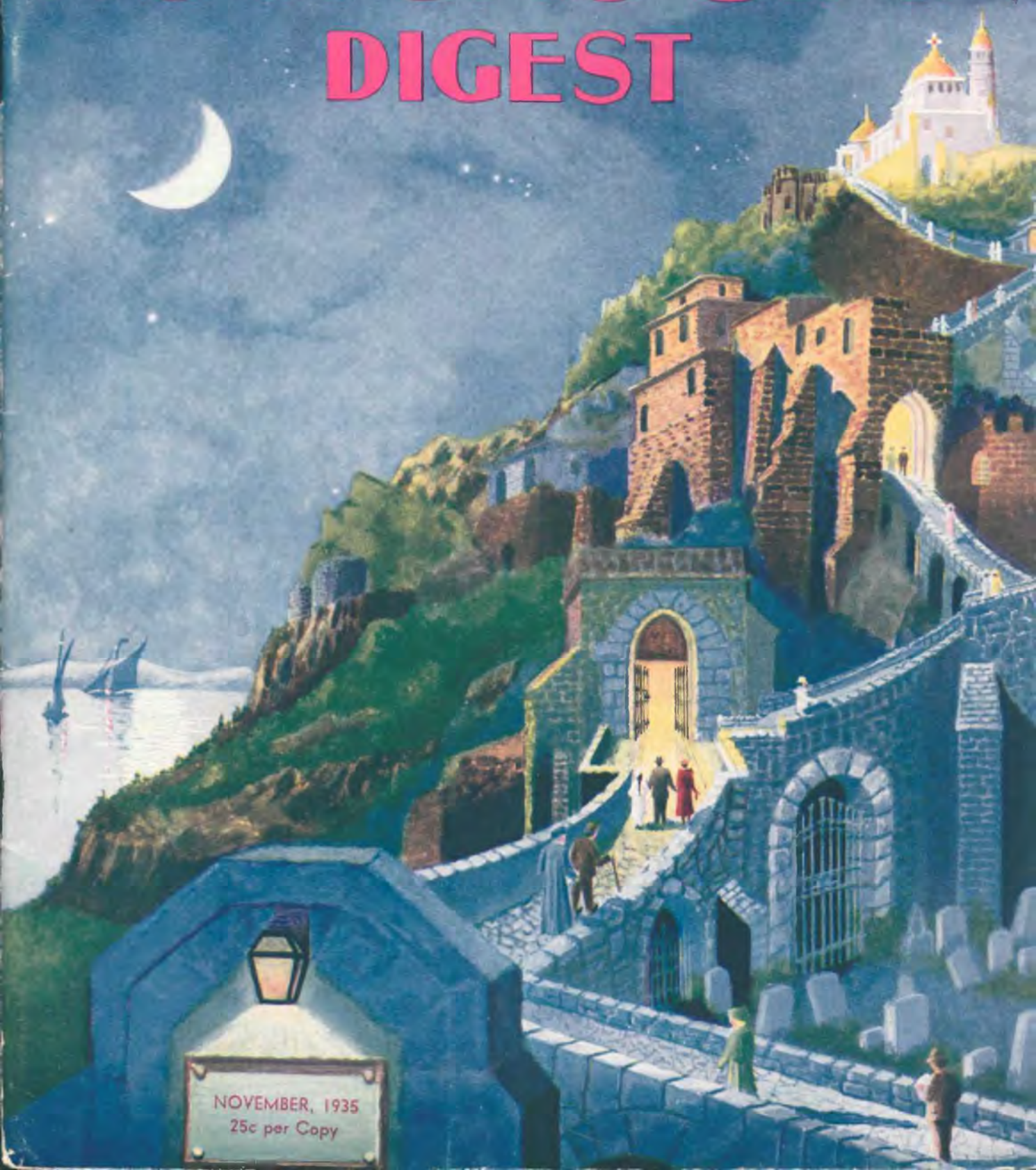
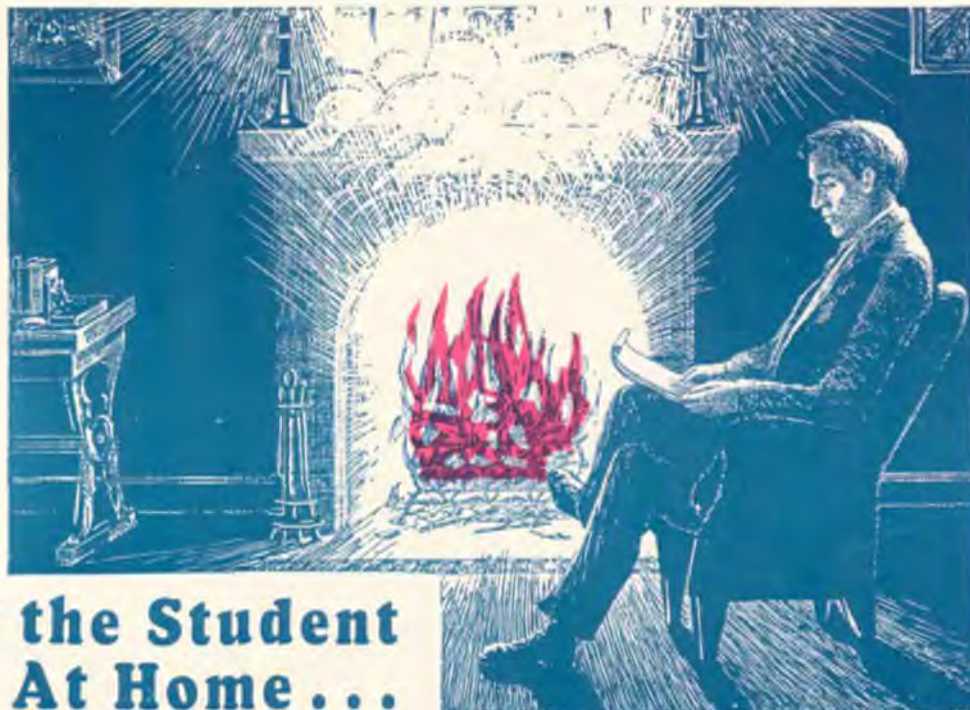


THE ROSIKRUCIAN DIGEST





**For the Student
At Home...**

THIS MONTH'S SUGGESTION

Rings of the Gods



**EGYPTIAN
RINGS**

These rings are exact duplicates of ancient rings of Egypt. Every scarab is a genuine importation from Cairo, Egypt.

**REASONABLY PRICED.
SEE OPPOSITE.**

LINEAL descendants of the gods they declared themselves. Proud Pharaohs. Vain, not because they were leaders of men, but because through their veins coursed the blood of immortals. Ra, the god of the sun; Osiris, god of light; and Isis, the beautiful, originator of the arts, were their progenitors. A token had to be given men by which they at all times would know that they were in the presence of a work of the mighty Pharaoh. So for the first time in history, the need for a personal seal arose. A scarabaeus (small native beetle) adopted as the symbol of immortality, was inscribed on its under-surface with the name of the Pharaoh and that of his Divine ancestor. These inscriptions were in hieroglyph, the first writing of man. Upon all important papyrus scrolls and documents was this seal impressed. The custom spread; the crude scarabs were mounted on narrow silver and gold bands, to be worn upon the finger, and became the world's first jewelry.

