prevalence of crime in America and the wide circulation of the Rosicrucian Digest, would indicate that this article might fall into the hands of some criminal. I hope it does. I know how difficult it is to reach him with an argument sufficiently convincing to alter his

career, because he has a distorted view of life. This is not meant to be a religious sermon nor an attempt at moralizing, but a simple plea for the exercise of common reason. His campaign of pillage, slaughter, and destruction, always reacts upon him in such an overwhelming avalanche of agony, pain, and terror, as to equal that which he has caused. He is a wretched, miserable outcast, hunted by man and nature, cut off in the gay morning of his manhood, from all the joys which sweeten life, doomed to drag on a pitiful existence, without even a hope of tasting the pleasures of a returning peace, and only released from the torment of a living hell by the timely and welcome hand of death.

But I stand firm, even if I may stand alone, in the content that if he will stop now, before he is apprehended, reverse his manner of living, change his code of ethics and exercise the vigilance, mental vigor, determination and confidence in leading a sensible, rational, and healthy existence, that he has in his career of crime, he may surround himself, ultimately, with those things he craves the most.

In conclusion, I want to add that if the law-abiding, peace-loving citizens of America will give this movement of crime eradication and prevention the wide-awake attention, the everlasting vigilance, the uncompromising determination and organized support that the criminal gives to his unwholesome career, America will be free of this plague in a decade.

Join your nearest Council of '76 of the UNITED STATES FLAG ASSOCIATION. It furnishes the leadership and the organization. It furnishes all the means. It furnishes as a solid background of support, the most distinguished men and women in our land. Your obligation is clear. You cannot ignore it.

If there is a local Council in your city or town, enlist in it. If you know of none, write to Mr. William F. Seals, Executive Chairman, 923 15th Street, N. W., Washington, D. C. If you live in California, write to Dr. H. Spencer Lewis, Chairman, California State



Council of '76, Rosicrucian Park, San Jose, California, and he will direct you to the nearest local chairman. You will be assisting in a movement which shall never cease until America becomes "too hot for criminals," until the spirit of freedom from racketeering shall be carried to the remotest parts of our land and the soul of the following Loyal American's Code shall find a hearty welcome wherever falls the shadow of the American Flag:

"Realizing, as I do, that conditions of crime in my Country have become so frightful that the very foundations of the Republic are being threatened, life, body and property being no longer secure, and—

"Wishing to do my part to help remedy this dreadful situation, I hereby subscribe to the following code:

"I shall obey the law, and let it be known that I am opposed to its violation.

"I shall help to make good, law abiding citizens of the youth of my community.

"I shall vote at all elections, using the power of my vote for the proper enforcement of the law.

"I shall support those who are chosen to enforce the law.

"I shall work to remove legislators who do not help to enact proper crime laws, and judges and law enforcement officials who fail to do their duty.

"I shall do all in my power to take politics out of courts and police departments and other law enforcement agencies.

"I shall strive to end all alliance among criminals, crooked politicians, unprincipled lawyers and corrupt public officials.

"The disgraceful conditions of crime with which my country is today cursed are repellant to American ideals and institutions. CRIME MUST GO. I SHALL DO MY PART."

(Permission to quote this article in whole or in part may be secured from the Publishers of the Rosicrucian Digest.—The Author.)



To What Extent Can We Depend Upon the Cosmic?

By FRATER HARVEY MILES, F. R. C.



STRANGE as it may seem, there are thousands of our members who are still somewhat confused about the COSMIC and its reaction to thoughts and acts of human souls. It is not uncommon to hear members make the statement, "The Cosmic

will take care of it," or "We will turn it over to the Cosmic," or "It is the will of the Cosmic," "The Cosmic is using me as an agent," and many other phrases concerning the Cosmic that when thoroughly analyzed have no direct

bearing or significance to the Cosmic whatever.

When we constantly hear these statements that almost personalize the Cosmic, we are prone to question and wonder, and are provoked to investigate just what the Cosmic is. Why should we thank the Cosmic? Why should we look up to the Cosmic? Why should we invoke the blessings of the Cosmic, when, after all, we are a part of the Cosmic in material expression and it is flowing through us, so to speak, constantly. We are infused with Cosmic force and essence and are interpreting the vibrations through what we call human bodies or the human brain.

I often think of a member who appeared to be very devout in her studies

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and would never do anything to interfere with the working of the Cosmic. Her understanding of this much-abused word was much like the enthusiastic church member who believes that everything that is done is by the will of God and you should never interrupt God's work. If you were sick, God was punishing you for your sin; if you were well and happy, then you should thank God for keeping you well. If you were poor and unfortunate, God was giving you a lesson and you must suffer these lamentable conditions until you have learned to love God and make obeisance to His church.

This member of whom I speak passed through several degrees of AMORC. She read her lessons regularly each week; she practically devoured the contents of "The Rosicrucian Digest"; and her prayers to the Cosmic were most appealing and sincere, both for herself and her fellowman. She had implicit faith that the source of all things had a personal interest in her problem, but she did not seem to realize that she must make some effort in assisting the Cosmic in bringing into maturity her desires and wishes. She thought that it was only necessary to read the monographs and the Digest, make obeisance to the Rosy Cross, pronounce the sacred word, repeat the morning and evening salutations, and the Cosmic would bestow upon her its blessings.

One day I had an opportunity to converse with this humble soul and she asked me many questions about the results I was having with the Rosicrucian teachings in a practical way. She wanted to know whether I was doing all the exercises and repeating the prayers, etc. When I told her that I did not follow the same routine she did, it almost astounded her. The fact that I did not say her form of prayers every evening and morning was almost horrifying. She as much as told me that I was not a real Rosicrucian. She said, "I cannot account for the success you have with the operation of these laws. How is it you get almost anything you want and do not follow such regular prescribed forms and I do not get any results and I do everything that the lessons say?"

I explained to her that I studied the Rosicrucian teachings for the purpose

of mastering definite LAWS AND PRINCIPLES of Cosmic force so that I might apply this force to my material welfare, and that through the application of these laws I would find happiness, peace, and prosper in accordance with the way I applied the laws.

"COSMIC FORCE," I said, "is not a thing to pray to in such manner, nor is it a thing to hold in that kind of reverence, any more than our human bodies, but it is through this body that the Cosmic works and gives birth to self-consciousness. The Cosmic is the universe and all that there in is. You are as much a part of the Cosmic as the force to which you make obeisance; in fact, it is only through the change of polarity in the Cosmic that man becomes manifest as man."

If you could visualize yourself as the center of all the Cosmic force, Cosmic Mind, or Cosmic God—call it by any name you choose, for words are ineffectual to express the truth of this omnipotent force—and realize that you are only conscious of self because of a slight change of the vibrations of this force, that the Cosmic has created around itself a SUBSTANCE through which it can give expression, and if you can visualize your body as porous as a sponge, ABSORBING THE COSMIC ENERGY as a sponge absorbs water, you will soon comprehend the indivisibility of the Cosmic mind and force and come to know that the Cosmic is you and you are the Cosmic and are equipped with attributes to direct it and improve the welfare of human souls.

