

THE ROSICRUCIAN DIGEST



JUNE, 1934
25c Per Copy



For the Student At Home...

THIS MONTH'S SUGGESTION

The Cross and Its Mystic Influence!

Concurrent with the rise of man has been the development of strange influences upon his life. Ages past, some time in the early beginnings, man discovered a fundamental law. That law is that opposites, whatever their nature, eventually meet, and at the time and place of their meeting they are transformed. To depict this great truth man drew two lines of equal length—one vertical and the other horizontal—and where these lines crossed each other was considered the point of transformation and the beginning of a third thing or condition.

This was the earliest form of a cross, centuries before the dawn of Christianity. Its significance sank deeply into the consciousness of man, and he realized that beyond him there was that which was the cause of all. A union with this infinite cause would mean the transformation of his life. It would mean ultimate happiness and immortality.

With time the cross evolved into many odd designs and acquired many meanings foreign to its original significance, but beneath all, the true meaning remains unperverted. The cross is more than the symbol of religious sects. It is the sign of a Cosmic truth revealed to man. At all times should it be displayed in its simplicity. The Rosicrucian Cross with the Rose in the center beautifully symbolizes this esoteric law, and for this reason all Rosicrucians should be possessed of one. The cross here illustrated is economical enough for all to obtain it.



This handsome cross is finished in gold fill surmounted with a red rose. With 18-inch chain, only—

\$1.25

With Pin Fastener — \$1.00

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE STONE AGE

This is a reproduction of a famous steel engraving. The period of this illustration is, according to archaeology, during the glacial age, a period when the polar cap descended four times to the north shore of the Mediterranean. Ages existed between each descent—the ice each time forcing human life from central Europe down to the Mediterranean, spreading it from the northern shore of Africa to the western coast of Asia. It is said that though man had conceived of nature gods at that time, he had not yet formed a moral or ethical code. The development of implements preceded the development of conscience.

—Courtesy of *The Rosicrucian Digest*.

What Strange Powers Did the Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which “whispers” to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of

causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the “Ancient and Mystical Order Rosae Crucis,” abbreviated by the initials “AMORC.” The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for complimentary copy of the sealed booklet,

“The Wisdom of the Sages.” It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution; nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



use
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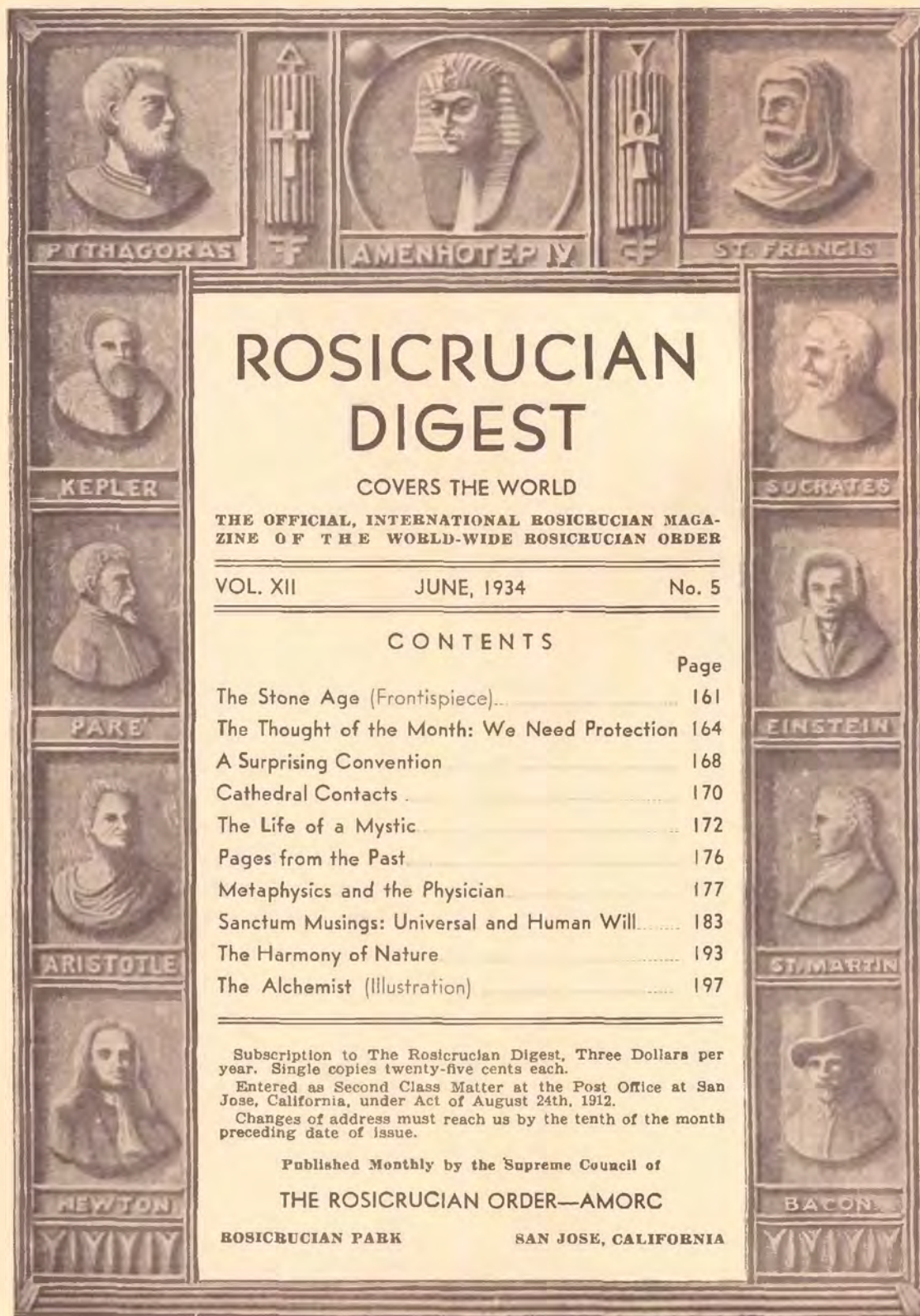
Scribe S. P. C., Rosicrucian Brotherhood, San Jose, California. Please send copy of sealed booklet, “The Wisdom of the Sages,” which I shall read as directed.

Name

Address

City

(Rosicrucian Members have had this unusual booklet.)



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XII

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH WE NEED PROTECTION

By THE EMPEROR



AMONG the many forms of legislation recently recommended in the United States for the protection of our citizens there is one bill pending adoption by Congress which has more discussion than any other in years. The opposition to this bill is

very emphatic and extremely critical while more official publicity and advertising have been given to it than is usually given to a bill that is in the same status of examination and consideration.

Analyzing the many arguments used by the opposition, we feel that one important point has been overlooked. It is the fact that it is the duty of the United States government of every country in the world to pass such legislation and to make such laws as afford real protection to the best interests of the citizens. When a contemplated form of legislation, like the one to which we refer, tends to protect the health and the pocket books of the citizens it seems to us that it is a poor gesture on the part of certain groups of citizens to condemn the legislation simply because it will affect—and possibly destroy forever—the operation and business activities of certain commercial institutions or groups of persons employed in certain commercial fields and possibly bring financial difficulties to some vested interests. It does not seem fitting that more consideration should be given to

the personal and almost selfish interests of a few than should be given to the best interests of the multitude. Hardly any constructive, protective legislation ever passed by any government has failed to bring injury or grief to certain vested interests or groups of persons, but it is a fundamental principle of modern civilization that the interests of the few should be subservient to the interests of the many.

There is no doubt in our minds but what the subject of health improvement is secondary only to the consideration of universal education. No civilized or modern nation has objected to the passage of laws compelling its citizens to receive an education in their youth. Undoubtedly many forms of commerce have been affected by the wider education of the peoples of civilized countries, but it would be foolhardy for any individual or group of individuals to protest against compulsory education simply because the education of the individual brought ruination to those commercial propositions which depended for their success and financial profits upon the ignorance of the individual. Education and the increased powers and abilities that result from it have contributed more to the benefits of commercialism throughout the world than was lost through the elimination of such ignorance. No nation can be successful and mighty in all of its physical, ethical, and moral powers without education; no nation can be successful and bring contentment and happiness to its people unless they are healthy. It behooves every country, therefore, to do its utmost to protect the health and moral

standard of living of its citizens and every other consideration should be cast aside to further every form of legislation tending to offer this protection.

Even in the ancient times many of the strange superstitious practises and many of the decrees that emanated from the so-called priesthoods and religious factions were intended to protect the health and happiness of the citizens. Moses was probably the greatest legislator in this regard. His laws regarding diet and bathing, for instance, represent but two forms of enforced protection and guidance. There were similar laws in Egypt long before the time of Moses and in the so-called heathen and uncivilized lands. Even in some of the most primitive settlements of the South Seas and among the tribes of Africa we find rules and regulations, sound or unsound in the light of modern scientific investigation, which were intended to afford protection and in their time and manner served well.

It is not surprising, therefore, that in these modern times new forms of legislation for the protection of the health of the citizens should emanate through scientific bodies and especially through representatives of the medical associations and those highly trained specialists who have devoted their lives to the study of health, disease, and those incidents of daily life that are related to health and disease. To condemn a modern form of legislation, therefore, because it had its birth in a convention of specialists or is indorsed by medical associations called monopolies, is to view the matter from a primarily biased position and with an entirely erroneous assumption; namely, that the medical associations and specialists are supporting the bill solely in behalf of their own personal and selfish interests. To assume that the supporters of such a bill must be personally and selfishly interested and, therefore, interested from an ulterior point of view would warrant a similar assumption in regard to those who oppose the bill. May it not be that those who are the most vehement and the most emphatic in their opposition to such legislation are moved by personal and selfish interests? This being the case the only fair thing to do is to con-

sider the legislation independent of the support it has or the opposition it has aroused.

I am referring specifically to the new food and drug bill proposed by Prof. Rexford G. Tugwell and commonly known as the Tugwell Bill. The very high character, practical experience, broad view-point, and life-long service for humanity which is generally acknowledged for Prof. Tugwell removes him from any question or consideration of selfish interests or an ulterior motive in devoting so much of his time to the promotion of this bill. On the other hand, the people of the Western World generally, which we intend to include most of Europe as well as North America, have become addicts to drugs of various kinds and alarmingly indifferent to the qualities of much of the prepared food purchased and consumed by them. Perhaps at no time in the history of civilization has there been such a universal tendency to rely upon advertised concoctions to prevent disease, cure disease, eliminate aches and pains and rejuvenate, correct, and improve the human body or parts of it. Even in the matter of improvement of appearances or in the beautifying of the face and body or even in the beautifying of the hair or the individual's hands, there are more unqualified, or unreliable, dangerous, and useless articles being advertised, sold, and used than ever before in the history of civilization. In other words, at the present time a very large portion of humanity is not only wasting money and time but endangering health and life by the purchase and use of special preparations to be taken internally as food and applied externally for the improvement of appearances.

Radio programs are interspersed with the most ridiculous, absurd, preposterous and misleading announcements that the human mind can invent. Newspapers and magazine advertisements, handbills, billboards, store and theater demonstrations, window displays and what-not are violating every law of honesty and truthfulness in the presentation of commercial products and fraudulent dangerous ones are wilfully designed to make large profits for the manufacturer and give little or no bene-



fit to the user. In many cases the products are deliberately designed to delay or restrain the desired effect so that the user will be compelled to continue buying and using the product which he hopes will bring about the desired changes and in many notable cases the products have actually contributed to the advanced and further aggregation of the undesirable condition in order that the purchaser and user of the articles may be forced into a greater predicament and the necessity of spending larger sums of money for preparations. It is commonly believed by many good citizens in the Western World that strict legislation has eliminated from the drug and food market all preparations that tend to develop addicts to drugs or which enslave the users of habit forming drugs, but the truth of the matter is that while the sale and use of these habit-forming elements in their purer forms has been prohibited by legislation, milder modifications and more subtle forms of these drugs have been introduced in many harmless looking preparations and are at the present time contributing more to the ill health and breaking down of the physical status than is generally admitted by even the most careful investigator.

