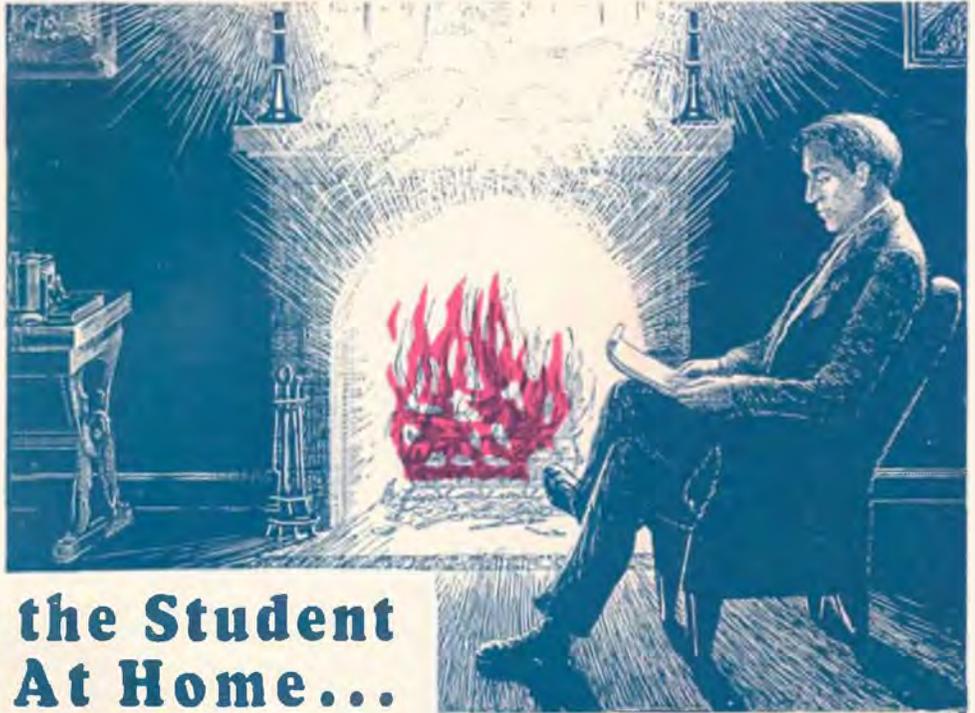


THE ROSICRUCIAN DIGEST



JULY, 1934
25c Per Copy



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THE MEETING OF GENIUS

The above painting portrays the eventful meeting of the famed artists, Raphael and Da Vinci. Da Vinci is exhibiting the masterpiece, the cause of later controversy as to the real identity of the subject, entitled, "Mona Lisa." Note the enraptured expression of Raphael as he views his contemporary's work.

(Courtesy of The Rosicrucian Digest.)

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You have heard the phrase, "Laugh, clown, laugh." Well, that fits me perfectly. I'd fret, worry and try to reason my way out of difficulties—all to no avail; then I'd have a hunch, a something within that would tell me to do a certain thing. I'd laugh it off with a shrug. I knew too much, I thought, to heed these impressions. Well, it's different now—I've learned to use this inner power, and I no longer make the mistakes I did, because I do the right thing at the right time.



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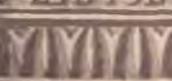
PAREZ



ARISTOTLE



NEWTON



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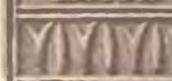
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ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XII

JULY, 1934

No. 6

CONTENTS

	Page
The Meeting of Genius (Frontispiece)	201
The Thought of the Month: Our Newest Responsibilities	204
A Few Cold Facts for Thinkers	210
Cathedral Contacts	215
Mystical Egypt	218
Sanctum Musings: Indolence	222
Completeness	224
Strange Events Cast Shadows	226
Pages From the Past: Ralph Waldo Emerson	230
The Mountain of Vision	232
The Prophets (Illustration)	237

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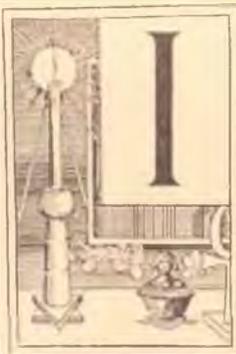
THE ROSICRUCIAN ORDER—AMORC

ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

The
THOUGHT OF THE MONTH
 OUR NEWEST RESPONSIBILITY

By THE EMPEROR



HAVE said so much in the past regarding certain various and definite responsibilities which rest upon all Rosicrucians in their pledged services toward making this world, and especially the individual nation of which they are a part, a more successful and happy fulfillment of God's Great Plan.

From time to time I have placed special emphasis upon the various duties which are typically Rosicrucian, and I am happy in the constant reports that come to us from every one of our lodges, chapters, and centers of activities showing that our members generally are doing their utmost not only to fulfill their promises to the organization as *Rosicrucians*, but to carry on the greater work which they feel is their mission in life as *Children of Light*.

In this month of July a great assembly of Rosicrucians is being held in San Jose, California, representing the annual national and international Convention of Rosicrucian members. During that week a thousand of the most ambitious, progressive, and enthusiastic members will wend their way around Rosicrucian Park, and through the various buildings and departments of our activities, attending a number of the important sessions of the Convention, and meeting in various committees or small groups of analytical thinkers, discussing

ways and means of improving and carrying on the age-old ideals and uplifting purposes of our Rosicrucian Fraternity.

While these officers, delegates, and members are thusly participating in intensive study and discussion many, many thousands of our members will be in their home cities and towns continuing their studies and carrying on their local activities with the same enthusiasm and intensity of desire to make Rosicrucianism a living power for good in all communities.

To those assembled here at Rosicrucian Park, and to the thousands who cannot visit us this summer, I am directing this special message in regard to our greater responsibilities.

While we, as adults, are attempting to remold and reconstruct our lives and our progress of thinking and believing, as well as ultimate acting, let us not forget that in most cases the greatest good that we can accomplish in our own unfoldment is small, indeed, compared with the greater work we can do in the unfoldment of the lives of the rising generation.

There is hardly an adult in our organization, sincere and devoted in his studies and practices of our principles, who has not written to us or stated in open meetings that the one great regret in his or her life is that contact was not made with our fraternity and with our teachings and principles earlier in life. Over and over again at every Convention and at every large assembly the thought is expressed that greater happiness, greater success in life, would have been achieved if our principles had been

understood and so fascinatingly applied during those youthful days when character, personality, and the habits of life were so easily guided, and directed, and permanently developed. This unquestionably expresses the sincere conviction of every devoted Rosicrucian, and for that reason we should realize more keenly the responsibility that rests upon us to see that our children, or our children's children, and the children of our friends and relatives are given some of that knowledge, and some of that guidance which we did not have.

And, do not let us be misled by the popular belief that our children and our children's children today representing the newer generation are receiving the very highest type of education or mental and spiritual guidance in the molding of character that it is possible to give. Elsewhere in this issue of *The Rosicrucian Digest* there is a special article selected by me for your careful reading. It is entitled, "A Few Cold Facts for Thinkers", and was written by Dr. J. F. Wright. You will find in this article the impressive statement that during the youth of our children they come under the influence of the schools and their teachers but one-tenth of their time. No matter how good the instruction may be, and how marvelous the guidance may be during that one-tenth of their time, unless a large portion of the other nine-tenths is also carefully scrutinized and made to contribute to the proper unfoldment and development of character and idealistic living, the schools cannot accomplish the great good that we know they could, and believe they are accomplishing.

The truth of the matter is that the rising generation is rapidly heading its way toward disaster through crime, and basically through the breakdown of all moral and idealistic principles of life. As educational institutions catering to the objective knowledge of the outer-self of our children, there is no doubt but what the public schools of modern countries are far superior to any of the past; but, as institutions where young people come together and meet and develop habits, customs, and traits of character, and as places where the proper spiritual or wisdom-guidance should

be given the public schools of today are not only failures, but highly dangerous, and indifferent to the situation.

No blame for this is to rest upon the Boards of Education, the Superintendents of education, the Principals of schools, or the teachers. They have had to accept conditions as politics have shaped them; and, truly, their services have been required only for the dissemination of certain knowledge along certain lines. They know only too well what else is developing in the hearts and minds of their pupils, but if the parents are indifferent to this, the teachers cannot be expected to become reformers and supplant the parents, the home, nor those other institutions and workers in behalf of civilization who should guide and protect the morals and ethics of young people.

The breakdown in morality among school children between the ages of twelve and sixteen is something that is far more frightful, far more disastrous, and far more threatening to the future of civilization than anything that occurred during the breakdown of ancient empires. Our modern civilizations are going to pay a pretty price within another decade or two for what is taking place now. Dr. Wright asks the question as to who is responsible and I will answer by saying that I am responsible, and so are you, and every one of us, for not investigating this matter, and then doing something about it besides merely talking, writing, or clasping our hands in awe, and shedding tears of regret.

Throughout the land there are Parent-Teachers Associations many of which meet afternoons at the school to discuss some of the ethical principles, or question some of the modern subjects included in the curriculum, or to criticize the progress of their children through the grades of study, but few of them permit themselves to open their eyes wide enough to see back of the school hours and the school days and look into the lives of their own children and the children whom they contact, and see what is occurring. If the parents were to rise up in a body and protest at what is going on among the school chil-



dren, the city authorities, the state authorities, and others including the teachers in the school would be forced to cooperate with the parents in preventing fully seventy-five per cent of the criminal errors that are now taking place.

It is questionable whether the free discussion of sex hygiene, and similar subjects, has had the beneficent effect that was promised for it by its advocates before it was introduced into the public schools. It has led to one condition that might well be carefully analyzed and questioned. Children between the ages of twelve and fifteen now discuss between themselves sex matters as frankly as they discuss their games, or their innocent pastimes, or any of their other personal problems. This has led not only to a very broad freedom of speech, but a very broad freedom of action, inasmuch as it has inculcated the idea that a knowledge of sex laws is some sort of a protection against the unfortunate application of them. Popular songs, moving pictures, magazine stories and "confessions", make such fun of the so-called "necking parties" and free indulgence in intimacies accompanied by cleverly worded phrases, insinuating and challenging ideas. All of this has tended to develop in the minds of the youth the belief that since the adults and even the newspaper editors, the moving picture censors, and "the best people in town" do not protest against these songs, pictures, stories, magazine and newspaper articles, they must be *acceptable* to old folks, and really are not as shocking, as bold, and as licentious as they appear to be.

Parents in every state of the United States, and undoubtedly in all the Western World countries, are discovering from time to time that their young daughters or young sons have become familiar with certain matters that have always been reserved for adults, and are indulging in certain practices that border upon criminal immorality as closely as the sticking of a finger close to a flame borders upon the violation of a law of nature; and, the number of boys and girls who wilfully and seemingly indifferently pass across the line of de-

centy and morality is increasing daily in all of the groups of young people of school age.

Some of my readers may be shocked at some of the facts, and all of the facts I would not dare to publish. In one high school in one of the states of the United States where a special investigation was made it was found that among the young boys and girls about to graduate and standing in line to receive their diplomas in this past month of June, and all of them under the age of seventeen, there were twenty girls in the one class that were expectant mothers. In another school where special examinations were conducted by physicians and nurses, the number of young girls who were expectant mothers was so large that a more complete investigation was made to find that a great number of the girls had already become delinquent in their morals, and were listed to be sent to a reform institution, while those who were in a serious condition were to be sent home. Among the boys a large proportion were suffering from a physical condition that might soon spread to an alarming degree and contaminate a large portion of the school population. From reports that I have received it appears that this situation is pretty universal among school boys and girls of today. That is but one form of the basic education for future crime. The young boy or girl who is caught in the trap of immorality often feels called upon to leave home, and often decides that the *scarlet path* or the dark and shadowy ways of life are the only ways left open.