Today, from Cairo, Egypt, we have received an assortment of selected scarabs, similar to those worn by the ancients, and we have had them mounted on rings as of yore. The rings are exact duplicates of originals to be seen in the Egyptian Museum of AMORC. The design shown in the illustration consists of the entwined cobra, the sign of royalty, and the scarab is mounted on a swivel, so that the mysterious hieroglyphics underneath may be seen. Nothing so breathes the exotic and mysterious air of the Ancient East as these rings.

SILVER RINGS with scarab, complete, postage paid...\$3.75

GOLD RINGS with scarab mounted, complete, postage paid... 4.75

SILVER NECKLACE with scarab mounted (17-in. chain), only 2.75

Obtain your ring size by cutting a hole in a piece of cardboard to fit your finger. Send the cardboard with your order to the address below.

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



MYSTERIOUS EASTER ISLAND

Over two thousand miles west of Chile a small, nearly barren body of land interrupts the great expanse of the Pacific. This depressing rocky eminence, the present site of a Chilean penal colony, has become the center of attention of archeologists and historians. Upon its sloping sides rise numerous monoliths and gigantic statues hewn out of living rock—the work of a forgotten people. They peer out into the Pacific as if scanning the horizon for the return of their long-vanished creators. The lobes of the ears on the gigantic heads shown above have been distended so that they hang like rope adornments. Do they depict an actual mutilation practiced as a religious rite by the ancient island dwellers? Beneath many of the grotesque figures have been found burial remains. Was this lone speck in the mighty ocean of the Pacific the burial ground of all the early peoples of the archipelago? Is it a vestige of the once great continent of Lemuria? Will time reveal her secret to an insistent modern science?

Courtesy of The Rosicrucian Digest.



SCRIBE S. P. C.
THE ROSICRUCIANS, AMORC
SAN JOSE, CALIFORNIA, U. S. A.

Please send me the Free, Sealed Book. I am interested in knowing how I may obtain the masterful Rosicrucian teachings.

Name.....

Address.....

The Canyon of Life **WHAT LIES BEYOND?**

Have you ever stood in solitude upon the brink of a yawning chasm, a deep canyon in the dead of night? You can easily imagine your reactions to such an environment—the increased acuteness of your hearing, the unconscious strain to hear the slightest sound, the attempt to peer through the veil of darkness to see what lies beyond, what mysteries await revelation.

Do you realize that each hour of your life you stand upon the brink of such a chasm—the chasm of eternity? The span of your life is suspended between the vast mystery preceding your birth and the great one still to come. Are you satisfied to endure years of conscious life in ignorance of the purpose of life itself, or the end toward which life is moving?

THIS FREE SEALED BOOK

Life is what you make it. Are you content to tramp with the multitude, head bowed by petty fears, moved by blind hopes, years slipping by, to pass into oblivion, having lived, but having never known the joys of living?


Would you prefer to be one of life's directors, mastering each play of the game, avoiding its corners, marching into the king row of personal power, security and attainment? If you seek to intelligently direct the affairs of your life, we offer you an age-old method, preserved by the Rosicrucians (not a religious organization) and used by thousands in realizing their ideals. Use the courtesy coupon opposite, and receive the *free*, Sealed Book of interesting particulars.


The Rosicrucians


(AMORC)


SAN JOSE


CALIFORNIA


PYTHAGORAS


AMENHOTEP IV


ST. FRANCIS


KEPLER



SOCRATES


ROSICRUCIAN DIGEST


COVERS THE WORLD


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


Vol. XIII NOVEMBER, 1935 No. 10



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CONTENTS

	Page
Mysterious Easter Island (Frontispiece).....	361
The Thought of the Month: Showing Appreciation	364
What About Our Children?	366
Cathedral Contacts	368
The Lure of "Something for Nothing".....	370
What Constitutes a High Degree Member in AMORC?	375
War and Karma	378
Tone-Color	381
Pages from the Past: Michael Maier.....	383
Sanctum Musings: How to Approach Life.....	387
Ancient Symbolism	392
Are You a Victim of Allergy?.....	393
The Temple of Delphi (Illustration).....	397

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THE THOUGHT OF THE MONTH SHOWING APPRECIATION

By THE IMPERATOR



IN AMERICA the month of November is usually associated with the thought of the Thanksgiving holiday, and football. Perhaps with a very large portion of the American citizens more thought is given to football than to thanksgiving.

Regardless of the traditional story relating the reason for the establishment of a thanksgiving holiday by annual proclamation in the United States, it is a fact that an annual day of expression of appreciation is a wholesome and beneficent incident in the lives of all beings. Just why the expression of our appreciation for life and the many blessings of life should be limited to one day in the year is difficult to understand, but if we could crowd into that one day a proper realization and appreciation of what life means to us, it would be a real blessing in itself.

The month of November is fraught with many incidents of an historical nature which tend to direct our thinking along lines of appreciation and thankfulness. Those who are interested in religious history will give thought to the fact that on the same day of November—the tenth—were born two great religious leaders, Mohammed in the year 570, and Martin Luther in the year 1483. Those interested in the human affairs of the world will always be thankful that November 11 is the anniversary

of the signing of the World War Armistice in 1918.

Those who are interested in music and the cultural things of life in the new world on the American side of the Atlantic will rejoice in the fact that the 18th of November is the anniversary of the opening of the first opera house in New York City in the year 1833. We may feel sometimes that grand opera in New York has become more of a social than a cultural event or incident, but the fact remains that the most sincere support of grand opera and of the other higher and better forms of music has come from the mass of people constituting the middle or lower classes who have music in their souls and seek grand opera, symphonic concerts, and other forms of cultural expression in order to give their souls the necessary food for thought and inspiration.

Those who love mystery and appreciate the bewitching and intriguing elements of unsolved problems will appreciate the 19th of November as the anniversary of one of the great Cosmic mysteries, the appearance or apparition of three suns seen in the heavens of London on this date in the year 1644. Others will delight in the mystery that surrounded the "man in the iron mask" who passed through transition in the year 1703.

Those who have appreciated a style of literature typically American, and witty in its drollest form, will be glad that on the 30th of November in the year 1835 Mark Twain was born.

But there are so many thousands of things for which we should be thankful, and can be thankful, that the average individual is unmindful of the debt of

gratitude that he owes his Maker, and mankind in general. While we give thanks to God and the Heavenly Hosts for life itself and the blessings that come to us through Divine laws in nature and otherwise hour by hour and day by day, let us also be mindful of the sacrifice made by man himself in the past to contribute to our needs and improve and advance civilization.

