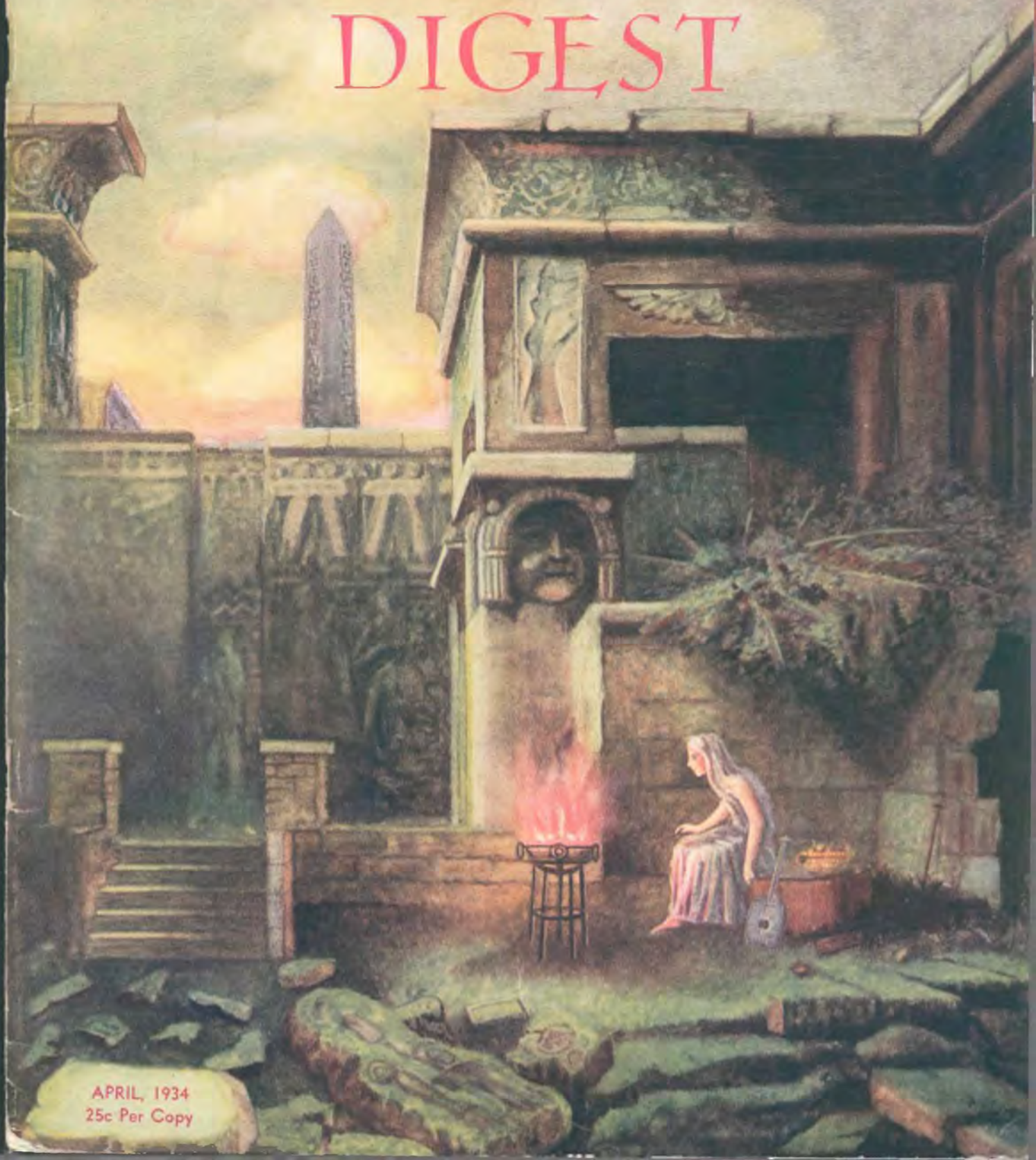
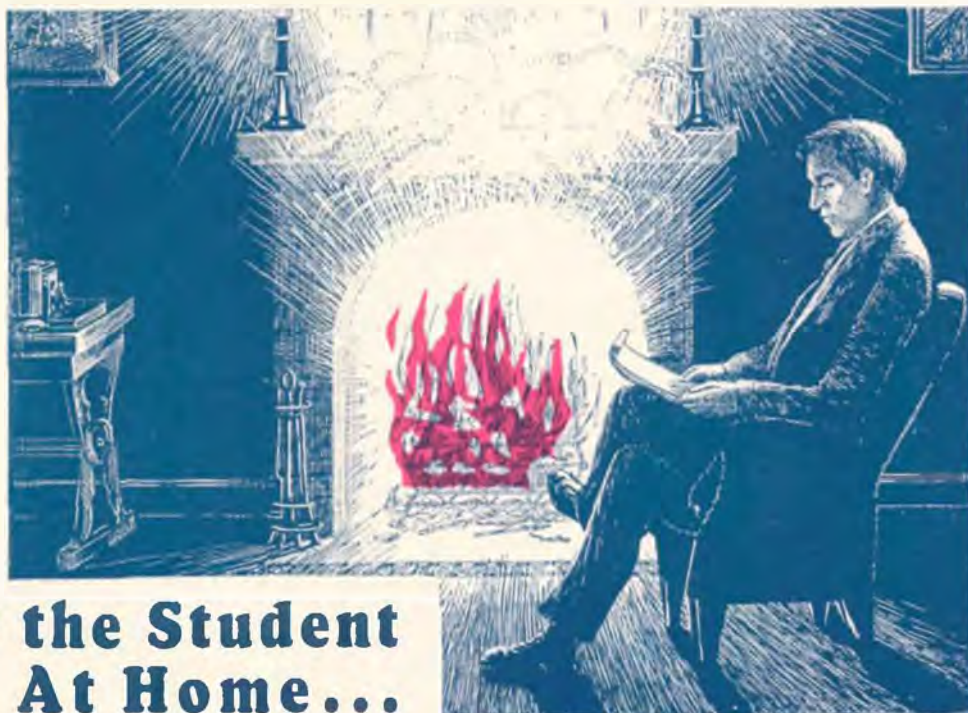


THE ROSICRUCIAN DIGEST



APRIL, 1934
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XII

APRIL, 1934

No. 3

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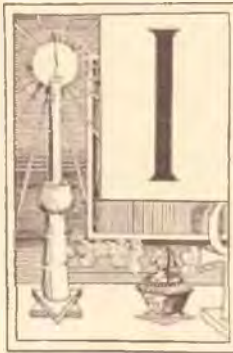
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH THE NEED OF CONSISTENCY

By THE IMPERATOR



HOPE I may be excused for repeating a very old story for the sake of illustrating an important point, but I cannot help referring to the little fellow that claimed that he was not afraid of ghosts or spirits, and walked bravely past the

cemetery at night whistling a lively tune. He undoubtedly belonged to the same little group of humans in which we found one little girl asking her boy friends if they believed in fairies and salamanders, and one little boy replied by saying, "No, I do not, but do not talk so loudly because they may hear you!"

It is one thing to have a sort of superficial belief in faith and another to live it. As the months and years have passed by and I have had the opportunity to analyze the innermost thoughts of a hundred thousand or more people who have written to me about their personal problems in life, or discussed with me their religious or philosophical beliefs and principles in life, I have come to the conclusion that the most serious problem that confronts most of the perplexed in this world today is that of the lack of consistency in their thinking and acting.

Almost universally throughout the world today among the educated, enlightened, and even those only partially educated, there is a fundamental belief in the immortality of the soul, or the

immortality of the real and true self in man. This belief, however, is apparently purely superficial, and something that is glibly talked about and reiterated in ritualism, prayers, and religious or philosophical conversations, but it is not deep, and is not a conviction, and is in nowise a real part of the true faith of a majority of these persons. With the least provocation and with every more or less serious incident in life this belief in immortality is suddenly questioned and doubted and treated as though it were a problematic matter not yet proved.

Surely the belief in immortality is a fundamental part of the creeds and doctrines of the Christians, the Jews, the Buddhists, the Mohammedans, and a number of other religious sects. Going among the most civilized nations of the world we find that a majority profess to have the Christian or Jewish faith as their guide in life, and yet among these very people one finds that this principle of immortality instead of being a fundamental conviction that should guide and influence all of the thinking and acting in their lives is merely a vague hope that is seriously questioned and doubted or cast aside in the consideration of any important problem.

A person who believes with the utmost conviction that the soul or inner self in man is immortal and will live again in the hereafter, somewhere, will have all of the affairs of his life colored by this belief and certainly all of his analytical thinking in connection with many of the problems of life will be affected by this fundamental conviction.

Eighty-four

If there is a part of us that is immortal and will live again, it must be a more important part, a more real part, and a more omnipotent part of ourselves than the outer personality. In other words, a belief in the doctrine of immortality must rest upon the belief and conviction that man is dual and that one part of him is an earthly, corruptible, mortal shell, while the other part is a divine and incorruptible part with eternal life as its essence. With such a firm belief and conviction man most certainly must view his present life and present affairs from an entirely different angle than that from which he would view life if he believed that all there was to man was that which he senses objectively and which is mortal, corruptible, and of temporary, earthly existence.

The fact that the real part of man will live again would indicate that this earthly existence is merely a temporary, transient stage of existence, and that our experience, trials and tribulations here are not the ultimate aim of life at all. It would also indicate that man has a greater purpose in living than merely being here on earth, and it would tend to reveal to us the fact that man can attain an ideal state in which there must be justice, love, mercy, and a proper reward for right thinking and right living.

The whole scheme of our life here on earth and of our experiences and development is explained in an entirely different light if we have a firm conviction in the doctrine of immortality. But again I say, despite the fact that a majority of the religions of the world teach this doctrine of immortality, and the followers of these religions glibly repeat that doctrine and accept it as part of their understanding of life, they cast aside the belief in all of their important considerations.

Take, for instance, a letter now before me from a woman who is not a member of our organization but who has been reading our literature and our books for a number of years in an attempt to follow some of our principles. She claims to have a good understanding of the Christian religion, and to be a firm believer in all of the metaphysical principles taught by our organization and others. In this letter she wants to show

me how her prayers to the Cosmic, or her personal appeals to the God of the Universe and to Jesus the Christ were answered at certain crucial times. She states that in those days recently when she had to face a very necessary and important operation in a carefully selected hospital with the assistance of a very competent physician, she was suddenly brought face to face with the realization that her transition, if it occurred during the operation, would leave her little child alone in the world. This she desired to prevent if possible through prayer. Then, according to her letter, she says she took her Bible with her to the hospital, and for several days preparatory to the operation she constantly read the Twenty-Third Psalm. And she says, "As I went under the ether I kept repeating, 'I shall fear no evil'."

Undoubtedly her Christian friends and even the pastor of her church would have looked upon this as a beautiful example of religious faith. But was it? Why, of all of the beautiful thoughts expressed by Jesus and to be found in the old and new Testament of the Christian Bible, did she select the one proclaiming that she feared no evil? Christianity and many other religions teach that there is no death and that it is merely a change, and this change represents one of the most glorious, beautiful experiences in life, and something that should be anticipated with sublime joy, or at least considered as a Divine decree bringing sublime relief from sorrow and the beginning of a new and better life. Why, then, should any Christian, or any Buddhist, or any Mohammedan or any other, have any fear of death? And why should such a person, in the face of possible transition, proclaim himself as fearing no evil with the hope that transition might be prevented and the decree of God set aside? Is this consistent with the belief in the immortality of the soul, and the statement that there is no death? Why look upon transition as an evil, and to prevent such an evil coming to one's life falsely proclaim, "I fear no evil"? Surely this person did fear transition, or did fear what she believed was death. Her exclamation or proclamation that she feared no evil was therefore untrue,



and was intended to serve the same purpose as the whistling done by the little boy as he passed the cemetery. She did not mean that she feared evil at the hands of the physician, for if she had really believed the physician was incompetent and would do evil to her wilfully she would have been consistent enough in those material beliefs to have selected another physician, or to have postponed the operation. It was the fear of the unknown rather than the known that caused this dear woman to weaken in all of her religious faith and try to bolster up her courage in the face of her doubts by proclaiming to herself that she feared no evil.