Another cause for crime among the youth, of course, has been the suddenness of the economical depression following a period of drunken indulgence in the luxuries of life and prosperity. During the depression many thousands upon thousands of families were forced to economize, and it came as a hard blow to many of the young people who had been given too many tastes of the luxuries of life, and they could not take the *punishment* or adjust themselves to the situation. When the CCC groups or camps were opened in California it was found that many thousands of young men, mere boys, came to these

camps from midwestern and eastern states, and when the camps were closed these young men knew of no other place to go, and knew of nothing else to do to support themselves. In interviewing many of these young men, it was found that most of them claimed that they had left their homes permanently because their fathers and mothers were poor, and had been reduced to poverty by the depression, and were unable to support themselves, let alone support two or three children. These young men claimed that it was the desire to support themselves that led them to leave home and to go to work in camps and other places.

It was also found that a large number of these when relieved of the support from the camps fell into the darker ways of earning a living, and they became potential criminals in every sense of the word. Not only did California suffer through this influx of potential criminals, but every other state in the union and every section of other countries has had to contend with the desire for freedom of living and freedom of individual expression that has been developing in the hearts and minds of young people for eight or ten years, with the result that in all of the larger cities these young people are congregating and, finding no ways to support themselves, are easily tempted.

Something has to be done about it right away! Every man and woman who reads these words of mine and who has children at school may be justified in feeling that his or her children are safe and beyond the pale of this criminal tendency because of the so-called home influence, the inheritance of character, and the example of morality found in the home. But, it is a fact that many of the girls who have been found delinquent in the schools and brought to their parents were especially of this ideal class, and the parents suffered the greatest blow of their lives when the facts were revealed. In nearly every case the parents were ready to suspect or believe that other children were delinquent but not their own. It is seldom, indeed, that the young children will speak in their homes and to their parents of the things they observe and see daily in their school lives.

Two hundred seven

You have to investigate behind the false veil of fear, and what the children call "old-fashioned ideas of their parents," before you will learn the facts. Nearly every one of these delinquent and other children frankly state that they never whisper at home the things that they talk about among themselves because their parents "are too old-fashioned to understand". Still others claim that since their parents must know what is going on and do not lift their fingers to change the conditions by protesting even at the worst moving pictures, or censure the magazines which they allow to come into their homes, or call the attention to the city authorities to booklets, pamphlets, and magazines sold openly in various stores, *the parents themselves in their youth must have indulged in the same manner*, and have, therefore, been hypocritical in telling their children that good morals constitute the only real way of life.

In other words, your children either think that you are a hypocrite because of your attitude in regard to this terrible condition, or they think that you are *stupid and ignorant* and old-fashioned. Your indifference is what causes them to think this, and you cannot hide your indifference behind any excuse, for young people know that when you protest at other conditions your voice is a power and your way becomes a law. They observe with considerable satisfaction that the American people were able to do away with prohibition by a mere lifting of their voice, or the marking of a cross on a ballot, and they smile at this because while you thought you were helping the prosperity of the country in doing away with prohibition you were opening the floodgates of Hell for them. It is a fact that the United States Government today is deriving an enormous tax income through the debauchery of the young people, as well as old. Your pocketbook and your children's morals are helping to contribute not to the prosperity of the country but to *the enormous cost of crime* which the American Government has to pay. Almost five cents out of every dollar that you earn, or that passes through your hands, goes to pay for crime. That means every dollar you take in and every dol-



lar you give out, and every dollar that merely crosses over your desk or through your pocketbook, or goes into your home, your office, your business, or factory. And the cost in murders, broken hearts, broken bodies, destroyed homes, and every other disastrous thing is beyond measuring in dollars and cents.

Is it any wonder that the *United States Flag Association* in Washington, sponsored by some of the most eminent citizens and leaders of human thought, and by such eminent humanitarians as Colonel James Moss, has instituted that glorious movement known as *The Council of '76* with branches in every section of the country to investigate and prevent crime?

The last time I spoke of this matter in *The Rosicrucian Digest* a thousand of you responded to my suggestion and allied yourselves with this anti-crime movement. In one section of one state fifteen *Councils* of this anti-crime organization were established under Rosicrucian leadership, and in a number of states the State Chairmen of the movement are Rosicrucians, and Rosicrucians are going to help to carry this great national project through to victory. But there are tens of thousands of Rosicrucians and their relatives at home who should be active though unaffiliated members of a still greater crime prevention body. They should be unchartered and unlisted members of a civilian organization composed of parents and friends of children who will go to the public schools and demand that the nurses assigned to these schools tell them the facts about the conditions, or request these nurses to resign their positions. It is not the exclusive duty of the nurses and others assigned to similar duties in these public schools merely to make examinations in emergencies and then remain silent regarding conditions that threaten to jeopardize the entire school system and break down the fundamental moral integrity and worthiness of the rising generation. It is their duty to assist the parents, to assist the civic authorities, in preventing crime by the proper dissemination of knowledge, and that must include the giving of warnings to parents where it will do the most good, or the revealing of facts that

will be helpful in any campaigns contributing to the protection and proper guidance of young people.

I have learned of one case where an Eastern evening newspaper was informed of the conditions existing or suspected in several high schools in the district covered by the newspaper to be defenders of the morals of the community, and to advocate those things which would be good and constructive, and yet the newspaper editor claimed that he could not go into this matter and bring it to public attention because of the disgrace that might result through the discovery of some of the names of the delinquent children.

Investigations can only be made, articles can be published, things can be done publicly and for the good of all without bringing unnecessary disgrace to anyone, except the leaders and wilful directors of insidious campaigns tending to help break down the morality of young people. Closing editorial eyes and closing parental ears toward these conditions is not going to change the situation. Every one of these young persons relies upon his or her parents coming to his or her aid by remaining silent when an unfortunate discovery is made by them.

It is not merely a matter of the personal morals of the individual but a matter of civic disgrace and national degeneration, resulting in the continuous growth of the crime that is making the countries of the Western World, at least, the laughing stock of the whole earth. Among the so-called pagans the morals of the civilized Western World appear to be not only hypocritical but ridiculous.

Our countries are going to pay dearly for this period of indifference and inactivity. We need more than mere informally-organized groups of *vigilantes*. There should be in every school district a special organization composed of the parents to investigate the conditions existing among the children of that school, and that neighborhood, and there should be in every small town and city a special group of moral, rational human beings who will investigate this matter, and take it into their hands free from religious and political bias, prejudice, and distinctions of any kind. It

is not a work to be left in the hands of the over-worked and often ridiculed priest, clergyman or rabbi. They do not have your children under their influence long enough at any time in the year to do the amount of good they could do, which is another reflection upon you parents and not altogether upon the children or the church. Nor can the school teachers alone do it. They will do what you demand of them *backed with your cooperation and support*; but *something* you must do, and do it at once. The sooner you investigate the school where your children go, and the theatres, playgrounds, and dance halls, the house parties, and other things which occupy the time and attention of your children after school hours, the sooner you will come to a realization of this greater responsibility that now rests not only upon Rosicrucians, but upon every real parent, every good and useful citizen, and every thinking human being.

Now read the article by Dr. Wright dealing with *A Few Cold Facts for Thinkers* on another page of this maga-

zine. You will note he says that if the American nation could bring up one generation and teach them to think in the face of evidence, it would transform civilization. He quotes that from an eminent college professor. Thinking "in the face of evidence" means thinking independently of what appears to be the evidence. It means, sometimes, ignoring the objective illusions, false beliefs, and seeing proofs which our outer consciousness accepts as real because of our false education in our youth, and even in our adult days. We who are studying as Rosicrucians are trying to correct that false method of reasoning based upon the false premise of objective evidence. But we can save lives as well as characters, and we can save nations as well as individuals if we will begin now to teach the realities of life to these younger people and show them how the objective illusions and evidence of the senses lead us into the ways of error, evil, misfortune, unhappiness, and poverty.



BE SURE TO COME TO THE ROSICRUCIAN CONVENTION—JULY 8-14

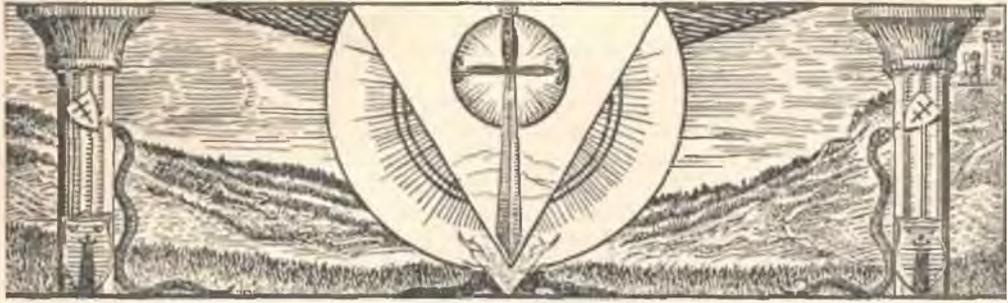
PASSED TO THE HIGHER INITIATION

On Sunday evening, May 20, at the close of a very beautiful and extremely impressive public lecture dealing with the spiritual principles of Rosicrucianism, our beloved and illustrious Frater Wallace Gordon, Grand Master of the Grand Lodge of Canada at Vancouver, suddenly completed his earthly initiations and entered into the sublime temple of the Cosmic. His passing occurred in the Sanctum of the Temple surrounded by his Fratres and Sorores and relatives, all of whom loved him deeply, and his last words were those of benediction upon all and a desire to have his official robes covering his body and the Rosy Cross over his heart.

Our beloved Frater was not only a highly advanced adept of the Rosicrucian teachings, but he will be remembered by many as one who, with his wife, accompanied us on our Egyptian tour and not only received the Egyptian initiation in the Temple of Luxor, but was honored with a group of other officers and advanced members at a special reception in the very old secret Rosicrucian Temple in Paris.

His power and his continued blessings and benedictions will come to us from his sublime plane of universal activity while hundreds of his former associates in our organization will miss his kindly, gentle, brotherly guidance on this mortal plane.





A Few Cold Facts for Thinkers

ARE WE MAKING REAL SPIRITUAL PROGRESS?

By J. F. WRIGHT, D. S. C.



TRUE Citizenship has a double responsibility. It must discover the beauties and nobilities of life amid its commonplaces, and it must reveal the iniquities of men underneath their respectabilities." In other words, the physician who does not

trace effect to cause and back again is neither a good diagnostician, nor is he qualified to prescribe. And if he is so dainty and tender-hearted that he is afraid to soil his hands or tell his patient the truth, he will never become a successful surgeon.

In all kindness possible, any criticism we may offer will be of *systems* and not of *men*, in our desire to face facts rather than theories. The late Dr. Frank Crane said, "The real enemies of truth and progress are the ones who seek to protect them; they are the ones who suppress argument, and sit upon the controversial lid."

The man or woman living today who is past eighty years of age, has lived to witness more material progress than all the people who ever lived before their

time. They have lived to witness our trading the tallow candle for the electric light, and ox-cart for the automobile. In fact, history does not record another race so God-like in its material progress as the present race, for we have changed the very nature by boring through mountains of solid granite, tunnelling under river beds and changing deserts into harvest fields. We have defied the laws of gravity as it were, by leaving the earth and speeding to the clouds and flashing our messages through the air to men in all parts of the earth. In April 1934 a man in Hayti and his wife in New York City, sang a duet over the radio.

But what of our spiritual progress? History does not record another race so consistently satanic in its relationship to each other as the present race. During the war many of us recall a front page picture in our leading daily papers showing General Pershing pinning a medal on an American soldier for having killed fifteen German soldiers with a pick-axe for fear they might come to this country and disturb your home or mine. The very same week we sent another American citizen to the electric chair for having killed one man who confessed to breaking up his home.