What are these attributes? They are the brain, nervous system, mind and consciousness, and it is this combination of attributes that permits us to generate thoughts and project them out, or radiate them into the ocean of Cosmic Force, direct our thoughts to other individuals and cause them to be impressed with our presence or to become conscious of our vibrations. It is this same set of attributes that permits the flow of power from you to places and things distant from yourself; to create new conditions and environments; to help others out of unfortunate circumstances into happier worlds of peace and understanding.

It is only through a study of the attributes of man that we will come to



know the Cosmic for what it really is and not what the poets and those who revel in fantastic imaginings would have it to be. When every Rosicrucian student will step down from his fantastic illusions about SOUL and the COSMIC and stop having weird hallucinations and brain storms concerning these wonderful laws of nature and God, we will be on a sound road to the universal brotherhood of man, which we will come to understand through truth and wisdom and be welded together by the Divine essence that pervades us all.

With this understanding of the Cosmic and man's relation to it, we can easily comprehend the many laws that are supplementary to the Cosmic and man. Realize the universe as an indivisible mass of Divine Cosmic energy having the potentialities of mind, body, and life force, and that man is the combination of these potentialities, expressing the Cosmic mind or force individually and having the ability to direct segments or vibrations of this Cosmic force that is inherent in him. We can, with this knowledge, hope to advance to a higher understanding of the creation called man. We must learn through individual and personal contact with this force that God, or the Deity, has no personal interest in us as human beings. That which we call God manifests as a DIVINE, INEFFABLE LAW and that law is serviceable to our minds only when we comprehend it. It is the law that is spoken of in our Fourth Degree when we refer to the Sacred Word. It is the law that causes all force to unite and manifest according to its own nature or vibration. It can beget both love and hate in our hearts; it is responsible for both health and sickness, life and death, change and stability. It is that law that moves man to create after his own likeness and master the forces that surround him. It is only through analyzing the Cosmic in this manner that we can ever hope to understand its significance to man and it is only when we come down from the clouds of mythical idealism that we can use the subtle force in nature to do our bidding.

The true Rosicrucian is an analyst, and if every student would analyze his monographs and weigh each word and

phrase, he would be astounded by his new and elucidating wisdom of the Rosicrucian teachings. This may not appeal to the etherealist who dreams of soul-mates and the reincarnation of the soul into a more sublime state where the human element does not exist and where there is only love and ecstasy, peace and harmony, joy and bliss; and it may not appeal to those who have the impression that in their past incarnations they were pharaohs, princes, kings, or queens, and that by some unfair trick of nature they were incarnated into a body that became the wife of an electrician, or the husband of a saleslady, and that as soon as this life is ended, they will resume their former prestige and unite with their soul-mate; but it will appeal to every true thinker in the Rosicrucian Order and to those who have the strength and courage to throw off the shackles of idealistic theories and work with facts, and the only way to become acquainted with facts is to study yourself—both sides of yourself—the good and the bad—that side of you that is responsive to joy, peace, brotherhood, and the higher emotions; and the other side of you that responds to deceit, subterfuge, hate, vanity, greed, jealousy and licentious practices. Both qualities of man make up the human soul in its evolutionary stages, and as we overcome the weaknesses of material man and add strength to the psychic force in man, the sooner we will have knowledge, wisdom, and facts of the Great Cosmic essence that pervades us all.

Each impulse or vibration of thought directed from the brain or mind leaves an impression on the Cosmic mind, or Cosmic essence, which pervades all space and infuses man's body. The impression remains a part of your creation. If the thought is good and constructive, then your mental and psychic environment will be harmonious and joyful. If your thought impressions are evil and destructive, then your psychic and mental life will be in conformity with your vibrations. Each person carries about with him a thought atmosphere—a vibratory aura which surrounds him with force radiations invisible to the eye, but penetrating the consciousness of others.



PAGES from the PAST

MOSES MAIMONIDES

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

During the Arab era of civilization very little new thought was contributed to the ancient philosophies, and most intellectual effort was devoted to eclectic practices. That is, the combining of the outstanding principles, doctrines, and tenets of the different philosophies into one, a sort of a tendency toward unification. The greatest work of Moses Maimonides was his combining of the old Jewish theology with the Aristotelian philosophy. He was also recognized as an outstanding authority and commentator on the Old Testament and the Talmud.

He was born 1135 A. D. at Cordova. Mohammedan fanatics from Africa invading Cordova in 1148 drove his family out. It was thought for a period of approximately eleven years that he had been converted to Mohammedanism, that he had embraced the Islam faith at Fez. This is much doubted, however. He spent years wandering, finally settling in Old Cairo. There, during a period of thirty years, he became first a jeweler, then later a physician, and finally received the distinction of being appointed court physician. He died in 1204 A. D.

The rationalness of his mind is to be particularly noted in the way he devised a method to approach the problem of proving the existence of God. As was the custom of the time, and his experience, he takes the better elements of thought and logic from the old philosophies and from the prevailing religions, using them as a means to arrive at his final conclusions.

If all students of the philosophies and metaphysics and all seekers for truth, and those who profess to have a sincere desire to fathom life's mysteries, would approach the same and other problems as broadly and as fairly as this ancient thinker did, a much clearer conception of life would be had and realities would not be cast aside because of prejudice or intolerance but would be weighed for their true worth, regardless of their source. Below we give you his writing, entitled, "Method for Proving God's Existence."

METHOD FOR PROVING GOD'S EXISTENCE



Y PROOF of God's existence, as far as I now can explain it in general terms, is as follows. The universe is either eternal or has had a beginning; if it had a beginning, there must necessarily exist a being which caused the beginning; this is clear

to common sense; for a thing that has had a beginning, cannot be the cause of its own beginning, another being must have caused it.