In the thousands of telegrams and letters which we receive from persons who are ill, or who have been injured, and who ask for immediate help, there is nearly always the statement that they do not want to die and that they fear death. Many persons have written to us in regard to this fear, and have asked what can be done to overcome it. One such letter received recently is typical of a great many. This person said that she feared to go to her church regularly because she often noticed that one more member of the congregation had passed out of this life, and the absence of these persons and the memorials to them expressed in the church reminded her constantly of the fact that she, too, was getting old, and approaching the time when transition might be expected, and it gave her a shudder to think that her life was about to close or that she had reached the end of the long road here on earth. She said that she had even forced herself to find excuses for not attending the funerals of some of those persons who were well known to her, because every time she looked upon a lifeless figure in a casket she was reminded of the fact that her time for transition was also close at hand. This is not an exceptional case, and if you think it is, just make inquiries among your friends and acquaintances and start talking about transition and so-called death, and speak of it as something that you do not fear. Speak of it as though it were an event that you really believed was a glorious experience, and one which all of us should anticipate with a calmness and a com-

plete freedom of fear, hesitancy, or doubt. You will see at once that you are taken as one who is strange in his beliefs. Your attitude will be challenged, and your calmness will be looked upon as a sacrilegious pose. Why should this be?

We go to sleep each night calmly, deliberately, and fearlessly placing our consciousness and all of our worldly interests and affairs into a state of suspense, not knowing whether that period of suspended consciousness and animation will be long or short, temporary or permanent. But we have a conviction that we will awaken. We have a firmly fixed faith that the morning will come to use, and that we shall see sunrise and once again go about our affairs. We even plan at night what we will do in the morning. We even arrange our financial and other material affairs in such a manner that they hang in the balance during the night, and we have no doubt but what in the morning we shall be able to adjust them. If each one of us approached the nighttime hours of suspended animation with the same attitude as most persons approach transition, we would be in a furor every night, and every individual would be busy settling his estates, arranging decisive actions, instructing others how to proceed with his affairs in the morning, and dissolve our earthly ties so that others might assume our positions and our powers. We do not do this, however, because of our faith in life and in the continuity of life. We believe we shall live again in the morning.

Certainly the period of suspension during the night is fraught with as many unknown experiences and represents a condition as little known to us as so-called death, and yet we have no fear of sleep and do have a tremendous fear of transition. If all of us believed in the immortality of life as firmly and as truly as we believed in the continuity of life day after day through our waking and sleeping periods, we would approach any serious crisis in our life with the same calmness and the same consistency of attitude as we approach the hour of sleep.

The excuse that transition might find us unprepared in our worldly affairs, and in our worldly nature, is no excuse

but merely an explanation of our inconsistency in thinking and acting. If there is an immortal part of ourselves and a mortal part, then we must know that the mortal, corruptible part may be separated from the immortal at almost any hour or time of our earthly existence. If we are consistent in our beliefs and faiths we must realize that the only one sure thing about our earthly existence is the fact that transition is always imminent and is inevitable. We may have doubts about everything else pertaining to this earthly life, and everything pertaining to our earthly span of existence may be a problem and a quandry to us. We may not know from whence we came or whither we are going, but one thing we can be sure of, and that is that transition is inevitable, and the hour for it is unknown and may be close at hand.

For this reason we should be consistent enough in our thinking and in our beliefs and faiths to be prepared always for that which we know is inevitable and probably imminent. It should make no difference to us whether this day or this hour or the next day or another hour is to be our last on this earth or not. We should be as ready to close

our lives completely on this earth plane each day or any day as we are ready to close our activities at any hour of the evening and suspend our consciousness and labors and go to sleep. We should so guide our affairs, and maintain our character and our morals so that the coming of transition at any moment will not find us filled with fear or regrets. This would be consistency. And it is a strange thing that only among the mystics who have attained a mystical understanding of life and who have deliberately set out to perfect their thinking and their living, do we find this attitude of preparedness, and this readiness for the great experience of transition. Unless we are consistent in our faiths and our beliefs they are of absolutely no value to us at any time, for the laws and principles constituting our moral, religious and philosophical beliefs and code in life can serve us only when we are convinced of their universality, of their fidelity, and of their inevitability. With such faith we must live consistently, and in this wise attune ourselves with the operation of Cosmic and universal laws, and find in this calmness joy and Peace Profound.



Come to Our Convention This Summer

By THE CONVENTION CHAIRMAN



THINK of what it means to meet and associate with hundreds of progressive, happy, contented men and women who think along the same lines as you think and who are trying to live the same life that you are living and who are interested in

the same studies, the same experiments, the same purposes, and the same interests as yourself. Think of being with them for a week or more attending fascinating lectures, instructive demon-

strations, listening to helpful discourses by the most advanced members from all parts of the country and of joining in with small groups in the analysis of life's problems and the working out of simple solutions.

These are just some of the benefits which you may enjoy by coming to our National Convention here at San Jose during the week of July 8 to July 14.

The Supreme Officers and the Grand Master and all of the department chiefs personally welcome you. This is the one golden opportunity to meet these officers and executives and to sit in their offices and sanctums and talk with them in personal interviews. Here is the opportunity you have wished for, to discuss the several big problems that



are the most important in your life and to get immediate, first-hand information and guidance. Then there are the golden hours of recreation, entertainment, sightseeing and invigoration for the body and mind. There are no large incidental expenses attached to this Convention. You are not called upon to subscribe to any special funds or to purchase any supplies or to attend any costly banquets and expensive entertainments. Everything is informal and offered equally to the members in the lowest degrees and the members in the highest degrees, to those who have become members only in the past few months and those who have been members for many years. No matter where you live or how long you have been in the organization, you will find the same welcome and enjoy the same privileges.

You can make the trip economically and live economically here during the week of the Convention. It can be made the most economical vacation you have ever had and yet the most profitable and entertaining. This is the very center of the dreamland of California, the one valley where the beautiful pictures of the Mission Trails have been taken and all of the famous artists of the world have come to paint their pictures. Every tourist who ever

visited California agrees upon this valley as being most typical and the most fascinating of the Golden West in flowers, climate, scenery, fruits, vegetables, and that special spirit of joy and happiness that makes the West different from all parts of the country.

And think of it! If any member of your family is going to attend the Knights Templar convention in San Francisco during the week of July 7 to 13, you can travel with them by railroad on their special car at a very special rate and you and the other members of your family can come down to the convention and visit with us during that same week.

More thousands of tourists will come to California this summer than in any previous summer. This will assure you of many pleasant contacts and means that this section of California will be decorated in all of its fiesta splendor and that you will have the happiest vacation of your life. Write to our Convention Chairman, care of AMORC Temple, San Jose, California, expressing your desire to come and he will tell you of the most economical ways. Write at once and make sure of a happy visit to California.

THE CALL OF THE OPEN ROAD

It is only a matter of days now, when the warm Spring sunshine and the fragrance of spring flowers will entice many away over the week-end, to tour the countryside and get as close to nature as possible in this complex day and age. Why not obtain for your car, the attractive Rosicrucian automobile emblem that will enhance the appearance of your car, and yet, at the same time, establish your association with this world-wide fraternity.

These beautiful Rosicrucian emblems are in the form of a triangle, surmounted by an Egyptian cross. They are finished in art, hammered brass. The cross and triangle are finished in gold, the rose in red, the stems and leaves in green. It has a special arrangement, permitting it to be fastened to the radiator of your car. The size of the emblem is five and one-quarter by three and one-quarter inches. They are intended solely for use on automobiles and are economically priced at \$1.30, postage postpaid. They will last a number of years.

AN OPPORTUNITY

We have a number of back issues of "The Rosicrucian Forum" containing unusually helpful articles—articles such as "The Soul's Selection of a Body"; "Determination of Sex"; "Mystical Numbers"; "Mystics of the Past"; "Dieting and Eating"; "Into Mysterious Egypt"; "New Facts About Jesus."

We will make up a set of six unusual copies of the Forum, each of which contains thirty-two pages of solid, fascinating reading matter, for 90 cents. In other words, we will mail you 6 of these magazines, IF YOU ARE A ROSICRUCIAN, for a total of only 90 cents, postpaid. This is an unusual reading value.

**The
Rosicrucian
Digest
April
1934**



The Four Lovers

AN ALLEGORICAL MYSTICAL STORY

By FRA. DAVID MANNERS



NEAR the end of the great Highway, there is an Inn. The Highway goes only a few paces beyond the entrance to the Inn and stops at the foot of a green hill. On either side, the dark trees of the forest stand tall and thick; but the hill itself is

grassy smooth and clear of trees. From its rounded summit one may look back along the way that one has come and see a great panorama. Forests, deep shadowed, with their clear brooks and dashing torrents; cities under veils of smoke and mist; bright farmland fields, where cattle graze; snowcapped mountain peaks, the setting sun, the plains and deserts white beneath the rising moon; the roar of machines and men; the silence of a sleeping town; restless oceans cut by throb of ships; the whirr of planes that hurtle through the stars.

All is there scattered along the path and fading out of sight down the years—but looking forward one finds oneself standing on the edge of an enormous abyss which spreads on every side into an endless emptiness—Wraiths of mist float by the edge and disappear into the indigo shadows. There are no stars

here and we may look as far below as above. Heads reel a little at the conception of this vast space, and most travelers, loath to hurry on, turn toward the little Inn to rest awhile. The gates are opened wide and the shadowed garden is peaceful in the deep twilight.

On a bench, at the base of an ancient fir, sits an old woman. She was so tired when she came through the gate that she just sat down in the garden of the Inn and remained there, drinking in the quiet beauty of the place, and looking back along the road she had come.

"My life has been dedicated to the children," she said. "I have watched so many grow from helpless things to men and women. Through their sickness I have not wearied from tending to their wants—nor could I count the sleepless nights of watching. To serve them has been my joy. I have been like a lover—a lover of mankind great and small—fighting for, providing, protecting. Contentment came when my arms were about them—soothing away their tears and singing them old songs. All men and women were children to me. I have only wanted to love them. As I grew older, my heart seemed to grow greater and greater till it embraced the whole world, and all the sons and daughters in it, alike—but now I have been taken from them, my life is finished, but my heart is not at peace—There is still a great yearning and a loneliness."



"I, too, am lonely." A gaunt man attired in the dress of a pilgrim had come out of the Inn and stood beside her while she mused. "I listened to you," he said, "Now you must listen to me, for I, too, am, in a way, a great lover." The woman looked up into his eyes and was amazed by their deep, sincere beauty. She thought, "He is all eyes, poor thing. He needs a good meal."

The man's body was painfully wasted—more like the ghost of a being, with a great pair of eyes burning—burning.

As he continued speaking to her, his gaze drifted to the great void at the other side of the knoll, where she had feared to look. "All my life," he went on, "has been devoted to the teaching of good—I have denied and mastered my physical being till it has no further power over me—I am consumed by the inner desire to be one with the source. I have detached myself from the world of men and feel no pain—physical or emotional—All my concentration is centered on the one great Love—I have looked forward to transition from this conscious world as meaning union, at last, with the Divine mystery—but somewhere I have failed, for I find I have neither the strength nor the knowledge of the way to go on. "Though I have loved with all my soul, still I am unrequited and lonely."

The woman leaned towards him and touched him on the arm. "Teach me to know your love, that I may have courage to look where you are looking."

The man turned to her.

"Yes, if you will teach me the mystery of your heart's love in return," he answered.

She drew him down so that he sat beside her on the bench, and placed her cool fingers over his eyes.

"Be my son for a little while," she whispered.

"I am less lonely with you thus," he said.

"I, too," she answered—and then they told each other the story of their lives.

Soon another came out of the Inn and began pacing up and down the garden path. He was a short man, with hands clasped behind him and head bent forward.

The woman spoke—"All day he has wandered up and down that path muttering to himself—Why will not the poor thing rest?"

"He is a scientist," said the teacher, "He has a great weight of knowledge on his mind and probably finds it useless now. Call to him."