From the time that we rise in the morning, and can use clean, cold water to bathe our faces, and a shower to bathe our bodies, for which we should give thanks to science and human invention for the modern hygienic facilities we enjoy, to the hour that we place our tired bodies upon a comfortable bed, or even on the floor of a protected room to close our eyes in slumber and express appreciation for man's ingenuity in devising homes and enclosures and beds and protection against the winter and harmful elements, we should be conscious of each and every little thing that men and women have conserved and planned, invented and devised in the past centuries to evolve modern civilization and modern conveniences.

We may feel that when we purchase a sewing machine or an automobile, a coffee pot, or a suit of clothes, an electric light bulb, or a fountain pen, a pair of shoes or a radio, or even a box of matches, that we have duly compensated for what we received with the exchange of money, and that no obligation rests upon us, and that the manufacturer and the dealer who handled the articles have been paid, and that even the man who invented these devices has received in the past, or is receiving now through royalty, his recompense. But the five-cent piece that we pay for matches, or the fifty dollars we pay for a radio, or the thousand dollars we pay for an automobile can never fully compensate and repay those who have given of their mind and body to make possible the things we enjoy. Back of each little simple invention and humanly-invented device are hours of toil and struggle, hours of pain, and worry, and an endless chain of sacrifice and devotion. No great invention or modern conception was born to success out of a purely mercenary mind. No successful inven-

tor has ever been motivated exclusively by a desire to turn a conception into materialization solely for the profit he might make of it. Whenever such has been the early urge in the mind of man or woman, failure has met each effort on the part of the inventor or schemer, and it has not been until the conception has reached the consciousness and mind of an individual who sees in the idea something that is not only profitable to himself, but helpful to the scheme of civilization, that the Cosmic has crowned his labors with success.

The patent office or that governmental institute in each country where the proposed or partially evolved device of human ingenuity is submitted for protection and registration, is filled with the schemes and the material forms of ideas conceived in the minds of men and women who thought only of their plans as ways to personal aggrandizement and the miserly accumulation of wealth. But these schemes and plans lay in unfulfilled and unevolved form as silent tokens of the futility of man's hopes in this direction. To the same degree that such things have been conceived in a mercenary spirit have they remained unevolved, incompleted, and useless.

On the other hand, it is a notable fact that the greatest of all human inventions from the dawn of civilization to this very hour are those which were born out of the love for achievement or attainment in the contributions to civilization, and which have brought to their inventor no money, no financial support, but only years of sacrifice and suffering. If monuments could be built to those who have given us marvelous devices of usefulness, and who passed out of this life in poverty and want, and never saw the material benefits of their conceptions, but who nevertheless persevered that the concept might be recreated in our lives, we would have a field of monuments far more extensive and significant than the national cemetery of Europe filled with the small monuments of those who gave their lives in war.

It is to these millions of contributors to our worldly benefits, as well as to God for the blessings of life, that we should pay thanks and show our appreciation on Thanksgiving day, and



each day of the year should be one of thanksgiving for something, and we should make it our business along with our daily prayers and petitions for con-

tinued blessings to be appreciative of the things we are now enjoying every day of our life, as well as those blessings which we have had in the past.



What About Our Children?

By ETHEL B. WARD, F. R. C.



THOSE who attended the special session held Friday morning in the Francis Bacon Auditorium during the week of the Rosicrucian Convention have a very good idea of what is being done by the Junior Order of Torch Bearers. To have heard the officers and representatives of different Junior Chapters speak, to have heard the enthusiastic reports and hopes and plans for the future expressed by visiting Matrons of the Chapters, was to be greatly impressed and convinced of the vast influence for good and the importance of this movement sponsored by the AMORC.

Each and every adult member of AMORC present in that Auditorium who had the privilege of witnessing an initiation of several new members into the Amen-Ra Chapter of the Junior Order in San Jose, was deeply impressed with the sincerity and earnestness shown by the officiating Junior officers as well as the initiates. The smoothness and order in which the work was done spoke well for the lasting influence and interest established in the work of the Junior Order. The Amen-Ra Chapter is in its second year and the pride and interest shown by its officers as well as the visiting master and secretary of the Francis Bacon Seekers of Light Chapter in San Francisco, all of whom have been active members of their respective chapters more than a year,

proves the nature of the work being done and the ability of the Junior Order to hold the interest of its members.

Every adult member of AMORC, whether a parent or not, should familiarize himself with the work and purpose of the Junior Order of Torch Bearers. Since this work is open to children of non-members as well as members of AMORC and is strictly non-sectarian, it can be easily seen how far-reaching its influence may become and *will* become. We now have twenty-six organized, active chapters, including two in Canada, two in the British West Indies, one in Gold Coast, West Africa, one in Java, Dutch East Indies, and one in Auckland, New Zealand.

The Junior Order is divided into two divisions, one known as the "Kindlers" for children between five and nine inclusive, and the other called the "Torch Bearers" for those between ten and fifteen inclusive.

The home, church, and school all play a large part in the development of child character. Yet educators and child psychologists, as well as an untold number of parents, have found that where children have their own organizations or groups, merely under the indirect supervision of an adult, their personality and character develop more rapidly. In a child club or group or society where they may have their own officers and each assumes little duties and responsibilities, they develop initiative and self-dependency and a personal pride in their accomplishments.

The Junior Order of Torch Bearers is such a movement for children of either sex. It is not a religious society. It does not expound any new moral or

ethical code. Its purposes and ideals are the cultural training and instruction of children in the arts, music, drama, and literature. It brings out in each child his natural tendencies and inclinations in a magnificent way.

The United States and other governments are spending millions of dollars in organizing a war against crime. The Pathfinder Movement, the sponsors of the Campfire Girls, the Boy Scouts, and the Junior Order of Torch Bearers, are all trying their best to build up high ideals in the minds of your children and the youth of today, encouraging them to carry high the torch of courage and loving kindness toward their fellowman. But what are many of the so-called "modern parents" doing? They prefer to "let George do it" and in the meantime throw a number of monkey-wrenches into the machinery, which in this case is their child's mind and consciousness, his *inner self*.

Truly, the civilization of *Tomorrow* depends on the children of *Today*. If we wish to correct many of the evils and errors of *Today's* civilization, we must build into the character of the children of today high ideals and an understanding of and respect for the rights of others and the Brotherhood of Man.

We hear a lot of noise about the effect the movies are having on our children. Granted, that for a time there was too much glamour and glory thrown around the gangster in the stories shown on the screen, but you will have to admit that lately the movie producers are realizing what a factor in the education and influence of young people the screen has become. Now, you see pictures pointing out in no slight way, the futility of a life of crime and the ultimate end of gangsters.