The United States of America does have a pure food and drug act that was passed in 1906 and which was very commendable, very effective, and has served an excellent purpose for many years to which the present youth of our land can give testimony through the better health found among them, but that law needs amendments. It needs many improvements and the legal loopholes associated with the present pure food and drug act need closing up and sealing for all time to come. In order to do this the legislation must be more strict, more severe, more critical. Undoubtedly this is going to step upon the financial toes of many manufacturers, perhaps some innocent ones among the many. But to claim that it gives the government of a country too much power, too much autocracy, and too much censure is to argue against the fundamental right of a government. Since the average citizen is incapable of protecting himself against the tempta-

tions that surround him, the government should take the matter into its hands and do it with a thoroughness that leaves no openings for evasion. Many harmless looking preparations sold for supposedly harmless uses are not properly labeled and evade the truth in their descriptions and advertising, along with exaggerations of whatever beneficial qualities there may be in the preparation and deliberately lying about other qualifications which the preparations do not possess. Many announcements over the radio and in newspapers and magazines have lead unsuspecting persons to believe that the physical conditions which are rapidly destroying their health and happiness and their success in life can be remedied or overcome by the purchase and use of certain preparations claimed to be marvelous in their efficiency. The fundamental laws of life which make for health and happiness and for the prevention of disease are overlooked and discarded by the almost universal belief that if any disease or pain develops as a result of a violation of natural laws a simple purchase in any drug store or other store may instantly and efficiently correct the health and restore the body to a normal condition. This has caused millions of citizens in every country to place their faith and hope in false and misleading preparations and in the idea that self-medication and self-treatment with advertised preparations will not only correct their errors of living and thinking but will supplant the very efficient and properly qualified advice and service of competent physicians.

If all persons lived normally and properly and thought in the proper manner a large portion, if not practically all, of the disease and trials and tribulations of the physical body would be prevented, but since man does not live in such an ideal manner and does not think and cooperate with the universal Cosmic laws which create and maintain health and harmony in the human body we still need the excellent services of those who have specialized in various methods of therapeutics and who can give competent advice and competent treatment. But such advice cannot be found in the bombastic literature of commercial products nor can such treatments be found

universally and with dependability beneath the cover of every pill box or within every uncorked bottle offered in the open market.

We believe that the Tugwell Bill will be just to all concerned, for it demands that every article shall be properly labeled without error, exaggeration, or misleading terminology and that every circular or advertisement describing the goods, whether drugs or food, shall tell the same truths that the law now requires to be told upon the label. It is absurd to think that there is efficiency in the present form of legislation which merely regulates the wording on the label of the article and in no wise censures the advertising matter which describes it. In some cases the labels on the preparation make no claims and therefore, tell no untruths and likewise do not tell all of the truth regarding the preparation, but the advertising matter reaching the public via radio, newspaper, magazine and personal store demonstrations present misleading claims and absolutely false guarantees without restriction or limitation except as the individual newspaper or magazine may exercise some censure.

Imagine the weakness of such a situation! A manufacturer may mix together a number of harmless ingredients not one of which has any specific curative value for any disease. The law requires that the label on the bottle shall make no claims but state precisely the ingredients. The label may name the ingredients "Jones' Elixir" and underneath state in pharmaceutical terms the few ingredients contained in the bottle. Such a label would be perfectly legal and proper and pass the present pure food and drug laws. But in radio announcements, printed advertisements, department and drug store demonstrations and elsewhere, the manufacturer may make any kind of claim he desires for his preparation stating that it will cure this disease or that disease and that it contains this or that wonderful ingredient or that it contains a long-lost Egyptian, Roman, Grecian, or other formula and that it will perform miracles in a few hours or a few days. Such advertising is not censured nor restricted under the present form of legislation. The result

is that thousands are influenced by the advertising and buy the preparation, often doing themselves more harm than if they had not taken it and in a few cases doing themselves no good. Yet the manufacturer can claim that he has complied with the law by truthfully labeling the bottle. A manufacturer of canned tomatoes may truthfully state on the can that its contents is tomatoes with a little soda added to preserve them or color them. His label may be truthful but his advertising about the quality of the tomatoes, the part of the country from which they came, the care with which they were cleaned and packed, or any other enticing ideas can be set forth in the advertisements without restriction or censure. The same is true of beauty preparations and hair tonics, and what-not. It is time that this misleading advertising and this false attitude on the part of the manufacturer in regard to labels and advertising matter be eliminated from our modern civilization.

It seems to us that there is no more competent group of men to pass upon the worthiness of such legislation than the highly trained medical authorities and specialists who have given this subject long study and attention. It is time that the quack doctor and his "newly discovered" preparation and misleading concoction be put out of business and the manufacturer of other preparations of a dangerous, poisonous, or inferior quality be prevented from carrying on his nefarious work. It is only in this way that the people of the United States and other countries will be protected in these days when our education has led us into large armies of readers and believers of what we read and hear. We must be able to feel that in regard to those things which affect health or have to do with the building up of our bodies and contributing to our happiness and contentment that what we read on the label or read in the advertisement regarding the article is as any statement made by their respective governments.

If we have faith in our government then we will have faith in what our government permits manufacturers to offer us through the medium of regu-



lated commerce. To claim that it will result in forcing the citizens of the country to secure their remedies or treatments through the hands of licensed physicians only is to claim something that is not only truly desirable but which will some day be a universal law. The weakness and frailties of human

nature and human understanding are such at the present time as to make this necessary and for this reason we feel that the Tugwell Bill is the first step forward in a world-wide movement of protecting the citizens of every country against many increasing dangers.



A Surprising Convention

By THE CONVENTION SECRETARY



SEACH HOUR and day passes and the time comes nearer for the great Rosicrucian Convention in San Jose beginning July 8, we are pleased with the many surprising features which the program committee is arranging and which the

delegates and members advise us they intend to contribute toward the joyful helpfulness of this great conclave.

We can promise to our members some surprising and astonishing features, more helpful and interesting parts of enjoyable hours and days than ever before.

Do not forget that this will be the quarter century anniversary of the establishment of the Order in America under its present regime. This summer will be the 25th year since our Emperor vowed before the highest officers of the organization to conduct the great work of the Rosicrucian Order in this country along the most modern and yet most truly ancient lines of presentation. It is not strange, therefore, that this summer should mark not only an important point in the progress of the organization but that it should constitute one of the critical periods of its present history. During the present year much has occurred that is of vital interest to every member and to the organization as a body. There will be many discussions of the interesting things that have

been accomplished and that are to be accomplished. There will be explanations made of what to anticipate in the future and what to prepare for in each month of the year, including the very month in which the Convention is held.

I wish I could tell all of you in advance about the many interesting features but I can speak of only two at the present time. One of them will be the great outdoor pagaent in connection with the dedication of the new Rose-Croix University building which we hope to have practically completed by the time of the Convention. It has already been admired in its outer form as a magnificent and symbolical building of learning. This pagaent will be beautiful and will be truly interesting because all of the members and delegates present at the Convention will participate in it. Another very important feature will be a largely constructed arrangement on the platform of the auditorium by which the auras of members and delegates will be tested and revealed in the most fascinating and surprising manner, enabling all to see just what progress they have made in the development of health, mental understanding, and psychic attunement.

From reports coming to us there are going to be more members at this Convention than at any we have ever held and from more distant points. Many are coming in large groups from different sections and some of the most prominent and highly advanced officers and members of the organization throughout North America are preparing special lectures, demonstrations and discourses of the utmost benefit to our

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members, answering the difficult questions that are in their minds and solving some of the most troublesome problems met with in the teachings.

The grounds of Rosicrucian Park have been enlarged and made more attractive and with greater facilities for pleasure, ease, comfort, recreation, and personal contact with all of the members and officers in convenient and happy moments between the sessions of the Convention and in the moonlight hours after the evening sessions.

Many momentous matters are to be discussed by all of the members and delegates, many votes taken upon important points, and many surprising reports rendered by various committees. Official records will be shown and important papers given to the members showing how large the organization has grown in the past years despite the depression and in what scores of ways the organization is carrying on its welfare work, its humanitarian activities and its investigations and researches.

Every member of every degree in any lodge, chapter, or in the National Lodge is entitled to be present at all of the sessions of the Convention and enjoy in full every one of the features. No charges are made for any of the meetings or any feature of the program and on the last evening a magnificent banquet to the many hundred present is tendered without cost on behalf of the Supreme Lodge. We want you to come and enjoy a wonderful vacation, a marvelous visit filled with sightseeing in your spare time to the most interesting points of this historical valley, and at the same time imbibe of the magnificent blessing of this wonderful country in the Golden West. The very thought of a trip to California should thrill you. But instead of going to a new world among strangers you are going to a virtual flower garden and haven of beauty

among friends. It will be like going home, for the Headquarters here has been your spiritual and advisory home for many years. You will find such a vacation more economical than you expect and more beneficial than you anticipate.

You should arrive here at any time before July 8 and remain even for a few days after the Convention, which will close July 14. But at least be sure to be here for the opening session on Sunday evening, July 8. See our wonderful museum and library; see all of the different departments of the Administration Building at work; see where your lessons are prepared and how they are mailed to you; see the Editorial and Research Departments; see each and every one of the officers and workers who deal with you in your membership affairs. Every visitor to Headquarters is surprised to find building after building here filled with offices or rooms of intense activity with half a hundred specialized employees working in the various departments and serving you in every possible way.

The whole executive staff and all of the supreme officers extend to each and everyone of you who holds a membership card in the organization a hearty welcome to this great conclave and Convention of Rosicrucians, the only Convention and conclave of its kind that is held each year in this western world. It will be an outstanding event in your life and one that you will look back upon with pride and joy. There are plenty of reservations at all of the hotels with economical prices; plenty of reservations at auto camps and elsewhere, so do not hesitate to come with your summer clothing prepared to enjoy a summertime vacation in that part of California that has been known for many, many years as the "Valley Of Heart's Delight."

● READ THE ROSICRUCIAN FORUM ●

EGYPTIAN SCARABS

If you have ever wanted to own one of the mysterious little scarabs inscribed with Egyptian hieroglyphics, or if you have ever desired a few real Egyptian articles for the furnishing of your home or sanctum, we suggest that you read very carefully the full page advertisement in the back of this issue of "The Rosicrucian Digest" for full details.





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.)



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NOT LONG AGO one of the popular magazines in America contained an article which consisted principally of an interview between an eminent architect and a dreamer of life on earth as it should be. The dreamer was trying to tell the architect how churches and cathedrals of America should be built in the future in order that they might be more inspiring and more in keeping with the greatly evolving and changing consciousness

of man. But the interview began with the statement that the designer and creator of this new cathedral should reach into the high heavens and into all space and all lands and bring down together into one point the most beautiful things of the world for the building of this cathedral on earth.

To our way of thinking, and to the way of thousands of our members, this is essentially wrong, for after all we should not seek to make the great cathedral of the future something that has taken much from the Cosmic or from the realms above nor the beautiful things that might be on earth; but we should lift up into the Cosmic all of the beautiful things of the human consciousness and create a new Cathedral in the

One hundred seventy

spiritual kingdom of the Cosmic world. The beautiful things of life here are those which are beautiful to the beholder who apprehends them from both the spiritual and the material point of view. We do not want to bring anything from the Cosmic down to earth in an attempt to make a material structure here as magnificent as it might be in the Cosmic. But we do want to lift up our cathedral into the heavenly space so that in approaching it and in entering it we will be lifting ourselves up to the highest spheres above the material trial and tribulations and the misrepresentation of this earth.

At the present time the Cathedral of the Soul is the first and only attempt to do this. Universal though it must be since it is in no man's land of the spiritual kingdom, and tolerant and broad as it must be to meet the desires and wishes of the multitudes everywhere, on the other hand, it is not large enough nor is its scope of work great enough to reach all of the people of the time and everywhere. The day is coming when there will be more Cathedrals of the Soul and the magnificence of contact with it will be universally understood. But at the present time each and every seeker for spiritual illumination for peace, happiness, health, and contentment may attune with this great Cathedral and find in the contact and in the ineffable suspension of worldly activities a rest and invigoration that cannot be found in any other way.