The woman hesitated, "He is strangely removed from me—I fear him—His words and terms baffle me. All day he has not been aware of me, though at times he passed so close, I could have touched him."

"Call to him," said the teacher.

The woman called to the master mind and he came toward them, talking aloud to himself, "And to think of the years I have slaved to understand and hold these things in my brain; I have measured and weighed the universe and traveled the spaces between the stars; I have seen all manifestation in the essence of it's composition, and all the forces, laws and cycles in nature have I known and retained. The consciousness of all the cosmos I have held in the small gray cells of brain—and I know the secret relation between these cells—and those other cells men call stars—All are of one essence—subject to the same laws. Manifestation is vibration—Life, the release of power. Through this mortal mind have I come into the inner court of mysteries—close to the eternal Cause. Like a passionate lover have I hounded it down the years of my existence—waiting for the moment to draw aside the last great veil and look into the heart of that which men call God, but I cannot. Something is forgotten—something has been missed and I am full of despair. Surely this life has not been in vain." And he held his head in his two hands as if to prevent it from breaking.

The woman put out her hand and touched him. "You must be tired," she said, "Come, sit here with us awhile, and rest."

"O, I am tired," the master mind answered. Then for the first time he beheld her. "Who are you?" he asked.

The woman, feeling the presence of the teacher by her side, was no longer shy of his great mental superiority and she answered straightway—"I would comfort you." The master mind sat at

Ninety

her feet—sighed deeply—and leaned his head against her knee for support. The woman bent and kissed him gently on the temple.

The teacher spoke. "Woman, You have taught me."

"I?" she said, "It was your presence that took away my fear—I have new power." She turned her gaze toward the great void and smiled. "You see," she said, "With your faith, and this man's knowledge I no longer fear *that* out there. You two must never leave me. I am old and feeble and can go no further alone."

"We, too, are weary," answered the teacher.

Just then a stranger entered the garden of the Inn. All three looked towards him and saw a man of dazzling physical beauty—a young giant with the rippling grace of a panther. He stood there bold and arrogant in the half gloom, with his fine arms folded across his chest, and regarded them sullenly.

"Such beauty has no heart," said the woman.

"No soul," said the teacher.

"A man animal with no mind," added the scientist.

The youth strode toward them.

"It's alright for you old folk," he said, "but what about me? I'm young and strong—I love life and the world more than anything. I have worshipped this temple, my body, and made it a thing of strength, prowess and beauty—all for this premature end and extinction. Barely have I tasted the warm wine or thrilled to the mystery of flesh and creation. No God could be so cruel and unjust—I have wanted to live gloriously—with all the strength of my body—to run, to leap, to breathe, to sleep—to mate—gloriously, strongly—to draw in through the senses all the wonderful sights and sounds and goods of the earth. This is my only love and ambition—and now I am nothing—I cannot go on—I will not. It is too much to ask.

Is there nothing but extinction?" And the lad fell to the ground, weeping.

The woman rose and knelt beside him.

"Let me tell you my story," she whispered. "I am your mother," she said. He stared at her strangely, and heard her tale of hardship and service. As he listened, his eyes became softened and he held her hand gently. When she had finished her story she led the youth to the bench where the scientist and teacher were waiting. The four sat there under the star scattered heaven and the teacher poured out the song of the love of his soul to his listeners—and later the scientist laid at their feet the wondrous mysteries of manifestation, while the youth and the others were transfixed with the awe of perception.

All through the night they sat huddled together in happy communion and at last when the firmament paled before the oncoming dawn—the youth rose and stood smiling before them.

"You have given me much—new hope and the knowledge of life that is endless. What can I give in return for this blessing?"

"Give us your strength," said the teacher, "that we may continue our journey." For answer the lad stooped and gathered the woman in his arms.

"Follow me," he said to the others. And the two men, each with a hand on one of the youth's shoulders, obeyed. Up the slope onto the crest of the hill they climbed, and stood on the brink of eternity — facing the all-enveloping nothingness.

"We are at Peace—Thy Will be done," said the teacher, and a wraith of mist blew about them and cleared—and they were one! One Being with the strength and beauty of the youth, the eyes and soul of the teacher, the mind of the scientist and the heart of the mother. And the voice from the void said:

"Thou art the perfect SELF. Return to the world—LIVE MY TRUTH!"



REMEMBER TO READ THE ROSICRUCIAN FORUM





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

UNIVERSAL RELIGION



The
Rosicrucian
Digest
April
1934

THE Cathedral of the Soul is continuing to appeal to the multitudes who feel that they want some contact with a universal religion or a universal altar of worship where all of the various creeds and doctrines of the different denominations and sects are laid aside and all human beings come together to worship the one ever-living God, regardless of

individual attempts to interpret the nature of God and his Divine methods.

The soul of man is universal, and the Divine Essence of life in man is universal. The soul knows no creeds or doctrines, and it knows no distinctions in the moral code of life, or in the fundamental principles of truth and justice. There cannot be a multiplicity of Gods, for there can be only one and to this one God must we lift our hearts and minds in adoration and attunement if we would seek to have the most sublime and supreme of sacred harmony in our own beings. No matter what church, cathedral, temple, or shrine we may enter in our journeys through

life, the supreme test of our religious devotion lies in our attunement with God. The traveller going through many foreign countries is always tempted to visit the shrines, temples, and churches which he finds close at hand, and soon disregards the distinctions of creed and dogmas. To him the sacred music from the grand organ of a Roman Catholic Cathedral, open at all hours for those who wish to meditate and pray, is like a grand invitation to step out of the worldly life into the sublime aura of communion with God. But on another day he may find the little church of some Protestant denomination at the crossroads just as appealing, and just as inviting for his sacred communion. The absence of the magnificent structure, the decorations, and symbols, is compensated for by the simplicity and the impressiveness of the sacred vibrations. The absence of the music is compensated for by the Music of the Spheres which one may hear in the silence of such simple shrines. On another day the impressive ceremony in some Jewish Synagogue or the open door of some Jewish Tabernacle may afford him the opportunity of once again approaching the presence of the Creator of all living beings. In the Mosque of the orientals, and in the open temples of the Near East, he will find again the spirit of worship, and the opportunity for heavenly contact.

If the heart and soul hungers for Divine communion all of the ornaments of creed and dogma, and all of the contentions of sectarianism are melted away in the warmth of devotion. Above and beyond all of the faiths and holy symbolism, higher than all of the shrines and all of the deeds and acts of holy beings on earth, is the love and wisdom, the life and power of one Supreme God, and to this God man ever lifts his consciousness in seeking to ennoble the highest elements of his nature.

To hundreds of thousands today the Cathedral of the Soul is the open door to universal love, peace, and power. Our little pamphlet called "Liber 777" has been printed in so many editions that several million copies of it have been put into circulation and are in daily use as a guide to the privileges

which the Cathedral of the Soul extends to all living beings.

If you are a stranger to this great Cathedral, and if you have not secured a copy of "Liber 777," you should secure a copy at once, and not let another week pass by without the wonderful benefits of whole-hearted, unrestricted communion with the Father of all the children of this earth. The Cathedral of the Soul is like the large living room in the old homestead where the great fire burns in the fireplace, and the unlocked door offers a continuous invitation to the children and grandchildren to come back to the old home, and in one grand reunion enjoy the warmth of the fire, the love in the hearts of the parents, the spirit of attunement that pervades all who come within the walls of the place, and the guiding protection of an all-wise Guardian of the home.

Within this great Cathedral of the Soul the very inner self of man finds peace and happiness. The intellect is inspired, and the consciousness is strengthened. Health and happiness are sure to result from such daily contacts with the sublime Cathedral of the Cosmic realm where thousands of minds meet in unison with the same ideals, the same inspiring hearts and minds.

The Cathedral invites you to come within its great portals. At any hour of the day, in any place you may be, in any status of life, in any problem, or any mental or physical condition you are welcome. Poor and rich alike, the fortunate and the unfortunate, the devout and those who are still skeptical are cordially invited to share in the benefits of holy communion and Divine meditation such as that offered by the Cathedral of the Soul.

If you are acquainted with the Cathedral make it your business to have extra copies of "Liber 777" on hand, and when you find those who are perplexed or in sorrow, or who are in ill health or despondent, give them a copy of this book as you would give them a key to a new life and a new path through life. Urge them to enter this Cathedral in the moments of their private meditation in addition to whatever church services they may attend on other occasions. Let them take their

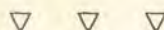


own religion with them into the Cathedral, and there find that each word of it, each principle of it turns into truth and becomes like unto all truth, for all creeds and all dogmas are but attempts to name God, to speak of Him, and to reveal His inner self to those who are seeking for the light of salvation.

Thus you may become a missionary in the great work of the greater church. Bringing men and women closer to God

will bring them closer to the church of their own selection; and bringing those who are not associated with any church into the Cathedral of the Soul will bring a contribution to their joy and happiness which they will always appreciate.

Make all the Cathedral of the Soul what you will, and as you will, but it will always be the meeting place of all minds and hearts in the presence of the God of all.



• READ THE ROSICRUCIAN FORUM •



ANCIENT SYMBOLISM



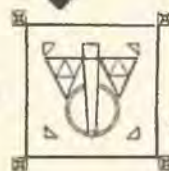
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

THE SERPENT AND THE HOUR GLASS



This symbol is a composite one—a combination of two very old symbols. The oldest of the two is the snake with his tail in his mouth. The snake has long been used as a symbol of wisdom by ancient peoples. There is no definite reason given in any sacred literature or in early records as to why wisdom has been attributed to the serpent, unless it arose from the biblical story of the Garden of Eden and similar stories.

The symbol of the circle formed by the snake placing his tail in his mouth is a symbol of eternity—the universe without beginning or end, complete in itself, and all wise. When this symbol is combined with the one of the hour glass which alludes to time, the interpretation is universal wisdom, being constant in its application and eternal in its existence.





Can Monism Explain the Superconscious?

By SRO. FRANCES VEJTASA



AFTER millions of years of effort in the pursuit of the unfoldment of self, man has passed through the water and earth kingdoms and now stands contemplating himself in the realm of the air, the psychic existence of man

which because of its high rate of vibration cannot in most of its phases assume a form gross enough for ordinary vision and comprehension. In this state of superconsciousness the metaphysician or dualist pauses to look back across his march of time.

From a lower level of consciousness, science views proudly its achievement in the culmination of monism—a doctrine holding that all phenomena can be traced back to one agent or physical unity. Tracing down through the stages of organic evolution, from the multitudinous-called man to the single-celled amoeba, science finds that plasm, substance of the cell, is the basis of all creation; that the duality of the cell, energy and matter, is forever inseparable and therefore one; that the energy lives by reason of and for matter, and that therefore matter is supreme.

The dualist agrees as to the harmonious function of energy and matter in its simplest form, that of the isolated cell, but in opposition to the monistic doctrine asserts that energy or force exists independent of matter, and that matter is created by dual energy (negative and positive) to serve a purpose in the evolution of the soul, the source of energy or force, and that the evolution of matter is only a by-product. He further asserts that the cause of this creative force is Supreme Intelligence, or Divinity. Thus reasons the superconscious man, the finest expression of forces manifesting through gross matter. Can we justify this intellectual product as being the result of a mechanical process of matter in motion which by chance and without intelligent guidance has attained our highest position of intellect?

For a lower rung in the ladder, let us again return to science. When through the aid of chemical knowledge and the microscope, man first glimpsed the secrets of a plant's cell, he was startled to find there his own beginning, and after centuries of study, scientific conviction has declared the relationship of plants to animals and animals to man.

Palaeontology, or the study of fossil forms, evidences that water life came before earth, that reptiles preceded birds, and that the first birds had reptilian tails and teeth.



Morphology, or the study of differences and similarities of physical form, shows that birds in form are only modified reptiles.

Embryology, or the study of the development of the embryo, shows that the birdling in its development in the egg passes through a reptilian stage, that the human embryo during its prenatal growth passes through all the stages of animal evolution and that it cannot be distinguished from that of the anthropoid ape and other mammals even in the sixth week of its development.