Many of you saw the newsreel and heard the warden of one of our largest prisons, who sounded the clarion of warning, giving statistics showing that the great percentage of criminals being brought in were *under* twenty-one. He even brought in a number of prisoners who had just been remanded to the prison, they being partly masked. Those

of you who looked upon those fine looking youth must have at least asked yourself, "What is wrong with our system today?" Statistics also show that many of these young gangsters come from our so-called "best families." What's the answer?

There have been several attempts to prevent the sale of fire-arms. Parents, we call upon you to help us launch a campaign against the manufacture and sale of toy guns or instruments of war, of any nature. What did you think of the appearance of *toy machine guns* in the toy departments last year during the holiday season? Would you buy toy "black jacks," safe-blowing instruments, and other implements and articles used by robbers and gangsters for your children to play with?

It is hoped that every reader of this article will be stirred to his responsibility not only as a parent, but as a citizen of the world, and will do everything in his power to encourage the latent talents and *constructive* abilities in *Today's* children, and at least not emphasize and cultivate any possible tendency of the opposite nature. It is the first eight or ten years of one's life when the die is cast, and the ideals and characteristics encouraged in those years influence the entire life of an individual.

We are approaching the holiday season, and as Secretary-General of the Junior Order of Torch Bearers I solicit the cooperation of every reader of this article to appoint himself or herself as a committee of one to call upon your local stores and express definitely your desires regarding the display and sale of toy weapons of any kind. These store managers will welcome your suggestions. Their one ambition is to offer for sale what you want and **ONLY** what you want to buy.

For further information regarding the organization of chapters of the Junior Order of Torch Bearers, or the existence of a chapter to which your children may have access, do not hesitate to write to the Secretary-General of the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.



● READ THE ROSICRUCIAN FORUM ●

Three Hundred Sixty-seven





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.*)

SPECIAL CATHEDRAL



*The
Rosicrucian
Digest
November
1935*

ONCE AGAIN the Emperor will conduct a special Cathedral period for the members and friends of the Order who enjoy the contacts with the Cosmic and with the assembly of sympathetic, loving souls who unite their thoughts and vi-

brations of peace and love and happiness. This time it is to be a grand birth-

day party conducted by the Emperor on his birthday, Monday, November 25.

On that day, at six o'clock Pacific Standard Time, the Emperor will be in his sanctum, and for fifteen minutes will concentrate and harmonize not only with the cathedral, but with all of our members and friends who will be in attunement and in harmony with him. This will afford all of us an opportunity to celebrate with him this anniversary of his birth, and at the same time benefit by such a united congregation of loving hearts and minds.

Be sure to make a notation on your calendars of this important date—

Three Hundred Sixty-eight

Monday, November 25, at six o'clock Pacific Standard Time. This is equivalent to 7:00 P. M. Mountain Standard Time, 8:00 P. M. Central Standard Time, and 9:00 P. M. Eastern Standard Time. It is equivalent to 2:00 A. M. Greenwich Time in Europe, or 2:00 A. M. Tuesday morning in England, France, and other countries using Greenwich time, or 3:00 or 4:00 of Tuesday morning in the countries east of England and France. In the countries west of the Pacific, it will be 11:00 A. M. Tuesday in Japan, and 12:00 Noon Tuesday in Sydney and Melbourne, Australia, 1:30 P. M. Tuesday in New Zealand, 10:00 A. M. Tuesday in parts of China, and 4:00 A. M. Tuesday in Moscow and Egypt. These foreign citations will enable members in any part of the world to figure out the proper time in their localities.

During this special period of fifteen minutes the Imperator will not only share with all of the members the blessings of the contact with the Cathedral, but he will attune with some of the Cosmic principles so that many unusual benefits may be derived from this holiday festival occasion. He hopes to contact not only all of those members whom he contacts with his regular Cathedral period throughout the year, but hundreds of additional members who have only recently become acquainted with this Cosmic realm.

Throughout the month and from week to week the usual Cathedral per-

iods will be maintained as outlined in "Liber 777." We hope that all of our members and friendly readers of this publication will benefit by the privileges of the Cathedral, and those who have not sent for "Liber 777," a beautiful pamphlet describing the Cathedral, should do so at once as instructed in the preliminary paragraph of this department.

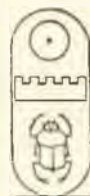
The winter months with their many holidays and additional opportunities for enjoying the warmth and seclusion and peace of the home should offer many inducements to our members and friends to attune themselves with the Cathedral on various occasions. The spirit of this work is wholly non-sectarian and carries with it no obligations of affiliation or association of any kind, and the richness of the spiritual and material benefits derived from such Cathedral periods is valued as one of the most beneficial blessings of life. Each period of meditation as described in "Liber 777" means an improvement in the physical, mental, and bodily health of the individual, as well as an inspiration and peaceful contribution to the requirements of the inner self. Profound problems are made simple during such meditations, and the way of peace and happiness is revealed through the inner self, and an excellent opportunity is afforded for the soul of the individual to commune with God and the Heavenly Hosts with prayers and petitions for all.

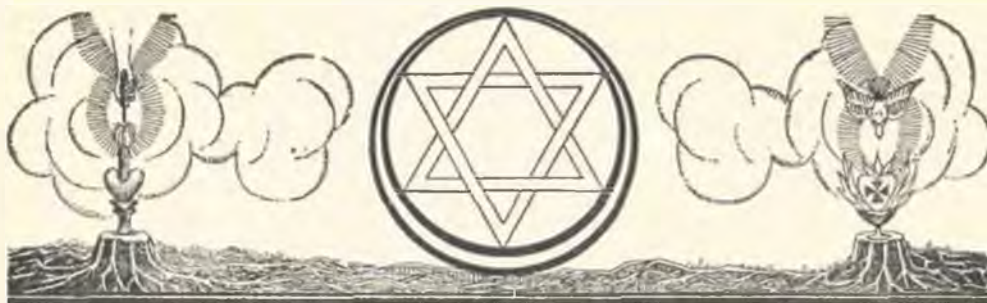


● READ THE ROSICRUCIAN FORUM ●

ROSICRUCIAN CHRISTMAS GREETING FOLDERS

We remind you again that we have prepared attractive Christmas greeting folders which are distinctive in their design and colors. The folders are of two colors and embossed in gold, appropriately worded, containing a small and attractive symbol of the Order. Each Christmas folder has an envelope to match. We have priced these reasonably, and they may be obtained at the rate of 6 for 80c, or only \$1.30 for a dozen. We, of course, pay postage on the shipment to you. Orders for less than six cannot be filled. It is time to order now. Do not delay. Send your orders to Rosicrucian Supply Bureau, San Jose, California.