We trust, therefore, that our members and readers alike will never fail of the great privilege they have nor be unmindful of the duty and obligation they owe to our organization and to the people at large. Find those who would welcome a knowledge of the invisible empire by entering into brief contact with the Cathedral through the channel we present. Call their attention to the existence of the Cathedral of the Soul and what its daily periods of contact will do for them. Especially seek those who are shut-ins or who for various reasons remain at home and do not get to the worldly churches and material edifices of the various religions here on earth. Point out to them that the great church of the Cosmic has its portal always open day or night and that

there is always sweet music and a sweet impression of fellowship that welcomes the seeker to come in. Tell them about the beauty of non-sectarian or sectarian worship carried on by the Cathedral and by those who are heartily in sympathy with it. Let them enjoy its benefits as soon as they can have an understanding of it by giving them a copy of *Liber 777* and telling them of your own experiences. Remind them again and again of the fact that in the minutes or hours of sorrow, grief, misunderstanding, or perplexity they can reach into the Cathedral without waiting for any definite day or hour. Tell them of the *marvelous spirit of welcome* they will sense at their approach to the Cathedral. Tell them of the strong vibrations of happiness and health that they will feel upon entering. Tell them of the beautiful music that will come into their soul as they lose their worldly consciousness in the perfection of attunement with the Cathedral. Tell them of the inspired thoughts that will come to them and advise them, guide them, and lead them out of their perplexities and of the sympathy and understanding that will come from the hearts and souls of many.

And do not forget to teach the young people the value of devotional worship of this kind. No matter where they may go to Sunday school or church or what their religious training may be they can take their own creeds and dogmas and own understanding and Light of God with them into the Cathedral of the Soul and find there others who understand as they understand and to lead them over the very troublesome periods. Do all of these things and then let us know in what way we can serve you with any special help through the Council of Solace. Be sure that you have a copy of *Liber 777* for yourself and several copies to spare. There are no fees, no exactions of a financial or material form, no compliance with worldly regulations; merely the uplifting and freedom of the soul to the great heights where the soul in each of us may express itself in all of its natural inclination for spiritual worship and attunement. Let this be your guiding light throughout the weeks but do not fail to share this light and this joy with others who may be groping in the dark.





The Life of a Mystic

WHAT ARE HIS BLESSINGS AND OPPORTUNITIES?

By THE EMPEROR



ANY HAVE asked just what advantage there is to the individual himself and to humanity generally in devoting one's spare time to the study of mysticism, and an attempt to comprehend and understand the great mysteries of life, and especially the deeper and more significant spiritual values affecting and determining the real course of our existence. Such persons evidently have in mind the direct results of the one who studies law, art, music, engineering, or other practical subjects. Looking at the matter broadly these persons wonder whether the time and effort put forward in the fascinating though arduous study of mysticism and its allied subjects repays the individual and contributes to the advancement of civilization to the same degree as in the case of these other students.

In the first place, it is not fair to compare the student of mysticism and of life's problems with the student of any of the sciences or arts. In the one case the student is seeking to contribute to the spiritual and cultural development of

himself, and others, while in the other case the student is seeking to employ his abilities and services in a practical, conservative manner making for the more material and human development of our earthly existence. Furthermore, in the one case the student finds relaxation and personal inspiration and pleasure in his studies, while in the other case the student is very often sacrificing pleasure and personal interest in an attempt to prepare the way for a more successful position in life. But the interesting fact also remains that a great many of the students of one class are also students in the other class, thereby proving that a comparison is impossible on the assumption that students of mysticism constitute a distinct class separated from all other students. An examination of our own records shows that the more inclined a person is to study any subject, the more inclined he is toward delving into the mysteries of life, and trying to understand himself and his relation with the universe to a better degree. It has been clearly proven through the statistics we have kept over a number of years that we or our members individually may safely approach any real student and quickly interest him in the study of the Rosicrucian subjects. We do not have to argue with such a person regarding the fascination and attractiveness of good reading, the attainment of new knowledge, and the

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One hundred seventy-two

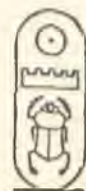
benefits to be derived from the acquirement of a broader view-point in all fields of wisdom. The real student—that is, one who has developed the hobby of study along any line—soon learns the power of knowledge. In his contacts with others in business and social conversations, in his comprehension of activities around him, in all the fields of human effort, the casual indulgence in the enjoyment of moving picture travelogues or historical plays, he is impressed from time to time by a keener enjoyment of the things being said or revealed because of his additional studies.

An eminent linguist once said that once a person acquires a good working knowledge of a second language he becomes a potential linguist inasmuch as there is always present the temptation to acquire a third language which is facilitated by the knowledge of the second language; and that once having acquired a third language the acquirement of a fourth, fifth, sixth is a pleasant temptation and a simple matter. The man or woman who has taken up as a hobby the study of astronomy, which is today one of the most popular of the hobby studies among the younger and older generations, is one who is ready to take up the study of Cosmogony, followed perhaps by the study of ontology and biology. These would naturally lead into the study of psychology, and the combination would bring the student constantly so close to the borderline of the Rosicrucian teachings that when approached in this regard there would be a ready response. The student of chemistry or physics is easily tempted into listening to any revelation regarding the mystery of being, and the mysteries of one's own hidden talents and abilities. The fact that there is resident in the human body certain forces and energies which are made manifest in the laboratory of physics or chemistry in other ways, is sure to attract the interest of any student in these subjects.

It is the one who is not a student or inclined to study, investigation, inquiry or search for new knowledge or greater light that is the most difficult to approach in this regard. It is not the inactive mind continuously at rest and unburdened with deep thoughts that will

find inspiration and personal pleasure in the study of mysticism, or the analysis of the human spiritual and physical powers. Unfortunately for the world there are too many men and women in it who take the attitude that life is a mystery that cannot be solved, and that there are great problems and veiled facts regarding man and his possibilities which God did not intend man to comprehend, and therefore man should not attempt to lift the veil or peer behind it. Many of these persons are quite self-satisfied with their position in life, and yet that is not the real reason for their indifference in regard to the pose that is given it. They are anxious to acquire anything and everything in life if this can be done without effort, but they are not anxious to know about those things that are not of immediate and material benefit to their earthly, worldly existence. Emphasis here should be put upon the word "worldly". There are more persons, perhaps, interested in the law of averages that manifests in a game of poker or in the turning of the roulette wheel, than would be interested in the law of averages as it relates to the coincidences of life generally. There are more men and women reading the scandals that appear in the feature section of the Sunday papers than those who read the more constructive and beneficial matter that appears in some of the truly intellectual papers and magazines.

The person inclined toward mysticism and study of the mysteries of life, however, is not essentially a fanatic or extremist. He is generally a wide-awake individual keenly appreciative of the fact that he can make the utmost of his life only through knowing the utmost about it. Such a person need not be firmly convinced of the fact that he is the captain of his own ship and the creator of his own destiny. These facts may still be doubtful to him, but he is, nevertheless, convinced that a broader knowledge and a more intimate understanding of his personal prowess and usable abilities will change the course of his life to a degree commensurable to the amount of time and energy spent in acquiring that knowledge. Even when such studies are relegated to the purely pastime periods of the day and classified solely as studies for re-



laxation, such students believe that the time devoted and the effort expended in such studies brings a rich reward, often much richer than any other form of amusement or relaxation.

It was the late President Woodrow Wilson who laughingly admitted on one public occasion that he, too, was a rather systematic reader of the light and frothy stories called Detective Tales, and he challenged any eminent business man or politician of his acquaintance to claim that he had not found relaxation at times in such extraordinarily childish indulgences. Yet, he added, there is always much to be gained through such simple pleasure for he found his mental abilities taxed at times by the weirdness of the plots and the deliberate entanglements which held the reader spellbound physically and enlivened mentally in a determination to see the thing through to the bitter end. The same degree of fascination and allurements is true in regard to the study of mysticism and life's mysteries. One cannot approach a single outline of Cosmic manifestation or Cosmic law throughout the universe without feeling that one is approaching a great mystery, an almost unsolvable problem, and an inspiring bit of illuminating wisdom. I often think of my own personal approach to any new field of mystical thought or Cosmic law as I feel when I am on the upper deck of an ocean-going steamship, on a dark clear night with my face turned upward and looking into the heavens. Unconscious of the invisible borderline between the sea and sky I seem to feel that I am floating in space in the midst of the dark blue starry-filled space, and as I look at the groups of stars and the isolated ones and notice those which form the various constellations and those which form the familiar symbols of the dipper and the lion, for instance, I wonder what the mystery of their grouping really is, and of their usefulness and purpose in the scheme of things. No one can look into such space with a thinking mind and not be inveigled into speculation. Then there comes the desire to know and the desire to search for the answers to the many questions. This is the attitude in which many—thousands upon thousands—approach the subject of mysticism or the

study of the Rosicrucian teachings, for instance.

And what is the result to the individual student? Is it the attainment of a special prowess, or a special degree of spirituality that shifts him above the average being and makes him more religiously devout? Not at all! Does it tend to make him a master in the field of religion, or a preacher, or a holy and wise man leading and guiding the multitudes? Not necessarily! I am sure that our Christian members and friends will understand what I mean when I say that John, Paul, Matthew, Mark and Luke must have found something in their study of the Christian doctrines that warranted their devotion and their unselfish service and even their willingness to sacrifice their lives for the wisdom and the better understanding that came to them as a result of their interest and devotion. They did not hope to emulate Jesus in all of His Divine magnificence for Jesus precluded any possibility of a precise imitation. But even though Jesus announced that they, too, might raise the dead, heal the sick, and do even greater things, I doubt very much whether the followers of Jesus were tempted to listen with awe and astonishment to His teachings, and to journey with Him from place to place and absorb so devotedly every lesson he taught with the hope or desire or ambition to become miracle workers. Essentially it was their desire for knowledge, and secondarily the desire to apply that knowledge for the good of all mankind, that was the big inducement which influenced them to become Christian students. It would be wrong and wholly unfair to assume that these Disciples thought only of their own salvation and that in proclaiming Jesus as their personal savior they had no greater thought than that of being worthy of possessing the key to the Kingdom of Heaven. They wanted to be savior of men and a light among men as was Jesus, and they wanted to spread the Gospel—the Good News—the wisdom which He possessed and revealed. They were willing to sacrifice their earthly and worldly power for the still greater power that came from knowledge. In a worldly sense most of the Disciples made supreme sacrifices of their worldly

ambitions if they had any, for ambitions that were noble and unselfish.

The student of mysticism is one who loves knowledge and who believes that he is steeped and lost in the sin of ignorance without that knowledge which is available. Concealed facts are the magnetic attractions which quicken his mind and fire his spirit, and lead him into the bypaths of investigation.

It is said that man never fears that which is known, but lives constantly in dread of the unknown. Great psychoanalysts, the greatest legal and spiritual advisors have agreed in saying that the troubled man who is face to face with an unsurmountable or unconquerable problem finds relief and peace, and the power to proceed the moment he understands his problem. It is not the problem as a thing in itself that is the great torment to the master minds of the world, but the lack of knowledge of the problem, of its nature, and of the very elements that compose it. Many who have sought confidential advice from the greatest advisors in regard to perplexing problems have found themselves being asked but one question: "What is your problem?"

In the attempt to explain the very nature of the problem the solution is discovered. The mysteries of life are the essential elements which are holding more men and women in slavery so far as their progress in personal evolution and attainment are concerned than any other facts aside from wilful sin and deliberate rejection of the Fatherhood of God. The mystic, therefore, finds his life becoming happier and more contented. It is not true, as the unthinking person says with triteness, that the mystic attempts to gild over his troubles with a false air of contentment. It is because the mystic in comprehending the laws of the universe understands the real nature of the problems which have

confronted him, and he finds peace and contentment not simply in the fact that he has learned of some ways whereby to overcome these problems, or to meet them, but because he is so thoroughly acquainted with their real natures that the unknown and mysterious qualities in them no longer worry the subconscious part of his being.

The mystic finds happiness in the fact that he can give happiness through knowledge and helpfulness to others. He finds strength in the fact that he can avoid that which will weaken him mentally or physically and can attract that which will bring him physical, mental, and spiritual fortitude. He finds increased prosperity in worldly things because he learns to value all things by a higher standard, and he places upon material life not a lesser value as some believe, but a greater value, and he finds in consciousness itself and in the very privilege of being alive a richer blessing than he ever realized before. He finds in every morsel of food a rich reward that others have overlooked. He finds in the benediction of sunshine and in the baptism of rain that which he knows to be of ineffable value to his earthly existence. He attracts to himself not possessions but the stewardship of the richest gifts of God, and learns how to apply these not only to his own advantage and helpfulness, but to the advantage of others at the same time so that he shares equally the kingly blessings granted to the royal realm.