The evolutionary conception has become a unifying agent in every field of modern thought. And although it came into conflict with the church with respect to the origin of man it need not have done so. In protest to this the 139th Psalm seems to cry out to the Cosmic God: "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth."

In this modern day, the metaphysician whose theory is that all being is dual—body and soul, matter and spirit, form and life—does not quarrel with the scientist but accepts his findings and broadens them by adding the metaphysical convictions.

The scientist who clings to the monistic theory, that is, that everything that exists constitutes one inseparable and indivisible entirety, refuses to meet the dualist on the ground of an entirety or unity of a psychic nature which permeates and controls matter and may exist independently of it but on a higher level of vibration.

For a fuller understanding of the monistic theory, or the all-embracing Nature-god, we may well look to one of its profound expounders, Prof. Ernest Haeckel, author of *Last Words on Evolution* and *The Wonders of Life*.

Although Professor Haeckel uses the terms soul and psychic, his understanding of them is not that of the metaphysician or dualist. To the metaphysician the body lives for the soul; to Haeckel the soul lives for the body and is bound in everlasting subjection to it. He explains man's attainment of consciousness as an evolutionary product, but doesn't classify it as a characteristic

of an immortal soul. The soul, he states, is not immortal but is a quality existing in the plasm of the cell and passes into a new body through the process of procreation, as a part of the germ cell. "All living plasm has a psychic life," he declares. "The nucleus of a cell is its soul." The nucleus, then, is the life of the cell and yet its slave. In this way through the run of millions of years great minds are evolved.

In *The Wonders of Life* it is further stated that the curious predisposition to a priori knowledge is really the effect of inheritance of certain structures of the brain, which have been formed in man's vertebrate ancestors slowly and gradually by adaptation to an association of experiences.

Since the soul of the cell is the nucleus, the soul of man is the physiological action or function of the brain as effected by the cells which make up the brain collectively.

It is rather surprising as well as disappointing that this vigorous thinker satisfies his wonder as to origin of life, or first plasm, by the supposition that at the time when organic life first appeared (the Laurentian period) conditions were such as to produce plasm.

The mystery of the "breath" by which according to the Scripture man became "a living soul," and by which as stated by some of our ablest philosophers man's soul enters and again leaves the body, is not considered in any profound sense.

We have named the metaphysician as the leader in the psychic or the realm of ether, and considering him as a rung higher up in the ladder, we look to him now for enlightenment.

From centuries past the philosopher has looked upon the living cell as a potential universe, and we find him unable to confine to gross matter the impelling or driving forces of the cell. This includes also the forces of attraction and repulsion as found in inorganic matter. Wherever there is matter, there is energy, the motivating force of matter, making it live, change, reconstruct. What for and from where generates this power in such intensity of creative effort? Is its explanation in the general laws of physics and chemistry adequate?

Turning to *What Is Evolution*, by George J. Dudyca (Ripon College), we read: "We have come to believe that the problems of evolution are metaphysical. We are at an end of biological philosophies."

Psychology we also find inadequate and agree with the objection of John Fiske in his *Outlines of Cosmic Philosophy*: "So long as we state facts of which all the terms lie within the organism, our facts are anatomical or physiological and in no degree psychological."

Under the stimulus of our own thinking apparatus—the apparatus for which we have asked a scientific explanation—we are inquiring: Does nervous change produce feeling or does feeling produce nervous change? Does the violin make the musician or does the musician make the violin? Does the engine make the engineer or does the engineer make the engine?

It is the creator, we answer, who produces the instrument and, although the tool or instrument of manifestation may be impaired or destroyed and the creator, lacking a material outlet, is no longer able to make himself known to our physical hearing, vision, or any of the other senses, the creator's existence has not been affected. And it is just in this way, the mystical psychologist asserts, that the psychic man may live without the physical body and its chief instrument, the brain, although unable to function through it on the grosser plane.

The ancient astrologer, our first scientist, saw in the human cell the miniature man and the miniature universe, the heart of man representing the nucleus in the individual, the sun representing the nucleus or positive force of the universe—these centers maintaining always by means of their vibratory attraction and nature a certain relationship with the component parts of the unit or whole and also with the entirety, the all-inclusive Cosmic Keyboard of Vibrations.

And just as a definite vibratory rate is responsible for the variation of tones on the piano so numerically differing vibratory rates of a creative force are responsible for the electron which creates the atoms of the many forms of matter. It is the rate of vibration, then, which determines whether the creation shall be a stone or a peach.

As we strike the keys on the piano in progress upward, we find that the tones become more and more highly pitched until they are almost inaudible to the physical ear. The scientist informs us that our striking the chords which causes vibration, is responsible for the sounds or music from the piano, and that the faster the rate of vibration the higher the pitch.

The deaf man, then, having an impaired instrument of hearing, hears nothing—to him the music is non-existent; to the man of normal hearing the music of the entire piano keyboard exists; but to the man with the highly sensitized ear, an ear psychically awakened, the sound does not stop with the man-made keyboard but reaches out limitlessly into the cosmic. It was such music that the genius Wagner was able to hear and strove to reproduce for man's physical ear. This phenomenon the psychologist, whose own senses have never thrilled to the "symphony of the spheres," attempts to explain as auditory hallucination.

And so it is with vision. To the blind man nothing exists till it is revealed to him by the sense of touch or in some other manner. The man with normal physical vision sees objects having a vibratory expression slow enough to be photographed by the physical eye,—which constitutes all objects or matter of coarse composition. If the object is small but still of an unrefined or coarse nature, it may be magnified and thus still viewed by normal eyesight.

Objects, however, of an immaterial nature, although they may be of large proportions, remain invisible due to the inadequacy of the physical eye to photograph their fast rate of vibratory expression. This manifestation, however, does not escape the eye which has attained psychic vision, but appears to it even as matter but of a finer form, giving it the elusiveness of ethereal or gaseous substances. Manifestations of this quality need careful analysis but cannot all be dismissed by the popular term "hallucination."

Thus from the basic principle of vibration, we see the futility of the demands for grossly material manifestation or reconstruction of all things psychic. The scientist who calls for proofs of this



nature must remain calling, although even as he waits these forces are in his presence, anticipating the upliftment of his consciousness—the increase of his own vibratory expression to their level—to gain comprehension of and entrance into the realm of highest evolution.

The monist watching the mind operating through the brain, belittles it in erroneously assuming that mind exists because of the brain and that the soul, or from the mystic's view-point man's goal of perfection, lives in the body rather than that the body lives in the soul which is supreme. The mind being in its entirety a property of the psychic man motivates and moulds the physical body, the grossest expression of the soul.

The monistic conception that the brain is supreme fails to explain the self-sustaining and self-reproducing amoeba, which science credits with neither brain nor nerves. Again, the monistic conception that man exists as the highest creation of evolution solely because of his structure, finds contradiction in the instinctive behavior of certain insects, such as bees, ants, and wasps, which defies the intelligence of man. Although there is not found in the ant the highly evolved human brain, there is found in him human behavior, which adds significance to the belief that "All being is dual"—the Divine existing in the unconscious, awaiting consciousness by way of the process of evolution, and recreating for itself on the long journey changing and better instruments for physical expression.

Evolution as a Latin derivative means unrolling or expanding—an unfoldment, then, of potentialities embedded in the beginning or germ. Therefore, only that which is in the seed can be evolved into the plant, and although a potato may be modified as to size and quality by its atmospheric and earthly environment, it can never bear walnuts; neither can a cow by physical birth reproduce a horse, as a step higher in evolution.

For the mystery of evolution we must, therefore, look beyond the physical into the force which motivates matter, and assume the physical expression of man as being only his early or larva form.

Without ignoring the purely material, but passing through and beyond it, we may divide the evolutionary progress of man into three sections: (1) the physical with its corresponding unconscious; (2) the mental and conscious; (3) the highly psychic and superconscious.

To the first section belongs primitive life, the life of instinct or vital urges, which are responded to blindly and without personal logic. It is the age of the savage, the "survival of the fittest," when physical power holds supremacy. It is the time when fine emotions have not yet received invitation for awakening and when cruelty and greed are being stored in with the unconscious, commencing the development of a condition which necessitates future purging—the condition of accumulation of adverse experiences which the Hindu philosopher knows as Karma and which the psychiatrist diagnoses as disease and seeks to remove by "cleaning house;" the latter, however, limits himself to the present, while the former includes past incarnations.

Coming back to the principle of the cosmic keyboard of vibrations, we find the savage at times making a crude effort to strike a higher key through rhythmic cries, dancing, and tom-tom music, as if in unconscious attempt to stir life into his slumbering Greater Self.

In support of the dualistic theory, we must assume that the Divine spark moulding every man through the *sub-conscious* mind is also in the savage, but awaiting the stimulus of conscious intelligence which comes with the development of individuality, by means of the *objective* mind which is attained by life experiences.

It is through thought that man first becomes conscious of self. It is through thought that man must continue to seek for self. First man's mental world must subdue and control his physical world and then in turn his mental world must yield to the highly psychic or spiritual.

When man first became aware of self it must have come on the flash of first thought, the rise or first breath of individuality. Up to this time man must have existed like a drifting raft on a

changing sea of peace and turbulence,—an object without will and propelled by the varying forces of outside influence, and from within almost as mechanically responding to instincts not unlike those of animal life of the lower type, urging satisfaction and fulfillment.

It must be that at the awakening of consciousness, man's thought centered upon his physical self and the impressions placed upon it by his five senses. These senses were like electrical mechanisms uniting him to the world of life and at the same time ceaselessly stirring him into individual awakening. However, his method of thinking was not in analogy based on scientific proofs and the play of invisible powers by means of material tools. To reach this point of wisdom thousands of years of mental evolution had to be spanned. And thought did not come to him even in words, but as a nameless disturbance of an emotional nature, for the sense of feeling is a most powerful factor in the process of awakening to the consciousness of self.

We can imagine man's sense of hearing, up to this time mechanical, as receiving the psychic touch and assuming the properties of discrimination. The noises, principally grunts, cries, and howls, which had merely meant the presence or approach of man or beast now acquire pre-dominating characteristics, representing conditions of feeling—pain, agitation, joy, grief—and in turn rouse similar emotional responses in the listener.

And as man's sense of sight grows more sensitive, we can imagine the thrill at his discovery of delicacy and variation in color, and beauty and grace in form. We can picture him as momentarily overcome by this first contact of happiness, and we can picture his introduction to disappointment as in some mute, pathetic way he vainly strives to gain from his companions some recognition of his new self. We watch his inability to again return wholly to coarseness and vulgarity and see him initiated into the wistfulness of aloneness.

We find man arriving in the second or mental stage through the emotional path or sensation in conjunction with

thought. He moves in widely separated degrees of awakening. We watch one who stands in a dangerous position on the borderline of his physical and mental worlds. Sometimes eruptive forces which past ages of unrestricted action had fed into raging flames, turn him again into a savage. Society builds prisons for him and binds him with laws of which he understands only the irritation. His mental world is confusion. Under its burden he sometimes curses and sometimes bows his furious head and weeps tears which civilization has brought him. Often he tortures his physical self by various over-indulgences. We see him bloated-faced—his lips laughing in distortion. He calls this happiness.

Our consciousness has fallen below its usual position and from the resulting feeling of intense oppression, we cry, "Some mother has brought her baby for this—it would be better if he had never been." And then from the habit of reason, "Man was unconscious and happy in savagery—The plains and forests vied to be his kingdom—why then—"

But the quiet voice of the Eastern mystic penetrates and uplifts us: "Happiness lies *unborn* in the savage and the unconscious."

We raise our eyes in hope, eager to listen.

"Through successive incarnations, the fires of purification burn their lessons into the consciousness of man—. Man's struggle to the backward path but adds ages to his waiting—"

"Awaken him then — tell him — shorten his way—" we cry in pity.

"Each bud to become a rose must do its own unfoldment," comes the message of inevitable and relentless law.