Notwithstanding we have more schools, colleges, universities, churches,

Two hundred ten

Sunday Schools, Y.M.C.A., Y.W.C.A., lodges, libraries and other uplift organizations than all other nations combined, we also have more prisons and more prisoners. President Hoover, in an address in New York City, said, "America is the most lawless nation on earth." In 1913 our annual crime bill cost each family in the United States \$40 per year, while in 1932 the cost per family was \$135 per year, with crime increasing five times faster than our population. Our national annual crime bill in the United States is more than fifty per cent greater than the combined earnings of every taxable corporation in the United States, (during boom times) and would build annually eleven hundred Roosevelt Dams, or seventy-one Catskill Aqueducts, or twenty-seven Panama Canals, or it would build three ten million dollar universities every day in the year, including Sundays. And money is the least item in the cost of crime, as heart-aches and tears are human equations not measured in dollars and cents. Money will not relieve the father's aching heart, nor dry the mother's pillow that is wet with tears over some wayward child. This is what is eating at the vitals of this civilization. One philosopher has written a book entitled, "A Receivership for Civilization."

WHAT IS THE CAUSE? James Truslow Adams, in *Harpers' Magazine* for August 1933, reminds us that the present financial depression we are passing through is neither economical nor political, but "THE CRISIS IN CHARACTER", and in the *Forum and Century* for December 1933, say "There is something basically wrong with our entire educational system It may be merely one of the symptoms of a changing age, but the American Educational field seems to me to be one of almost complete confusion. We build feverishly a vast apparatus for turning out nobody knows just what."

WHO IS TO BLAME? Society blames it on the parents, the parents blame in on the school, the school blames it on the devil, then the devil, the originator of that great American game of "passing the buck," says, "Now we will all get out from under and blame it on society."

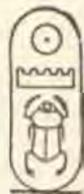
Two hundred eleven

In a national radio hookup in May 1933, a prominent educator said, "As the schools have the pupil but one-tenth of the time from birth to eighteen years of age, the schools can properly be charged with but one-tenth of his character. But when we wrote and reminded him if that were true, the schools were entitled to no more than one tenth of the credit for what the pupil accomplished, we received no reply."

In the *Journal of Education* of May 1929, President Lowell of Harvard said, "We are often Educational Bootleggers, taking pay for what the student thinks he is getting." The Los Angeles "Record" of July 10th, 1929, reports a Los Angeles mother who was convicted of the crime of teaching her own son instead of sending him to school.

Dr. George S. Counts, Professor at Columbia University, says, "That the existing school is leading the way to a better social order is a thesis few informed persons would care to defend." Dr. John Erskine, also a Professor at Columbia, says, "The college student is marked for his endurance and for his memory. If he can listen for four years and at the end of each half-year period repeat what he has been told, he is a Bachelor of Arts." Dr. W. H. Kilpatrick, also Professor at Columbia, says, "I can say it is almost a universal fact that I have practically never known a child who was not in some way being taught to lie. The spirit that it is all right if you can get away with it has become so prevalent as to be almost universal. This spirit is entirely the result of faulty training of our young."

Dr. Rollo G. Reynolds, another Professor at Columbia in addressing the Michigan 1934 P.T.A. Convention, is quoted as saying, "Educators make education altogether too complicated. They evolve complicated formulae and concepts. They teach things that are not worth knowing. They do not always teach the truth. They have lied to their students." He charges that teachers have wasted millions of hours of study for American boys and girls because they taught various things for no other reason than *their* teachers taught the subject. Dr. Reynolds suggests that



pupils be taught to *think* and not *what* to think. "If the American Nation could bring up one generation and teach them to think in the face of evidence," he says, "it would transform civilization."

In 1928 Columbia University, in cooperation with certain great business corporations, was host at a banquet to nine great Americans whose combined capital represented some ten billion dollars. Among those to whom this great institution of learning paid homage was not a single college graduate, although several of them had been recipients at one time or another of an honorary degree. Those who sat at the banquet table as guests of honor were Henry Ford, Orville Wright, Glenn H. Curtis, Thomas A. Edison, Charles M. Schwab, Julius Rosenwald, George Eastman, Cyrus H. K. Curtis, and Harvey Firestone.

Inventors are leaders, they are not followers. They are original thinkers, and no college or university graduates pupils with this degree or diploma. Too much in our present educational program is memory rather than mind training. Memory training is animal training or teaching the pupil **WHAT** to think, while mind training is human development, or teaching the pupil **HOW** to think. When you have taught a pupil **HOW** to think, you need never worry about **WHAT** he thinks.

A factory is judged by its finished **MARKETABLE** product; not by its waste. The pupil in general knows very little if anything about the waste, but the stockholders fully realize that their dividends are in reverse ratio to their waste, so they employ experts specially trained at fabulous salaries to go into the factory and eliminate the waste.

In a commencement address to 614 graduates, the president of one of our State universities is quoted as saying, "One third of these graduates will go to the devil, one third will never be heard from again, while one third will be of some service to society." What else is our public school system but a huge manufacturing plant, making men and women out of our boys and girls, with every citizen a stockholder? How long are you, as one of the stockholders, going to vote to maintain the present management and program, where but

ONE THIRD OF THE FINISHED PRODUCT IS MARKETABLE?

If you send your boy to the store with money and a note for a pound of butter and he comes home with lard, who are you going to blame? What is the difference? Have not our schools claimed to know and have what our children need? Are they getting it?

WHAT IS THE REMEDY? Henry Goddard Leach, Editor of the *Forum* and *Century*, says, "In Education, the situation calls not, however, for Recovery, but for Revolution, a National Educational Revolution Act (NERA). Directed intelligence is more needed than money." The Pathfinders of America claim, **HUMANIZATION**, through constructive Education—not war or legislation—is the only hope of civilization. What is humanization? Man is humanized just to the degree that he understands and appreciates his individual relationships and personal responsibilities.

CAN THIS BE TAUGHT? We can and do train our children to become mechanics with such skill that they will take a bar of steel four feet long and four inches square and stretch it into a single wire **THIRTEEN THOUSAND MILES LONG**; we train them to become astronomers with such accurate knowledge of the planets and their relationship to each other, that they can tell us years and years in advance just what day, hour and moment some star or comet may become visible to the naked eye, though it be traveling towards the earth at the rate of millions of miles per day. Is it unreasonable to think and feel that we should be able to train them to understand and appreciate their individual relationships and personal responsibilities to each other?

For the past twenty years the Pathfinders of America—originating in Detroit and incorporated under the Laws of Michigan to operate without profit—have been conducting a course they prefer to call, "Human Engineering, or, Reading the Price Tags of Life" in prisons, with results that are not only amazing but will "stand the acid test," and for the past thirteen years in public, private and parochial schools reaching pupils from the 4th to the 12th grades

Two hundred twelve

inclusive, with even more amazing results.

After close personal observation of our work in fourteen years, the late United States Senator Woodbridge N. Ferris, one of America's leading educators, said, "The Pathfinder philosophy should be taught in the homes, schools and churches of America." Edwin L. Miller, Assistant Superintendent of Detroit Public Schools, and one of Michigan's leading educators for more than forty years, said, "The Pathfinders succeed because they have made virtue more attractive than vice." A life prisoner said, "Any man that knows as much about the Pathfinder philosophy as I know could be happy in hell."

After four years of Pathfinder work in the Henry Ford Trade School, one of the graduates said, "Human Engineering is only common sense in compact form and it has removed the chip which I eternally carried on my shoulder." Another graduate reports completing a four year enlistment in the United States Navy without using tobacco, liquor or profanity, and says it was the Pathfinder lessons on "Price Tags of Life" that determined his course. A twelve year old girl in New York City said, "I told my mama lies so long she does not believe me now when I am telling her the truth, but I shall keep on telling the truth because I feel better." A little nine year old boy in a Detroit settlement house said, "I felt so good towards my mother she thought I was sick."

Educators have come to Detroit from the Atlantic to Pacific—eight having come from California—and from Texas to Canada, remaining from three days to three months to study and get first hand information regarding this program, and several returned home and introduced it into their schools. One educator who remained three months, in reporting to her university professor, said, "It cannot be described on paper or by word of mouth; it must be seen to be understood and appreciated."

Do you think anyone would plan such a trip without some general idea of what it was in advance, and do you think they would travel so far to see a duplication of school, church, or social welfare work

already in operation in their own home city?

The principal of a high school in Cleveland where they have had Pathfinder work three years, asked one of the Assistant Superintendents who had just heard the Pathfinder lesson on "Habits," if he thought character could be taught, and he replied, "Yes, the way the Pathfinders teach it." The principal then asked him how they would measure it and know its value. He replied, "You cannot measure it, but you can know its value."

A sixth grade teacher in Detroit public schools for more than twenty-five years, was promoted with her class into the 7th, then the 8th grade, so she had the same pupils every school day in the year for **THREE YEARS**. Who could better judge the merits of the Pathfinder program? Send a self-addressed stamped envelope and ask for copy of Mrs. Miller's letter to the Detroit Board of Commerce, and copies of some of the letters of her eighth grade class. It is either a **COMMENDATION** or a **CONDEMNATION** of our Detroit educators in allowing the Pathfinders to use the public schools during school hours as their laboratory and testing ground for **THIRTEEN YEARS**. Which is it? Only those educators oppose the Pathfinder program who have never seen it in action, and refuse to credit the opinion of educators who have had from twenty-five to fifty years' experience as educators, and thirteen years' experience with the Pathfinder program. What progress can we hope for from educators of that type?

The chaotic condition in the educational world today is not the result of lack of funds in the past, nor should the present shortage of funds hold as an argument against changing the program at once. We must be sure the money we have to spend on education goes as far as possible in the right direction.

The best authorities show that elementary education in the United States costs from forty to fifty dollars per year per pupil, while the Pathfinder program with experts specially trained, including material, need not cost to exceed \$1.50 per year per pupil. Small com-



munities can join together and share the cost, or rather the investment.

The Pathfinders discovered early in their experience with prisoners that if they were to reach and hold the interest of all races and creeds, they must neither quote the Bible nor permit the discussion of religious subjects from any theological point of view. Ours is a religion of conduct, leaving the doctrinal religion entirely with the church and Sunday Schools. For this reason only have we been invited to go into public, private, and parochial schools during school hours.

"A child is the repository of infinite possibilities," and comes into the world a potential asset to society, as it comes in response to a UNIVERSAL CALL, and in fulfillment of a NATURAL LAW. If it ever becomes a liability, the fault is more with society than with the parents or the child, as society has the advantage of the accumulated knowledge and wisdom of the ages, to which the child has an inherent right, and

society, as well as the parents and child, must suffer and pay for what the child does not get.

We have spent ages of time and BILLIONS of dollars PREPARING the *path* for the child, now let us try preparing the *child* for the path.

What use has my boy for an anti-vice, anti-cigarette, prohibition, or such societies if he knows how to Read the Price Tags of Life?

"It is better to PREPARE and PREVENT than to REPAIR and REPENT." "It is cheaper and much better to chart life's seas than to salvage the wrecks."

As we have no financial, religious, or political ax to grind, but must ask each community to pay its own expenses we will help any community in selecting competent instructors and train them in Detroit free of charge. For detailed information, address, Pathfinders of America, 968 Hancock Avenue, West, Detroit, Michigan.

LATEST NEWS OF THE COMING CONVENTION

The program for the coming Rosicrucian Convention in San Jose from July 8 to 14 inclusive, has been worked out in detail and contains many surprising features. Two of the outstanding events from a scientific point of view, will be the demonstration of the vibratory effect of music and sound whereby the beautiful and fascinating designs of rhythm and geometrical forms produced by the voice and notes of music will be thrown upon a large screen plainly revealing how the various vowel sounds, the tones of chanting, the spoken words and notes of all forms affect us and affect the vibrations of other things around us.

On another evening a large screen will be used to demonstrate and reveal the human aura and how this aura becomes extended and influential through deep breathing and other mystical exercises. Subject after subject will be placed before the screen to demonstrate this wonderful fact of nature.

On Thursday evening, July 12, the Emperor will conduct his usual mystical evening with a long list of demonstrations of the laws and principles included in the lessons and lectures.

Various representatives of the Order throughout the country will make timely speeches and deliver important lectures throughout the sessions of the Convention and on Wednesday evening, July 11, a magnificent outdoor pageant will be conducted on the great plaza in front of the new Rose-Croix Science Building prior to the dedication of the building and the huge electric and water fountain.