It is all this that makes the mystic assertedly happy in his studies and willing to continue his devotion and investment of time and thought, and it is all of this that will make life of value to you as you enter on the path and proceed with the studies that bring heaven and earth, God and man closer to you.

REGARDING THE ROSE-CROIX UNIVERSITY

We are happy to say that the new science building of the Rose-Croix University is rapidly approaching completion, and is being admired by every visitor as a magnificent structure and a wonderful building in its many departments and elaborate equipment. The great building with its adjoining lawns and memorial fountain, which will be opened and dedicated during the Convention, should be one of the inducements for attending the Convention this summer.





PAGES from the PAST

LOCKE

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these lives through the presentation of 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 John Locke.

John Locke was born in Wrington, Somersetshire, England, in 1632. He obtained his early education at Westminster School in London, and attended Oxford from 1651 to 1664. He became a member of the family of Lord Ashley, and afterwards of the Earl of Shaftesbury, and through those connections became greatly interested in politics. He became a leader in political thought. The Civil Government, which he advocated, was entirely too liberal to please King James, and Locke was compelled to retreat to the continent where he lived for five years. In 1690 he published his Essay on "Human Understanding." The book really begins descriptive psychology. It is mostly confined to an analysis of the nature of knowledge—what knowledge consists of; in other words, his book treated with the subject of epistemology. According to Locke, reality was entirely different from our conception of it. Our idea of reality, or our knowledge of reality, depended upon sensations received and upon our reflection upon these sensations and from our combining of them arose all our knowledge of the exterior world in which we live, and also accounts for our process of reasoning.

He also beautifully and forcefully sets forth this profound subject under the title of "Ideas" and it is our pleasure to give you excerpts from his treatise below. It is advisable that you carefully and studiously read these excerpts. You will find them very, very beneficial, and furthermore, you will find them so fundamental that modern-day psychology and modern philosophy deviate very slightly from this earlier conception of what constitutes human knowledge of understanding.

Locke died October 28, 1704.

IDEAS—OF IDEAS IN GENERAL AND THEIR ORIGINAL



IDEAS IS THE OBJECT OF THINKING: —

Every man being conscious to himself that he thinks, and that which his mind is applied about whilst thinking, being the ideas that are there, it is past doubt that men have in their minds

several ideas, such as are those expressed by the words whiteness, hardness, sweetness, thinking, motion, man,

elephant, army, drunkenness, and others. It is in the first place then to be inquired how he comes by them. I know it is a received doctrine that men have native ideas and original characters stamped upon their minds in their very first being. This opinion I have at large examined already; and I suppose what I have said in the foregoing book will be much more easily admitted when I have shown whence the understanding may get all the ideas it has, and by what ways and degrees they may come into the mind; for which I shall appeal to every one's own observation and experience.

One hundred seventy-six

ALL IDEAS COME FROM SENSATION OR REFLECTION. —

Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer in one word, from experience; in that all our knowledge is founded, and from that it ultimately derives itself. Our observation employed either about external sensible objects, or about the internal operations of our minds, perceived and reflected on by ourselves is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge from whence all the ideas we have or can naturally have do spring.

THE OBJECTS OF SENSATION ONE SOURCE OF IDEAS. —

First, our senses, conversant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them; and thus we come by those ideas we have of yellow, white, heat, cold, soft, hard, bitter, sweet, and all those which we call sensible qualities; which when I say the senses convey into the mind, I mean, they from external objects convey into the mind what produces there those perceptions. This great source of most of the ideas we have, depending wholly upon our senses and derived by them to the understanding, I call **SENSATION**.

THE OPERATIONS OF OUR MINDS, THE OTHER SOURCE OF THEM. —

Secondly, the other fountain, from which experience furnisheth the understanding with ideas, is the perception of the operations of our own mind within us, as it is employed about the ideas it has got; which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas, which could not be had from things without; and such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different actings of our own minds; which we being conscious of,

and observing in ourselves, do from these receive into our understandings as distinct ideas, as we do from bodies affecting our senses. This source of ideas every man has wholly in himself; and though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called internal sense. But as I call the other **Sensation**, so I call this **REFLECTION**, the ideas it affords being such only as the mind gets by reflecting on its own operations within itself. By reflection then, in the following part of this discourse, I would be understood to mean that notice which the mind takes of its own operations, and the manner of them; by reason whereof there come to be ideas of these operations in the understanding. These two, I say, viz., external material things, as the objects of sensation; and the operations of our own minds within, as the objects of reflection; are to me the only originals from whence all our ideas take their beginnings. The term operations here I use in a large sense, as comprehending not barely the actions of the mind about its ideas, but some sort of passions arising sometimes from them, such as is the satisfaction or uneasiness arising from any thought.

ALL OUR IDEAS ARE OF THE ONE OR THE OTHER OF THESE.

—The understanding seems to me not to have the least glimmering of any ideas which it doth not receive from one of these two. External objects furnish the mind with the ideas of sensible qualities, which are all those different perceptions they produce in us; and the mind furnishes the understanding with ideas of its own operations.

These, when we have taken a full survey of them, and their several modes, combinations, and relations, we shall find to contain all our whole stock of ideas; and that we have nothing in our minds, which did not come in one of these two ways. Let any one examine his own thoughts, and thoroughly search into his understanding; and then let him tell me, whether all the original ideas he has there, are any other than of the objects of his senses, or of the operations of his mind, considered as



objects of his reflection: and how great a mass of knowledge soever he images to be lodged there, he will, upon taking a strict view, see that he has not any idea in his mind, but what one of these two have imprinted, though, perhaps, with infinite variety compounded and enlarged by the understanding, as we shall see hereafter.

OBSERVABLE IN CHILDREN.—

He that attentively considers the state of a child, at his first coming into the world, will have little reason to think him stored with plenty of ideas, that are to be the matter of his future knowledge: it is by degrees he comes to be furnished with them. And though the ideas of obvious and familiar qualities imprint themselves before the memory begins to keep a register of time or order, yet it is often so late before some unusual qualities come in the way, that there are few men that cannot recollect the beginning of their acquaintance with them; and if it were worth while, no doubt a child might be so ordered as to have but a very few, even of the ordinary ideas, till he were grown up to a man. But all that are born into the world surrounded with bodies that perpetually and diversely affect them, variety of ideas, whether care be taken of it or not, are imprinted on the minds of children. Light and colours are busy at hand everywhere, when the eye is but open; sounds of some tangible qualities fail not to solicit their proper senses, and force an entrance to the

mind; but yet, I think, it will be granted easily, that if a child were kept in a place where he never saw any other but black and white till he were a man, he would have no more ideas of scarlet or green, than he that from his childhood never tasted an oyster or a pineapple has of those particular relishes.

MEN ARE DIFFERENTLY FURNISHED WITH THESE, ACCORDING TO THE DIFFERENT OBJECTS THEY CONVERSE WITH.—

Men then come to be furnished with fewer or more simple ideas from without, according as the objects they converse with afford greater or less variety; and from the operations of their minds within, according as they more or less reflect on them. For though he that contemplate the operations of his mind, cannot but have plain and clear ideas of them; yet, unless he turns his thoughts that way, and considers them attentively, he will no more have clear and distinct ideas of all the operations of his mind, and all that may be observed therein, than he will have all the particular ideas of any landscape, or of the parts and motions of a clock, who will not turn his eyes to it, and with attention heed all the parts of it. The picture or clock may be so placed, that they may come in his way every day; but yet he will have but a confused idea of all the parts they are made up of, till he applies himself with attention to consider them each in particular.



NOTICE TO ALL GRAND COUNCILORS AND INSPECTORS-GENERAL

Every Grand Councilor and Inspector-General of the AMORC must render a report of his activities for the year closing July 1, 1934. This report is either to be presented in person at the Convention or read by an appointed person at the meeting of the Grand Councilors held during the Convention. All Inspectors-General and Grand Councilors should embody in their reports any constructive criticisms or critical remarks and comments that have been filed with them by any members for presentation at the Convention and any matters that have been brought to their personal attention by the members of chapters, lodges, or groups in their districts. Address your reports to Grand Master Clement B. Le Brun, c/o AMORC Temple, San Jose, California.



Metaphysics and the Physician

SOME IDEAS FOR THE FUTURE

By FRATER A. LEON BATCHELOR, F.R.C.



THE constant controversy between the champions of physical science, and those who champion what has been loosely defined as metaphysical science, fills the air with much useless talk and leaves the uninformed wondering in his mind

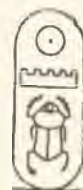
which is right.

The very fact that progress is being made in both fields clearly indicates to the reasoning mind that neither one has as yet reached perfection. If perfection had been reached, then the very truth itself would have been discovered and no further argument would be necessary or even possible.

Let us, for the sake of understanding for the moment, define metaphysics broadly as meaning that which is above or beyond physics—in other words, the use of the mind outside the realm of physics, or pertaining to its influence on strictly physical and material things. Let us define physics, as the science of principles, as that which pertains to a material nature which can be perceived by the senses and, in a limited sense as far as this discussion is concerned, "the physical body." It might also be well

to understand the meaning of physician and our discussion will refer to the physician who limits his practise to material things as pertain to the physical body. There are over 150,000 licensed physicians and surgeons in the United States—some of them rank materialists, a great many of them inclined to be experimentalists in all fields, and a comparatively small number willing to observe and accept the action of metaphysical principles upon the physical. This is not to be interpreted as destructive criticism in any sense of the word, as I only wish to point out the value of both the metaphysical and the physical in therapeutics.

The successful physician of today, regardless of the field in which he is working, uses metaphysics even though he may deny it. But the more he acknowledges it and uses it in his daily practise, surely the more successful he will become. Why? Because in treating a human being he must take into consideration the fact that the physical body is an instrument of expression for the soul, and not inanimate, inorganic, so-called "dead matter" uninfluenced by mental action. He must take into consideration the influence of the mind on this physical organism in diagnosis, if he is to properly correct an abnormal condition. Health—perfect health—is normal; and anything less than normal is abnormal, and therefore ill health.



The physician has developed through these many centuries to fill a human need, presumably for the purpose of teaching individuals how to maintain perfect health; but, I am sorry to say, the past has shown in most instances that the physician only attempts to patch up and correct conditions after damage is done. This is not altogether the physician's fault, as much of the burden of blame can be placed on the shoulders of the people themselves, who only call a physician as a last resort and, in many instances, only in time to perform some drastic measure to prevent complete separation of the soul from the body. If the people of the world today would support their physicians only as long as the physicians could maintain health in their bodies, we all would see a rapid change in the standard of health in the world, because all of us would be working on an entirely new premise, and, strictly speaking, in a therapeutic field under a new deal. But thinking people allow subnormal conditions to prevail in their physical bodies over periods of three, four, eight, ten, and even twenty years, and suddenly present themselves to their family physicians and demand a magic potion which will change that abnormal condition to a normal one in a few days or a few weeks. They demand that the physician perform the miracles of an avatar, change or set aside all the laws of nature as pertain to the physical body, and dismiss them, remade, in perfect health as God intended them to be, in a few days.

The physician comes in for a great deal of condemnation because he is unable to fulfill the demands of his patients and because his patients, in ninety-nine cases out of a hundred, will not listen to the truth. The old-fashioned family physician was an experimenter; he looked for and treated causes whenever possible, and not just names. But irrespective of his abilities as a medical man in the true sense of the word, the average one possessed a kind feeling toward his patients, which encouraged faith and confidence in their minds, which, in turn, brought into action their will to get well.

Perfect health in the physical body depends upon two things; and, for the

sake of illustration, let us say two powers—a power from above and power from below. Let us define this power from below as a power expressing in physical things, as in the physical body, and the power from above as a positive energy taken into the body through the air that is breathed. This power from above cannot produce perfect health as an active power or principle unless it has something to act upon; and when the power from below, or the physical things are imperfect, abnormal or subnormal conditions are the result. A physician, in diagnosing a case, must take into consideration not only this power from below, or the physical body, but he must also take into consideration the power from above, which comes through the air.