From the weak, we concentrate on the strong man. He stands held in the grip of a powerful instrument, the conscious or objective mind, which ages of personal strife have brought him. He has made of himself and of the universe a laboratory. We observe that he has acquired will-power with which he controls and operates his five senses. In his work he uses them all, and he had added mechanical extensions to them—for the eye, the microscope and telescope; for the ear, the radio and telephone; and



for his feeling, delicate tools for detection of chemical and vibratory changes. His mental world absorbs him and for long hours at a time he lives in complete forgetfulness of his physical self.

His face expresses firmness and courage, his eyes are keen and alert, his bearing is poised and dignified. Besides having acquired will-power, he stands armed with the power to reason and pass judgment. As he explores, weighs, and balances, delving into the subconscious of past accumulation and speculating as to the future, we do not pity but are uplifted by admiration.

We are about to pronounce him as perfect man, when we are warned by a higher voice that the mental giant has forgotten his emotions. "But there is greatness in the forgetfulness of his physical self," we cry in ignorance and protest.

And to our enlightenment again comes higher conception. Emotions are no more a property of the physical than is the mind. Just as the mind may rise to a high degree of nobility so may the emotions. Between the two, man must attain and hold a balance.

The mechanical extensions which man has attached to his senses, he must learn to outgrow and discard, for in the soul-depths of his sense organs are buried powers which shall far excel man's invention. This is the state of the highly psychic or superconscious, the third stage. And for this secret of wisdom, man must ever look inward, and remember the words of The Great Prophet that for the kingdom of heaven, man must seek within. Plato voiced this truth also when he declared that Utopia must begin in the body of man.

Scaling the general aspect of the mental division of man's evolutionary advancement, we find that it is the age of the ego. Just as man lacks individuality and consciousness of self in the prior stage, he overdoes it in the middle or second stage. His love of self has reached excesses, and we find his consciousness tangled with the threads of the condition opposing progress, that of selfishness.

He has made the glorification of self, the purpose of life. He strives for wealth, for fame, for personal domi-

nance over others, and has assumed private dominion over all wealth in freedom created—the metal of the mines and the fruits of the soil. With his mental equipment in conjunction with confiscated wealth, he schemes to crush the weak. He has developed a political, social, and economic system to favor his ego.

However, in this second or mental division, we, too, find a wide spread in the degrees of mental and emotional evolution of the ego. There are those who are of timid, shrinking, or cringing natures. These psychology classes as neurotic, or sufferers from an inferiority complex, and the metaphysician looks upon as sensitive in registering the transmission of conditions from others, or the awakening to an incompleteness of self wherein the conscious soul expresses humiliation.

There are those who are irritated by these silent accusations of the Greater Self and who instead of striving for a wider opening of expression for their imprisoned wisdom, seek forgetfulness in some distraction of the senses and thus popularized the loud and irregular rhythm of the jazz age, an age of curious entertainment of the physical senses, which lures man's consciousness into excessive extroversion or away from inward self. This applies not only to social life but has its correspondent in the hectic, hurried ways of commerce and travel.

However, this seeming escape means but a delay, since it keeps stagnant the inner powers which unlock only to soothing strains and meditation having a quiet effect upon the senses and eliminating a distraction which leads outward and therefore away from the goal of mastership, the secret of which lies within.

We find in this period of individual and conscious life, the development of qualities of character, man's most priceless attainment. There are the qualities of helpfulness or service to others, consideration, sympathy, unselfishness, tenderness, and pure love.

As a character builder we must not forget art—be it music, literature, architecture, picture, or sculpture. The artist who has so imprisoned his soul's reflec-

tion of nobility and beauty in material form as to arouse a like emotion in another has contributed a lasting service to human unfoldment and upliftment.

And thus we enter into the third and highest section of man's evolutionary progress, the psychic and superconscious, and having given this period to metaphysics our position may be at this point dignified by quoting Dr. Alexander Meiklejohn, who has been proclaimed as "one of the great and gifted teachers of this generation."

Dr. Meiklejohn places metaphysics as the central part of philosophy and defines philosophy as "a kind of thing to which we are just now returning. It is the thing which you must do after you have been scientific."

He defines metaphysics as being the next great struggle to which the human mind is summoned by its own achievements—that of finding intellectual and moral and esthetic foundations sufficient to support the vast new weight of science and craft in which the human spirit has found its outer expression."

Of science Dr. Meiklejohn states, "Science does not give the final truth; we must be forever seeking that truth beneath and through the knowledge which the sciences make."

The marks of superconsciousness are many and varied, and their secret of unfoldment lies in numerous cycles of soul evolution or reincarnation.

The metaphysician sees a ray of superconsciousness in the man who guides a task, be it great or small, into perfection.

The man who in a moment of danger risks his life for an enemy has for that instant torn himself from the narrowing limits of his personal ego; and the man engulfed by an overwhelming emotion roused in him by some great masterpiece of achievement and discovering that tears have a greater purpose of expression than sorrow, has lived a moment in the magnitudes of the sublime, and his ability to comprehend bears testimony to similar inward possibilities, already awakened and responding.

The metaphysician sees superconsciousness in the man whose personal discipline has outgrown the need of external pressure of man-made laws.

Such man has called into his own consciousness the consciousness of the universe, with its great disciplinary plan of order and rhythm, so baffling to science. He has sought the fulfillment of the prophecy "he that loseth his life shall have gained it," or "he that loseth his personal ego, shall have gained full life or life in the Absolute."

Psychology and education in their present stress of self-expression, or expansion of consciousness, are on the right path to the realization of man's fullest attainment.

Man must first escape from the bondage of his personal self, before he can aspire to deliver or come to the rescue of his fellowmen; true to the command of "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."—(Matt. 7:5.)

The limited consciousness which at first expands to enfold the family into peace, harmony, love, and success, and attains family consciousness, with further expansion reaches a high point of sublimation that of world or universal consciousness, seeking a perfect state for all. It is only after a full comprehension of world consciousness that man can read with complete understanding Paul's Epistle to the Galatians (3:28): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," or the united spirit which is the Christ consciousness.

As from the scientific point of view, the first or beginning cell is lost in the all-inclusive greater cell constituting man, and the greater cell in turn blended into the entirety of the universe—so from the metaphysician, or super-physical, point of view the unconscious state passes or awakens into consciousness, and consciousness in turn awakens to superconsciousness or the Absolute.

Superconsciousness in its perfection is independent of the printed page for the knowledge of past history, for beyond the printed page of crude expression lives the record as it was originally conceived in the psychic. For the human eye, still lacking in perception, there

(Concluded on Page 116)





HERBERT SPENCER

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

Herbert Spencer may be considered one of the physical philosophers. He was born April 27, 1820 at Derby, England. He was the son of a teacher and received his first education at home, and later by an uncle. He displayed early in life a great interest in science, but refused to go to college. In 1837 he became a civil engineer. He had an aptitude for writing and wrote for an engineering journal and the publication entitled, 'The Non-Conformist.' Finding the engineering profession crowded, he left it and obtained a place on the staff of 'The Economist' in London.

During 1850-1860 he published a number of articles revealing his theory of the gradual evolution from homogeneity (sameness of substance) to heterogeneity (variety of substance and species). His work in this respect was a valuable contribution to scientific literature. His nearest approach to the pure metaphysics of the classical philosophers was his tracing the relationship of all branches of knowledge. We bring to you below an intensely interesting passage from his work entitled, 'Progress: Its Law and Cause,' first published in 'The Westminster Review' in 1857.

PROGRESS: ITS LAW AND CAUSE



IT IS now generally agreed among geologists and physicists that the earth was at one time a mass of molten matter. If so, it was at that time relatively homogeneous in consistence, and, in virtue of the circulation which takes place in

required an immense time to produce any decided change, must ultimately have resulted in the solidification of the portion most able to part with its heat—namely, the surface. In the thin crust thus formed, we have the first marked differentiation. A still further cooling, a consequent thickening of this crust, and an accompanying deposition of all solidifiable elements contained in the atmosphere, must finally have been followed by the condensation of the water previously existing as vapour. A second marked differentiation must thus have arisen; and as the condensation must have taken place on the coolest parts of the surface—namely, about the poles—there must thus have resulted the first geographical distinction of parts. To

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heated fluids, must have been comparatively homogeneous in temperature which is still going on at an inappreciable rate, and which, though originally far more rapid than now, necessarily

these illustrations of growing heterogeneity, which, though deduced from known physical laws, may be regarded as more or less hypothetical, geology adds an extensive series that have been inductively established. Investigations show that the earth has been continually becoming more heterogeneous in virtue of the multiplication of sedimentary strata which form its crust; also, that it has been becoming more heterogeneous in respect of the composition of these strata, the later of which, being made from the detritus of the earlier, are many of them rendered highly complex by the mixture of materials they contain; and further, that this heterogeneity has been vastly increased by the actions of the earth's still molten nucleus upon its envelope, whence have resulted not only many kinds of igneous rocks, but the tilting up of sedimentary strata at all angles, the formation of faults and metallic veins, the production of endless dislocations and irregularities. Yet, again, geologists teach us that the earth's surface has been growing more varied in elevation—that the most ancient mountain systems are the smallest, and the Andes and Himalayas the most modern; while in all probability there have been corresponding changes in the bed of the ocean. As a consequence of these ceaseless differentiations, we now find that no considerable portion of the earth's exposed surface is like any other portion, either in contour, in geologic structure, or in chemical composition; and that in most parts it changes from mile to mile in all these characters. Moreover, there has

been simultaneously going on a differentiation of climates. As fast as the earth cooled and its crust solidified, there arose appreciable differences in temperature between those parts of its surface more exposed to the sun and those less exposed. As the cooling progressed, these differences became more pronounced; until there finally resulted those marked contrasts between regions of perpetual ice and snow, regions where winter and summer alternately reign for periods varying according to the latitude, and regions where summer follows summer with scarcely an appreciable variation. At the same time, the many and varied elevations and subsidences of portions of the earth's crust, bringing about the present irregular distribution of land and sea, have entailed modifications of climate beyond those dependent on latitude; while a yet further series of such modifications have been produced by increasing differences of elevation in the land, which have in sundry places brought arctic, temperate and tropical climates to within a few miles of one another. And the general outcome of these changes is, that not only has every extensive region its own meteorologic conditions, but that every locality in each region differs more or less from others in those conditions; as in its structure, its contour, its soil. Thus, between our existing earth, the phenomena of whose crust neither geographers, geologists, mineralogists, nor meteorologists have yet enumerated, and the molten globe out of which it was evolved, the contrast in heterogeneity is extreme."

● READ THE ROSICRUCIAN FORUM ●

IMPORTANT NOTICE

If our members see any advertisement in their local papers asking AMORC members to send their name and address to some box number or some other address in order to contact other members, be sure to *disregard such advertisements* and do not answer them. Such advertisements are only attempts to secure the names and addresses of AMORC members and to use these names and addresses for ulterior purposes. Do not answer advertisements of this kind. If an advertisement of that type appears in your newspaper, clip it out and send it to the Grand Lodge and you will be notified whether it is an official advertisement or an attempt to obtain your name through deception for misuse—Grand Secretary.





The Fourth Dimension

DOES IT EXPLAIN THE EXISTENCE OF THE INVISIBLE AND INTANGIBLE WORLD?

By THE EMPEROR



MOST students of metaphysics and the occult become interested sooner or later in the possibility of a fourth dimension and after the interest in this matter is awakened they become enthusiastic seekers for more facts regarding this dimension. I have found, however, from my many interviews with students, that the interest in this matter develops in the student a very high regard for the wonderful nature of the fourth dimension. To him the very thought of this dimension gradually unfolds and reveals a great and mysterious world which he has not been able to understand.

As the student continues his meditations and analysis of the subject, he develops, strangely enough, an even greater admiration for the nature and manifestation of this fourth dimension and seems to unite it to the other three as representing the four great fundamental methods of analyzing the existence of things in this world.

It is seldom, however, that such students realize that in comprehending the four dimensions they are really comprehending two great symbols of Cosmic law; namely, the triangle and the

square. The triangle represents the three dimensions with which we are so familiar; namely, length, breadth, and thickness. This trinity of dimensions, taught in our objective consciousness from our childhood onward through life becomes the measuring rod of objective realization. It is not until the individual becomes interested in mystical or occult subjects that he comes to realize that there is a fourth dimension. After this he changes his triangle of measurements into a square for he then has four dimensions to consider instead of three.