The universe was, therefore, created by God. If on the other hand the universe were eternal, it could in various ways be proved that, apart from the things which constitute the universe, there exists a being which is neither body nor a force in a body, and which is one, eternal, not preceded by any cause, and immutable. That being is God. You see that the proofs for the Existence, the Unity and the Incorporeality of God must vary according



to common sense; for a thing that has

to the propositions admitted by us. Only in this way we can succeed in obtaining a perfect proof, whether we assume the eternity or the creation of the universe. For this reason you will find in my works on the Talmud, whenever I have to speak of the fundamental principles of our religion, or to prove the existence of God, that I employ arguments which imply the eternity of the universe. I do not believe in that eternity, but I wish to establish the principle of the existence of God by an indisputable proof, and should not like to see this most important principle founded on a basis which every one could shake or attempt to demolish, and which others might consider as not being established at all; especially when I see that the proofs of the philosophers are based on those visible properties of things, which can only be ignored by persons possessing certain preconceived notions, while the Mutakallemim establish their arguments on propositions which are to such an extent contrary to the actual state of things as to compel these arguers to deny altogether the existence of the laws of nature. When I shall have to treat of the creation, I shall in a special chapter prove my opinion to some extent, and shall attain the same end which every one of the Mutakallemim had in view, yet I shall not contradict the laws of nature, or reject any such part of the Aristotelian theory as has been proved to be correct. Even the most cogent of the proofs offered by the Mutakallemim respecting the act of creation, has only been obtained by reversing the whole order of things and by rejecting everything fully demonstrated by the philosophers. I, however, shall be able to give a similar proof without ignoring the laws of nature and without being forced to contradict facts which have been clearly perceived. I find it necessary to mention to you the general propositions of the Mutakallemim, by which they prove the act of creation, the existence of God, His Unity and His Incorporeality. I intend to explain their method, and also to point out the inferences which are to be drawn from each proposition. After this, I shall describe those theories of the philosophers which are closely

connected with our subject, and I shall then explain their method.

Do not ask me to prove in this work the propositions of the philosophers, which I shall briefly mention to you; they form the principal part of Physics and Metaphysics. Nor must you expect that I should repeat the arguments of the Mutakallemim in support of their propositions, with which they wasted their time, with which the time of future generations will likewise be wasted, and on which numerous books have been written. Their propositions, with few exceptions, are contradicted by the visible properties of things, and beset with numerous objections. For this reason they were obliged to write many books and controversial works in defense of their theories, for the refutation of objections, and for the reconciliation of all apparent contradictions, although in reality this object cannot be attained by any sophistical contrivance. As to the propositions of the philosophers which I shall briefly explain, and which are indispensable for the demonstration of the three principles — the Existence, the Unity, and the Incorporeality of God, they will for the greater part be admitted by you as soon as you shall hear them and understand their meaning; whilst in the discussion of other parts reference must be made for their proofs to works on Physics and Metaphysics, and if you direct your attention to such passages as will be pointed out to you, you will find everything verified that requires verification.

I have already told you that nothing exists except God and this universe, and that there is no other evidence for His Existence but this universe in its entirety and in its several parts. Consequently the universe must be examined as it is: the propositions must be derived from those properties of the universe which are clearly perceived, and hence you must know its visible form and its nature. Then only will you find in the universe evidence for the existence of a being not included therein. I have considered it, therefore, necessary to discuss first in a merely colloquial manner, in the next chapter, the totality of existing things, and to confine our remarks to such as have been fully proved and

established beyond all doubt. In subsequent chapters I shall treat of the propositions of the Mutakallemim, and describe the method by which they explain the four fundamental principles. In the chapters which will follow, I propose to

expound the propositions of the philosophers and the methods applied by them in verifying those principles. In the last place, I shall explain to you the method applied by me in proving those four principles, as I have stated to you.





• READ THE ROSICRUCIAN FORUM •





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 or symbols, with their ancient meaning.


1.  *pet. her.* That which is above, Heaven, the Divine World; the blue dome.


2.  *kerh.* Sky or Heaven at night with stars shining clearly; a clear night. A bright lamp (light) in the sky.

3.  *äter.* Water falling from sky, rain; dew (if added to No. 7), storm (if added to No. 4).

4.  *öhen.* Lightning; forks of light coming down from Heaven.

5.  *qert.* One-half of Heaven; the Eastern half of the sky.

6.  *Rā, hru.* The Sun, Day, Source of Life; Symbol of God in the Heaven; Aten; Mid-day; Noon.

7.  *kw.* Sun shining brightly; radiance; splendor of light; sparkling.

EGYPTIAN HIEROGLYPHICS

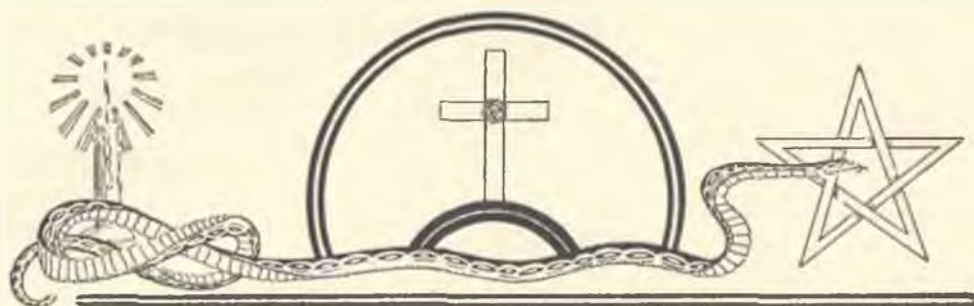
This month we again bring to you some Egyptian hieroglyphs. A careful study of them will cause you to realize how the characters of our alphabet evolved from picture writing or ideographs. As time went by the pictures were inscribed or drawn by the scribes so rapidly that they lost in appearance any relationship to the actual thing which they were copies of, but they continued to retain their original meaning. Many of the characters of our present-day alphabet can be traced back through the Greek and Phoenician to the Egyptian writing of centuries ago.

You will notice in Figure Two that the symbol depicts the old Egyptian cosmological beliefs. The heavens were thought to be suspended upon four gigantic pillars—a sort of a roof or ceiling over the earth, from which was suspended on long cords, the stars. The four pillars were four mountain

peaks actually seen by the Egyptians and thought to represent the outer boundaries of the universe.

This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.





The Rosy Cross and the Rosary

THE SIMILARITY AND DIFFERENCES IN
THESE SACRED SYMBOLS

By THE IMPERATOR



AT THE very outset, perhaps, I should apologize for alluding to the Rosary as a symbol in the same manner as we recognize the Rosy Cross as a symbol, for I do not wish to be understood as deliberately setting aside the claim of the devotees of the Rosary that it is a *devotion* and not a mere symbol. To those who express their spiritual intentions through the use of the Rosary it is the most blessed and excellent devotion within the Christian religion. I do not intend that anything I shall say shall appear to be an attempt to detract from that consideration. Each of us is most certainly entitled by all spiritual and worldly rights and privileges to find in any manner or method of religious expression that which we hold as the most sacred or the most efficacious, and it does not behoove anyone to criticize the spiritual concepts of another.

But to thousands of students of mysticism and religious philosophy there appears to be some points of similarity between the Rosy Cross and the Ros-

ary, and the subject is often discussed in the lodges and chapter of our organization. It is my desire, therefore, to cast some light upon this subject in order to aid in the better understanding of these two sacred emblems.