Many forms of novel entertainment have also been planned and again there will be those unexpected events and spontaneous features which add zest and interest to a convention.

Do not miss this Convention if you can possibly come. It is expected to be the largest we have ever held and every member of the Order in good standing in any degree of the work is entitled to be present as well as all of the official delegates, District Commissioners, Grand Councilors, and active officers.

Remember, you are welcome to come several days before the Convention and remain a few days thereafter, but be sure to be here for the opening session on Sunday evening, July 8. Reservations at hotels and auto camps and elsewhere will be a simple matter for all, and you can live economically and enjoy this golden vacation to the fullest extent.



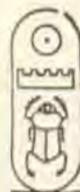
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening.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



EVERYWHERE in the world today there seems to be a very definite transition taking place in all matters religious. The more or less public discussions of this matter tend to center around the interest of the churches as physical, material organizations. This is due to the fact that organized religion is the natural outer expression of the religious convictions within the breast of the human being. Whether we believe in organized religion or not, every individual must admit that religion and the teaching of spiritual principles are fostered by every properly organized system, and through every instituted denomination or church.

While it is true that of all the things in life religion is the most intimate and most personal, and must have its birth and its very foundation in the inner self, on the other hand, the spirit of religion moves the devout to seek the companionship of others like-minded, and also to seek further spiritual knowledge and guidance. The churches did not create religion; religion created the churches. Every religious denomination as a physical material institution was born as the result of man's desire to set apart a period of his life for worship

Two hundred fifteen



and religious study, and to have an appropriate, secluded, and sacred place in which he might find peace and guidance as well as separation from the worldly conditions and where he might contact others who would unite with him in his uncontrollable efforts to attain greater knowledge, and to spread the light of religion among men.

The churches are, therefore, the temples of the systems of religious instruction, and the spiritual and material homes of those eminent leaders and guides who are devoting their lives to helping man in his search for Divine Wisdom and revelation. It is only natural, therefore, that the churches and the institutions back of them should feel very gravely the many changes that are now taking place in religious and spiritual thought. It is not true that the anxiety expressed by these great leaders for our churches is due to any selfish, mercenary, or ulterior motive. Admitting all of the frailties of the physical institutions of religion, and admitting all of the frailties of some of the greatest of their leaders, we still have in the churches throughout the world a very great and powerful influence for good. And no normal thinking person who believes in moral and ethical culture, if not in the highest of spiritual culture, would participate in any movement that would do away with or modify the principal activities of all of the churches and organized systems of religion.

But we believe it is a mistake for the leaders of the churches and religious systems to look upon the present situation as an indication that man is becoming less religious or less interested in religious matters. The general comment is that man is losing sight of the spiritual values of life, and that he is deliberately shutting these values out of his life and out of his worldly scheme of things. This conclusion is based upon the incontrovertible fact that in recent years millions of men and women have shown less interest in church activities, and given less support to churches and religious institutions.

By viewing the matter from a different point, it is very apparent that a transition is taking place and marvelous changes are occurring in man's religious thinking. And while these changes have

upset the equilibrium of his religious system, and modified some of his beliefs, he has felt inclined to break his associations with some of the churches or to separate himself from his former religious affiliations, believing that he must seek new and greater light in different channels. It is a mistaken idea, of course. But it does not mean that these individuals have deliberately, permanently condemned or disqualified all churches. There is sure to come a reaction from the thinking that is going on in the hearts and minds of mankind today in regard to religious matters, and all of the great events of the world that have so definitely disturbed the past tranquillity, happiness, and contentment of millions of people is causing man gradually to realize that there is only one stable, one dependable, one reliable source of peace to his soul, and one refuge in which he can find the sure protection which his soul craves. All of this he finds in religious thought. The change is moving slowly, but surely, and the result is going to be eventually a blending of various religious forms of sectarianism, or should we say, the various sectarian forms of religion, and the unimportant distinctions that have segregated the churches and the religious sects will be eliminated.

The Cathedral of the Soul, instituted by our organization many years ago, is a monumental testimonial to man's inherent religious inclinations, and fundamental, spiritual beliefs, and it is like a great prophetic reflection indicating the tendencies on the part of mankind. Many, many thousands of individuals are today finding solace, peace, inspiration, revelation, contentment, and happiness through their spiritual dwelling in this great Cathedral of the Soul.

In this great Cathedral the religious instructions come more directly from a spiritual source than through the classified interpretations of individuals. Likewise in this Cathedral all may unite in harmony and peace without distinction as to race, creed, or color, or even without distinction as to social position or economic condition.

The great and wonderful music in this Cathedral is the music of the spheres. The architecture is the sublime rhythmic and geometrical forms

Two hundred sixteen

manifest throughout all nature by the operation of Cosmic laws. The decorations are purely symbolical, revealing to the heart and mind those ideas which cannot be interpreted in words or pictures. The lighting of the edifice is spiritual light emanating like Cosmic rays from some Divine source, and sensed only by the soul of the beings who worship in the Cathedral. Its great portals are open at every hour of the day and night, and all are welcome. Each finds within the Cathedral that message and that inspiration which he needs and which he seeks, and which is the most helpful and inspiring to him.

The reports that come to us indicate that thousands of persons have been led back to God and to religious worship through their daily contacts with the Cathedral of the Soul, and that through their better understanding of universal religion and God's way of working, they have been tempted to return to their earthly churches, and to give support to these institutions in a manner that was impossible before the true understanding of religion was made plain to them.

If you or your friends have not given religion and the spiritual values of life the consideration that you should have

given to these things, let us urge you to follow the schedule of contacts with the Cathedral of the Soul as outlined in *Liber 777*, the booklet which will be sent to you freely upon request. Whether you are a member of the Rosicrucian Fraternity or wholly in sympathy with all of the teachings, or not, remember that the Cathedral of the Soul will appeal to your inner self. In the same proportion as you extend your consciousness toward it and seek its sublime helpfulness, it will reflect the ideals that are dear to you and it will transmute your desires, your hopes, and aspirations into realizations to the same extent that you give into your worship the fullness of your heart and mind.

And in your contacts with this Cathedral of the Soul you will find associated with you in a truly mental and spiritual form of worship men and women of all walks of life, and from all parts of the world, not only in North America, but those living in foreign lands, and of various races and creeds.

May the God of all creatures and all beings bring you blessings and benedictions in your minutes or hours of worship in the Cathedral of the Soul.

● READ THE ROSICRUCIAN FORUM ●

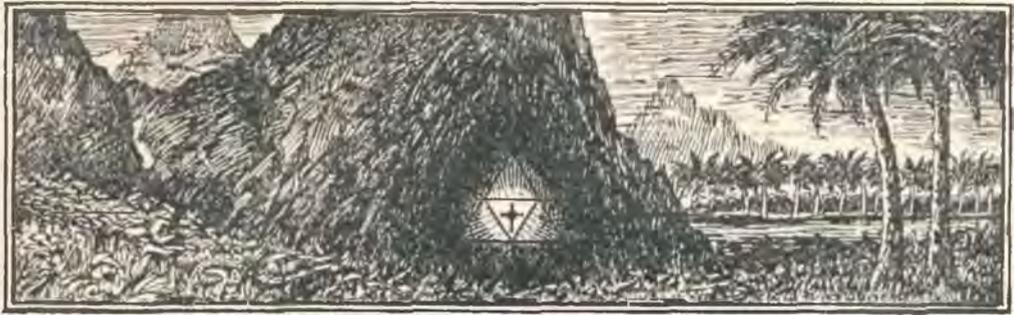
THE SPECIAL PRONUNCIAMENTO

During the past month a special Pronunciamento containing the last scientific discoveries that confirm our teachings and reveal a number of startling, surprising applications of Cosmic law to everyday human affairs, was printed and mailed to all correspondence members of the Order and will be mailed to all the lodges to be read at their regular meetings so that every member may be familiar with the newest scientific discoveries or application of these principles. Such Pronunciamentos will be issued from time to time and supplement the regular weekly lessons of the organization. The great expense involved in the preparation, printing, and mailing of these interesting documents, for which no charge is made to the members, is solely for the purpose of keeping them advised of the great progress that is being made in all matters involving nature's fundamental laws.

Such elaborate documents are prepared through the cooperation of the National Research Council of the Rose-Croix University and the Supreme Grand Lodge of the Order.

Those who have received the Pronunciamento have reported that it is worthy of careful preservation, and in time such documents will form a very valuable encyclopedia of new knowledge. The National Research Council, with its hundreds of representatives in all parts of the world and in all fields of modern research, is constantly cooperating with the National Editorial Board of the Supreme Lodge in the continuous elaboration and improvement of the graded monographs that are sent to all our members, thereby augmenting and extending the basic teachings that have always constituted the foundation curriculum of the Rosicrucian Order.





Mystical Egypt

ITS RULERSHIP A PERFECT TRIANGLE

By FRATER S. J. MARX



MYSTICAL, profound, and romantic are the ways of the Cosmic, yet always can we discover the TRIANGLE for a perfect solution of anything in the Universe.

From an old book written by a mystic, I give you a description of Egypt, and the

reason for her civilization and power, when most of the people of the entire world were savages. (Do not write in to Headquarters asking where you can obtain a copy of this book, for even if it were generally obtainable, the language in which it is written would be intelligible to only a few persons.)

In the northeastern corner of Africa lies Egypt, that land of most ancient civilization. Three, four, and even five thousand years ago, when the savages of Central Europe wore untanned skins for clothing and were cave dwellers, Egypt had a high social organization, agriculture, crafts, and literature. Above all, it carried out engineering works and reared immense buildings, the remnants of which rouse admiration of specialists of all ages.

Egypt is that rich ravine between the Libyan sands and the Arabian desert. Its depth is several hundred metres, its length 650 miles, its average width barely five. The gently sloping but naked Libyan hills on the west and the steep and broken cliff of Arabia on the east form the sides of a corridor on the bottom of which flows the river Nile.

With the course of the river northwards the walls of the corridor decrease in height, while 125 miles from the sea they suddenly expand and the river, instead of flowing through a narrow passage, spreads in various arms over a broad level plain which is shaped like a TRIANGLE. This TRIANGLE, called the Delta of the Nile, has for its base the shore of the Mediterranean; at its apex, where the river issues from the corridor, stands the city of Cairo, and near-by are the ruins of Memphis, the ancient capital.

If a man could rise 100 miles in the air and gaze thence on Egypt, he would see the strange outlines of that country and the peculiar changes in its color. From that elevation, on the background of white and orange-colored sands, Egypt would look like a serpent pushing with energetic twists through a desert to the sea, in which it has dipped already its TRIANGULAR head, which has two eyes—the left Alexandria, the right Damietta.

*The
Rosicrucian
Digest
July
1934*

Two hundred eighteen

In October when the Nile inundates Egypt, that long serpent would be blue, like water. In February, when spring vegetation takes the place of the decreasing river, the serpent would be green, with a blue line along its body and a multitude of blue veins in its head; these are the canals which are cut in the Delta. In March the blue line would be narrower, and the body of the serpent, because of ripening grain, would seem golden. Finally, in the first days of June the line of the Nile would be very narrow and the serpent's body gray from dust and drought. The chief climatic feature in Egypt is heat. During January it is 57 degrees above zero, in July 99½ degrees; sometimes the heat reaches 149 degrees, which answers to the temperature of a Roman bath. Moreover, in the neighborhood of the Mediterranean, on the Delta, rain falls barely 10 times a year; in Upper Egypt it falls once during ten years.

In these conditions Egypt, instead of being the cradle of civilization, would have been a desert ravine like one of those which compose the Sahara, if the waters of the sacred Nile had not brought life to it annually. From the last days of June till the end of September the Nile swells and inundates almost all Egypt; from the end of October to the last days of May the year following, it falls and exposes gradually lower and lower platforms of land. The waters of the river are so permeated with mineral and organic matter that their color becomes brownish; hence, as the waters decrease, on inundated lands is deposited fruitful mud which takes the place of the best fertilizer. Owing to this mud and to the heat, Egyptian earth-tillers, fenced in between deserts, have three harvests yearly and from one grain of seed receive back about 300.