The Lure of "Something for Nothing"

SOME SURPRISING FACTS THAT REVEAL HOW
YOU MAY BE DECEIVED

By THE IMPERATOR



THROUGHOUT the year we receive letters from prospective members or friends stating that they have been informed very definitely by persons engaged in spiritual work that whenever a price of any kind is charged for some-

thing which claims to be elevating, Divinely inspired, or Cosmically revealed, it is immediately contaminated by the commercial element, and is something to be shunned and avoided. These persons argue that AMORC cannot be a truly spiritual or mystical organization so long as it puts a fixed price upon its membership, and the benefits to be derived from membership. Invariably these persons state that certain other movements in America claim to be mystical, and even claim to be Rosicrucian, and proclaim themselves to be free from any form of commercialism and offer all they have to whomsoever would have it wholly upon a voluntary donation basis. They say that they can secure Rosicrucian lessons and lectures, and all of the Rosicrucian benefits from the *Rosicru-*

cian Fellowship solely for small voluntary donations which they may feel inclined to give from time to time without ever any demand for money in fixed amounts for any purpose whatsoever. They feel that whatever they receive from the Rosicrucian Fellowship under such arrangements must be truly Divine and spiritual since it is without price. Aside from the fact that throughout life we generally receive only that which we pay for or earn or deserve, or for which we give adequate compensation, the story of this "voluntary donation" lure is quite interesting and reveals how a vague principle may be commercialized among unthinking individuals.

Before I tell you the story that emphasizes the points I am about to make, let me say that we have explained very often that if it were possible for the AMORC to give its teachings freely without any overhead costs for operation, without the use of postage stamps and stationery, clerical help, buildings, salaries of employees, and other incidentals, we would gladly give them freely and even without voluntary donations. It is true that Jesus spoke to the multitudes and gave them His messages freely as did many Avatars before Him, and as do many of the preachers today. But those who received these Divine messages did not study at home com-

*The
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November
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Three Hundred Seventy

fortably seated in their sanctums, or by the fireside, and demand that the letter carrier bring to them in printed form carefully prepared and in a sealed envelope the weekly message for them to read at their convenience.

Someone must pay all of the incidental expenses connected with such a system of instruction, and to expect the officers of the organization to carry on such a work without the proper financial support, and without a freedom from worry from month to month as to whether certain features of the work can be carried out or not because of lack of sufficient funds, is certainly an inefficient manner in which to prepare and distribute that which millions of persons are seeking and hoping to find. If all of our students would be willing to come to California and sit in the open fields upon stones or trunks of trees, and provide themselves with the necessary light at night, the proper warmth and protection from the winds and rains, there is not one of us who would not be willing to stand in the middle of such a gathering and freely give them the lessons and lectures they seek, and hesitate to accept even a small pittance as a "voluntary donation." And to allow certain members or students to tax themselves heavily in order to make up the monthly deficits in connection with the operating costs because other students seek something for nothing, or nearly so, is unfair to all concerned.

The only reasonable and proper method is to determine what the proportion of each student will be to meet the operating expenses of a proper and efficient system, and then establish this amount as a fixed fee or tax, and have all students and workers share equally in these expenses. No one can constantly receive without giving in return. The Cosmic does not permit anyone continually to receive, absorb, and enjoy the benefits and labors of others, and to give inadequate support in return.

The truth of the matter is that these organizations who try to attack the system of equal donations of dues on the part of all, deliberately present a picture that arouses a false impression in the minds of the public. The Rosicrucian Fellowship has been unusually loud in

its condemnation of AMORC's system of having a fixed amount of dues for all students and members. Although the Fellowship does not have a system of lodge instruction, and does not possess any of the ancient teachings of the Rosicrucians as have been handed down to AMORC, and although it has published only a few books which in nowise conform to the Rosicrucian system of AMORC used throughout the world, they have pointed to their institution as the true and only real Rosicrucian movement because it does not charge the fees or demand any definite sum from its members each month. It has gone out of its way from time to time through the mouths of its public lecturers, and in its correspondence, to claim that the work of AMORC cannot be spiritual or truly mystical because of its fixed dues; while on the other hand, the Fellowship claims to offer all of its teachings and all of its benefits to its members on a "voluntary donation" basis, with each member free to decide for himself just how little in pennies or nickels or dimes he may wish to give each month as his contribution toward the work.

But here is an interesting story that reveals another side of this situation. During the past three months there has been a form of World Fair exhibition being held in the city of San Diego, California. It has attracted tourists to it from all parts of this continent. At that exposition the Rosicrucian Fellowship has maintained a small booth for the distribution of some of its leaflets advertising its few books. To every inquirer who approaches the booth and makes a survey of the Rosicrucian activities in America, the statement is made by the person in charge of the booth that the Rosicrucian Fellowship is the only genuine and dependable Rosicrucian movement in America because it operates exclusively upon a "voluntary donation" basis, and any other organization, especially AMORC, which dares to put a fixed price upon its lessons or benefits, is fraudulent and unworthy.

During the past few months hundreds of tourists returning from the San Diego exposition have toured through Central and Northern California, and learning of the AMORC buildings at Rosicru-



cian Park in San Jose, have stopped along the great automobile highway to visit our park, our offices, our library, and the many other buildings and interesting features including our Oriental Museum and Egyptian Temple. From time to time they have told us of the statements that they have heard from the representatives of the Rosicrucian Fellowship, either at the exposition or at its little headquarters in Southern California. The statements that these visitors have made agree so consistently from day to day, and week to week that it would seem that a special formula of carefully selected words is used by these hostesses at the exposition booth, and what they say agrees also with what the Fellowship has written in letters or stated from platforms where its field lecturers have spoken.

A few days ago a man and wife visited us after having spent some time at the Fellowship booth in the exposition grounds, and after having visited the Fellowship headquarters. They were an intelligent couple, anxious to better their position in life, and to devote themselves to some humanitarian activity that was truly worthwhile. They became interested in some of the literature given to them at the exposition, and made it their business to branch off of the highway and go out into the open country where they found the Fellowship offices. Here they were turned over to an official hostess who took them through the several offices of the organization and answered their questions. They were so astounded at the statements made that they carefully wrote them down a few minutes later intending to investigate AMORC and make comparison. Let me present to you precisely what was said to them by giving a portion of the conversation that took place:

Mr. X asked the hostess whether it was true that an individual could join the Fellowship and receive all of the lessons without paying any fixed price, any regular dues, or any regular fees of any kind.

The hostess replied, "Our lessons are without price, for spiritual things cannot be sold. We do not sell our lessons, and never demand any money for them."

Mr. X then said, "I have seen in the library several copies of a Rosicrucian magazine published by an organization called AMORC. Are your lectures and lessons the same as those issued weekly by the AMORC?"

The hostess answered, "No, our lessons are not in manuscript form like those issued by AMORC, but are in the form of leaflets like this." She then handed to Mr. X a small leaflet about 3" x 5½" containing eight pages of matter in type. It would take but four or five minutes to read the entire leaflet, which was described as being one of the lessons. In fact, the leaflet did not contain as much matter as would be found on two pages of one of the AMORC monographs. He asked to see some more of the lesson leaflets, and a number of them were shown to him, and all of them were of the same size and nature.