If we consider, first of all, the history of the Rosy Cross and the Rosary, we find that their revelation to man as something worthy and noble to be held in sacred reverence, is lost in antiquity and surrounded by traditions. It is logical to assume that each of these, as sacred devices or emblems, was invented, designed, or established, first of all, by the concept in the mind of one individual. It seems difficult to us to believe that such things are the result of mental conception on the part of a large number simultaneously. But a little further investigation of the history reveals that both of these emblems evolved in the consciousness of individuals and were not created or made manifest arbitrarily overnight by a single individual. If, on the other hand, we turn our investigation toward the spiritual conception of them, we find at once that tradition tells us what we most naturally expect, that they were inspired and originated from one sacred source, the source of all divine symbolism and devotional expression.

The Rosy Cross, being composed of both the cross and the rose, represents the combination of two very ancient and sacred symbols. The use of the cross as a symbol of philosophical religious expression can be traced far back into antiquity, and the most simple of all the exoteric descriptions of the cross is that it represents the body of man with arms outstretched. This idea was held in the minds of philosophers of old, long before the cross was used as a means for crucifixion. That the most primitive form of the cross was slightly different from that used by the Rosicrucians or by the Christians is true, but like every other sacred emblem, it passed through stages of evolution in its material form in accordance with the human interpretation of the inspired idea.

The claim that the cross originated in the form of the *Crux Ansata* as a symbol of immortality, and yet partially representative of the sex functioning or the functioning of material reproduction of life in a physical form, is only partly true; for as a matter of fact, nearly all of the sacred symbols and emblems had several interpretations or applications in ancient times and since the mystery of reproduction was looked upon as one of the greatest of the mysteries, and explanatory of the idea of the continuity of life or immortality, many of the sacred symbols were associated with this great mystery. We find that most of the symbols of antiquity were associated with both the spiritual and the worldly expressions of the laws of God and nature.

The rose, on the other hand, seems to have always been associated almost exclusively with the spiritual side of man's existence and emblematic of the soul. The rose as a flower was considered in many oriental lands as a sacred and divine manifestation through nature and the process of its unfolding and development seemed to symbolize the unfoldment and development of the soul. Undoubtedly, its beauty, rare fragrance, tenderness, sweetness, magnificence of color, rarity, and other qualities, helped to make it symbolical of the soul of man. The joining of these two, then, the rose and the cross, is the logical unity of two outstanding sacred prin-

ciples—the physical body of man and the delicate unfolding soul nature within.

But nowhere in the history of the Rosicrucian emblem do we find any story or account of its sudden and definite adoption at any specific period of time as we do with the Rosary, according to many eminent Roman Catholic writers. Turning to this ecclesiastical history of the Rosary, we find that the father of its use is claimed to be that famous monk, St. Dominic. It is said that during the very troublesome and disturbing days in southern France when various sects were vying with each other in an attempt to reform the Roman Catholic religion, or to upset it altogether, and to establish a new form of religious worship or promote atheism and non-religious ideas. St. Dominic, as a young and very enthusiastic supporter of the church, journeyed through that country and was deeply moved by the conditions which he found there.

History tells us, of course, much about the very serious restlessness of the people at that time. Not only had there come into southern France and especially into the section which centered around the city of Toulouse, many mystical movements which had their origin in the Orient or in Palestine, and which were truly devoted to the adoration of "the one and everliving God" and which were fostering and teaching secretly a very deep and profound interest in the spiritual mysteries of life, but many wholly destructive and irreligious organizations that spread among the people and which were designed almost exclusively to destroy all forms of religion and bitterly attack the established churches. All sacred property and the most devout followers of the church were assaulted and the devastation and destruction of property and life alike was becoming rampant. It was more than the development of heresy, and in fairness to the Roman Catholic Church it must be said that the attempt on the part of the church to discontinue the destructive activities was not exclusively an attempt to suppress heresy. But when such development of critical thought is accompanied by the wanton destruction of property and life and open warfare is made upon institutions



and individuals alike, it is but natural that a reaction and a form of defense should be started despite the fact that it too might become destructive.

There is no need at this time for any further comments on my part regarding the situation that existed in southern France, for that history has been covered completely in thousands of books and I am not attempting to defend or even explain the motives expressed by any of the personages or institutions involved in the controversies. But I cannot overlook the important significance that in this very district where much blood was unnecessarily sacrificed in the name of religion and where many thousands unnecessarily and wantonly persecuted the innocent, there were a number of movements devoted to the most peaceful, beautiful, mystical interpretation of life and the mysteries of religion that the world has ever known. What a complex situation existed, therefore, in this one part of the world!

And it is said, in the history of the Rosary, that St. Dominic sought inspiration in silent and private prayer and meditation within one of the cathedrals of that district, and on one occasion he appealed to the heart of that Advocate whom he greatly loved, Mary, the mother of Jesus. With tearful eyes he besought her not to allow such suffering and sorrows to be useless to the people for whom Jesus died. "Then it was that the heavens opened, and the Mother of God, holding a Rosary in her hand, appeared in dazzling brightness to her servant whom she thus addressed: 'Be of good courage, Dominic, the fruits of your labor will be abundant. The remedy for the evils you lament will be meditation on the life, death, and glory of my Son uniting thereto the recitation of the Angelic Salutation by which the mystery of redemption was announced to the world'."

The Rosary as a device, an emblem, or a Devotion, was then explained to him in detail with the instructions that it should be adopted and used by all of the faithful throughout the world. It was given to him as a precious gift and as a heritage to the faithful. According to the record, Dominic was filled with gratitude and animated with new courage and he arose from prayer and

hastened to obey the command of the Queen of Heaven. It is said in another portion of the record that before he could call the faithful together into a great church to hear his description of the new revelation and divine gift, the people seemed to be charged with some mysterious summons and had already assembled in a great church awaiting some unknown event. Dominic ascended the pulpit and proclaimed the Devotion that has been revealed to him from heaven. "For a while they remained insensible to his words, but God was not wanting in aiding His ministry. A violent storm arose, the church was lighted up by the lurid glare of the lightning, while peal after peal of thunder resounded. A statue of the Blessed Virgin then began to move, at one time pointing to heaven in a threatening manner, again pointing to the preacher as if imploring them to listen to him and obey his voice. The obdurate hearts of the people were at length touched, the victory was gained. The Rosary had conquered. Prostrating themselves with one impulse at St. Dominic's feet, the people begged to be received to this wonderful devotion."

This was the beginning of a series of victories for the Rosary, which have continued up to the present hour and will undoubtedly continue far into the future.

It may not be known to all of our readers that one of the great benefits and blessings of the use of the Rosary is not only the aid it gives in systematic prayer and for which the emblem is undoubtedly worthy of emulation and consideration, but its use grants to the faithful many plenary and other indulgences in those hours after transition when such indulgences from the trials and tribulations of the soul are like jewels in the string of divine benedictions according to the Roman Catholic teachings. For this and other reasons the Rosary is looked upon by the Roman Catholic Church as its most excellent of all Devotions.