Unfortunately, the student in thus changing the triangle to the square makes the four dimensions a new standard or gauge by which to measure or judge the manifestations throughout the universe. In doing this he limits his ability to analyze the things around him and deceives himself by closing his eyes and his consciousness to a large portion of that which exists.

In childhood and youth we are taught what becomes a law to us in adulthood; namely, that that which we cannot see or feel or taste or measure by the three dimensions does not exist. This belief constitutes the material, objective formation of our human experiences. According to this standard the soul does not exist and there is no such thing as consciousness, there is no divine energy, there is no universal spirit and, in fact, there appears to be no God of the universe and all of these things, in-

cluding the greatest of them, cannot be measured by the three dimensions. This is what has created in the world the very wide and universal materialistic consciousness in human beings. It is responsible for the doubt and disbelief that exists in regard to religious matters, mystical matters, and all metaphysical principles as well as all occult laws.

By adding a fourth dimension to our conception of life we do not change the materialistic view-point very greatly, if at all. I have talked with many hundreds of materialistically-minded persons who admit the realization and possible existence of a fourth dimension but still hold fast to the idea that unless everything or anything can be measured by the four dimensions it does not exist and has no place in our consciousness as an actuality.

Such persons are really fundamental materialists gauging and measuring everything by the three materialistic dimensions of length, breadth, and thickness and adding quality to these things through a consideration of the fourth dimension.

The great lessons to be learned by mystics and occult students, however, is that the triangle of three dimensions is a separate and independent concept and that the fourth point, constituting the square, is the consideration of the fourth dimension and is looked upon as merely one more dimension added to the other three to make the analysis of things more complete. Such persons are incapable of properly judging the more subtle and mysterious things of life.

The proper procedure is to remember that just as we can add one more dimension to the fundamental three and thereby make four dimensions so we can take away the three from the four and leave only the one dimension. In other words, instead of always thinking of four dimensions we should think of the three as constituting one group and the fourth dimension as constituting a separate manifestation of natural law.

The first group of three dimensions belongs to the materialistic world and is a part of our materialistic consciousness. The fourth dimension should be looked upon as a separate and uniquely distinct law of nature in no wise related to the

other three dimensions. Just as we can add this fourth one to the other three or leave it out of consideration, if we choose, so we may leave the other three out of consideration and judge everything only by the one single dimension called the fourth.

If I were to attempt to choose a more appropriate name for the fourth dimension, I would call it the *Cosmic dimension*, and I would call the other three dimensions the world dimensions. In viewing everything generally it might be reasonable to examine them from both points of view, the materialistic and the Cosmic. This is what the average student of metaphysics and occultism does do. It seems reasonable and logical but it is, in truth, a serious error and one that closes the door of our consciousness against the real consideration of things as they are.

To make plain just what I mean, let us say that the three dimensions of length, breadth and thickness are the dimensions which give us our human body. And let us say that the fourth dimension is that which puts a soul into our bodies and makes our bodies live and have vitality. The materialist believes only in the three dimensions and says that man is only a physical body. The unthinking student of metaphysics and occultism says to the materialist that he is wrong and that the fourth dimension or the soul must be added to the body to have a perfect concept of man. Such a student believes that it is only through the unity of the soul and the body that we have any evidence of the existence of things that are living.

But just as we can have a body of three dimensions without any soul so we can have soul as a fourth dimension without any body.

Mystical students generally concede that body and soul are two separate entities and that they can be separated as well as united, but when it comes to a study of dimensions these same students seem to think that the fourth dimension must always be added to the other three and that the only way to study and analyze the existence of things in this world is to view them through the measuring guide of the four dimensions united.



Now I want to tell these students and seekers that the true mystical concept of things is to ignore the first three dimensions and to view everything from the stand-point of the fourth dimension only. What do the first three dimensions give us that is of any importance? Length, breadth, and thickness are materialistic terms. They measure time and space and nothing else. They have to do only with matter and its objective realization. Time and space are purely imaginary things having no place in Cosmic realization and absolutely beyond dimension from the Cosmic point of view.

The moment we enter into the Cosmic consideration of things time and space are eliminated. If you eliminate time and space you eliminate breadth, thickness, and length. The length of a thing is the space it occupies. So with breadth and thickness. Or they are the time that they occupy in space or the time they occupy in our consideration of them. If we had no concept of time or space we never could have any concept of the first three dimensions. But with the fourth dimension it is entirely different. The fourth dimension has to do with the nature of things and their actual Cosmic existence, independent of their materialistic qualities such as length, breadth, and thickness.

In the Cosmic world everything exists because of the fourth dimension. On the earth plane the fourth dimension is responsible for the nature of things, while the three dimensions are responsible only for our objective visibility of the things.

If we proceed further to examine the possibility of the laws of the fourth dimension we see at once that things may exist in this universe without length, breadth, and thickness. Such things would have all of the nature that the fourth dimension would give to them but would be invisible to our eyes and immeasurable by any materialistic gauge. Therefore, we see that the fourth dimension helps us to realize and appreciate a great invisible and intangible world. If man were to suddenly cast off the first three dimensions and live only in the fourth dimension he would be invisible to the objective eye and he would be intangible to the objective

senses. Not only could we not see him but we could not feel him, sense him or touch him. Such a person would not be in any strange mental state but would simply be of an unusual spiritual state.

As you read this little discussion in this magazine there may be standing at your very side or just back of you a fourth dimensional human being. Such a human being would have all of the nature that the fourth dimension gives to a physical body but this person would not have the manifestation of the other three dimension, length, breadth, and thickness. Therefore, you would not see this other person and you would not feel him or know that he is there except in a psychic sense. Realizing this we see at once that all space around us and even the very limited space of our rooms in which we live and our offices, and our automobiles, and carriages may be filled with fourth dimensional manifestations of nature and yet we know nothing of them, hear nothing of them, and see nothing of them. It is not until the essence and spirit of the fourth dimension takes on to itself the other three dimensions that things become objectively visible. For the objective mind of man to see and measure and understand things it must have the other three objective dimensions added to the fourth. But man should be able to develop his psychic senses and psychic qualities to such an extent that he will be able to sense the fourth dimension manifestation regardless of the absence of the other three dimensions.

This is precisely what happens when the occult student and the mystic speaks of the many invisible and intangible things as things which he contacts from time to time and which he senses. He is attuned with the fourth dimension and is wholly independent of the other three dimensions. If you will proceed from this very day to ignore the necessity of considering the three dimensions and realize that only the fourth dimension is the real manifestation of the real nature of things, you will find that the world may be filled with creatures, with living things, with plants and trees, flowers and other things that are unknown to those who stick rigidly to the consideration of the dimensions as stated previously.



SANCTUM MUSINGS

FRANCIS BACON AND HIS SECRET WRITINGS



HERE has been a great deal written during the past twenty-five years and made public regarding the mysterious personal life and actions of Sir Francis Bacon, most of these facts dealing principally with the discussion of his strange

ancestry and his concealed authorship of many writings attributed to other persons, especially to the actor, Shakespeare.

Another interesting phase of his life, however, deals with his work as a Rosicrucian and as Emperor of the Rosicrucian Order. Very little public light has been thrown upon this phase of his life for the public at large is not greatly interested in this matter. Rosicrucians throughout the world have ample evidence of his activities as a Rosicrucian and, therefore, do not need any additional evidence at the hands of outside investigators.

Of course, there are a few who declare very positively that Francis Bacon was not a Rosicrucian and had nothing to do with Rosicrucianism and was

never in possession of any Rosicrucian authority. These persons are found among those who have some personal reason for wishing to have the real facts of Bacon's life concealed. Just as there are those who profit by the concealment of the fact that Bacon wrote the Shakespeare plays, so there are a few who find it personally convenient to deny the existence of an international Rosicrucian organization and to deny that Francis Bacon ever possessed any authority in such an organization and transmitted that authority to others.

Among the few throughout the world who claim to be experts in this subject of Rosicrucianism and who insist upon claiming that Bacon never had anything to do with the "Rosie Cross" Fraternity is one Dr. Clymer of Pennsylvania who has constantly ignored all of the positive evidence that has been unearthed in recent years and who closes his eyes to the facts and insists that Bacon was in no way associated with this old fraternity.

There are so many forms of concrete evidence to prove Bacon's connection with the Rosicrucians that we wonder how any person who has ever possessed even the slightest connection with the organization, or who has ever seen any of the *genuine rituals and manuscripts*, can take such a position as this.



In some of Francis Bacon's sonnets he speaks of the Rosicrucians and reveals his connection with them; and we have copies of these sonnets and photographs of the original folios of them showing these definite statements on the part of Bacon. Furthermore, there are documents and folios in England which we have seen and photographed, which revealed the nature of the correspondence that passed between Bacon and his Rosicrucian representatives on the continent. It is well-known from Bacon's acknowledged writings that he was the inventor of a very wonderful cipher system which he introduced to the world at large and which he used himself in the writing of many mysterious manuscripts. Some of these manuscripts have been published and through the use of the key to the cipher which he revealed in another one of his acknowledged publications, one can decipher the hidden messages and learn the facts of his private mystical activities.

What will interest our readers especially is one large book written by Francis Bacon and published in London. We have in our large collection of Bacon's writings an original copy of this old book. Its pages are yellow and stained and discolored with age and water-marked with the same Rosicrucian symbols that he had placed in the paper of his other books. This particular book is one that outlines the thousands of experiments conducted by Bacon and his Rosicrucian associates in England during the time when they founded the first Rosicrucian college in England and which they called the *Invisible College*. It was very secret and limited exclusively to the Rosicrucians of England and the Rosicrucians who came from the continental branches of the organization. Later the college was chartered and christened and was known as the *Rosicrucian College*, and, finally, it evolved into a larger and more universal institution according to the plans and desires of Bacon and became what is now known as the *Royal Society of England*.

A number of books dealing with the history of the *Royal Society of England*, and many manuscripts to be found in the British Museum and in English

archives recording the history and activities of the *Invisible College*, plainly reveal that it was originated by Bacon and a number of eminent scientists and experimenters as a place for the testing of nature's higher laws, the discussion of them, the study of them, and the ultimate compilation of the facts thus revealed. In other words, *Invisible College* became precisely what is now planned for the *Rose-Croix University* at Rosicrucian Park in California in harmony with the *Rose-Croix Universities* in other parts of the world.

The findings, the discoveries, and the revelations made by these groups of experimenters in the *Invisible College* were carefully registered in manuscript form and copies of these notations were sent to the various Rosicrucian laboratories and experimental groups throughout Europe. In order that these facts might never become lost they were put into written form in a very limited edition of a large book with Francis Bacon's name attached as the writer and the notater.

From the copy now before me as I write this article I turn the musty pages and read the old-fashioned English type and note the many peculiar letters that are part of a separate cipher story that runs through the book, and I am impressed by the nature of the thousands of experiment described in plain English.

Picking out only a few of them here and there at random, all of us here at the Supreme Temple have been astonished to note that many things discovered in recent years and looked upon as modern discoveries of a scientific nature are touched upon in these experiments. Most of the experiments are of such a simple nature that the average man or woman could perform them in the privacy of his own home, or most certainly in a small laboratory that could be arranged in the average kitchen. These experiments deal with the laws of nature outside of man and within man. They deal with fire, air, and water, with vibrations and with the effect of them. They deal with music, sounds, colors, harmonies. They deal with the actions of insects and animals. They deal with health, life and disease. They discuss and reveal simple methods

One hundred eight

of curing disease and of prolonging life, and even of preparing that famous *elixir of life* for which many ancient Rosicrucians sought. The experiments deal with dieting, with exercise, sleep, dreams, and of projecting. They deal with Cosmic laws of an occult nature. They explain the so-called spirit energy that exists in all matter in the same terminology and in the same manner as found in our present-day Rosicrucian lessons. They deal with concentration of the mind and the effect of the mind on the body and things outside of the body. Every sort of experimental subject that is of interest to Rosicrucians is touched upon in this large book. Reference is made to the alchemists, the mystics, arcane philosophers and their teachings. Reference is also made to the secret doctrines of his organization and his group of workers.