Now, a proper balance between those two can be affected by the mind of the soul resident in the body, and the doctor must also analyze the mind. Is the patient fearful? Despondent? Discouraged? Under a constant tension and strain in an office, or amid perpetual dissension and inharmony in the home? Is he superstitious? Inclined to construct mental fetishes? Is he laboring under delusions? Obsessions? False mental fictions? Or is he a sane and sensible individual with an ability to think keenly, clearly, harmoniously, producing thoughts that are well-balanced? When that is determined, the next step is to find out what causes mental abnormalities if they are present; and in many instances they can be traced back to an abnormal physical condition which, if corrected, tends to clear the thinking. In other cases, they will be traced to early environment religious belief. To properly treat a case, the physician must take all these things and a thousand more into consideration and heal the mind while he is healing the body; otherwise his job will be only half done, and the patient's condition will still be subnormal.

In my opinion, physicians are treating symptoms too much, and not causes. A physical condition may have a mental or psychic cause. With this, I know many persons will not be in agreement; that cannot be helped, it is my opinion just the same. There are impingements of phases of the mind just the same as

One hundred eighty

there are impingements of nerves in the body; and the physician who thinks he can produce perfect physical health and ignore the impingements and distortions of the mind is not only kidding himself, but his patients as well; and I wish to say right here that the metaphysical practitioner who believes that he can cure the contortions of the mind and mesmerize or hypnotize a patient into thinking he is physically well, is the most deluded of all. There is a place for metaphysics in therapeutics, but metaphysics will not take care of and fulfill every human need. There is a place for the physician, a place for the surgeon, a place for the osteopath; but not one of them is capable of producing one hundred per cent health in one hundred per cent of the cases, all arguments to the contrary notwithstanding. The modern physician is the one most capable of being the best metaphysician, because he has had years of training. He knows anatomy and physiology, the action of certain foods and chemicals in the body, the locations of the various organs; and yet he holds the physical substance itself before his eyes as the all-fired important thing and allows a new type of healer to enter the field and accomplish marvelous results in healing through the use of the mind, and then wonders why he and other physicians lose favor in the eyes of the people.

Many of the modern physicians are afraid to face the truth. They seem to think they have the truth already, and if something new is discovered outside their own ranks, it cannot be truth. Bosh! The people of the world are demanding to know the truth, and if the physician cannot give it to them, they are going to find it for themselves elsewhere; and here is where the metaphysician beckons and says, "Come over to my side of the street and I will give you health through faith." Those cases which had a psychic or mental cause will find in faith a relief, and will receive a healing; and so this opens the door for faith healers of all kinds, metaphysicians of all schools, to express their opinions, to teach a new form of religion, a new idea of living, which meets with favor in the eyes of hundreds and hundreds of people every

year who look for the impossible in a new philosophy.

And so, month in and month out, year in and year out, the controversy between the materialists on one side and the non-materialists on the other, continues. There can be no true controversy between science—meaning medical science—and metaphysics any more than there can be any true controversy between true science and religion. Science is aiming toward the truth, and so is religion. If, therefore, the expounder of religion is honest and is teaching true religion, and if the expounder of science is honest and discusses true science, they will be in agreement because true science and true religion are truth itself, and a fact which is a fact leaves no room for argument. So, too, the true medical scientist and the true metaphysician should have no argument, no controversy, because one is dealing with one phase of therapeutics and the other is dealing with an entirely different phase. I pray to God that some day they will get together and be of some use to man rather than spend their energies in opposition to each other, with man running in circles between the two and footing the bill.

A true physician must use metaphysics. He must eliminate fear from the mind of his patients and in its place put faith. The patient must have faith in himself, in his doctor, in his wife and family, in his business, and in God, because no complete cure can ever be brought about as long as the patient doubts the ability of his physician, is fearful of loss in business, is pessimistic of the future, is discouraged with life, disappointed with home and family, and has no faith in God. Faith increases heart strength; fear weakens the heart. Faith and its mental reactions promote regularity in rhythm of the heart beat and in the circulation of the blood. Fear, as a rule, causes irregularity and abnormal rapidity of the heart beat; it robs one of endurance, increases blood pressure, retards blood movement, while faith, on the other hand, has a tendency to promote good circulation, good pulse, normal blood pressure, etc. Fear decreases the tendency to breathe deeply; faith encourages one to stand up and breathe deeply. Shallow breathing pro-



motes discouragement; discouragement promotes shallow breathing. Shallow breathing contributes to fear in the mind, and fear in the mind influences every cell of the human body because it influences the circulation of the blood, the actions of the pulse, the arteries and veins, and even the little capillaries of the skin. Mental strain for a time calls for increased circulation of the blood, using up energies more quickly than normal, and this influence works around constantly through many channels and has a tendency to promote constipation. Constipation poisons the blood and this robs the brain of the proper elements upon which it must work; and when the brain is denied these essential elements, it cannot serve as an instrument for clear thought, and no amount of preaching from the housetops of the powers of God is going to enable one to think clearly when the brain does not have sufficient elements for it to work and when the blood is full of poisons absorbed from the fermenting, putrifying masses in the Alimentary Canal.

We must have physicians in the centuries to come, and now is a good time to begin—physicians who will not only work for elimination of poisons from the system, but at the same time construct good, healthy, rich blood cells through placing into the body the essential elements that the body needs, and create mental health in the minds of the patients through psychoanalysis, if necessary for diagnosis, through suggestion, if necessary for proper treatment, and

through the creation of faith in the world of living things, which, in turn, has its reaction upon the physical instrument through which the soul and mind of man is expressing.

I am not trying to criticize or belittle the physicians; I am not trying to find fault with metaphysicians. I am not attempting in my mind or in anything that I may say to destroy any good which has been accomplished. We are all pioneers on the frontiers of progress. I am only asking that thinking people in the scientific and neoscientific fields get together and evolve a system of therapeutics which is all-inclusive and which can produce one hundred per cent results in one hundred per cent of the cases. I plead for truth—unvarnished truth—and an elimination of personal pride, personal vanity, egotism, and conceit, and all other obstructions to progress, and I ask that expounders of science—particularly medical science—and expounders of religion and metaphysics get together in one big "swap" fest, talk it over and decide to dig to the very bottom of Nature's laws of life and contribute to the evolution of the true science of being. The physician must use metaphysics; his work is incomplete without it. And so, too, must the metaphysician stop gazing heavenward and, with a pious look in his eyes, declare that God will give a man health in spite of the fact that he has broken every natural law of God as pertains to his human body.



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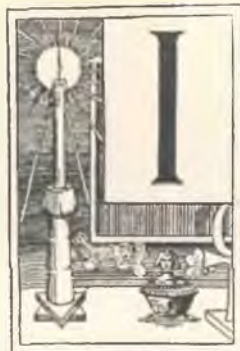
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SANCTUM MUSINGS

EDITOR'S NOTE:—The following article is of a controversial nature. It is to our advantage at times to read an article of this type, rather than to merely read articles which always compliment our views or opinions. The author's conception of the universal mind and of will is interestingly presented, even though we may not approve of the same. It is further recommended that you study carefully his hypothesis of the immanent nature of BEING. It is suggested that you read this article carefully and analyze it as you do.

UNIVERSAL AND HUMAN WILL



IN ANY consideration of a universal will, there is an inferred recognition of a mind. Universal will, like its counterpart, human will, is thought to be an attribute of mind. Our analysis of and inquiry into the nature of universal will obviously must begin with mind. Mind, by virtue of the fact that it precedes will, becomes a "universal first cause." One fact is immediately established. The believer in universal will is one who conceives a universe having a teleological cause instead of a mechanical or adventitious one. In the event that it is possible to easily establish the existence of a mind as a "first cause," the proof of the existence of a universal will naturally will follow. However, if the conception of a mind as a "first cause" is unsound, then it follows that universal will is likewise an unsound conclusion.

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We find that this mind, this "first cause," is oftentimes considered as having a personal consciousness of its own existence, and as being self-possessed. A thing can only be personal by distinguishing its nature from everything else. If its nature be the same as all other things, it is not a separate entity. We must presume, therefore, that those adhering to the conception of a mind as a "first cause" recognize it as apart from all other beings that constitute our physical universe. This conception of theirs does not compel them to isolate mind in the universe; it could pervade all, yet retain its own nature. Air, for example, may pervade an area in which exist other elements, and yet not be a part of them. It is contended by some that the universe in its entirety is mind, and that said to be matter and its forms are but expressions of this mind. If this be contended, then one must sacrifice the belief that the mind is "personal." It cannot, as said above, be of all things and yet maintain a separateness in the universe. The idea of mind being of all things is "pantheism," and the idea of mind being above and beyond and separate from "things" is "monotheism."



These two conceptions—these two theories—oppose each other; they cannot be very easily reconciled. The question arises: Would this mind, then, as a "first cause," create all else which we perceive as the physical universe? If mind were complete and supreme, it would have no need for the creation of anything apart from itself. That which is self-sufficient seeks not to acquire from without, nor does it need to materialize its own nature, for by being, *it is already*. We have seen that it cannot be said that being is of mind in the sense that it is mind, for this mind, then, would lose the individuality claimed for it. Must we presume that this "first cause" was undeveloped—that it had a nascent period? This would strike at the heart of the sublimity of the conception of a Supreme Mind. Further, it would immediately deprive mind of its status as a "first cause." Not being self-sufficient would imply that it added to itself; and from whence would it acquire the necessary elements?

It cannot be adduced in support of the theory of a personal, Supreme Mind as a "first cause," that is divided itself into matter and mind. Such a theory is inconsistent with the original premise that Supreme Mind is a cause. A thing which would divide itself would not have caused anything else. It still would be, but lacking in unity, for it would have permitted the entrance of another thing or condition into its nature. A thing cannot be divided without the entrance of something into its nature to divide it. This thing or condition which enters into the nature of something else to give it the appearance of being separated, must also have existence. Therefore, there would be two things or conditions to begin with. We reiterate: Mind is presumed to be a single, primary cause. How can it divide itself, then, without there being in existence something to bring about the division? Assuming for the moment that a thing or state existed which accounts for a line of demarcation between mind or matter, or the original division of mind, we would then be admitting a reduction in the original source of all mind. Mind dividing itself is not mind giving birth to being. In the former, mind would be reduced. If mind gives of itself, and that which it gives is contended to be

no longer of it, mind then must be of a lesser capacity because of having created. Were mind impregnated by something other than its own nature, then what it produced would logically not reduce it. As an example, if all conceptions and ideas were previously formed and contained in the human mind, then eventually we would expect the human mind to exhaust its creative faculties because of the materialization of the ideas coming from it. However, we know that ideas *ARISE* in the human mind, the consequence of reason and sensual impressions; thus the mind is not reduced by the birth of ideas.

Continuing with this generally-held premise that Supreme Mind is the cause of all being, we must determine how it brought this being into existence without a reduction of itself, and without the existence of another joint cause. We have a right to certain presumptions if the advocate of universal will is granted the right to presume that it is of mind, as the human will is of mind. We presume that a "first cause" shall function insofar as its relation to its effects is concerned, like all causes of which we have knowledge. An effect would not be known if it were identical with its cause. If a thing were the same as something else in the nature of its substance and position, it would be that thing. Cause denotes actions. Action being of cause, it cannot deviate from itself, nor can it act upon itself. Thus, if it is to produce an effect, it must be brought to bear upon something apart from itself.