I desire to quote the precise words used by one writer in describing the profound manner in which the Rosary is respected:

"Whether man weeps or rejoices, whether he is visited by trials or pros-

perity, whether he has to obey or command, whether he lives in the world or the cloister, whether he lives among the faithful or the infidel, whether he wields a sceptre or sways the shepherd's crook—he will find in the Rosary a lesson suitable to his vocation, a grace which will answer his present need, a virtue which seems to have been placed there for him, and for him alone."

"As the elevation of the mind to God in the contemplation of his mysteries of mercy and love enlightens the soul and inflames the heart, the Rosary offers to our meditation the most sublime truths of religion. This is the testimony of every soul truly devoted to the Beads. It is testimony of the Saints of God. . . . Man is a dependent being. We must rely on God for our needs of soul and body. God is able and prepared to give us all necessities, but He requires us to ask Him for them. Not that He may know our wants but that we may pay Him the homage of prayer and at the same time recognize our dependence on Him; and, furthermore, that, by prayer, we may gain the grace and glory which prayer properly offered obtains."

Then follows an explanation of why and how we should pray and it is illuminating in its spiritual and mystical significance. According to this explanation, based upon a statement by St. Thomas who said, "God has made our salvation, and the accomplishment of His designs which are full of love for His elect, and tend to their predestination, to depend on prayer. When we pray, it is not in order to change the decrees of God, but to fulfill them, and to obtain what he has resolved to grant to prayer alone, that thus men may deserve to receive by their prayers, what He has determined to grant them from eternity out of His pure goodness.

It is from these thoughts that we understand according to this author that while God wills our sanctification and salvation, it is for our own good we make use of the means which He has appointed, and one of the essential means is prayer. Jesus did say, "Ask, and you shall receive." If you refuse to ask or neglect to ask, then you cannot expect to receive since you fail to employ the means appointed.

Certainly, the student of mysticism can see in all of this the pure mysticism of theology and the beauty of spiritual inspiration and interpretation. It is very significant indeed that the birth or origin of the Rosary as recorded in the records of the church is attributed to the city of Toulouse from which center came not only the spread of the Rosicrucian Order throughout Europe at a very early date, but in which the Knights of the Temple and several other mystical organizations had their great centers and from which the Crusaders started forth in their great campaigns, and around which locality has ever been associated so much of the secret doctrines and beautiful mystical teachings of religion. Toulouse is today a district of sacred shrines for Rosicrucians and for mystics of many schools and to find the Rosary attributed to this district is, as I have said, very significant.

But we must remember, without in any way detracting from the beautiful experience which St. Dominic may have had in a great church in southern France, or without questioning the claim that he was inspired at that time and place, as if by the voice of Mary or actually by a divine visitation, to promote the use of the Rosary among the faithful, that this was not the beginning and first use of a string of beads as a sacred Rosary. Here in our museum at Rosicrucian Park we have what may be found in some of the other rare collections in museums of foreign cities, a number of Rosaries that were found in the mummy caskets and burial places of Egypt and others in foreign lands, and which were in use and held sacred and as a means of approaching God in prayer long before the Christian era. In fact, in a number of ancient religions a string of beads used as a Rosary was common practice among the most devout and in a number of these Rosaries, if not in all, the beads were of various classifications and having definite significances so that one regulated or controlled the manner of prayer by the counting of the beads. And in all of these ancient times these Rosaries were held in high esteem, perhaps as very sacred emblems and devices. This fact, however, would not have prevented a



great Cosmic and spiritual revelation coming to St. Dominic in regard to the revival and use of the Rosary with a new application, a new list of prayers or sacred formulas as a means of re-awakening the interest of the devout.

To Rosicrucians, the emblem of the Rosy Cross should be an emblem or symbol to be held in high esteem and great reverence. It is not exclusively or primarily a religious emblem but rather an esoteric emblem. It is a symbol of the ideals and purposes of the Rosicrucian Fraternity and of the Rosicrucian teachings. To thousands of Rosicrucians it is respected and adored in the same manner that many respect and adore the Rosary, not for the same purpose but to the same end. In no wise do we recommend that the Rosy Cross as an emblem should supplant any other sacred device which is of a purely religious significance or a part of a devotional service in the church, for we do not seek to have our members dis-

associate themselves from their religion, their church, or their spiritual convictions. But certainly every true Rosicrucian can look upon the Rosicrucian emblem as something that will help to give him strength and fortitude in his hours of trials and tribulations and whether he weeps or rejoices, or whether he is visited by trials or prosperity, or whether he has to obey or command, or whether he lives in the world or the cloister, or among the faithful or the infidel, and regardless of whether he wields the sceptre or sways the shepherd's crook, he will find in the ideals and principles represented by the Rosy Cross that additional strength and help which will enable him to meet his present needs and to that same degree in which he respects and honors, if not reverences, the Rosy Cross, will he find himself attuned with the mystical powers that will enable him to unfold the self within as the rose unfolds in all of its fullness of color and beauty.



● READ THE ROSICRUCIAN FORUM ●

SOME UNUSUAL READING MATTER

During these long winter nights when nature is not very hospitable, we welcome a comfortable chair, a warm room and some excellent reading material. Many have asked us, therefore, to suggest some especially interesting and instructive articles contained in back numbers of "The Rosicrucian Digest" that could be obtained at a reasonable price. Therefore, in line with that suggestion we are pleased to announce that we have selected four magazines which contain outstanding articles. Such articles as "Legends and Dreams," "At the Feet of the Master," "My Personal Experiences" by the Emperor, "This Thing Called Fear," "Man's Greatest Power," "The Purpose of Transition." These are but a few of many articles contained in these four especially selected magazines. These four periodicals can be had postpaid for the small sum of 60c. They offer to you for this small sum many hours of really interesting, instructive, and worth-while reading. Naturally, there is not a very great number of the magazines containing these outstanding articles available, therefore we suggest that you order at once. Send your remittance and order asking for the package of the specially selected four magazines to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose. (Do not send postage stamps.)

*The
Rosicrucian
Digest
January
1935*

Four Hundred Sixty-eight



SANCTUM MUSINGS

SHOULD BELIEF PRECEDE KNOWLEDGE?



THE question of the necessity of belief preceding knowledge was first made a popular issue by the ecclesiastical and scholastic philosopher, Anselm, during the period of 1033-1104 A. D. It was popular in the sense of being generally dis-

cussed among the thinking and learned people of the time. His doctrine that faith or belief must precede knowledge was made in reference to the doctrines and dogma of the early Christian church. A superficial examination of his doctrine would make it appear to be but an exhortation to accept upon faith the truthfulness and infallibility of the church's doctrines rather than to await a time when they would be in accord with reason alone. He used as an analogy: He who has no faith in light can never come to know light.