Egypt, however, is not a flat plain, but a rolling country; some portions of it drink the blessed waters during two or three months only; other do not see it every year, as the overflow does not reach certain points annually. Besides, seasons of scant water occur and then a part of Egypt fails to receive the enriching deposit. Finally, because of heat the earth dries up quickly, and then man has to irrigate out of vessels. In view of these conditions people inhabiting the

Nile valley had to perish if they were weak, or regulate the water if they had genius. The ancient Egyptians had GENIUS, hence they created civilization. Six thousand years ago they observed that the Nile rose when the sun appeared under Sirius, and began to fall when it neared the constellation Libra. This impelled them to make astronomical observations and to measure time.

To preserve water for the whole year, they dug throughout their country a network of canals many thousand miles in length. To guard against excessive waste of water, they built mighty dams and dug reservoirs, among which the artificial Lake Moeris occupied 300 square kilometers of surface and was 54 metres deep. Finally, along the Nile and the canals they set up a multitude of simple but practical hydraulic works and through the aid of these they raised water and poured it out of the fields. These machines were placed one or two stories higher than the water. In addition to all this it was necessary to clear the choked canals yearly, repair the dams, and build lofty roads for the army, which had to march at all seasons.

These gigantic works demanded knowledge of astronomy, geometry, mechanics and architecture, besides a perfect organization. Whether the task was the strengthening of dams or the clearing of the canals, it had to be done and finished within a certain period over a great area. Hence arose the need of forming an army of laborers, tens of thousands in numbers, acting with a definite purpose and under uniform direction,—an army which demands many provisions, much means, and great auxiliary forces.

Egypt established such an army of laborers, and to them were due the works renowned during ages. It seems that Egyptian priests or sages created the army and then drew out plans for it, while the kings, or pharaoh, commanded. In consequence of this the Egyptians in the days of their greatness formed, as it were, one person, in which the priestly order performed the role of the MIND, the pharaoh was the WILL, the people formed the BODY, and obedience gave cohesion.

In this way nature, striving in Egypt for a work great, continuous, and



orderly, created the skeleton of a social organism for the country as follows: The people labored, the pharaoh commanded, the priests made the plans. While these three elements worked unitedly towards objects indicated by nature, society had strength to flourish and complete immortal labors.

The mild, gladsome, and by no means warlike Egyptians were divided into two classes,—earth-tillers and artisans. Among earth-tillers there must have been owners of small bits of land, but generally earth-tillers were tenants on lands belonging to the pharaohs, the priests and the aristocracy. The artisans, the people who made clothing, furniture, vessels and tools, were independent; those who worked at great edifices formed, as it were, a section of an army. Each of those specialties, and particularly architecture, demanded power of hauling and moving; some men had to draw water all day from canals, or transport stones from quarries to where they were needed. These, the most arduous mechanical occupations, and above all the work in the quarries, were carried on by criminals condemned by the courts, or by prisoners seized in battle.

The genuine Egyptians had a bronze-colored skin, of which they were very proud, despising the black Ethiopian, the yellow Semite, and the white European. This color of skin, which enabled them to distinguish their own people from strangers, helped to keep up the unity of the nation more strictly than religion, which a man may adopt, or language, which he may appropriate. But in time when the edifice of the state began to weaken, foreign elements appeared in growing numbers. They lessened cohesion, they split apart society, they flooded Egypt and absorbed the original inhabitants.

The pharaohs governed the state by the help of a standing army and a militia or police, also by a multitude of officials, from whom was formed by degrees an aristocracy of family. By his office the pharaoh was lawgiver, supreme king, highest judge, chief priest; he was the son of a god, a god himself, even. He accepted divine honors, not only from the officials and the people, but sometimes he raised altars to his

own person, and burnt incense before images of himself. At the side of the pharaoh and very often above him were the priests, an order of sages who directed the destinies of the country.

In our day it is almost impossible to imagine the extraordinary role which the priests played in Egypt. They were instructors of the rising generations, also soothsayers, hence the advisors of mature people, judges of the dead, to whom their will and their knowledge guaranteed immortality. They not only performed the minute ceremonies of religion for the gods and the pharaohs, but they healed the sick as physicians, they influenced the course of public works as engineers, and also politics as astrologers, but above all they knew their country and its neighbors.

In Egyptian history the first place is occupied by the relations which existed between the priests and the pharaohs. Most frequently the pharaoh laid rich offerings before the gods and built temples. Then he lived long, and his name, with his images cut on monuments, passed from generation to generation, full of glory. But many pharaohs reigned for short periods only, and of some not merely the deeds but the names disappeared from record. A couple of times it happened that a dynasty fell, and straightway the cap of the pharaoh, encircled with a serpent, was taken by a high priest.

Egypt continued to develop while a composition of one people, with energetic kings, and wise priests co-operated for the common weal. But a time came when the people, in consequence of wars, decreased in numbers and lost their strength through oppression and extortion; the intrusion of foreign elements at this time undermined the Egyptian race unity. And when the energy of pharaohs and the wisdom of the priests sank in the flood of Asiatic luxury, and these two powers began to struggle with each other for undivided authority for plundering the toiling people, then Egypt fell under foreign control, and light of civilized life, which had burnt on the Nile for millenniums, was extinguished.

What a lesson in this short outline of ancient Egyptian civilization there is for our students! We can compare the power and grandeur of Egypt with the

two points of the triangle manifesting in the third point; then when the two points fall away from each other and fail to form a junction at the third point, chaos, disaster, and ruin is the result. The two main points were the priests and the pharaohs; compared as the mind of the priestly class, and the will of the kings. If these two points come to a meeting place then the third point, the people representing the body, is all in harmony. When the mind and the will are in opposition, instead of a beautiful harmony, then the body suffers. Yet, history shows conclusively that the failure to obey the laws of the TRIANGLE resulted in a ruined nation not only of Egypt, but of many other proud civilizations.

Truly the law of the Cosmic is simple both for nations and for individuals. Thus the success of the United States can be said to come from that patriotic utterance of one of our greatest men, "United we stand, Divided we fall."

Has civilization of modern times learned this lesson of a powerful, enlightened civilization of ancient times? Will modern civilization cultivate the unity expressed in the form of government of all successful and prosperous nations? In America, the founders of the Constitution carried out this principle of a TRIANGLE: Executive, Legislative and Judicial. In ancient Egypt it was in the form of an autocracy of which the king formed the apex, but who delegated his powers to others formed in similar manner. It forms an interesting angle of study to compare the history of nations and to foresee their future by this Law of the Triangle. Too often is the past repeated in the present, and until mankind learns of the law of the Triangle, it is safe to predict that history will again repeat itself even as Egypt repeated that of many prior civilizations, who transgressed the law of the TRIANGLE.

● READ THE ROSICRUCIAN FORUM ●

THE EMPEROR'S SUMMER TOUR

All our members are hereby notified that during the months of August and September the Emperor will be on a tour making researches and contacting the highest officers in some cities, especially New York City, Washington, D. C., and Chicago. Therefore, members are advised not to address any important letters to him during these two months for mail cannot be forwarded to him and he will be out of reach of the organization's activities for most of the time of the summer. It is expected that a number of special manuscripts will be prepared during this time and that he will bring to us more of the interesting matter that has been issued each year at the close of his periodic retirements into special research and analytical study. All correspondence pertaining to the teachings or departmental matters should be addressed as usual to the other officers of the staff. He hopes to greet all of the delegates and district representatives and officers of the organization at the Convention during the week of July 8 to 14.

HELPING JAN KUBELIK AND ADRIAN SANTI

The Emperor has given Frater Timeaus of Oakland, California, permission to carry out a plan of helping Jan Kubelik, the noted violinist, and Adrian Santi, his wife, to come to America in connection with a concert tour and the furtherance of their great work in behalf of AMORC here in America and in foreign lands. The Emperor feels that all true lovers of beautiful music and all admirers of the great work being done by the Kubeliks will be happy to assist in a nominal manner in bringing them to this country for a long tour and visit.





SANCTUM MUSINGS

INDOLENCE



ICH," it is written, "is the reward of he who labors toward an end." The bees find their reward in the store of honey; the beavers in the security of their dam; the spider must find the joys of labor in witnessing the struggles of the prey in

his web. But what a fool is he whose end is public opinion, and whose labors to attain it put his mind to the torture of the rack. Unless public opinion be like the desires of he who serves it, he is its slave. No man is free whose desires, be they mental or physical, are restrained. As the flowers, rooted to the soil and bound to the elements, find freedom of action only in turning sunward, so man finds independence alone in the gratification of his desires.

Desire in man is of his and of all men's natures. Yet in each it is different. For like air blown through the reeds of a musical instrument, its effects are changed by the resistance offered it. As a musician changes the reed to suit the harmony of his tune because the sound of one is an excess or insufficiency, so society constrains or impels human desires. The most discordant

note has purity of tone when heard by itself; so too the most condemned desires are innocent enough when isolated from the standards by which they are judged. Man is not the maker of his desires, but he is the liver of his life, and every unfulfilled desire is a portion of life un-lived. He who seeks alone to live, or merely to further those desires which tend to secure life is sacrificing his greatest heritage—the choice of desire. Those desires which are unbridled by the reason, neither accelerated nor directed to serve a conscious purpose, are not of man, but of *life*. There is no glory in fulfilling the urge to live or of propagating one's kind. In a display of response to the stimulus of life lies neither originality, independence, nor masterfulness. In choosing opposition to and wilful modification of life's natural order or instinctive desires lies the grandeur of man and the execution of intent. It is human, mechanical, and natural for man to live, but it is individualistic and inspiring to witness his challenge of life even his sacrifice of it, so that a new order, a new thing which he may conceive, may arise from the old.

He who opposes or transposes natural desire but not to substitute a new end or purpose is a perverter of desire. Freedom of man lies not alone in the mere choice of desire or the directing of its gratification, but in inventing a new end to be attained by so doing. The de-

*The
Rosicrucian
Digest
July
1934*

generate has created no new pleasure in perverting a desire, for the end that is served by the transition, the gratification of a particular sense, still remains as all that is accomplished.

Life has but one purpose, and that is to be life. So long as man but lives, he then is purposeless, for he is but in a measure the fulfillment of life's purpose. There is no spectacle in the mad-long rush of a chip caught in a millrace, for that but depicts the mechanical order of nature subjugating things to its purpose. If, however, that chip be made to oppose the rushing stream as in defiance, move forward against its force to reach an objective, then do we witness the marvel of purpose in combat with purpose. The supremacy of man comes not in submitting to the natural and general purpose of life, but in establishing one of his own to be furthered by life. The same wind which lashes the sea will force before it the heavily laden bark with unfurled sail. It is the nature of the wind to blow, but it is man that opposes it with unreefed sail and gains another end. Nature's end is not man's end, for nature was before man and will be after man, and therefore why should man not acquiesce to it? Whether he defies it or not, he is subject to its ultimate purpose which he can not alter, but he can direct its performance. It is the nature of fire to burn, but it can be directed to give warmth. It is the nature of ice to freeze all that comes into contact with it, but it can be directed to preserve.

The universe is composed of major forces and their effects. All major forces are fruitful of achievements. These effects are but dependents upon their causes. All inanimate things are but the final end of a universal force. Life, too, is a universal force, but living man is not its final end or effect, but life *itself*. Inanimate things may change, but they are always of the nature of the universal force which gives them expression. When the form of living man ceases, so does that particle of life of which he is. So man, then, like all living things, IS life. Life's effects arise from its end, which to now is its highest expression, the function of mind. The things which mind accomplishes must of necessity be different than those

of its cause—life. Mind is of life, and if it were to duplicate its own nature, it would be without an effect. Thus for man merely to conform to his own nature, to live a life of just instinctive response to all natural desires, is to defraud life of her true purpose, the creative conceptions of mind. To further life is not to attempt its preservation, for man never created it, and he need not fear its universal destruction. To further it is to bring into manifestation that which is not like either its forms or the forms of any other universal force. The things which constitute the products of human thought and achievement are not of the nature of life or of any other universal force, but alone of *man*. Therefore, man's end is creative—to produce an effect for life, a universal cause. His creations must be composed of the nature of the universal forces, but if he attempts to rival them, they will be synthetic and inferior. The universal forces as causes have their natural effects. Man's attempted duplication is a waste of purpose and a pitiful effort. *Man shall do what has not been done*, and this is the end toward which he should labor. Man's desires shall then be not those that are natural to his being, but which are engendered in his own mind, virgin as it were.