A CAUSE CANNOT BE OF A SINGLE NATURE. This statement, upon first perusal, may give rise to dispute. It may be contended that this is not compatible with human experience. It is commonly cited that man is a cause of all that constitutes society and civilization, and that, therefore, man is a single cause. The human, however, is a composite being, as are all living things. He is matter upon the one hand, and life upon the other. Within the sensitive organ of brain, there is set up a series of sensations which react upon the immanent harmony of the living force within the being, producing intermediary sensations, or self-consciousness. This self-consciousness varies its own nature between its two causes, and

is termed "reason." Reason, in turn, regulates within its possibilities the exterior world of man, producing what are known as the effects of man's acts. The duality of man as a cause is easily verified, and thus disproves the declaration that all causes are of a single nature by approximation to man. Assuming that causes were single, their effects would be entirely and exclusively of the nature of their one cause. Every effect would be independent of every other. The universe would be a heterogeneity of being, not only in dissimilarity of form, but in essence. It would not be possible to combine two elements, and no general order would exist in which all things could participate. In other words, what we recognize as a universal order would be non-existent. Each thing or form of being would have its own nature, and it would have no relationship to the nature of other being. Combinations of forms or elements of matter, for example, would be impossible. The universe would consist of a series of independent generation. In fact, there would be a series of physical universes, for each generation of being would exist only to itself, and there would be no possibility of bridging the gap that would exist between it and other being, for each would be bound alone to its own cause.

It is accepted that all natural causes—those which are designated as physical phenomena—are dependent upon an initial or "first cause." These secondary causes are regarded as effects of the prime cause. If, therefore, these secondary causes are manifestations of a fundamental cause, they have in their immanent nature similar characteristics. The effects of the human mind, for analogy, such as industry, commerce, art, ethics, and science, regardless of their extreme differences, give evidences at all times of the relationship to their cause. For a considerable period in the advancement of knowledge, particularly in the realm of natural science, there was a tendency to disassociate the fundamental principles of one sphere of reality with that of others. Chemists, physicists, and astronomers, for example, endeavored to classify laws governing the materialization of reality in their respective spheres, as having no affinity in the other spheres of reality.

With time and further experimentation, the corresponding similarity of functioning became patent. It is now a unique field in science to unify the spheres of reality and tabulate what are known as Cosmic laws or universal principles, to be recognized and employed in any sphere of reality. If these causes had been produced by the "first cause," independent of each other, they would be an exception to the law of causes and effects, for all effects are of the nature of their cause. They further would reveal no identical characteristics of nature. On the other hand, if the secondary causes were exactly the same, we would but perceive one manifestation of being, whereas we actually perceive myriad forms of reality. The differences in the causes and their effects, it is therefore concluded, arise from their action upon each other. One cause acting upon another produces an entirely different effect; yet the effect possesses the nature of both. Causes are dual in the manner in which they function; they act upon or are acted upon. They stand in relation to each other as active and inactive. The state of inactivity of a cause is merely relative by approximation with a more active cause. No thing or condition in or by itself can produce an effect without an intermediary. Their combination or reaction to each other—the intermediary and the active cause—produce the effect. A prevalent misconception that the cause of being is singular, is due to the inability at times to discern the intermediary or relative passive cause. The active cause—no matter how active—is no more responsible for the effect than the passive cause. A meteorite, regardless of either its speed or its size, could not generate heat or light if it were not for the friction caused when it encountered the earth's atmosphere. Remove the passive cause—the earth's atmosphere—and the speed and heat of the meteorite amount to naught in producing the effects we associate with its descent to earth. Shall we, in returning to an analysis of our "first cause," consider that it united with an existing passive cause? And shall we declare that passive cause, the mechanical order of the universe?

The conception of a personal, Divine Mind, does not entertain the order of the universe, the body of material laws,



as being purposed. They are not thought to be even existing apart from a dependency upon mind. It is held that the order of the universe is but the procedure of this Supreme Mind—the order of action of the mind's intelligence. Therefore, we find that it is generally regarded that this universal order is not an additional cause to mind. We are in our original position, then, of having a single cause—mind accounting for all—unless we may adduce another companion cause as an intermediary between the effect, the physical universe, and this mind. We shall continue with the presumption that the "first cause," so termed, functions in producing effects as do the secondary causes with which we are more familiar, and we shall seek a companion cause to mind.

We have referred to this "first cause" as "mind!" Therefore, what do we mean by "mind"? Is "mind" a single state or thing, or is it dual? What are the essential qualities of mind—those which distinguish it as mind? Apparently the answer is that mind is intelligence. Such an answer is insufficient for our purpose, for it is merely a substitution of a term, and we are obliged to determine what intelligence is. The human mind is asserted to be superior to that possessed by any other living thing. We find that also in the instance of the human being, mind and intelligence are generally held to be synonymous. The functions of this intelligence or mind of the human are awareness of its own nature and the ability to reason. The former is designated as self-consciousness. Since mind and intelligence are commonly thought to be synonymous, we are apt to be confused when we apply the term "mind" to lower living beings. It is readily claimed that beings of the lower scale of life are not the possessors of the faculty of mind in the sense in which man is, but that rather they are imbued with but an intelligence. Here is an obvious inconsistency; either mind is at all times one and the same as intelligence, or they are separate factors regardless of the evolutionary state of the animate being in which they function. We say lower, organic beings are intelligent because they have a sensual perception of things apart from themselves and react to them. We designate them as intelligent not alone

because of their sensitivity to external impressions, but because of the uniformity of their reactions and the apparent purposefulness of their acts. Their reactions are orderly, and the object of their acts is most times for the welfare of the being. Most all lower beings act alone for preservation, and every act can be traced to that purpose. This common, orderly reaction to external stimuli for the purpose of preservation or increasing a pleasing sensation—which, of course, is merely to maintain an internal state of tranquillity—is termed "instinct."

This intelligence, then, is the very life force of organic matter itself, and its order is its nature. Its persistent, uniform acts are the result of impulses conveyed to a central plexus, which are translated into sensations which either disturb or compliment the definite order of life. The physical structure, through reflex action, contracts, expands, and moves itself in entirety, or its members, from the disturbing influence. In lower beings, however, this central plexus, this registry of sensual impulses, is no more than the transformation of one vibratory energy into another; that is, the transformation of impulses of the sense of touch into such nerve energy as will irritate the motor nerves and cause muscular or tendinous contraction or expansion. In the more developed being, sensation arises at the point of transformation of one energy into another, and this sensation is consciousness. This consciousness is the appreciation of the transformation. Consciousness is not essential to the functioning of this intelligence. Consciousness does combine the sensual perceptions, and from their combination arise new internal sensations which are regarded as "ideas." This process of combining sensations is known as "reasoning." Reasoning is associated alone with mind; therefore, all things said to reason have mind. But not all living things have consciousness in the sense of being capable of reasoning. All living things have this intelligence, of reacting to environment; sometimes this organic reaction is erroneously referred to as "the consciousness."

In inorganic matter there is a molecular order, as evidenced by the structure of matter itself, and as demonst-

rated by the science of chemistry which permits the infallible combination of elements according to law. Is this order an intelligence, too? It is. The particles of inorganic matter are singular. It is not possible for them to become the cause of any effect without combining with another particle of unlike nature. When two particles combine, the dual cause creates a new particle, not exactly like either of its causes. The causes—the two combining particles—are not separately contained in the new particle, but go toward making up the single nature of the new particle. For example: Water is not hydrogen and oxygen separately contained, but both united into another factor. Any attempt at separation of one from the other and the unity of both—or water—is destroyed. Thus, inorganic matter can neither regress from nor alter external influences. There is either a transition of nature when affected by other elements, or there is not. Inorganic matter has no means of creating within its uninnate an effect which would tend to preserve its state.

Living matter, on the other hand, is dual. Two conditions exist in organic matter, and they react upon each other, generating within their nature an effect which manifests in locomotion and the ability to act upon and avoid being acted upon by external factors. Living matter is matter with its natural order in a harmonious relationship with an "unknown factor" also having its particular order. The state or condition existing between the two constitutes the characteristics of life. Each, matter and the "unknown factor," depends upon the other to maintain the third condition, or life. These two factors are the constant cause of life. Thus, any external disturbances result in an irritation to the body or material form of living matter, reacting upon the "unknown factor." The consequent slight physical and psychological change of the two causes of life, finds life, the effect, altering and adjusting itself. The adjustment consists of organic and mental changes which brings about a transformation of the relationship of living matter to its environment. It may be more simply and mechanically explained by stating that life is triune. It is two causes and their effect—life. Any sub-

stance or condition which disturbs either of the two factors, naturally disturbs life. Life, in turn, in reacting upon matter—the body—or the "unknown factor," becomes one of two causes which have their effect in attracting or repelling the external stimulæ.

Intelligence, then, is the order of the nature of matter, whether that matter be animate or not. The order is different, depending upon whether it be animate or inanimate matter; but order or intelligence it is, at all times. In inorganic matter it has no means of repelling or attracting to itself without eventually losing its original identity. In organic matter, the causes and effect, as we have seen, are self-contained. Being self-contained, organic matter may affect its environment without loss of identity of its form. Because of this characteristic of animate matter, its intelligence in its higher forms is designated as "mind." Mind and intelligence are but one, we should now comprehend, and that one is intelligence or rather order.

This Supreme Mind, then, this "first cause," from this reasoning would appear to be intelligence, an order. This supreme order is a power, an energy. Intelligence is always said to, and upon consideration seems to impart motion to and move things. Let us consider this further: Wherever there exists the equal possibility that a thing may or may not be, IT IS by the immanent power of its nature which is superior to that which it could be. It is the nature of a thing to be. To become something else it must change. Thus, being resists change. When it changes it is indication of its inferior power to the prevailing power existing about it which causes its transition. This intelligence, this superior order of all, is therefore an energy. It is not a law, for a law arises out of the relationship of things and conditions. There being no such relations, no law would exist. This extreme intelligence is but one of the causes of what we recognize as natural law. It infers that this intelligence, order, or rather power, concomitantly acting with or upon something else of unlike nature, established natural law and its effects. So, too, though this energy may seem to impart motion, its own nature is not motion. It but assists in the cause of



motion. Motion, like law, is never a "first cause," but always an effect. A thing being in motion, it must have been set in motion. Motion is discernible change in the specific energy comprising the nature of a thing or condition. If motion is always an effect, it cannot be discerned of itself, but only as a third state arising out of its two causes and never separated from them.

This initial energy alluded to as "intelligence" in its finality is BEING, formless, motionless, eternal. It is formless in its pristine nature because all being is formless. Form arises with sensual perception. The ideas arising from perception have no nature of their own, but, like motion, exist only because of the reaction of being's energy, or, shall we say, matter upon consciousness. Remove consciousness and the idea of form disappears. This being is single in nature, and motion, as an effect, can only arise from the relations of two causes, one acting upon the other. Why it is eternal, we shall learn.

Being IS only by the fact that it isn't. This is not as paradoxical as it may seem upon first thought. A thing either is or is not. What there is not, there is that which must be. What there IS, there must be that much more where it is not. If something IS, whatever its nature, there must be an equal state where it does not exist. Let us think of it in this manner: If we had a substance of a given size and weight, and it was the only substance of its kind, there must exist an equal state where that substance is not, for if it were there it would not be here. If the substance we had before us was the only substance OF ANY KIND in the universe, then the state of non-substance would be equal to that of the substance. Some may question as to whether the state of non-being is the equal of being. "Cannot", they may contend, "non-being, the state of nothing, be greater than what is?" Impossible, we answer, for it is being that defines the limits of the state of non-being. We infer from what IS that that much also is not. That which isn't has no existence. Therefore, by the fact that something IS we know of at least that much which is not. There is an equal amount of being and non-being, because

where one is, the other cannot be. Where being prevails, there is no state of non-being; therefore, non-being is apart from being and is no more extant than being. For non-being to be realized as of greater extent than being, it, like being, would need be discernible, having perceptible limitations or boundaries. Having an existence, whatever its nature, it would become being. Non-being is the opposite of being only because being creates it by having existence. Non-being, therefore, cannot be greater than what IS, for it is from that that it derives its nature.

This intelligence which we have defined as energy, and eventually as being, could not compose the entire universe without the compliment of a state of non-being. The universe must consist of or be a binary state, being and non-being equiposed.