Those who claim that Bacon never showed any interest in metaphysical or mystical matters and, therefore, could not have been a Rosicrucian, have simply never seen this book and similar books dealing with this phase of his life. Just because a man has written many kinds of books and in some of them has not touched upon the subjects that are left for other books, is no reason for anyone to decide that such a person is not interested in the subjects he has concealed. It is true that in many of Bacon's books he makes no reference to things occult and mystical. But this proves nothing. We have members in our organization today who have written books upon various subjects, such as the book by one of our members dealing with the nature and quality of coal in all of its forms of natural manifestation and production. This man is an expert on the subject of coal. To read his book one would never gather the impression that he has also written on occult and metaphysical subjects and is deeply interested in them. On the other hand, there are some of Bacon's books, such as the one that is well circulated and known as the *Advancement of Learning*, that plainly reveals that Bacon was interested in promoting education along the very lines used by the Rosicrucians and recommended by them.

One hundred nine

In the very book I have before me now there is reference to the secret society of the Rosicrucians by descriptions of its various departments of activities and how it should be organized and continued in the future.

In speaking of the future departments of the organization and comparing them with those departments which the typical Rosicrucian organization of today maintains, he says:

"For the several employments and offices of our Fellows, we have twelve that sail to foreign countries under the names of other nations, (for their own we conceal) who bring us the books, and abstracts and patterns of experiments of all other parts. These we call Merchants of Light."

All of the officers and workers in the Rosicrucian organization of Bacon's time were called *workers in Light* of some kind, as we shall see.

He continues with these descriptions: "We have three that collect the experiments which are in all books. These we call Depredators. We have three that collect the experiments of all mechanical arts, and also of liberal sciences and also of practices which are not brought into arts, these we call Mystery Men. We have three that try new experiments, such as themselves think good. These we call Pioneers or Miners. We have three that draw the experiments of the former four into titles and tables, to have the better light for the drawing of observations and axioms out of them. These we call Compilers. We have three that bend themselves looking into the experiments of their Fellows and cast about how to draw out of them things of use and practice for man's life and knowledge, as well for works as for the plain demonstration of causes, means of natural divinations and the easy and clear discovery of the virtues and parts of bodies. These we call Dowry Men or Benefactors. Then after divers meetings and consults of our whole number, to consider of the former labors and collections, we have three that take care out of them to direct new experiments of a higher Light, more penetrating into nature than the former. These we call Lamps."



Speaking of the other members which constitute the "whole number," referred to above, we find another paragraph which says:

"We have also, as you must think, Novices and Apprentices, that the success of the former employed men do not fail; besides a great number of servants and attendants, men and women. And this we do also, we have consultations which of the inventions and experiences, which we have discovered shall be published, and which not; and take all an oath of secrecy for the concealing of those which we think meet to keep secret; though some of those we do reveal sometimes to the State, and some not."

A careful reading of the foregoing paragraph will show that there were three members, namely, Novices, Apprentices, and Fellows and that women as well as men were admitted. This has been denied by some self-appointed critics of Rosicrucianism on the basis that the Rosicrucian organization started as a semi-Masonic body and never admitted women until the modern form of AMORC did so. The next paragraph is also very interesting and speaks of the ordinances and rights and then we have this very interesting statement:

"We have certain Hymns and services which we say daily, of laud and thanks to God for His marvelous works; and forms of prayers imploring His aid and blessing for the Illumination of our labors and the turning them into good and holy uses."

Note should be taken of the fact that throughout these paragraphs there is reference to Light and to Illumination, using two of the old mystical and Rosicrucian terms. Speaking of their various branches and how the high officers visited them, a paragraph states that they had regular circuits for their visits in order to inform these branches of the new discoveries and they also publish in pamphlets such matter as they thought would help the people at large. They also did much as the Rosicrucians do today in announcing from time to time such information as would be helpful to a nation of people by warning them of coming events, just as has been

done by AMORC in the publication of its books such as the recent *1934 and War*. Speaking on this matter, Bacon says:

"And we do also declare Natural Divinations of disease, plagues, swarms of harmful creatures, scarcity, tempests, earthquakes, great inundations, comets, temperatures of the year and divers other things; and we give counsel thereupon what the people shall do for the prevention and remedy of them."

Certainly such activities on the part of any group of men constituted something different from an ordinary school of students or scientists. Note there is reference to keeping certain matters secret and of meeting in secrecy. Note the strange subjects investigated and the form of having students in the grades of Novices and Apprentices. This is not typical of any other form of organization than a secret society such as the Rosicrucians.

Let us take a peep into Bacon's laboratory as he described the typical Rosicrucian laboratory of his day, and see what we find them doing on this particular occasion and in this particular laboratory.

"We also have perspective houses (or laboratories) where we make demonstrations of all Lights and radiations, and of all colors; and out of things uncolored and transparent, we can represent unto you all several colors not in rainbows (as it is in gems and prisms) but of themselves single. We represent also multiplications of Light, which we carry to great distance and make so sharp as to discern small points and lines; also all colourations of life, all delusions and deceits of sight in figures, magnitudes, motions, colors; all demonstrations of shadows. We find also divers means yet unknown to you of producing of Light originally from divers bodies. We procure means of seeing objects afar off as in the heavens, and remote places; and represent things near as afar off, and things afar off as near, making feigned distances. We have also helps for the sight, far above spectacles and glasses in use. We have also glasses and means to see small and minute bodies perfectly and distinctly, etc."

Then he goes on to explain they have laboratories for testing sounds and the generation of sounds and of examining crystals and minerals that are magnetic, such as lode stones, all of which contained vital forces. And, they had laboratories for demonstrating the nature of meteors, snow, hail, rain, and other manifestations of an astronomical or cosmic nature. They had an ether house where even the air was filtered and qualified to assist everyone in regaining health through breathing properly and bringing the right degree of *nous* into the lungs as explained in our modern monographs.

Turning again to the section relating to the experiments, we find that many of these experiments deal exhaustively with transmutation and the manner of changing metals into gold. The entire process is explained and the laws involved carefully revealed. In speaking of the transmutation of metals Bacon, in typical Rosicrucian manner, refers to the fact that the *spirit in all matter* must be changed in order to change its outer manifestation. This is equivalent to saying that the *spirit energy* in matter must change its rate of vibrations before the piece of metal may be changed from lead into gold. In thus affecting the rates of vibrations the atoms and molecules of the pieces of metal are changed in their relationship to each other causing them to become *less congested* or *more closely associated* and in this way affecting the atomic structure of matter, as modern science calls it.

For the comparison of terms and language, let us note what Bacon said in his explanation of transmutation regarding this change in atomic structure through changing the vibrations of the fundamental spirit energy. He said that the second step in the process of transmutation after using the proper heat is to see that "the spirit of the metal be quickened and the tangible parts opened; for without those two operations the spirit of the metal, wrought upon, will not be able to digest the parts." He explains which metals are the easiest to work with in the process of transmutation and what other chemicals or minerals should be associated in the crucible in order to attract the pro-

per rate of vibrations and affect the *spirit* of the metal. He calls attention to the errors made by the early alchemists and especially the error of attempting to transmute metals too rapidly and thereby injuring the process.

Surely this subject of alchemy and transmutating reveals that Bacon was more than a mere writer of scientific discussions of any kind and puts him at once in the class of alchemists, hermetic philosophers, and Rosicrucians.

Dealing with the subject of concentration of the mind and the use of mind power in affecting things within the body and outside of it, Bacon gives a long list of experiments which are embodied in our present-day teachings. Allowing for a slight different in language and terminology, many of the paragraphs written by Bacon prior to 1626 read like some of our present-day lessons. In the preparation of the lessons now used in North America, a number of popular terms were introduced in order that students might be more or less familiar with the terms used. Such words as *concentration* and *will power* have been introduced in our modern lessons because they mean something very definite to the people of North America, whereas in the days of Bacon they did not have such popular meaning. Bacon used the term *imagination*, or the power of imagination, to mean *the power of imaging* or *visualizing* (or creating an image) in the mind and concentrating upon it. In our higher degrees we have returned to this original Rosicrucian terminology and use the terms *imagination* and *imaging* in the same way in which Bacon used them.

In speaking of the power of imagination and the building of images in the mind through visualizing, Bacon states in this old book the following interesting facts:

"The power of imagination is in three kinds. The first, upon the body of the immanent including likewise the child in the mother's womb. The second is the power of it upon dead bodies, as plants, wood, stone, metals, etc. The third is, the power of it upon the Spirits of Men and living creatures."

We notice from this statement that Bacon divides the influence of the power of visualizing and concentration



into three fields, namely: the first is the effect upon the person himself who is concentrating and visualizing; and you will note that he includes that influence which we now call *prenatal* or the influence of the mother's mind upon the unborn child. Many believe that this is a modern application of psychology and yet this shows that in the Rosicrucian teachings, back in the 16th and 17th centuries it was well understood. The second field of influence according to Bacon is on such "dead" bodies as plants, wood, stones, etc. When Bacon calls things *dead* he means dried plants and pieces of dried wood and not living plants or living trees, for these living things come under his third classification where he says that the power exerted by a person's concentration and visualization is upon the *spirits* of men, and living creatures, which would include, in the ancient Rosicrucian category, all living things of the animal, vegetable, and mineral kingdoms.

Bacon in his book gives a list of hundreds of experiments that can be used to prove the influence of visualization and concentration. All of these are typically Rosicrucian and are included in our work of today.

In speaking of diet in connection with the experiments on curing disease and prolonging life he reviews the teachings and writings of the ancient mystical philosophers and in one paragraph states: "A Pythagorical or monastical diet according to strict rules and always exactly equal, seemeth to be very effectual for long life."

This refers to the manner of living of Pythagoras and those in the monasteries who lived according to the mystical rules of life. He then goes on and describes these diets and the general method of eating and living and adds: "A life led in religion and holy exercise seemeth to conduce to long life. There are in this kind of life these things, leisure, admiration and contemplation of

heavenly things, joys not sensual, noble hopes, wholesome fears, sweet sorrows, lastly continual renovation (regeneration) by observances, penances, expirations all of which are very powerful to the prolongation of life."

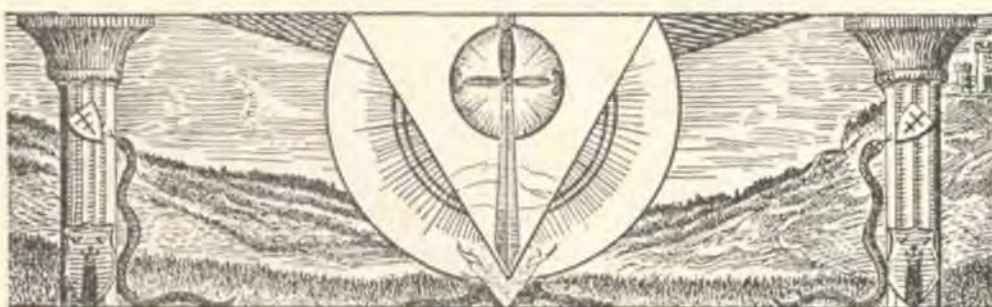
Summing up his review of life itself and the methods of living most healthily and happily he finally resorts to stating a very old and very true Rosicrucian principle in the following language:

"First, we are of that opinion, that we esteem the Offices of Life to be more worthy than life itself."

He goes on to explain that if there be anything in our lives that prevents us from serving the common good of all or from fulfilling our true mission in life, or from contributing to the great scheme of things, we are defrauding and cheating ourselves of the real pleasures of life and we are sure to cut short our span of life.

We believe we have said enough and quoted enough from this one great book of Bacon's to prove his association with the Rosicrucians and his familiarity with the ancient mystical philosophies. It is from such books as these, and hundreds of others like it, that our special lessons and lectures of a supplementary nature, and our annotations in the various graded monographs, were prepared so that while the modern Rosicrucian instruction is being given we are also perpetuating the ancient teachings from these books and from rare old manuscripts that are sent to us from time to time from the European and other branches of the Order.