Mr. X then asked this question: "Do I understand that if I join the Fellowship on a voluntary donation basis, I receive one of these lectures each week by mail, or do I get only one a month?"

The hostess replied, "Usually only one lecture a month is sent to the student, and that lecture is in the form of little leaflets just like this. If you are taking a more intensified course of study, you will receive one leaflet each week just about the size of this one, and all that you are permitted to give is a small donation in accordance with the dictates of your heart."

Mr. X replied, "Is not AMORC offering a different course of study than this, and yet they claim their weekly lectures and magazine to represent the Rosicrucian teachings?"

The hostess answered, "The teachings of the organization in Northern California to which you refer are certainly different from these. Their work is Black Magic!"

This remark astonished Mr. X and his wife, and immediately both of them asked, "Why, I never heard that the AMORC dealt with Black Magic, and I am surprised at your statement! What reason have you for stating that they are a Black Magic organization?"

The hostess replied, "Because they charge a fixed price for their lessons and lectures, and any organization that

demands a definite, fixed price for any of its spiritual teachings is working Black Magic."

Then Mr. X said, "I am to understand, then, that if I fill out this membership blank and give it to you, and promise to pay a few cents a month as a voluntary donation, I will receive all of your teachings without additional cost, so long as I wish to study and keep up these small voluntary donations even of 25c or 30c a month?"

To this the hostess answered, "Yes, you are absolutely correct except, of course, in order to understand these little lesson leaflets you will have to have certain copies of our books such as the *Cosmo-Conception*, and others, and if you are studying astrology with us, you will need the books on astrology."

Mr. X commented, "Can I not derive a knowledge of your teachings from the leaflets alone without the books?"

The hostess answered, "No, the leaflets would not teach you very much, or hardly anything of the Rosicrucian principles unless you study them in conjunction with the books."

Again Mr. X queried, "Then do I understand you to mean that I can have the leaflets and the books together on a voluntary donation basis in order that I may study your Rosicrucian lessons completely and in an understandable way?"

To this the hostess promptly replied, "Oh, no, not at all! Only the monthly leaflets are given to you in exchange for your voluntary donations. You must buy the books separately and independently. The leaflets will be of very little value to you without the books!"

Mr. X again asked, "And are the books that you publish sold on liberal terms, or voluntary donations, or do they have a fixed price?"

The hostess replied to this, "Each book has its fixed price, and the books cannot be given to you in exchange for voluntary donations, but only at the price that is fixed for all to pay."

To this Mr. X answered, "And what about the leaflets covering your course of study on Rosicrucian astrology? I notice that you said I could have that course of Rosicrucian study also at the same time I took up the other course. Will my voluntary donations for the

one course include the other course too?"

The hostess, "No, the leaflets on astrology are sold to you as a course of study at a regular price, and not for voluntary donations. You see here on the back of this astrology leaflet it is stated that the lessons are sold at a definite price. So you would make a voluntary donation for one set of leaflets, and buy the other course of study at a fixed price, and buy the books at a fixed price. In this way you can carry on a complete course of study of our teachings and principles."

I do not think it is necessary for us to make any comment in regard to the foregoing conversation. If it is necessary to buy books in order to secure the principles and the fundamental teachings of the form of Rosicrucianism which the Fellowship offers to the public, and if those books are sold at a fixed price, then it is not true that the Fellowship is operating exclusively upon a "voluntary donation" basis; it could not do so and remain in existence. Every attempt on the part of any organization to carry on its work without having adequate support has resulted in complete failure, and that probably explains why the Fellowship has had so many difficulties in attempting to carry out its plans and become a successful promoter of its strange books and pamphlets. All of the churches throughout Christendom have attempted to operate upon a solely voluntary donation basis, and have failed in every instance, unless certain individuals came to the rescue and made huge contributions toward the funds of the church in order to meet its inevitable monthly deficits. But such a system is unfair, inasmuch as it requires certain members to give more than their share, while others are enjoying the benefits and giving less than their share.

Our members at each Convention have voted that the AMORC system is not only the soundest from an economical point of view, and the fairest in all principles, but it enables each and every member to feel that he has an equal position, an equal degree of recognition, an equal right to seek help and aid in every circumstance and condition because he is on an equal financial basis



with every other member. It is not a matter of buying and selling, but a matter of properly and honestly supporting the work. The churches sell their Bibles, and even the institutions of theology charge for their instruction in order to meet their operating costs, and not for the purpose of building up any private profits to a group of stockholders. It is on this same basis that AMORC is operated, but it is unfair for any organization to advertise itself as being wholly on a "voluntary donation" basis in attacking the others who are not, and yet at the same time reveal in its system that its students cannot secure what is promised to them unless they buy books at a fixed price. It is an instance where the advertising propa-

ganda announcing a voluntary donation plan is immediately modified by the demand of a fixed price for the books which contain the real essence of the instruction.

For several years we have asked the Fellowship and its officers to discontinue its references to AMORC as a Black Magic organization, and as a commercial institution, and the making of comparison in regard to the fees which the members are obliged to pay. To all of our comments and suggestions no heed has been given, but we feel sure that the system now being carried on by the Fellowship will eventually be proved through its few followers to be wrong in spirit and wrong in presentation.



● READ THE ROSICRUCIAN FORUM ●

SEE THIS MOVING PICTURE

If the cinema production known as "The Return of Peter Grimm" comes to your city, or your local picture house should secure it, be sure to see it. It was a wonderful play in the days of its stage career, and it has a wonderful lesson for our members and friends who wish to understand what it is to be "earthbound" with Karma and worldly thoughts.

GIVE YOUR CHILD A CHANCE

The blades of grass in your lawn, if properly natured, given sunshine and ample water and good soil, will flourish, become strong and excellent examples of their kind. Yet, with children more should be expected than from blades of grass, more than growth and a good physique. A parent must take the other side of a child's nature into consideration, the cultural side, the training of the mind, development of habits, the forming of character, the directing of natural talents into the proper channels. Quite often a parent unwittingly overlooks the opportunity when a child is young for giving it that chance in life which may mean the difference between a future success or failure.

The Child Culture Institute, College Heights, San Jose, California, has prepared a little booklet free to you, explaining how parents may learn to do the correct things which will mean so much in the child's later life. Give a child the proper start, prevent errors that cannot be corrected later. Write to the address above and ask for the free literature about Child Culture.

*The
Rosicrucian
Digest
November
1935*



What Constitutes a High Degree Member in AMORC?

By FRATER HARVEY MILES, F. R. C.



THIS question has been brought to our minds many times and it seems relevant to try to make plain and comprehensible to all members, and also to those who anticipate uniting with the Ancient Mystical Order Rosae Crucis in search for truth, light, and more profound understanding of the arcane laws and principles of nature, just what one is expected to observe in a high degree member of AMORC.