Let us consider the opposing hypothesis that advocates a universe consisting solely of being. A universe which would consist solely of being would be impossible of imparting motion, and we know that motion, as an effect, exists in the universe. A universe of one nature would have no means of altering that nature, for there would be no antipode to which it could flow or tend to coalesce. Then there is the other opposing hypothesis to our contention, and that is that the universe is a mass of pristine, separate elements tending toward combination. The multitudinous forms of being are not a proof that being has within itself the quality of change. Change is not possible unless there is an opposite nature of being, permitting the flow of being to it and accounting for its variations of nature. To affirm that being is a variety of separate forms, each independent and acting upon the other, is to propound a multiplicity of creation—that is, a number of separate, original causes. There could not have been, as we have seen, a number of separate causes because every effect is the consequence of but two causes, one passive and the other active. What we now recognize in the aggregate as nature and the physical universe, can only have been the effect of but TWO CAUSES. Neither is the separate cause; one creates the other—being and non-being. This statement may appear

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a paradox. It would seem that that which IS NOT has not been created, and therefore there is but being, a single cause. A single cause, reverting again to our premise, is incapable of generating an effect. Consequently we must deduce that there are two causes. One cause is apparent, being, and if a sole cause and of a fixed intensity at all times, it could not generate cause or motion. For analogy, we will agree that upon chemical analysis the water of three streams may be of the same chemical content, yet to our sense of sight would appear different perhaps, if for no other reason than their difference in speed of flow. The flow is not of the content of the water, but is an effect of the combination of water and another cause. We may declare that all things are being, but the very fact that we refer to them as "things" implies that being is acted upon by or acts upon something, accounting for the human conception of forms of matter.

Being, by conforming to its state of being, fixes definitely the state of non-being. Non-being cannot exceed that which IS, for it is not, only by the fact that something is. Thus we have a balance of being and non-being. One could never exceed the other. Non-being cannot expand of itself, for it is not. Being, by adding to itself, could only increase a potential state of non-being in proportion to its own increase. Let us imagine that all being is just a dot. By approximation to a blank page, alluded to as non-being, it would seem that non-being was greatly in excess of being. BUT non-being is not discernible itself; the fact that we compare it to the blank page reveals that our comparison is wrong. If we can discern the state we designate as non-being, it then must be being because we discern it. Therefore, to come back to our dot, being, that we perceive: Let us erase the dot we have designated as being. What have we then? Non-being. Do we not? That non-being is the only potentiality out of which can arise being. In referring to a dual cause in the universe, we do not wish to erroneously convey the idea that there are two states of existence. There is but ONE, and that is being. But being, with its opposite, non-being, are dual causes generating all

that composes the universe. We earnestly contend that non-being, by virtue of its not being, IS A CAUSE.

Being has an eminent function, and that is obviously TO BE. A thing is, we have seen, only by its inherent power of resisting becoming something else. This principle we see particularly demonstrated in inorganic matter, where something retains its nature only by converting the nature of something else. Conversion is the result of the attempt at preservation. Where one thing converts another by coalescence, it alters its own nature also. Consequently, being tends to constantly transmute non-being into being. The limitations of being are the beginning of non-being. Non-being, having no existence, has no function. Non-being is converted constantly by the action of the function of being into being. With the expansion of being, the state of non-being is proportionately increased as previously shown, for the equal balance is maintained. Thus there is a constant motion caused by being converting non-being to its own nature. We may liken it unto a lake rapidly spreading out and converting dry land into the body of the lake. The lake depicted being, and the land, non-being. However, in the instance of an actual lake and land, the quality of the water of the lake would be limited, and also there would be a limit to the area of land it would convert to its own nature. Being, on the other hand, is limitless, and accordingly, in proper ratio, is non-being limitless. It is comprehensible why being is limitless. Being IS only by being. If it ceases to continue to be, it isn't. An axiom of science that is irrefutable and an elementary principle is that matter is indestructible. Destroy one form, and another is produced by the action of destruction. Since this infinite energy or being IS, it cannot be anything but being. If it could, it would not have been. The procedure is, then, the generation of being and the subsequent proportionate increase of non-being; then from that, being again. This keeps on, ad infinitum. There is an endless oscillation, non-being to being, and then again non-being, brought about by the further addition of being. The process is graduated as all processes are. If non-being were



to be transformed into being without a graduated process, regardless of its rapidity, there would then exist two states of being, independent of each other, as there would be no bond between them.

It is difficult for us to conceive of a Cosmic nascent state for we declare that a thing is or is not. We must not conceive the process as being *creating* out of non-being, being, for there is naught from which it could create. Being, by the very nature of being pervades non-being. To humbly put it, being spreads out until where non-being was, there comes into existence being. It is this alternating flow which is responsible for our perception of a changing universe and the variations of Cosmic energies. The assimilation of non-being into being, and the subsequent return to a proportionate balance of non-being, is so rapid that the human sense is unable to detect the difference or intervals of being and non-being. Furthermore, WE ARE BEING, and being of it cannot embrace with our consciousness, non-being. If a device for the amplification of our senses to the extent of perceiving the transmutation of non-being into being, were possible, we could not employ it without first divorcing ourselves from the state of being and existing apart from the entire process, which is, of course, an impossibility.

We may translate this process of being into non-being into terms of polarity—poles of opposite properties. Being is positive, active, in contrast to the inactive, and therefore negative, state of non-being. Let us use the analogy of a balloon with the supposition that the balloon is being, expanding first, because that is its nature, and secondly because there is naught to prevent it from doing so. The more it expands, the more there is for it to expand into. The outer area of the balloon is by contrast to its center, less positive. The outer area is limited by a condition of an opposite nature. From the outer surface inward, there is a similarity of nature. The further inward, the more positive, the less contaminated by an opposite condition is the substance of the balloon. The expansion must be from the center, as that is the greatest degree of the positive nature of the bal-

loon. The minimum point is at its point of contact with the area into which it expands. The positive is, therefore, the zenith, the maximum in any cycle of being, or its expression, that we are able to detect in nature. The negative is the minimum of expression or limit of a form of being, the point where transition of its nature is occurring. The reaction of this maximum and minimum upon each other give rise to effects. All effects are of this binary cause. It is not that being has an inherent positive and negative nature, but that non-being is negative in contrast to the positive being, and its reception of being causes a flow, generating motion. The flow is detected in all being as change, the discharge toward its opposite nature.

Can we reconcile the idea of a universal will with this being, this one of two infinite causes? Can being, which is but an energy, have will? If it can, then being is far different than we have deduced. In the first place, by a cursory analysis, it is revealed that will implies an alternative of action. If a thing or condition is compelled by characteristics of its nature to function at all times in one manner and, by ceasing to do so, ceases to be, we readily concur that it has no volition. We attribute will only to that which has the possibility of two or more courses of action, and the course it follows is not adventitious but by preference. In other words, but because of an inner comprehension—the result of an appreciation of the courses of action and consequent selection because of the particular merits of one. The elements of will, then, are of a nature hardly assignable to being as analyzed above. Being has no alternative action; it must persist in being or it ceases to exist. The function of being is definitely and very fortunately fixed by its own nature. What could being be if not to be? Everything that is, is of being, not because being willed it to be, but because it is being. The variations and multiplicity of forms are the effects, as we have seen, of the expansion of being, by the conversion of non-being to being, the result of motion. Will is not an independent, primary cause in the universe, for being and its opposite, non-being, constitute the "first cause." Therefore, will does not and

could not exist apart from them so as to assert an influence upon them. Will further infers, as said above, that that which is possessed of will is a free agent, that it is not restricted or restrained by law, or internal order, but may create its own course of action regardless of the nature of that action. For a thing to be a true, free agent, it would have to have the privilege of pursuing any course of action decided upon. It would mean that the thing would not be confined to a variety of actions of a general class, but of any type of action, whether that be destructive to itself or not. If a thing is compelled to avoid certain acts or conditions because they would destroy its nature, then clearly it is NOT free, but bound to conform to its nature. The conclusion is that the actions which it does follow are of a type inductive to its welfare, or at least not sufficient to injure it.

True, agency would be courses of action which regardless of the effects, could not destroy the nature of that pursuing them. Ultimate being, one of the two "first causes," has not the virtue of a free agency. Its very nature, we reiterate, is TO BE. It is bound by the function of its own nature. It has no alternate action except not to be, and that it cannot, for being cannot become non-being, for non-being is the opposite of being and arises out of being. If being were not extant, there would be no non-being, for a thing must be empty of something. If there is nothing for it to be empty of, it cannot be empty.

Peculiar to relate, it is this lack of free agency of being that gives rise to the supposition of a UNIVERSAL WILL. It is the very persistent order of being that infers that it is teleological, or that it has ultimate purpose or conscious determination. It is erroneously reasoned that if there were no universal will, being would then sometime cease to be. Therefore, its persistence implies to many its decision to be. Such reasoning is fundamentally unsound. Being can no more cease being of its own nature than a stone can rise in opposition to gravity of its own nature. Being generates motion, as we have seen, because of its flow toward and the conversion of non-being which accounts for the myriad manifestations we re-

cognize in Nature. But its nature is solely being, and does not contain within itself any other factor or effect which could be considered as will.

As for human will, man is equally said to be a free agent, having the attribute of will and also being a separate entity or being. How, then, is he an exception to infinite being? Does man alone possess will, or rather do merely higher forms of life possess will and not the "first causes"? Upon first consideration, to agree with this view would seem irrational; but let us probe a little further for our answers. We first must declare that man IS NOT a free agent. Man is a living organism, and life, as we have brought out earlier in this discourse, is a distinct combination of two phases of the fundamental energy of being. There is no intermediary process that we are able to discern between life and inanimate matter. So man, a complex living organism, either is or is not. To be, life must conform with the order of its causes, man and the "unknown factor," that generates it. Any fundamental change in the order of either of the two causes of life in man, and man ceases to be—a living being. Thus man is definitely confined to the order of his specific nature, if he is to exist as man. This certainly, then, is no free agency.

The highly-developed brain brings about, as previously elucidated, a state of consciousness—an awareness of the internal order of life, known in terms of instincts and their emotions. It also causes appreciation of external sensations and perception of the external world of being. It is the functioning of the highly-developed brain that results in the human attribute of *will*. Human will is the direction by the living being of its relations to external agencies. Will arises from the favorable comparison of sensations. Experiences whose sensations when combined by the reason, engender ideas or thoughts which are pleasing mentally or sensually, produce action; they compel movement of the organism, or in this instance, man, in a manner that tends to assure a continuation of such sensations. Human will, therefore, is merely a psychological condition brought about by the brain's reaction to external influences as they affect the order of life.



Human will is neither of the body nor the "unknown factor." It is an attribute of the effect of both. It cannot free man from his bondage to the inherent molecular order composing his body or life, nor can it free him from his dependence upon the phases of being which comprise the world in which he lives. Man's consciousness of the nature of his being and its relation to the exterior

world is manifest in the nature of his will. This will is but the pivot upon which man turns in the world of being, moved by its influences. As the weather vane indicates the direction of the prevailing air current, human will indicates physiological and psychological adjustment to a prevailing influence. The influence may be an irritant or an agreeable experience.

• READ THE ROSICRUCIAN FORUM •



ANCIENT SYMBOLISM

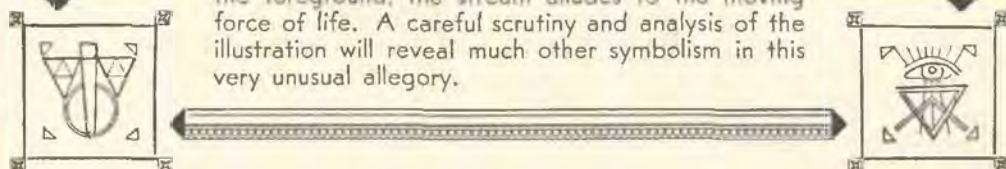


Man, when conscious of an eternal truth, has ever symbolized it so that human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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



This illustration is a very beautiful and inspiring allegory. It is composed of a number of symbols, each very significant individually and each contribute to the meaning of the whole. The broken column in the foreground represents death. It alludes to the physical body of man still retaining after death some of its grace, beauty, and symmetry. The tower in the distance is the church, or any spiritual movement or organization, any uplift body, anything which contributes toward the development of the inner spiritual nature of man. Through it, or its method, one attains the Cross, which is in the upper center of the illustration. The Cross, of course,

in its pure mystical significance has no sectarian meaning, but alludes to spirituality, and Cosmic Consciousness. The flight of the dove, from the broken column toward the tower, is indicative of the ethereal realm or the freedom of the soul consciousness from the mortal body. One can also notice a pathway from the tower to a stream in the foreground, the stream alludes to the moving force of life. A careful scrutiny and analysis of the illustration will reveal much other symbolism in this very unusual allegory.