We leave our readers to judge as to whether Francis Bacon and his group of Rosicrucian workers were in advance of their time or not and whether their system of study and analysis was sound or purely speculative. A careful verification of this subject will surely reveal that the Rosicrucians have always been well in advance of the times and true pioneers of wisdom and helpfulness in all ages.



The Eternal Triangle

AS DEPICTED IN RELIGION, ART, AND SCIENCE

By FRATER S. J. MARX



ANY articles have appeared from time to time in the Digest on the Law of the Triangle, yet its scope is so great that new angles are always being unfolded as we study this Divine Law.

All mankind, in all ages, from the lowest strata of ignorance and savagery to the highest acme of learning and culture, obeys this law. This can be best illustrated by taking the triangle composed of art, science and religion. Research develops the fact that all mankind has been a practitioner of these three elements from the cradle to the grave.

At first appearance this statement may appear entirely too broad; yet with just a little thought and research, we find that it is absolutely true in every detail.

Sir James George Frazer, F. R. S., F. B. A., and with degrees both earned and honorary from universities all over the world, devoted his life to a study of this sort and in a stupendous work, called the "Golden Bough," set forth in detail the elements which I have termed art, science and religion, of all the tribes, nations and races of the world. He called his work the study of Religion

and Magic, and it has been used as a reference book by authors, who quote from his work copiously.

It is beyond the scope of this article to define at any great length what constitutes Religion, Science or Art, yet we may touch on each of these points of the Triangle briefly to illustrate the importance of the Rule of Three. We will start out with the premise that art is the culture of the soul qualities; Science the cultivation of the care of the body and the accumulation of and practice of knowledge; Religion with the morals and ethics of mankind, whereby he recognizes through formula and ritualistic ceremonies a Deity or Superior Being.

A useful clue to the original nature of a god or goddess is often furnished by the season at which his or her festival is celebrated. Thus if a festival falls at the new or full moon, there is a certain presumption that the deity thus honored either is the moon or at least has lunar affinities. If the festival is held in the winter or summer solstice, we naturally surmise that the god is the Sun, or at all events that he stands in some close relation to that luminary. Again if the festival coincides with the time of sowing or harvest, we are inclined to infer that the divinity is an embodiment of the earth or of the corn. These presumptions or inferences, taken by themselves, are by no means conclusive; but if they happen to be confirmed by other indica-



tions, the evidence may be regarded as fairly strong. Let us cite a few examples to show what constitutes the religious ceremonies of an ancient people and one of a modern tribe.

The great operation of the agricultural year in Egypt is the sowing of the seed in November, when the waters of the Nile have retired from the fields. With the Egyptians, as with many peoples of antiquity, the committing of the seed to the earth assumed the character of a solemn and mournful rite. Thus when the Nile was sinking a festival was observed. The festival lasted four days and during that time a gilt cow swathed in a black pall was exhibited. On the last day the people went down to the sea, the priests carrying a shrine which contained a golden casket. Into this casket they poured fresh water, and thereupon the spectators raised a shout that Isis was found. After that they took some vegetable mould, moistened it with water, mixed it with precious spices and incense, and moulded a paste into a small moon-shaped image, which was then robed and ornamented. This ceremony is described very fully by Plutarch, and to quote from him, "What," he asks, "are we to make of the gloomy, joyless and mournful sacrifices, if it is either wrong either to omit the established rites or to confuse and disturb our conceptions of the gods by absurd suspicions? For the Greeks also perform many rites which resemble those of the Egyptians and are observed at about the same time. Thus at the festival of the Thesmophoria in Athens women sit on the ground and fast. And the Boeotians open the vaults of the Sorrowful One, naming that festival sorrowful because Demeter is sorrowing for the descent of the Maiden. The month is the month of sowing, about the setting of the Pleiades. The Egyptians call it Athyr, the Athenians Pyanepsion, the Boeotians the month of Demeter. For it was the time of the year when they saw some of the fruits vanishing and falling from the trees, while they sowed others begrudgingly and with difficulty, scraping the earth with their hands and huddling it up again, on the uncertain chance that what they deposited in the ground would

never ripen and come to maturity. Thus they did in many respects like those who bury and mourn their dead." After the return of the people from the sea with the Image that was robed and ornamented, they went to the Temples and mourned and beat their breasts. The priests carried an image of a cow, made of wood that was heavily gilded, with a golden sun between its horns, and accompanied by the image made at the sea of the luna or moon shape image, out of the chamber in which it stood all year, and was carried seven times around the temple. At night the people illuminated with oil-lamps the outside of their houses, in commemoration of not only their dead, but of the time of the year when all vegetation was dead.

This very symbolical festival was the method by which the Egyptians performed a religious ceremony for the dying year, and the planting of seeds for the coming year.

From this scene of ancient mourning I now take you to a ceremony enacted by the Pawnees right here in America. The Pawnees annually sacrificed a human being in the spring when they sowed their fields. The sacrifice according to their tradition was enjoined upon them by the Morning Star. They thought that the omission of this sacrifice would be followed by a total failure of the crops of maize, beans and pumpkins. The victim was a captive of either sex. He was clad in the gayest and most costly garments, was fattened on choice food, and carefully kept in ignorance of his doom. When he was fat enough they bound him to a cross, in the presence of the tribe, danced a solemn dance, then cleft his head with a tomahawk and shot him with arrows. The squaws then cut pieces of flesh from the victim's body, with which they greased their toes. A particular account has been preserved of the sacrifice of a Sioux girl by the Pawnees in 1837. The girl was 14 or 15 years old and had been kept for six months and well treated. Two days before the sacrifice, she was led from wigwam to wigwam, accompanied by the chief and the warriors. At each lodge she received a small billet of wood and a little paint, which she handed to the warrior next to

her. In this way she called at every wigwam, receiving at each the present of wood and paint. On the 22nd day of April she was taken out to be sacrificed, attended by the warriors, each of whom carried two pieces of the wood which he had received from her hands; her body having been painted half red and half black. She was attached to a sort of gibbet, and then while the pieces of wood which had been deposited by each warrior at her feet were kindled, she was shot to death. The chief sacrificer cut her flesh into small pieces which were gathered into small baskets, and then taken to a neighboring corn field. There the chief took a small piece of the flesh and squeezed a drop of blood upon the newly deposited grains of corn. His example was followed by the rest of the tribe until every seed that had been planted had been sprinkled with blood; the seeds were then covered up with the earth.

This gruesome example is quoted to show you that even in modern times, there was practiced a religious rite highly symbolical of how peoples practice their religion, and that the sacrifice was made to the crop gods. It is very clear that both the ceremonies referred to, the ancient Egyptian and the modern Indian, was more of a religious nature, and that the ritual was derived from ancient sources. It may be a religion different from what we practice, yet the results that were hoped to be obtained are practically the same as our ritual and dogma of prayers to the Deity, to secured blessings, or the continuance of the bounty of the Deity. So much for Religion.

Science as practiced by the savages seems rather far fetched at first thought, yet we must admit that one of the most useful sciences practiced by mankind is the care of the body. What savage is there who does not in some manner care for the body? It is an admitted fact that most savages care for their bodies better than do civilized nations. They know the curative powers of herbs; the magnetism of the sun-baths; and the healing powers of rest. They train their young by hardships to harden them, a training that most civilized persons would succumb under, yet without this training

they know their children could not survive the ordeals that await them in life. Then they cultivate the powers of the mind, not with book learning, but by actual experience. The young are taught woodcraft and the language of nature, and here modern civilization is recognizing the importance of such training, as witness the wide spread movement of the Boy and Girl Scouts. They had no written language as we would understand it; yet from their crude symbolical method of transcribing events, came our modern alphabet. I give you herewith an example of this picture writing. An Indian desired to let his chief know that he was going on a three days journey to visit an island where he knew seal could be found. He was some days journey from the camp of the tribe and near to where he could embark in a canoe and get the highly prized seal fur and meat. He tied to the leg of a carrier pigeon his message which was simple but understandable. First he drew a picture of a canoe, then he made three campfires, then he drew a circle surrounded by wavy lines, then he drew a picture of a seal and a man with a spear in his hands casting it at the seal. Thus even to one who does not understand picture writing, this message would be absolutely clear.

Then in their folk-lore and songs was preserved the history of their race, or tribe or clan.

And of art, you surely can picture the savage at the end of a strenuous day resting from his hunt or fishing or journey, resting and viewing the most beautiful sunset, a picture that no civilized artist has ever been able to reproduce on the canvas. His soul thrills with the beauties as displayed by beautiful nature. Then a little later he hears the night calls and songs of the birds. What orchestra can duplicate the beauty of the song of the birds? As dark approaches he lights a fire, and setting alone with his thoughts he pictures in the flames such scenes and grandeur that civilized artists can never duplicate. And perchance he is of a poetical nature, he remembers these things, and tries to duplicate them by verse and song. In fact some of our choicest bits of poetry have come from



sources just as this, modified in form to be sure, but always a repetition of the art and glory of nature herself. He might likewise be skilled at carving or modeling, and we need but visit or read of the findings of the work of the cave men in Spain and other parts of the world, to realize that the barbarians had an art that need take no back seat with modern civilization.

It is not by accident or co-incidence that all Fraternal Orders have adopted a motto of three words, which illustrate their esoteric teachings. Take our own order we use the words *Light, Love and Life*. Were these adapted just to have a catchword? Surely so ancient an Order as the Rosicrucians, who are so particular in their teachings, that all students must be perpetual "question marks!" and never to accept any statement as true unless it bears investigation by actual demonstration, would not mislead its members and those who desired to investigate its teachings, by such a motto, unless it had a meaning. Let us analyze it for our own satisfaction, and compare it to the Triangle of Religion, Science and Art.

Love surely is religion, for it teaches Humility and tolerance.

Light is the science of seeking for knowledge and the care of the body.

Life is the art of soul culture which is only reached through the realization of sound and sight.

It is through the study of our lessons, both exoteric and esoteric, that we come to know that Realization makes us aware of what surrounds us, and that Actualities are not always real to each individual person. And, therefore, our statement that it takes more than one

life time to get even beyond the Neophyte Stage of Rosicrucian studies, and that is why we know it cannot be accomplished by a short term of from a few days to a few months, as is promised by so many so-called Arcane Orders. It takes many years and many incarnations for the Rosicrucian Student to master the realization of religion, art and science.

There is a very powerful fraternal order which uses three pillars on which the order is founded, *Wisdom, Beauty and Strength*. Here again the meaning resolves into a simple definition of Religion, Art and Science:

Wisdom — Science; Beauty — Art; Strength—Religion.

So it will be a very simple matter for you to carry this research further. There is one rule of the Cosmic which will apply and that rule is that where the purpose of an organization cannot be resolved into the three important elements of religion, or belief—art or the cultivation of the soul qualities—Science or the knowledge of a sound body and a sound mind; then the order has no purpose in the scheme of the Universe. If you affiliate with an order that teaches these three points of the Triangle, no matter what name they may be described as, then you will gradually understand that no matter how many lessons you take, there will always be unfolded to you as you advance the beauties and glories of this Universe and everything that it contains, and then comes home to you with startling reality that in the beginning God did really geometrize when he made the Cosmic Laws which govern the Universe.



CAN MONISM EXPLAIN THE SUPERCONSCIOUS?

(Continued from Page 101)

*The
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1934*

wait in the gallery of the superconscious, pictures unsurpassed in color and craftsmanship, and created not through the material hand but through imagination controlled by will, and creating or moulding form of a fine quality of matter; and out of the spaces,

unheard by the dull ear, yet approaches the cadence of super-music.

And it is to this that with ceaseless cry of longing and unrest, civilization moves in evolutionary cycles,—slowly, relentlessly, inevitably.

One hundred sixteen



HOW THEY MET THEMSELVES

The above is a mystical painting by D. G. Rossetti. It depicts two lovers, through love, coming face to face with their real inner selves. The inner selves are indicated by the aura which surrounds them.

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