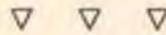
In attaining such desires, it may mean such opposition to the immanent desires of his nature that it may cause his death. However, it is best not to be and have been than to be and yet not have been. If man be no more because he gave of life so that his end, whatever he conceived it to be, could come into existence, then for a period he was MAN by virtue of realizing his ideal. To live and not to conceive and materialize an ideal is NOT to be man. Thus when man has a purposeful desire of his mind, he will always act upon it. Society may constrain and prohibit, the instinctive and emotional desires of life may resist it and cause mental conflict, but if man is true to the end and purpose of man, he will act upon those desires, the product of his mind.

When society and religion define what man's desires shall be, and he does not gratify them, he is not indolent, but indifferent to them, for they are not truly his. A desire which is of man, that



is of his mind, he can not be indifferent to. No one whose true inner desires are known could be ever accused of being a sluggard, for he or she will be found to be satisfying them, either secretly or openly. Those accused of slothfulness, laziness, and of being a drone, are those whose desires are not apparent, or are misunderstood. No man can be absolutely indolent, for no man can have a mind which in some manner does not conceive that which is without form. Even he who plans ways and means for furthering sensual pleasure, if the ways and means are original, is enterprising, for they are not to be found in nature.

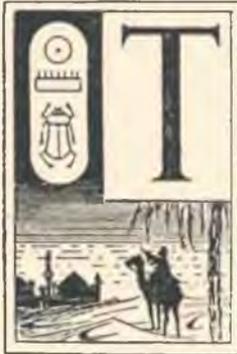
It is most common for society to stigmatize one as indolent because he fails to do what is necessary to attain a certain end. If that end does not appeal to him, if it is not born of an intense personal desire he has not neglected it, but has rather not chosen it as his own. He who basks in the warmth of a midday sun and inhales the fragrance of a neighbor's orchard and sighs for one of his own, but expends no effort to make that possible, is not indolent. If his desire for inertness were less, his desire to bring forth an orchard would be dominant; therefore, his end is not labor, but inertness, and in that he is not indolent.



Completeness

THE VITAL THOUGHTS OF A SEEKER FOR MORE LIGHT

By FRATER MORRISON P. HELLING



TRUE life is not a drawing into ourselves but a living out from ourselves.

While on the one side of our being we may appear to be isolated personalities, on the other side we open out into the Infinite as the river opens out into

the sea. There is no separation between these two sides.

THE OPEN DOOR:—It seems that we have chosen to look out at life through a narrow window for so long a period of time that we have forgotten our open door into the everywhere. Through the narrow window of the belief in a separate, limited personality, we have beheld the world pass by, but always we saw it through the window and as something apart from and not directly related to ourselves.

ENLIGHTENMENT:—At last we know it as it is. No longer as onlookers do we gaze, but as partakers of it. The procession still passes by and in every

face, every act, every thought—good, bad and indifferent—we behold ourselves; ourselves come before us again for judgment, but this time for the judgment of righteousness and truth.

ALL INCLUSIVE ENVIRONMENT:—There are no other people any more nor environments outside ourselves. We see ourselves in them. What we see in them is in and of ourselves, else we could not recognize them.

SELF ACKNOWLEDGMENT:—We have formed our opinions of good and evil by looking through the narrow window. Now, we behold Life as it IS; no longer are we deceived. We reach out into the infinite and enfold all of our beloved self in our embrace—yes, all of it! We separate ourselves from nothing—all, all is ours good, bad and indifferent!

Listen!

I AM—FREE:—I in you; you in me! My love reaches into everything, everybody; you cannot resist my all-inclusive love. It melts all seeming barriers, all seeming walls of separation. It is my Self that I see—wonderful, glorious, untrammled Being. I free my self within my self! I am free; I have always been free; I will always be free!

Two hundred twenty-four

ACCEPTANCE:—

- glorious Self of me—
- wonderful Self of me—
- beautiful Self of me—
- radiant Self of me—

I greet you, I accept you wholly and without reservation. I in you; you in Me—forever ONE!

GLORIFICATION:—I spread my wings to space and soar into the everywhere—into my infinite Self—OMNIPRESENCE! Nothing is left out—I include you—I transcend you. Nothing is too great—nothing is too small—my all-encircling wings encompass everything, everybody, every condition within my consciousness. I include myself! I transcend myself!

I AM pure Spirit forever, free, untrammelled, wonderful, glorious— I AM that I AM!

* * * * *

Man, as man, stands between two worlds and partakes in a degree of the nature of both; the human below and the divine above. He has the ability to unite and become identified with either. By uniting and blending with the human on the plane of the external, he falls into bondage and degradation. In uniting and blending with that which is within, he rises into all the freedom and perfection of his divinity and becomes a god, uplifting and quickening all that is beneath him.



ANCIENT SYMBOLISM



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



The ancient philosophical adage that "God geometrizes" is borne out in the significance attributed to these geometric forms:

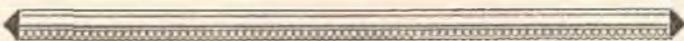
The Seven Pointed Star. It represents the seven days of the week, seven branches to the candlesticks of Moses, seven churches of Asia, seven mysterious seals, seven stars in the right hand of God, the point of unity of the triangles on the finite and infinite planes.

The Eight Pointed Star. It depicts stability on both the Cosmic and material planes when they are at harmony with each other. Number four or the square is the symbol of stability and dependability; twice four or eight depicts stability on both planes.

The Octagon. Emblematic of regeneration; for this reason very often used for the ground plan of the fonts.

The Nine Pointed Star. Emblematic of spirituality, love, joy, peace, temperance, goodness. Nine as a mystical number alludes to the ultimate completion and final perfection of any great undertaking; it being the ancient symbol of the triangle of the triangle. The triangle in itself being a symbol of perfection in any single undertaking either of material or spiritual nature.

The Twelve Pointed Star. It alludes to the disciples, the council of Divine Wisdom, the gathering of the prophets, the conclave of the holy masters that have dwelt among men.





Strange Events Cast Shadows

AN INTERESTING REVIEW OF THE PAST YEARS

By THE EMPEROR



THE coming month of August marks the 25th anniversary of my personal initiation into the Rosicrucian Order, and the granting to me of authority to reorganize and extend the former activities of Rosicrucianism in America.

It was in the year 1909 that I first went to Europe in behalf of my quest for the portals of the Rosicrucian Fraternity, and I did not know then that my several years of anxiety and desire to contact the organization would be fulfilled in accordance with some strange cycle or with some unusual coming events that were casting their shadows long in advance. I remember distinctly that after spending at least five years in intensive research for anything and everything that might shed any light upon the history and activities, purposes and teachings of the Rosicrucian Order, I was more disheartened with my results than our own members were a few years ago when they turned to the average encyclopedia and read such misleading and disturbing remarks.

Those who think that it is difficult today to learn any positive facts regarding the so-called real secrets of the

Rosicrucians should have enjoyed the very intriguing investigation and hunt that I enjoyed for many years. Like attempting to solve some mysterious disappearance or involved crime, the most important facts seemed to have a way of hiding themselves, and the necessary clues seemed to find pleasure in deliberately concealing themselves, and every avenue of positive results was like a street that ended at a blank wall. Disappointing and discouraging though the investigation was in many ways, the difficulties which seemed to be deliberately invented and placed in the path made the whole search intriguing and fascinating. Imagine turning to any reference book where one would naturally expect to find some definition of the word Rosicrucian and then discovering that even the name itself was not mentioned. Imagine consulting men and women of occult erudition and having them frankly admit that the name Rosicrucian was new to them, and they had not the slightest idea of its meaning or purpose.

I remember that I often thought during those years that the quest for the organization was like the human quest for the ideal life. It recedes as you approach the place where you expected to find it. Each day that I thought I was close to the discovery of important clues I would find that I actually knew less and was more mystified and puzzled than before.

*The
Rosicrucian
Digest
July
1934*

It is true that I found some books in the largest of the New York public libraries that dealt with the ancient philosophies and occult sciences, and some books that had been written by real and active Rosicrucians in the past. I gleaned much from these books as to what the ancient Rosicrucians proclaimed to the world, and they taught to the outer circle of inquirers, or what they wanted the world at large to think of them and believe of them, but as for any positive facts regarding the inner workings of the organization or its actual existence, there was nothing that was either helpful or directive in my search. More than once I had in my hands some old books hidden under peculiar titles and concealed in unsuspected divisions in the smaller research rooms of the large library which books were unquestionably written by past Rosicrucians and possessed by their successors, for on the flyleaves of such books were the names and marks of several generations of Rosicrucian leaders. But the reading matter on the yellow, faded, torn, musty pages of these old books gave very few clues to the uninitiated. When important phrases were not in Kabalistic or other strange codes or secret ciphers they were in such flowery language with such peculiar terms that they would mean nothing to one who was not familiar with such terminology. There were formulas and methods for doing certain things using only chemical terms and yet one could not fail to have the impression that the whole discourse had nothing to do with chemistry or alchemy of a material nature. Often there were intricate designs and symbology that were a mass of mystical patterns concealing certain important principles. I traced many of these, copied them, and recopied them but could make nothing of them. In later years I took many of our initiated members in New York City to the library and placed these same books before them on the tables, and allowed them to analyze them first from the view-point of the uninitiated, and secondly from the view-point of one who had just started on the path and was familiar with certain terms and cipher codes. They agreed that such books were tantalizing.

Two hundred twenty-seven

These books and others which I found did but one thing for me, and that was to convince me that the old organization of Rosicrucians had not been a fictitious one or a mystical one as some authors and writers of modern times have declared. There were too many well known persons, too many important characters connected with the ancient organization, and too many who wrote and published books, and too many who had preserved those books in later years for anyone to believe that the Rosicrucian Order had been a fantastic myth, or the part of some mysterious writer of fiction. But whether the organization had continued to exist or not was another question. Most certainly it had not ceased to exist in the 17th century as most writers stated, and I found books that were dated in the years of the 18th century, but after a certain period in the 18th century there seemed to be nothing left as a monument to the previous existence of the organization. In fact, one would have become convinced by an examination of these old books, and by an analysis of all historical reference to the organization that somewhere around 1730 or 1740 the Order ceased to exist and—strangely enough—all interest in its previous existence seemed to end. After that period the rare books that had been so carefully preserved were allowed to get into libraries or passed from the hands of those who had been caring for them. No new ones were written; no new light cast upon the subject. I began to feel that the fact that these rare books were in a public library instead of in the archives of some foreign branch of the Rosicrucians was ample proof of the statement that the order had disappeared and all of its possessions released to the world through the channels of antiquarians and dealers in rare publications of the past.

But in my moments of relaxation and contemplation I could not help feeling that some great event in the history of our country was approaching, and that I was being influenced by the shadows of that coming event being cast over my path, and that I must continue on and move through these shadows into the greater light which I would find. I did not know that the Rosicrucian organiza-



mystical

tion and that the work of the Great White Brotherhood and the activities of the great Masters were carried on in cycles, and that the same impulse which was urging me to seek for the organization was also affecting the lives of others in various parts of North America.