In the first place, the Rosicrucian Order consists of members from every walk of life—doctors of medicine, chiropractors, osteopaths, dentists, lawyers, scientists, authors, musicians, artists, ministers, plumbers, carpenters, and various other laymen and women in the trades, and menial labors. They all come into the Order under the same obligation—to serve humanity unselfishly through the Rosicrucian Order under the direction of the Imperator and the officers of the "Supreme Grand Lodge."

Three Hundred Seventy-five

They pledge themselves to secrecy, service, and loyalty, and when they cross the threshold of the outer chamber of darkness and enter the inner Temple of light they all, scientists, artists, lawyers, ministers, and laymen, leave their worldly titles and honors, distinction and fame, behind them and become humble souls in search of truth and knowledge.

This does not mean, however, that because we have all become humble and are willing to work and study in the same grade or class with those who have not reached the same degree of understanding, or who have not had the same education we have in the outer world, that we are all equal. That would be a dreadful mistake even to dream that just because we are all eligible to travel the Rosicrucian path together that that alone constitutes equality, for one could hardly expect a layman who has probably had a Sixth or Seventh Grade grammar school education to have the same brain development of one who has spent several years in college and has had many years of training in some of these special sciences; but the layman in AMORC has the privilege of the association with these Frateres and Sorores who are superior to him in worldly knowledge and can, if he



will, absorb much of their worldly education by listening to the explanations they give on the various subjects he is studying in AMORC. The Lodge members have the opportunity of hearing the discussions in the Temple, and the National members have the Digest and the Forum to refer to when they wish to learn what other students have to say about the principles and laws of the Rosicrucian teachings.

The equality of Rosicrucian members consists of the ability to apply the Rosicrucian laws and principles effectually to problems that arise in their every day life. It consists of members who have advanced in unfoldment and the development of the inner self. It consists of those Frates and Sorores who have been tested and tried Cosmically for their service to humanity and loyalty to the Order—the Order that they have pledged to honor, serve, and respect.

There are hundreds of types of characters in the Rosicrucian Order and it is surprising and interesting to watch these characters unfold and react to the trials with which they meet with while on the path to sapience and greater light. There are members who come into AMORC in humility and sincerity and seek the solution to their problems in this life, and as long as they remain humble, sincere, studious, and ask in reverence for guidance from the Cosmic, they find the laws that apply to their problems and they use them and are successful in obtaining the things they wish for most, and that is, generally, happiness, peace, truth, and the comforts of life. But these members remain true to their obligations not only to the Order, but to themselves. This type of member works unselfishly to serve the Great White Brotherhood, so that the Brotherhood can in turn serve humanity in propounding new light and a better understanding of the Cosmos and a better way to live here and now.

Another type of member to which I wish to call your attention is the one who suffers most of all in attaining the goal he or she has set out to reach. It is the student who comes into the Order taking obligations and making promises to the Cosmic in a perfunctory

manner and expecting miracles to happen. This type of character passes from grade to grade studying, or should I say reading, his lessons, obtaining an intellectual understanding of the laws, but never applying any of the laws or principles to himself. Finally this member reaches the higher-degree work and begins to take stock of himself. He asks himself these questions: What has AMORC done for me? What have I received from the Cosmic? What has the Brotherhood given me for my dues? How have I advanced in life since coming into AMORC? Why don't I receive the same recognition as others do? And they will ask a hundred other questions that can be answered in just these words: What have you given to the Order in the way of unselfish service? How have you applied the laws that you have been studying? What have you done to make yourself a better vehicle through which the Cosmic can work?

It is this type of member with which we sometimes have difficulty. He is what might be termed the recalcitrant—the busy-body who always has something to complain about, and when put to question had really no complaint whatever except this: We have been in the Order a number of years and we do not receive the same recognition as members who are in the lower grades. Let me explain this point: It happens very often that members in the early degrees show unusual talent in one of the arts or sciences and after proper examination and test these members are found more capable and more efficient in assisting the Order in the way of teachings, lecturing, or demonstrating the principles of the Rosicrucian work than many of the older members, and because of this it often arouses petty jealousy and misunderstanding. It is not the intention of the officers to create this feeling among the members, but it is simply one of the weaknesses of character that each member of this type and nature must work out.

We know of hundreds of students who read their monographs every week regularly on Thursday evening. They practice the experiment for a few minutes and then forget the whole thing until the next Thursday when the week-

ly lesson comes, and then go through the same process of study; but during the week they never apply a law or a principle to their daily problems, nor experiment with them in their business or occupation. This type of member discovers, after a few years, that his life has not changed any, except that he has acquired some new knowledge from reading the monographs. But he has not worked with this knowledge; he has not accomplished anything in the way of proving that Cosmic law works, and that to better one's self in life it is necessary to apply the law that he has studied and has an intellectual understanding of.

These are the members who write in to Headquarters complaining that the Order has not fulfilled its promises to them and that the teachings do not affect their lives as they anticipated. But the thousands of other members who devote a few minutes a day to the application of Rosicrucian principles to their conditions, whether it is business, personal, or an act of benevolence, are sending in testimonials of approbation, showing us that these laws they are working with are immutable and act with precision. These members are accomplishing their goal in AMORC and are proving to themselves that Cosmic law fulfills.

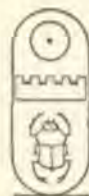
One of the most important qualities to cultivate and develop is strength—strength to overcome the trivial weaknesses of human character. We are born with two qualities of soul—good and bad, or constructive and destructive. We either have the tendency to take advantage of others who are plodding

through life in blindness, or we have the strength of character to help them avoid blunders. It is very common among human beings to see persons forced to give up their rightful possessions, because they cannot find their way out of a difficulty, and instead of giving these persons a word of advice and showing them how they can save their possessions—it might be a home, a business, a car, or a personal belonging—we take advantage of their misfortune and their lack of knowledge and foresight and take their property for practically nothing, the things that made them happy, gave them comfort and rest, and call it business.

A high-degree member of AMORC is one who has learned the law of compensation and knows that in a case of this kind he should give the unfortunate the advice which comes to him from the Cosmic and help to guide men and women back to good fortune and peace and happiness, and not take advantage of another brother when he is burdened with misfortune. A high-degree member is one who has knowledge of Cosmic law and the wisdom to use it. High-degree membership constitutes the qualities of humility, such as sincerity, brotherly love, sapience, truth, honor, and practicability. Without these qualities one should think twice before expressing that proud feeling; "I am in the higher degrees and symbolize wisdom and adeptship." The power of a true mystic is an inherent loyalty developed through a number of incarnations while applying the law of love to all mankind, and has negated hate and selfishness from his soul.