The question has arisen a number of times since Anselm and is one of considerable controversy today. In a consideration of it today it is often asked,

"And what was the real significance that Anselm attached to his doctrine? Did he mean that any traditional doctrine, based upon an intangible authority or source not now in existence, should be accepted purely upon faith in the hope that its veracity would become known to us by virtue of our faith alone?" If this was meant, it puts a severe strain upon reason, for it is quite probable that there could exist at the same time irrefutable facts of which one could have knowledge and yet which would not be compatible with the traditional doctrines. It would mean utter disregard of all knowledge not in accord with the object of our faith solely upon the hope that the belief would eventually be realized as knowledge. It is because most students understand Anselm's doctrine in this manner that it has been severely criticized as a checking of rational thinking and a hindrance to the advancement of knowledge. It is argued by the opposition that logically, belief must follow, not precede knowledge. "How," they ask, "can a man believe what he does not know?" Further, "If he presumes to believe what he does not know, he can never really come to know the truth about what he believes." The



first contention is based upon the reasoning that knowledge alone inspires belief. We experience something, personally or otherwise, and that experience constitutes our knowledge. What we think we know, we believe. We put a dependency in our reasoning and in our senses. What appeals to the former is accepted as fact and forms our beliefs, our convictions, and consequently our faith. It is admitted by the opponents of Anselm's doctrine, however, that our experiences may be faulty, our judgment erroneous, and our senses deceived; but until we learn that, our conclusions, based upon our previous experiences, remain as knowledge and continue to form the same beliefs. When we eventually come to know that what we formerly thought was true is false, we, if fair with ourselves, they state, reject the former judgment, accept the new, and readjust our beliefs and faith accordingly.

The latter contention of the opposition is founded upon the reasoning that if one presumes to believe what he has not experienced or had knowledge of, he is but forming an opinion. This opinion, they contend, may become so established as to prejudice the mind against further investigation of the subject, and thus prevent real knowledge of the subject from being acquired. These opponents, however, have introduced a word not included by Anselm in his original doctrine, and that is "opinion." We who think that Anselm attached a more profound philosophical meaning to his doctrine than his critics give him credit for, in his defense will therefore proceed by a consideration of this word "opinion." Our opinions are our judgment. A judgment or conclusion is the result of reasoning. Such a conclusion has not been actually experienced as positive knowledge but must have been composed at the time of its origin of some factor of positive knowledge. Man cannot form an opinion which is not related to or established upon some reality experienced. Our thoughts are composed of ideas related to actual objects of knowledge. The nature of the opinion itself may have in reality no actual existence. An opinion, however, stands in relation to positive knowledge. We do not mean

that an opinion is of the same or greater value than positive knowledge of something; but an opinion of a thing in absence of knowledge of it stands as equal to actual knowledge of something else.

Human understanding embraces what we think as well as what we know. We may say, for example, we know through experience that our present economic state is unsatisfactory; and we may think or form an opinion about a theoretical, satisfactory, economic state that has not as yet had existence. Both, however—the economic state which is known and that one which is an opinion—constitute our understanding of economic states. Wrong opinions, it is true, give way to actual knowledge because, in relation to it, they seem erroneous; but then, too, knowledge, when found to be false, must give way to true knowledge. The element of probability now enters into the problem. Knowledge can be wrong, but it is cloaked in a greater degree of probability than is opinion until proven wrong. Opinion may become knowledge, and then again it may not. Though this probability surrounds an opinion, a true opinion inspires as much confidence as does knowledge. Anselm's opponents contend that knowledge inspires belief because of our confidence in our sense experiences and our reasoning processes by which we came to know. Opinion, as we have seen, is the result of the same reasoning processes, though not directly a product of our sense experiences, and thus must inspire confidence in its nature also. When we doubt an opinion, it is no longer an opinion. It has either been changed by actual knowledge to the contrary, or the formation of a new opinion. As long as we hold to an opinion we have a confidence as to its being right, with only the probability that it might at some time be proven wrong. We see, therefore, that there is associated with opinion, that which Anselm's opponents said was merely associated with knowledge—namely, belief and faith. It is belief and faith in the existence of a thing, condition, or a state, which inspires our investigation of it. If we have belief or conviction about anything, we may eventually experience it, come to know it, and then confirm our belief. It is

quite possible that without having a belief in the existence of a thing, when we eventually come to experience the actual thing we will not appreciate it and its true value will be lost to us.

Looking at this problem in the manner we presume Anselm looked upon it: If one had no belief in the existence of God, he would never seek out ways and means to confirm that belief. It would be possible perhaps that without the belief in God to experience in some way or another the manifestations of God, the realities of God's nature, without a realization of what they were. A previous belief or faith in a thing is the building of a frame in which later the picture can actually take form. It may be true, as we have shown, that our faith or our belief in something is wrong, and we may later come to experience knowledge which reveals the falsity of our belief; but without the belief, the true nature of that knowledge could not be fully appreciated and is even apt to be passed by as inconsequential. All things which we experience are not sufficiently interesting to us for us to retain them in memory. They are discarded by us as unimportant because we lack an appreciation of their importance. If we think and form

opinions and have faith in what we think are the important things of life, even before we have actual knowledge of them, then when we do experience those things which will compose the knowledge of our belief, we will recognize them, embrace them, and retain them. Knowledge must be very forcibly impressed upon us before it is accepted if it is not easily identified with some previous opinion or belief which we have. Knowledge which has in it some element related to a belief or an opinion is welcomed as a friend. It bears marks of familiarity and though it may differ in many respects from our belief, at least it is hailed and considered because it is not strange to us. Therefore, we say that definite beliefs and faiths invite knowledge. A man or woman who forms few definite beliefs or has few faiths, you will find, has little in the way of knowledge for the former draws the latter. One must be ready, however, at all times to make a change in his belief and in his faith when he finds that it is not in accord with actual knowledge. Bigotry and intolerance make their entrance only when one will not change an opinion and a belief to make it conform with true knowledge.



READ THE ROSICRUCIAN FORUM

THE CONSTITUTION AND STATUTES

This is just a reminder that the new Constitution and Statutes of the Grand Lodge of AMORC will be available to all members of the Grand Lodge at large, known as National members, and members of Lodges of the North and South American jurisdiction, on and after the date of January 10, 1935. It is an attractively prepared book, and in addition to the Constitution itself it contains souvenir pages in which a record of your initiation may be entered, and your advancement from degree to degree in the Order. We urgently request every member of the Order to obtain one for reference. Send your remittance of 10c to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California, and ask for your copy. (Do not send postage stamps.)





Alchemy

MODERN SCIENCE PROVES TRUTH OF TRANSMUTATION

By FRATER S. J. MARX



THE student of history is intrigued by the present talk of INFLATION and CONTRACTION. It is as old as civilization, for whenever the supply of money is increased to the extent as to affect prices in general, there is said to be an INFLATION

OF THE CURRENCY, and when there is a scarcity of money so that prices fall, it is spoken of as a CONTRACTION OF THE CURRENCY. Inflation and contraction of the currency may both be due to the present available supply of that precious metal GOLD, and in that case are said to be NATURAL. An inflated currency may also be brought about by the Government through the issue of paper money in excessive amounts. In the latter case the inflation is said to be ARTIFICIAL.