The Harmony of Nature

ITS VIBRATORY INFLUENCE

By SOROR MARY ELLIS ROBINS



IF ANY man be a lover of beauty there is a constant seeking of that law by which beauty manifests. Keats found it in Truth: "Beauty is Truth, Truth Beauty". Truth to a Poet has a quality differing from appearance or scientific quest only.

Thus, one may live for a truth which appears to be that in theory, should it be convincingly borne to the inner self that it is indeed the voice of God, and imagination is often the transmitter of Cosmic inspirations, the interpreter of these into mundane language and use, even as was understood by Joseph, the Eastern Dreamer who was the practical savior of the Egypt of his time.

When human thoughts, and therefore the outward acts, of each ordinary day are prompted by the Ideal within, the attainment of such a noble ideal which solves all problems, inspires all beautiful accomplishment, should prove to be the Philosophers' Stone of our desire. Beautiful accomplishment is that which presents harmony, changeless in its law of unending change and advance and, in the words of Einstein describing the Universe: "finite but unlimited".

The intent of this brief essay is to show the harmony that exists in Nature through, so-called, common things, that readers may find every day of life, everywhere, happier and more beautiful, though the appeal be sometimes made to a theory based upon imagination.

Now, a chord is an harmonious course, not a unison. The chords of Beauty are many, and we shall consider first those more easily observed—in colour. An artist is known by his or her method; indeed, the method of an artist is a transcription of the life. Painters have divulged themselves from the time of the old Masters; from fresco and the use of *gesso* on rough cloth, to Sully with his bias twilled canvas or the modern with his single prime. In those days of art there was seemingly no exact law applied save the eye-sense, often untrained, of the painter. In time, chemistry showed the inadvisability of placing certain colours together because of their antagonistic qualities which caused a lack of permanence when mixed. We often see this hit or miss method in human relationships which eugenics may some day adjust. We see the same thing in many modern painters who raise the battlecry of "get it—no matter how you get,—but get it" with the result that some of their begettings are a monstrous progeny. There are only a few illuminated ones, Roerich. Kent, Kahlil Gibran, the sculptor Einar Fonsson.



Several decades ago there was taught by some Masters the theory in colour of Dr. Denman Ross of Boston. This theory shows the use of triads, i. e. chords, of three sympathetic notes of colour to be applied in painting pictures. This system is mathematical and is mapped as follows. Four equilateral triangles are equidistantly interlaced upon a circle. This produces twelve points, or a dodecagon, a symbol familiar to mystics. The spectrum is then indicated with twelve parts of clear colour, one at each point. On this key-board of colour the primary colours are not mixed, merely, with others, making secondary and tertiary tints, but are merged by overlapping, even as light, the foundation of colour, is superimposed.

Going round the circle of this dodecagon we note at the twelve points these colours: cobalt, blue; deep verte emeraude, green; yellow green; strontium, yellow; cadmium, orange; pure vermilion, red; red orange; Alizarin, scarlet; Alizarin, crimson; magenta red-violet; madder or Alizarin, violet; ultramarine, blue violet; indigo, blue. The names, approximately, of the paints are here given to interest painters, though the theories as a whole are not primarily intended for these.

We observe by this diagram of the triangles that the colours group in triads of sympathetic tones thus: cobalt blue associates itself with cadmium orange and red violet; another group shows red-orange, violet, blue green and so on. The theory being that the *dominant* tone or colour in the scene or person to be delineated determines the triad of colour to be used, and this triad only, with black and white, are placed upon the palette. With these, after spots of clear colour are set down as keys, the picture is painted.

The vibration of the dominant colour, in this theory, determines or attracts the other two, in these chords. The spectrum forms a key-board which may be considered as coinciding with the twelve sounds of the gamut of music, as we call those rhythmic, vibratory sounds, translations in the human transformers. Helmholtz has published a list of correspondences between colour and sound ranging from middle C., red, to the up-

per registers of the second octave above, and which includes psychic blue and ultra violets. Applied to the triads given by Dr. Ross, we should find likewise harmonious chords of music; for instance, the triad with the dominant red-orange, sympathetic violet, blue-green, should give the music chord, A. D.F#. (F. sharp), in the major scale of D. Perhaps some ultra-psychogalvanometer may discern the song in each picture.

In the dodecagon we see the sacred triangles continually appearing — the gamut of music, the spectrum of colour, colour the material (apparently) and music the spiritual manifestation which, employed together may be expressed in the double triad, the six-pointed star with its solar centre, the esoteric Seal of Sol-Om-On, the Initiate of the Sun, to whom these Sun-forces were known. The double triads are also observable in the painting called "The Last Supper", by the Rosicrucian, Leonardo da Vinci. The triangles are indicated in the perspective of the "upper room", the lines of the floor ascending in the material triangle and those of the rafters descending in the spiritual triangle. Both are seen to converge in the figure of the Christ—the epiphany of God in Man. We have the dodecagon also in the signs of the Zodiac, hence in the precession of the year with its spectrum colours and twelve months; again we observe it in the Diamond crown of the Pineal gland, the "jewel in the Lotus".

Man's body, as are all earth-bodies, is chemical. Of the marvelous chords of occult chemistry it is not mine to write accurately, but occult researches have been made, since those of John Dalton and Boehme, and which are published with illustrations, and in these are graphs of atomic formation, a delight to look upon. Here we see the five Platonic solids given as the foundations of chemistry "since they play so large a part in the building up of elements"; and again we find chords, of the triangle, tetrahedron, dodecagon, and the perfection of the circle. So "God geometrizes", and the rhythmic dances of atomic manifestation of which all things are composed, is an expression of the Cosmic Order. The story of Sri Krishna of India, inspiring by His fluting the

One hundred ninety-four

dance of the Gopis, is only a parable of this Divine outpouring of joy.

"By their fruit shall ye know them" applies to the Divine equally with the mundane, and by studying Man we come to know God. Let us therefore study evidences of the Divine in Man, skipping general anatomy—there are plenty of text-books—we will choose as our next chord the trinity of the atom. Never yet objectively seen, it is described from its behaviour, and appears to consist of electrons, protons and and recently announced particles of light called photons and which surround both nucleus (proton) and the electrons; that is, it is the magnetic field. Everything which we see, being made up of these light-emitting atoms and molecules, therefore glows to some degree. Fireflies and electric fish are instances of creatures who know how to command these particles for their use, but all things emanate this light, which we name the "aura," felt even when unseen and varying according to the individual characteristics. Thus it is observed that everything has its own colour, quality, difference in shape and mentality; no two people alike, no leaves of the trees similar, though there is a group likeness. In fact everything demonstrates in groups, over-lapping groups, which may work together in chords. We find that these groups are divided into seven, with subdivisions. Dr. Beatrice Hinkle, a former pupil of Freud and Jung, and a specialist in neurotic psychology has, in her book, *The Re-Creation of the Individual*, classified people as follows:

Objective Introvert—Introvert.

Objective Extrovert—Extrovert.

Intuitional—Artists.

Subjective Introvert

Subjective Extrovert

Unable to ascertain that Dr. Hinkle had any leaning toward occult reasons for these Seven divisions of Man, it interested me to apply her theory to the partially concealed mystery of the "Seven Rays of Influence". These Rays may be fancied as proceeding from the "Seven Spirits before the Throne" described by Saint John in the Book of Revelations, and whose visions of these may also appear to be theory but which, when applied, prove a good, working

hypothesis. Now, these Seven Spirits are transmitters of spiritual beauty and strength manifesting everywhere; transformers of Divine Forces which, to use an electrical term, through them and chosen vehicles are "stepped down" into all forms according to the evolutionary need of each living thing. The blinding, the shining photon of the atom to the glory of the All Highest thus transmuted appears in all manifestations, from body of Light of the Soul of Man. Seven Spirits, Seven groups of beings; beings coming under the influence of one or another of these Divine Guardians according to past deeds and future aspirations.

Each Spirit-Ray is perfect, as is each spirit in man; none greater than another, nor is there any separation in their work; different but merged; spiritual antennae reaching out like the wires of a cantilever bridge, to interweave the resilient fibres of Being with a constant "becoming." According to a man's will, wisdom, activity, his vibrations, built by himself through past ages by his thought, word and deed, will he be self-assigned to one or another of these Rays of Influence. Man, moreover, contains within himself the potentiality of all seven of the powers, and in times, all seven must be balanced to produce the harmony of the perfect man, the merging into the whiteness of Sonship with the Father of Lights.

Let us look at the general types of men, exemplified in this classification given by Dr. Ernest Wood in his book on "The Seven Rays:"

"1. The man of will, seeking freedom through mastery of self and environment; the ruler.

2. The man of love seeking unity through sympathy; the philanthropist.

3. The man of thought seeking comprehension through the study of life; the philosopher.

4. The man of imagination, seeking harmony in a three-fold way; the magician, actor and symbolical artist.

5. The man of thought seeking truth in the world; the scientist.

6. The man of love seeking God as goodness in the world; the devotee.



7. The man of will seeking the beauty that is God in the world; the artist and craftsman."

We may observe that the first three of these divisions, in both tables, are more introspective than the other three, but none must be considered inferior; the objective mind is a necessary complement to the subjective, even as we seek "the benefit of Man" through the "glory of God". Should a person's characteristics be predominately of first Ray influence, he would be lacking without the balance of all the Rays to enable him to rule—wisely, lovingly, with imagination, goodness and beauty. The second Ray, of the philanthropist, may be complemented by the influences of the fifth, that of the scientist, and he probably would seek the sixth, the Ray of the devotee, which is also that of the man of practical finance and business, to make the triad or chord of his well-being, for the trait which is lacking should be the one diligently cultivated unto perfection.

As life rises from the dust we note that even the earliest forms demonstrate a choice. This is seen in chemicals with

their affinities, plants, which thrive best under conditions which are congenial to them, and up to and including the animal kingdom of which man is a member, differing in that he is conscious of his trinity—body, soul and spirit. But not yet universally conscious, not yet able to realize generally the great opportunities which are his by recognition and choice of application.

As the light of the solar spectrum sends forth the prismatic, pure vibrations which may be distorted by the vehicle absorbing and transmitting them, so these Divine Rays may be seen in all life, either in their purity or "through a glass darkly". The chords of natural forces clash, but only that they may be urged on to seek the resolvent of each chord, through Love, the dominant of the symphony of Life.

The theory of the interrelation of things visible and invisible once understood and applied by Man will cause him to search for that wholeness which is holiness, the Law of Good Purpose, where all things work together, not to end, but to an eternal becoming and beautiful continuance.

● READ THE ROSICRUCIAN FORUM ●

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Why not establish a chapter of the Junior Order of Torch Bearers in your community. Tomorrow's civilization will be the result of today's child. It is a duty every parent owes to his child and society to prepare that fertile mind with a proper conception of what constitutes society, right living and the higher ideals that one must assume.

For full particulars regarding the Junior Order of Torch Bearers and how you may organize a Chapter in your city, address a communication to the Secretary General, Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California. This will place you under no obligation whatsoever.



THE ALCHEMIST

The illustration above depicts the garret of an alchemist during the Middle Ages. Such places were the assemblage of the progressive minds, the philosophers, and the mystics. There they dined and discussed the future of knowledge and course of mankind. From the early beginnings of alchemy blossomed our science of chemistry. Alchemy, contrary to popular opinion, was not an intermingling of fantastic mystical formulas with natural law. The formulas of the alchemists were purposely veiled in allegorical and symbolical terms to preserve them from the enemies of Light and Wisdom.

—Courtesy of *The Rosicrucian Digest*.



OUT OF THE EAST THEY CAME!

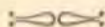
CARAVANS, heavily laden, seeming to rise out of the desert sand dunes, slowly move forward, ever westward and toward the sea. For centuries the cleft hoofs of the "Ships of the Desert" have churned the trackless wastes of the Sahara, bringing their strange wares to the ports of the Mediterranean. In quaint marts the raucous voices of the camel drivers intermingle with those of shrewd merchants as the treasures of the cargo are offered to the highest bidder. To the ports of the world are shipped the exotic perfumes, exquisite tapestries, and the handiwork of these mysterious people of the east, the world's first great craftsmen.

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WHAT OCCURS AFTER DEATH?

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