The truth of the matter is that in that very year of 1909 when the Cosmic put me in touch with an individual in Europe who could direct my footsteps toward the portals of the organization, the same opportunity was given to a number of other men and women in the United States and Canada, and the further interesting facts are that a number of these persons yielded to the Cosmic impulse as I did, and prepared to wend their way across the seas and through a number of countries to the hidden portals of Rosicrucian light. There was a Mr. Gould living in the New England states, for instance, representing a semi-Masonic and occult research society who prepared to go to Europe in July 1909 to find the ancient Rosicrucian rituals, and any authority he might secure for the purpose of reviving the work in the United States. There was Mr. Max Heindel who felt the same impulse, but who believed that he could shorten the journey and make it fruitful by appealing to other seekers in Germany whose influence might help him. There was an eminent attorney in Boston, long-time student of occultism, who felt the same impulse and wended his way toward France. There was a man in Florida associated with the Scottish Rites of Freemasonry and holding an important position in that great work, and who had contacted some clues regarding the Rosicrucians through his researches and believed that he too should go to Europe in the summer of 1909. There was another eminent student of the mystic orders living in Washington who decided to spend his personal vacation in Europe during the summer of 1909 in order to contact the Rosicrucians, if possible. And there were at least eight or ten others who had the same idea and felt the same impulse, according to recent documents that have come into light in recent years. Mr. Gould passed through sudden transition and into a higher initiation before

he could leave America that summer. Mr. Heindel went into Germany and was misled from the right path by the personal opinions of some friends. The man in Boston made the proper contacts in France, and was given the proper directions but yielded to the temptation to proceed slowly and to evade the many tests of endurance, and arrived at the goal of his search just too late to reap all of the reward he expected. The man from Washington likewise received some reward but not all that might have been his. The man from Florida was allowed to contact some high officials of the Order in France and then in England, but was not given any initiation. Some of the others were led astray by personal ambitions, while still others found it difficult to carry on their search through a number of foreign countries. And some gave up in dismay and were disheartened because of the many tests and trials that were purposely set in their path, and so it came about that in August of 1909 with at least twelve men from America on the continent of Europe seeking for the same thing at the same time was most certainly no coincidence, unless we take the original Latin meaning of the word coincidence which was, *in accordance with the stars*.

The fact that I was the only one of the twelve who received initiation and full authority and was permitted to attend a high conclave and to establish certain new conditions in America which were later recognized by all the other Rosicrucian organizations of the same international group, is not a testimonial to any personal prowess on my part except possibly that of determination. That the masters saw fit to offer a heavy cross to me which I willingly accepted, and which at times has been a heavy burden indeed, is something that is associated with Karmic conditions of the past. The important part is that the year 1909 was not only significant in regard to these Rosicrucian pilgrimages on the part of a number of men and a few women, but a part of a world-wide Cosmic plan of reorganization and regeneration. As world events have been studied and analyzed in the past years we have been surprised to see how many national and international movements had their beginning in that

Two hundred twenty-eight

Cosmic impulse of 1909, and we have been surprised to see how many of those events cast their shadows long in advance and prepared certain persons and places for the events to occur.

Today the shadows of coming events are influencing all of us and account for the passing periods of depression, despondency, gloom, and uneasiness that we see expressed in individuals, nations and international alliances. We are again on the very threshold of momentous ethical, political, and other reforms and modifications that will begin their evolutionary process within another year and gradually bring the world into a new phase of activity. We have already referred to some of these changes in our little free booklet entitled "1934 and War," but other important matters will be described in our booklet for next year. These annual pamphlets dealing with the coming of great events have become a landmark of our organization principally because they have so accurately foretold the coming events.

And so we as the present Supreme Lodge of the Rosicrucian organization for North America celebrate our twenty-fifth anniversary. A quarter of a century of planning and devotion to certain

ideals and purposes has brought about very definite results and laid a foundation that is permanent, and endorsed by the very high ideals of the Rosicrucians. Personally, I hope that every member in the organization in North America will find joy in this year of achievement and change. By harmonizing with the great changes taking place one will become regenerated and strengthened in the unfoldment that will bring the super man and super woman into power. That power will be a working power in the world for it will be a righteous one, a constructive one, a harmonizing, brotherly power that will unite nations and unite peoples. Like all regenerative processes it will bring changes with some disruption and some discordant phases, but some will move onward and forward to a greater degree than ever before, and the Rosicrucians throughout the world will share in this great work to a marked degree. It will lead to better citizenship, to better understanding of our duties and obligations to our country and flag, and our people, and a better comprehension of our Cosmic and Divine privileges and requirements. The year 1934 will be a great era mark in the forward and upward development of civilization.



READ THE ROSICRUCIAN FORUM

"—AND HOW SHALL I KNOW THEM?"

The Rosicrucian shall be known by the life he leads. He shall meet all unusual circumstances rationally, and thus display intelligence. He shall display sympathy and compassion, and by so doing exercise his higher emotions. He will be as ready with a just criticism as with acquiescence, and thus reveal independence of thought. Aside from these human characteristics, a Rosicrucian should further identify himself outwardly in a dignified manner as being part of the world-wide brotherhood.

There is no more appropriate way than the wearing of the small, neat, attractive membership emblem. It is made of gold beautifully inlaid with enamel, and consists of a triangle surmounted by the crux ansata (looped cross). There are two styles—the men's style consisting of the emblem with the screw back, \$1.85, postpaid; and the women's style consisting of a patent safety catch pin, \$2.00, postpaid. You will indeed be proud of them. Order should be sent to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.





PAGES from the PAST

EMERSON

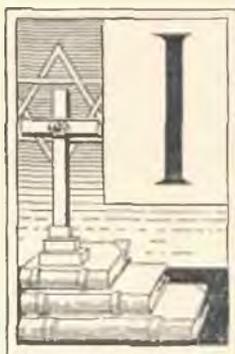
Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation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

Emerson is a true American literary product. He was born May 25, 1803, and was a son of a prominent Unitarian minister in Boston, Massachusetts. He was educated at the Boston Latin School, and later at Harvard University. He then taught school for some time, and in 1825 returned to Cambridge to study divinity. He was married in 1829, and subsequently became minister of a historical church. In 1831 his wife died. Scruples the next year about administering the Lord's Supper caused him to give up his church. In sadness and poor health, he traveled extensively through Europe, laying a life-time friendship with Landor, Coleridge, Wordsworth, and Carlyle, whom he visited. Returning to America, he took up lecturing, and continued for nearly forty years to use this method of expressing his ideas on religion, politics, literature, and philosophy. He aided in founding the publication, "The Atlantic Monthly," and through its pages introduced to the American reading public the eminent works of Carlyle. He wrote numerous volumes of essays, addresses, and poems.

Later, he again went to Europe and lectured extensively in England and Scotland. He died in Concord on April 7, 1882. At the time of his death, he was recognized as an outstanding writer and thinker of this country. His frank departure from orthodoxy had a tendency to make him unpopular in certain circles. He is referred to, even today, as the greatest of American thinkers.

Below, we quote from one of his eminent essays entitled "Self-Reliance." We are sure you will enjoy its wholesomeness and forcefulness.

SELF-RELIANCE



READ the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any

thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is

true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within more than the lustre of the firmament of bards and sages. Yet he dismisses without notice this thought, because it is his. In every

The
Rosicrucian
Digest
July
1934

Two hundred thirty

work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. It is not without preestablished harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of the particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay under the Almighty effort let us advance on Chaos and the Dark.

What pretty oracles nature yields us on this text in the face and behavior of children, babes, and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are diconcerted. Infancy conforms to nobody; all conform to it; so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do you think the youth has no force, because he cannot speak to you and me? Hark! in the next room who spoke so clear and emphatic? It seems he knows how to speak to his contemporaries. Good Heaven! it is he! it is that very lump of bashfulness and phlegm which for weeks has done nothing but eat when you were by, and rolls out these words like bell-strokes. It seems he knows how to speak to his contemporaries. Bashful or bold then, he will know how to make us seniors very unnecessary.



READ THE ROSICRUCIAN FORUM





The Mountain of Vision

By WILLIAM H. McKEGG, F.R.C.

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah; and he will teach us of his ways, and we will walk in his paths.—*Isaiah*.



THE ardent seeking of the world at large for spiritual truths that has made itself so very apparent within the last century is now about to reach a goal of clear revelation. The goal might have been reached sooner had ignorance been not so

prevalent. The reason is not hard to find: many of those who professed to seek Cosmic Contact sought the spiritual in the material.

Why is it that most seekers for Light seek spiritual manifestation in material form? This paradoxical desire kills the very means of attainment, for it does not give the spiritual world any chance to work within the scope of the seeker's mind.

Recently I read an account, written a few years ago, by a man claiming to have visited India, and the Gobi desert, at the end of the last century, where he contacted various Masters. According to the account these Masters did marvelous things—walked on water and

through fire, yet took no hurt; disappeared from sight at a moment's notice; dissolved their bodies and re-collected the atoms and molecules elsewhere.

After reading these breath-taking events I could only wonder what they had to do with spiritual development, and why any genuine Masters would so deign thus to deport themselves for the curiosity of ordinary travellers. The sole conclusion left to the reader was the fact that the author and his travelling companions were convinced as to the authority of these 'Masters' only because of their ability to 'perform'.

As if in contradiction to their unusual feats, not a thing they uttered was new. Everything said could be read and studied to much greater advantage in the New Testament, especially in the gospel of St. John.

It is indeed strangely puzzling to note the weird conceptions even educated people hold toward mystical development and their own practise of it. Above all, their eager desire for *material* manifestation of *spiritual* things! To advance spiritually one must learn first to *perceive* spiritually. Then, by applying spiritual laws to natural matter, manifestation will come.

The
Rosicrucian
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July
1934

Two hundred thirty-two

One thing every student should know—travelling to the far east, or other inconvenient parts of the world, still never afford him any quicker, or further advancement other than he can just as well attain for himself in the privacy and comfort of his own home. In fact the many assertions of certain writers, claiming to have visited Tibet, and seen and experienced marvelous things, somehow kills all the spiritual aims they declare they are striving to reach; their efforts centralize in the gross material, in physical manifestations and curious phenomena.

Had they the spiritual power, they would not need to travel physically; had they the wisdom, material effects would be needless.

Seekers who constantly look for a sign never advance; they stop their progress in the path to see with their *organic* eyes and feel with their *physical* senses, thereby missing the many hidden splendors that may only be perceived with the *inner* sight and experienced manner.

One fixed truth forever holds throughout all occult and mystical laws: *When the seeker is ready the Master will appear.* No Master will ever seek out a neophyte. A beginner must first of all *serve*. And even then the Master rarely, if ever, reveals himself in physical form. Of what use, when the spiritual is the only real?

Furthermore, despite his greatness, no Master could automatically bestow spiritual power, or authority, on any seeker, even though he wished to! A seeker must earn worthiness through his own merit. Such is the Cosmic Law. And Masters are subject to Cosmic Law as much, if not more so, than the neophyte.

Mention of occult things causes the majority immediately to visualize the fantastic and the weird. And then to add torture to insanity, they leap into preposterous modes of living and thinking, and try to smile through a very distorted existence.

For any spiritual progress, life should be lived happily, in a healthy, sane manner, as Rosicrucian philosophy allows.

William Blake was in his day regarded as a man of unsound mind, for he wrote, "All Bibles or sacred codes

have been the causes of the following errors: that Man has two real existing principles, a Body and a Soul. But the contraries to these are true: Man has no Body distinct from the soul; for that called body is a portion of soul discerned by the five senses, the chief inlets of soul in this age."

If not examined closely, one might be led to believe that the poet doubted the existence of the soul. This certainly is not the case. Blake pointed out that there is a body and a soul; but from the birth of the body, and the entry of the soul into it, both should be as one. The body should have no separate existence of its own, nor should the soul disregard the body, but control it as its *medium of earthly expression*.

Mankind, unfortunately, believes exactly the opposite. It sees the body and relies on it; it does not see the soul and doubts its reality. Man only believes what he sees—thereby being forever held by illusion, since the eye is the most faulty of all human organs. Our material senses are developed according to manmade Reason, while our inner spiritual faculties are crushed by it.