Governments, while they regulate the coinage of money, do not create it. GOLD is a commodity existing in the world common with other goods, and was employed as money long before governments undertook to regulate its use. It is generally agreed that the following qualities should be present in the material selected to serve as money:

Commodity value, high specific value, stability of value, uniformity of value, cognizability, durability, portability, malleability, homogeneity.

It is not difficult to recognize that these qualities are found in GOLD to a greater extent than in any other known substance; and for this reason GOLD in most lands, during most of the history of civilization, is and was considered the only real money.

While space forbids going into the history of alchemy, the power and influence of the alchemists can hardly be exaggerated. In nearly every court in Europe men were appointed by kings and emperors to TRANSMUTE base metals, like lead and iron into gold, and so to advance the financial status of their kingdoms. Records exist which tell of the lending of alchemists by one court to another, and of treaties between governments, where monarchs traded in alchemists. Many of the alchemists were raised to the nobility, and were the favorites of their kings, who worked in the laboratories with them. In Vienna are displayed leaden bars which Emperor Rudolph II of Prague tried to convert into gold, bearing testimony of this monarch's interest in this strange science.

If we turn to the great field of chemistry, we learn that before this science came into existence there was the art of

alchemy, which really is the same word. The alchemists who were not pure mystics, were searching for the "Philosopher's Stone," with which they hoped to attain the following ends: 1. To perform transmutation. 2. To find the elixir of youth. The "Philosopher's Stone" was the stone that had the power of transforming all it touched into gold. These searchers have been styled in modern history as being foolish, but we would not have had our modern science of chemistry if there had been no alchemists. They were patient men who made numberless experiments and noted numberless facts. They laid the foundation for chemistry.

As we peer down the vista of the past, we find the hope of transmutation holding the most prominent place in the minds of thinking men. Frenzied alchemy held the world in its grip for many centuries of recorded history. This art with its alluring goal and fascinating mysticism dominated the thought and actions of thousands of the most brilliant minds. Even Roger Bacon, easily the most learned man of his age, the monk who some seven hundred years ago foresaw such modern scientific inventions as the steamship and the flying machine, believed in the possibility of solving this all-consuming problem. Sir Isaac Newton, one of the clearest scientific thinkers of all time, bought and consulted books on alchemy as late as the 18th century. In his room at Trinity College, Cambridge, he built a small laboratory where he tried various experiments in transmutation.

Alchemy perhaps originated, on the one hand, from the practice of the Egyptian goldsmiths and workers in metal, who experimented with alloys, and on the other hand from the theories of the Greek philosophers concerning world grounds, first matter, and the elements. Chemistry has continued the search of the ancient Greeks and now is confining its studies to the "atom of matter," in its relation to protons and electrons. Protons are positive charges of electricity, and electrons are negative charges of electricity. It has been ascertained that they attract each other strongly. So powerful is this love between them that if the energy thus stored in a little water or earth could be

utilized it would furnish the power for all industry.

Thus the search of the ancients for gold has been properly expressed by our modern scientists in their search for the cause of all matter. This persistent search of the ancients to try and transmute base metals into gold has furnished a clue for the great mass of discoveries in the chemical field. Nitric, hydrochloric, and sulphuric acids, the three most important acids employed by modern chemists, and *aqua regia*, the powerful solvent for gold, formed by the mixing of the first two of these acids, were introduced by the early gold searchers. In their quest for the seed of gold in the dirt and dross of the centuries, new elements like antimony, arsenic, bismuth and phosphorus were unearthed. Many of the common chemicals of today owe their discovery to the alchemists—alum, borax, cream of tartar, ether, fulminating gold, plaster of Paris, red lead, iron and silver salts. Some of the apparatus and utensils which are the tools of the scientist in his laboratories were first introduced by the alchemists, such as the cupel, distilling flask, retort, water bath, and the balance.

The Jesuit, Athanasius Kircher, centuries ago made the statement: "Alchemy is a science not yet known but which will become known." The recent work of scientists, such as Dr. Irving Langmuir, in charge of the great General Electric Research Laboratories, which spends millions yearly in the interest of science, was the discoverer of the fact that atoms differ only from each other in chemical activity because of their tendency to complete their outside shells and thus render the atom more stable. This fact has explained the riddle of transmutation.

Modern alchemy is a very different art from man's early striving to change lead into gold. Today, armed with centuries of research, which culminated in Langmuir's picture of the atomic world, chemists may hope to change base metals into precious minerals, not by the necromancy of the zealous alchemical adepts, but by the clear, explicable methods of controlled experimentation.

All of the ninety-two atoms of the material universe differ only in the



number of positive protons in their nuclei and the number of electrons outside their kernels. Hence we can, by changing this number of electrons and protons, transmute the elements one into another. Nature performs this *transmutation with radium, uranium* and other radioactive metals. (Uranium, atomic number 92, passes finally into lead, atomic number 82.) Scientists have ridiculed the theory of the alchemists of the similarity of all first matter, and could continue to do so until the various elements of chemistry remained indivisible. Now, however, they know that the ancients were correct in their postulations, for the so called elements have been shown to be composed of electrons and protons in various combinations. Uranium quoted above has an atomic weight of 238 and in the table of atoms it is the last number, 92, and that its nucleus contains 238 protons. Its nucleus also carries 146 electrons. The other 92 electrons to make up the 238 necessary to balance the 238 protons are free agents revolving about the nucleus as planets revolve around the sun. From an atom of uranium remove ten free protons and the result is lead. Remove 13 of the free protons from uranium and the result is gold. You can continue this process until there is only one proton and one electron left and you have the lightest and simplest of all atoms, hydrogen, consisting of one electron revolving around one proton.

Prof. Ernest Rutherford, the most brilliant student of Sir. J. J. Thomson, the former head of the famous Cavendish Laboratory in England, and who succeeded Thomson as the head of that Research Laboratory, proved transmutation when he changed nitrogen (element No. 7 of the 92 chemical elements) into helium, element number 2 of the same table. This is an unquestioned transmutation of one elementary gas into another.

The only obstacle in the way of commercialized transmutation of lead into gold lies in the difficulty of obtaining powerful forces of sufficient energy to tear away or add electrons to the atoms at will, and at a cost that would compete with the price of gold. Perhaps its solution lies in the discovery

and utilization of some catalytic agent whose presence in minute amounts would continue the transmutation which was once started.

It was Sir J. J. Thomson who gave the world its knowledge of the smallest entity in the whole universe. This tiniest of all things is omnipresent. It has helped to build the atoms, the molecules, the stars. From the simplest atom of hydrogen to the mighty star, bright red Betelgeuse, a *hundred billion times* larger than our earth, the ELECTRON is part of all matter. It is said by scientists that the universe is 600,000,000,000,000,000 miles in circumference, and in this vast space the COMMONEST thing is the *busy little ELECTRON!*

Has Irving Langmuir, dreamer and practical engineer, in his conception of the tiny cosmos of an atom, a probable explanation of the ultimate search of alchemy? His theory being that metals are lenders of electrons and that non-metals are the borrowers. Hence metals and non-metals will combine energetically with each other and both, by an exchange of electrons, assume a stable condition, which our Rosicrucian law explains in the words "all is becoming."

Those of our students who have studied the Nodin Law in the Fourth Degree, find nothing strange in this postulation of Langmuir's.

Chemistry and physics are daily, almost hourly, changing their theories; Rosicrucian postulations have withstood the centuries. We need not change our principles and landmarks, nor are we under the necessity of commenting on our laws as was expressed by Prof. W. F. G. Swann of Yale, when he said "in the growth of human thought when nature, having led man to hope that he may understand her glories, turns for a time capricious and mockingly challenges his powers to harmonize her mysteries by revealing new treasures—". The field of the sub-atomic world beyond the electron is embarrassing the scientists more than ever. Serious-minded men are wondering once more whether nature is really consistent and orderly. Some natural philosophers, helplessly befuddled by the cataclysmal disclosures of the past few years, are actually in retreat. The whole estab-

lished edifice of science seems to be in need of overhauling if nature is to be made to appear orderly. Yet science is not doomed. "Mankind is at the very beginning of its existence," says Sir James Jeans, "and has only just begun to notice the cosmos. It is hardly likely to interpret it right in the first moments its eyes are open." And the Rosicrucian student can readily agree with Sir Joseph John Thomson, who said, "As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects."

Mother Egypt tended the cradle of civilization; her wonderful children pos-

sessed considerable empirical knowledge, but viewing nature through an inscrutable veil of mystery they could not completely comprehend the laws of science nor understand its principles. Egypt transmitted no *scientific* legacy to posterity. On Egypt's monuments, Pthah the creator still remains, and there the unwearying Neph sits at the potter's wheel, turning clay into men. But these gods are dead, and the men they mold are lifeless. From the pyramid fields, the silent Sphinx of Giza gazes eastward over the Nile valley, and has no message for modern nations.

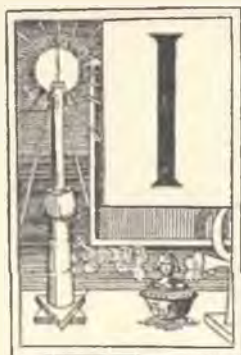
Chemistry is still in its infancy, but its developments more and more prove the postulations of the alchemists, the scientists of olden times.



Our Next Convention

THIS IS THE TIME TO MAKE YOUR PLANS
FOR NEXT SUMMER

By THE CONVENTION CHAIRMAN



I WILL surely be excused for bringing this matter before the attention of our members so early in the year, but the fact remains that there are only a few months between the appearance of this announcement and the opening of our next annual

Convention in San Jose on July 14-20. On that Sunday evening, and continuing throughout the week to the great banquet on Saturday evening, July 20th, we will have again our wonderful joyous period of relaxation, entertainment, instruction, guidance, and practical demonstration of our principles and teachings.

Four Hundred Seventy-five

The Convention last year was the largest and most enthusiastic one we have ever held. In fact, each year the attendance has increased, and the work accomplished has been more important, and by the unanimous vote of everyone present last year the details of the program and the specific and personal helps have been augmented and added to until the Convention is actually one of the most vital things in the lives of those members who can afford the time and small expense to be present here in San Jose.

Make your plans now for next summer's vacation. You can come here a few days before the Convention and stay a few days after it. You can make a month of it if you wish to, and enjoy all of the wonderful scenery and rare sights and privileges of the entire Pacific Coast in that time. Or you can get here on Sunday, July 14, just before



the opening session in the evening, and hurry away again at the end of the week and still enjoy all of the pleasure of the journey to this coast and your return trip, and derive the great benefits of your contact with the Convention.

Many new and interesting features are already being planned for this year's program, and there will be special demonstration sessions held in the laboratories and rooms of the new University Science Building, and many new additions have been made to Rosicrucian Park for your interest and for those personal intimate sessions with small groups of students who are in the same grade or section of study.

Make your plans now by setting aside part of July for your summer vacation. If you wish to know anything about touring or traveling conditions, and how you may come here easily, quickly, and economically by automobile or by train, you may address a letter to

the Convention Secretary, c/o AMORC Temple, San Jose, California, and in due time you will be sent circular information that will answer all of your questions.

And may I say again that we want to have every member present who has any constructive, helpful suggestion to make or recommendation to offer to the Convention as a body, and we desire that those who cannot come to the Convention and who wish to express themselves in regard to any recommendations or suggestions, prepare such a writing and forward it to their District Inspector-General or Grand Councilor so that he or she may present it properly here for the consideration of the assembled delegates and members. Give yourself and the members of your family a real treat this summer and come to the "Valley of Heart's Delight" in the center of which is Rosicrucian Park with all of its allurements and illuminating interests.



THE VALUE OF A WORD

Mankind is alone responsible for the fact that their statements and words to each other are not accepted upon their face value. So often have men made statements which have been found to be valueless, unsupported, and not true, that these experiences have engendered in most people the attitude of suspicion or at least the desire to investigate the veracity of a statement before accepting it. This not only applies to men as individuals, but to organizations and societies. There are so many of the latter in existence today that claim to be part of or associated with some world-wide movement or that lead the public to believe that they are a definite well-established institution, when in fact they are naught but a name and a word. Inasmuch as AMORC IS world-wide and inasmuch as IT DOES have a definite institution with facilities and the means of "making good" its promises and statements, we as Rosicrucians should make this distinction of AMORC well known. We have for this purpose Rosicrucian view postcards which are exact photographic reproductions of Rosicrucian Park, its beautiful grounds and of its beautiful, magnificent, inspiring buildings. These are the things which most of the other organizations speak of in words, but are not able to reveal as reality. So let us prove to the world that we are and have what we say we are and have. Send to friends and acquaintances one or more of these exceptionally attractive view postal cards. A set of eight may be had at the rate of 5c each or 40c for the set. (Orders for less than five cannot be filled.) Order a set today from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.



THE DEVOTEE

This is a companion picture to the one appearing in the December, 1934, issue. It depicts a zealous student or worshiper leaving her shrine. The excellent modeling gives a pious and spiritual expression to the face. The entire arrangement of the subject suggests peace.

(Courtesy of Rosicrucian Digest.)



SIT IN

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The ROSICRUCIAN FORUM

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



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Initiatique)

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

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

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

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(Directory Continued on Next Page)

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