Without the body the soul could have no objective life outside of its celestial state; for man can only sense spiritual existence, and learn its values and lessons, when the flesh, the spirit, and the soul mold into one in a worldly incarnation. To achieve the heights of spiritual development he must transmute the base metals of his body in the golden fire of his soul.

Rosicrucian philosophy is a science that gradually reveals to the student the means of contacting Cosmic Guidance. By it we gain knowledge and use of the mystifying Fourth Dimension. Some might be worthy to gain it sooner than others; but all eventually attain the goal through study, patience, and humility—for nothing in spiritual growth can be forced, or demanded, of the Cosmos.

A recent article, called *The Fourth Dimension*, written by the Emperor, clearly explained its meaning—and this key most of us would do well to study and gain!

Pitifully, the greater number of seekers can think only of the first three dimensions; and though they talk glibly of the fourth, as if it was the chief



characteristic of their daily life, they never actually realize it.

The more frequent a student molds his daily life with his inner spiritual self, the more rapid will be his progress, and he will eventually discover himself on the Path leading to the Mountain, so often mentioned in mystical and occult writings.

This repeated allusion—especially the one about the Master Jesus 'going up into the Mountain'—has caused people to believe that this Mountain is a real one and that solitude and separation from daily life are necessities for spiritual growth.

It seems scarcely logical that even the most earnest mystic could stand the strain of so many arduous ascents and descents. But the true mystic knows that 'going up into the Mountain' has a particular meaning of its own. (Hebrews 8:4,5; 9:8-10; 12:18-24.)

The repeated allusions to this mystic Mountain throughout the ages would almost turn it into a reality. A statement by Thomas Vaughan explains it well:

"There is a Mountain situated in the midst of the earth, or centre of the world, which is both small and great; it is far off and near at hand; but, by the providence of God, invisible. In it are ample treasures, which the world is not able to value. To this Mountain you shall go in a certain night—when it comes—most long and most dark, and see that you prepare yourself by prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies; only follow your Guide, who will offer himself to you, and will meet you in the way."

Taking for granted that Nature is the active spirit of God, and that the world is His Shadow, it also must be that Man, made in the image of God, possesses with him a microcosmic complement of all things in the universe. Thus he finds out that the heart is the sun of the body, as the sun in the heavens is the light of the world. He can travel all over the earth, into the 'centre of the world', without moving from the chair in which he sits; he can meld into that Fourth Dimension that makes him one with the All and proves that Time and Space do not exist for things spiri-

tual. By this means alone may he contact great Masters.

Eckartshausen, in his *Disclosures of Magic*, refers to this spiritual contact.

"Thus may man enter into sanctification; he may communicate with perfect beings in the spiritual kingdom, and be instructed and guided by them. He will be a true child of God. All Nature will be subject to him, because he will be an instrument to carry out the will of the Creator of Nature. He knows the future, the thoughts and the instincts of men, because the mysteries of eternity are open before him."

Sometimes, in the course of his study, the seeker will see glimpses of the working of the Fourth Dimension. It will at first appear faint, indistinct, or 'dream-like'. The adept cannot explain it; but his senses, once aroused to transcendental contact, will ever be on the alert for further revelation.

In deep meditation an example of spiritual projection may be seen. If the seeker can keep his consciousness he will find that entering into his imagination will prove more than a mere 'day-dream'.

Not always, but on certain occasions, I have been able to maintain actual consciousness while sleep approached. As if in my forehead, trembling pictures appeared. At first they were indistinct, like pictures being flashed onto a screen but not quite in proper focus. Then I rose up within myself into those visions. But sleep would overpower me, and I knew no more. I could also experience this same experiment in early morning, upon waking.

Similar events happened some years ago, when I reached a certain grade of Rosicrucian study. I'd suddenly find myself in the place I had visualized—though that place was distant. The only thing wrong then was that I saw the places "as in a mirror darkly", like photos taken in a dim light.

One more personal experience might as well be mentioned here. On one occasion, at night, my body receded from me, as wax melted before fire, and I felt my inner self rise up into some vast Temple, or Hall. I will not describe it, nor say any more. But one thing can be proved—that the Fourth Dimension is as real, if not more real, than the first

Two hundred thirty-four

three. And through this Fourth Dimension alone can we achieve Cosmic Contact.

"Man," Jacob Boehme wrote, "is himself time, and lives within it according to his external aspect, and likewise the external world is existing in time; but the inner man is eternity, and spiritual time and world, such as is created in light according to the love of God, and in darkness according to His wrath."

We are at a time where television sets will soon be installed in all homes, and when the radio will be laughed at for being as out-of-date as the earliest phonograph. For Man has already found that in regard to spiritual life Space does not exist, and Time is only a material effect.

Does not the material looking-glass resemble the mind's eye, to which Francis Bacon, and other mystics, have compared it? Today a similar comparison can be made in regard to Television and the mind's eye.

That there is a positive means of contacting Cosmic Power has been proved for many ages, and for as many ages kept secret. This secrecy has not been maintained for selfish motives on the part of Masters and Adepts, but because the average person can not scale the Mountain of Vision unless he is worthy.

"It is above the reach of the senses," Boehme explained, "and above the reach of the semi-animal intellect; it belongs to the holy mountain of God, and the animal touching it must die. Even the sanctified soul rising up to the mountain must bare her feet and leave behind that which is attached to her as a creature. She must forget her personality, and not know whether she is in or out of the body. God knows it. These things are sacred. They are written for children; to animals we have nothing to say."

By children is meant those willing for spiritual regeneration. By animals those who cling to human failings and vices.

Recently a discussion was made, in the *Rosicrucian Forum*, regarding Boehme's strange mention of man having the 'envious disposition of a dog'. His allusion was explained by the Imperator. What I have to say is offered as a sidelight.

We frankly talk of men and women as having the 'cunning of a fox', 'the greed of a pig', 'the sting of a scorpion', 'the sensuousness of a tiger,' and—save me from all animal lovers!—"the envy, or selfishness, of a dog'.

In all occult writings allusions to 'animals' are not meant for physical beasts but the evil characteristics in man's physical, or animal, body. Boehme did not despise dogs, or regard animals as far below human notice. Personally, I consider a man who shoots pigeons at Monte Carlo for sport as guilty of bloodshed as if he had murdered a human being; and a man who mistreats a dog is as monstrous as a man who tortures a child.

Boehme's statement was not so misleading after all. He used the word 'dog' since the dog is generally connected with selfishness and envy—as the dog-in-the-manger story tells us. The German mystic meant that a human being has in his physical self many evil traits. To gain spiritual advancement he must rid himself of them. This is the actual interpretation of 'sacrificing animals to God'. Whatever trait is uppermost in a man—selfishness, envy, or deceit—must be destroyed before he can advance spiritually, or ascend the Mountain of Vision.

"If even a beast touch the mountain it shall be stoned". (Hebrews 12:20).

The statements that man contains within him the traits of all animals, as well as everything in the universe, good and bad, are to be found in ancient Jewish doctrines.

This, by the way, has nothing whatever to do with the idiotic and implausible theories of animal transmigrations, or man's evolution from animal life.

An ancient legend says that when Man fell from spiritual life he would have kept on falling to abysmal depths had not Nature and animals been there to stop his descent downward. The animals, formerly tame and man's devoted slaves, took on man's evil desires and traits. Thus bitter hostility sprang up between them, the animals having cause to feel annoyed if such was the case.

It is said that the man who rids himself of all human drawbacks can face even wild beasts and they will be as



tame as domestic pets. In many old prints a mystic philosopher is seen, writing in his cell, with a lion lying down beside a lamb, with a pig, a dog, a cat and a wolf all peacefully sleeping around him.

The allegory is obvious. Until the seeker sacrifices his animalistic traits he can not tread on the Path to the Mountain top. Even after transition, his human or animal faults will remain on the Astral Plane, with his animal soul, to be drawn to him again in his next incarnation. Man alone can tame himself.

Victor Hugo was so sure of this old doctrine that he wrote:

"If souls were visible to the eye we should directly see this strange fact, that each individual of the human species corresponds to some one of the species of the animal creation; and we should clearly recognize the truth, hardly perceived by thinkers, that from the oyster to the eagle, from the swine to the tiger, all animals are in man, and that each of them is in a man; sometimes even several of them at a time."

Seeking spiritual revelation in material form is the desire of animal man. To scale the Mountain of Vision, spiritual power alone is of use. Then the Fourth Dimension, in which mankind is at present so interested, will be a common fact, and even more real than the first three.

Tennyson, one of the greatest poets, revealed in his works many Rosicrucian truths—especially his own knowledge of the Fourth Dimension.

"A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has

generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life.

"Annihilate within yourself these two dreams of Space and Time. To me often the far-off world seems nearer than the present, for in the present is always something unreal and indistinct, but the other seems a good solid planet, rolling round its green hills and paradises to the harmony of more steadfast laws.

"It is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be vision, God and the Spiritual the only real and true. Depend upon it, the Spiritual is the real: it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the *I* is not an eternal Reality, and the Spiritual is not the true and real part of me."

Today, scientists are having spiritual Truths proved as being the causes of material effects. The Rosicrucian student does not have to wait with the doubting world. He can discover for himself that the mysterious Fourth Dimension is very real, and that 'in this vale of Time the hills of Time often shut out the Mountains of Eternity!

VACATION TIME IS READING TIME

When one has the opportunity to get away from the daily grind and the monotonous routine and occupy the mind with thoughts of a different nature, or to go out into the open and commune with nature, they find that their minds become refreshed, more alert, and what may have been difficult for them to comprehend in their studies becomes simple, seems to take on a new light. There is no better time for meditation and for pleasant, enjoyable reading and studying than during a vacation. *Do not discontinue your studies during your vacation time; take them along with you or, if you are going to be gone four weeks or more, give us your change of address and we will have them forwarded to wherever you are. Take advantage of your vacation period and make the best out of the opportunity it affords by studying.*



THE PROPHETS

The above is from a famous painting by Sargent and exhibited in the Public Library of Boston, Mass. The four prophets reading from the left are Zephaniah, Joel, Obediah, and Hosea. Note the youth, determination and spiritual appearance of Hosea in contrast to the other three depicting despair, mortification, and shame.

(Courtesy of The Rosicrucian Digest.)



My Advice Is

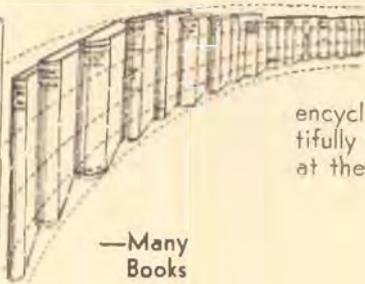
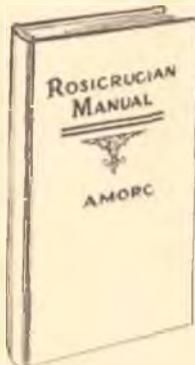
Read the Rosicrucian Manual

Do such terms as Cosmic Consciousness, Nous, Spirit, Karma, and astral plane confuse you? Are you one who has hoped for an intelligent, rational explanation of what the Great White Brotherhood really is? Do you seem caught in a maze of personal opinions as to what constitutes "mastership" in the esoteric sense? Many students are, and they think it necessary to seek distant personal interviews with a master or teacher for the true facts.

The Rosicrucian Brotherhood (AMORC) anticipated this problem and met it by selecting highly competent authorities on the subjects of mysticism, philosophy, and Rosicrucianism to prepare the Rosicrucian Manual. Their advice to the student who is seeking a complete outline and explanation of all the customs, habits, and terminology of the Rosicrucians with diagrams and explanations of the symbols used in the teachings is to READ THE ROSICRUCIAN MANUAL. It is the Rosicrucian and occult student's guidebook. This practical book also contains extracts from the constitution of the Rosicrucian Order, an outline of subjects taught, a dictionary of the terms, a complete presentation of the principles of Cosmic Consciousness, and biographical sketches of important characters connected with the work. There are also special articles on THE GREAT WHITE LODGE, how to attain psychic illumination,

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