ROSICRUCIAN SUNDAY PUBLIC DISCOURSES BEGIN

Beginning with Sunday, October 27, the first of the annual fall and winter Sunday evening public addresses will be given in the Francis Bacon Auditorium at Rosicrucian Park, San Jose, California. These special convocations are open to the public, as well as the members. There are no fees, collections or admission charges. In addition to an address of an inspiring nature upon a philosophical, mystical, or scientific subject, an oriental ceremony precedes the address, as well as selections by the large Rosicrucian Choir. Frequently other unique features are included in the evening session. All members and the general public who can should make a point to attend these sessions. Doors open at 7:00 p. m., and the session begins at 7:30.





War and Karma

HOW THE WILFUL ACTS OF INDIVIDUALS AND NATIONS
CREATE FUTURE KARMIC CONDITIONS

By THE EMPEROR



REGARDLESS of the extent to which the war in Africa may grow, and to what extent it may affect individual human lives, the act of war in itself is a Karmic act, the consequences of which are difficult to measure in their effects upon the lives of in-

dividuals and nations.

At the present time — early in the month of October—only a few lives, so to speak, have been forced into transition by the destructive and murderous processes of war in Africa. While we pray that the war may end with a few preliminary skirmishes and not spread into a holocaust, and while we in the Western World also pray that our nation may be kept free of any entanglement in the terrible conflict, it is well to think about the Cosmic principles involved.

One of the outstanding effects of the present situation is the unhappy and regrettable truth that this new and most recent manifestation of the spirit of warfare, so abhorrent to all peace-loving people, has been born in the breasts of

men and women of two religious, Christian nations. The nations and leaders involved in this new conflict are not pagans, nor so-called heathens, or irreligious people. Both of the nations around which the dispute centers, and in which the attitude of war was born, are self-proclaimed followers of a religion of peace on earth and good will toward all men.

Despite what is commonly believed regarding the Ethiopian country, a large portion of its people, and at least the majority of its educated and intelligent people, are Christians in all essential religious thought, and extremely devout and orthodox in their interpretation of the Christian Bible. That there are tribes or sections of their people who in their ignorance or illiteracy have no religion, or follow certain superstitious practices, does not make a country in its government and ruling classes a non-Christian nation. As early as the Fifth Century A. D., when the Christian religion was first adopted throughout the world, Ethiopia established Christianity as its official religion, and the Christian Bible has very greatly affected all of the Ethiopic literature. The ideals taught by Jesus the Christ as the Divinely inspired guide in life are held forth in Ethiopia as in all Christian countries.

*The
Rosicrucian
Digest
November
1935*

Three Hundred Seventy-eight

On the other hand, the marvelous Italian Empire has been the seat of Christianity for many centuries, and in its very heart resides the Vicar of Christ, the living emblem and symbol of Christ teachings of peace and good will. In every structure and fiber of its physical, ethical, moral, and spiritual constitution Italy is *Christian*.

We speak of this religious phase of the situation not because the present conflict is based upon religious principles, but because the conflict between two such Christian countries creates a form of Karma that is of great interest to the student of mysticism and universal law.

If the mystic is asked to give his understanding or interpretation of what constitutes the unpardonable or unforgivable sin, he must say that it is that sin which violates a sacred and spiritual agreement between the individual and God. A violation of a pledge made to God, a violation of a sacred ideal held within the soul of the individual as the most holy of all holy pledges, the violation of a Cosmic law and principle voluntarily adopted and proclaimed, constitutes the unpardonable sin when such violation is deliberate, knowing, wilful, and conceived with full realization of its import. The violation of a great Cosmic law or a Divine principle by a person who is unacquainted with the law or principle, or by one who unconsciously or unthinkingly commits some act, and who is tempted to do so in the heat of passion, or by uncontrollable or unbearable circumstances, may be pardoned or forgiven when partially compensated for by repentance to admit the sinfulness of the act, and desire to make adjustment. But the violation of a law or principle voluntarily assumed by the individual to be sacred to himself, and to his God, and knowingly proclaimed as his pledge of sincerity in religious belief and his guiding principle in his relationship to the Cosmic laws and conditions, is unpardonable and unforgivable, and therefore carries with it the extreme penalty of Karma.

What, then, are we to think of two nations or two empires of living souls who deliberately, wilfully, and knowingly cast aside the sacred principles of their religious beliefs, the outstanding

elements of their religious proclamations, the ideals of their spiritual covenants, and the most important of their voluntarily adopted Ten Commandments?

We are not attempting to view the conflict from any political angle, nor are we giving any consideration to the worldly, material matters that constitute the questionable issues, nor are we taking any attitude of bias or prejudice toward either nation, or either side of the argument. Our heart bleeds for every individual involved, and equally for every soul expression that must suffer during the torments of the war and in the hereafter. Our prayers to God are offered for the cessation of war, and not for the victory of either side. We love the peoples of each of the nations involved. The most lowly of them in either country, the most ignorant and illiterate, are our brothers and sisters, equal with all others in the human brotherhood of man. Each is in a different stage of evolution, and we of today in the Western World who pride ourselves upon our advanced civilization and our individual and national advancement in the higher and better things of life cannot forget that at one stage of our evolution we, too — each and every one of us — were illiterate, uncouth, primitive, and unquestionably barbaric. Except for the Grace of God, the Cosmic laws, and the processes of evolution, you, my dear reader, and I, might be living today in the tropical plateaus or the rain-covered mountains of Ethiopia, clothed in scanty costume, barefoot, uncouth in appearance, illiterate, and moved by all of the barbaric emotions that reside in the unevolved consciousness of man.

All of our human experience proves that war is unjustifiable at any time. We boast of the scientific achievements which will enable a war to be more horrible in each decade, and more efficient in the rapid and complete destruction of body and property, but we give little thought to the fact that science has likewise provided us with marvelous achievements which will enable us to settle all national and international disputes quickly, efficiently, happily, and peacefully. Certainly, our advanced stage of civilization has taught us that



the differences of opinions in the minds of leaders and nations are things that can be peacefully discussed and brought out of chaotic understanding into agreeable acceptance through careful, impassioned, sympathetic understanding and cultural analysis. We have learned that victory in any disputed matter does not belong to him who demonstrates might, but him who demonstrates right, and we know that it is unsound to believe that to the victor belongs the spoils when the contest is one solely of brutal force.

We could use the modern scientific achievements of today to call a world council together in a few minutes, and through the use of radio the leaders of all nations of the world could remain in their individual and respective sanctums and through the medium of a microphone address the invisible round-table, and discuss with all others the problems that confront them. And through the same devices the representatives of the people and their various associations and societies could petition this invisible council and speak in behalf of the great brotherhood of man. Through the means of television and radio photographic pictures of maps, documents, agreements, and other forms of evidence could be submitted within a few minutes to all concerned. At no time in this history of civilization is the world better prepared for the peaceful discussion of international or national problems in so peaceful and convenient a manner, and yet despite this fact mankind illogically retrogrades and returns to the most primitive of methods of settling his differences and expressing his emotions.

Also, we as the people of the nation seem to forget that the greatest power lies in our own hands, and that through our attitude and the expression of that attitude we may prevent such conflicts as now threaten a portion of the world again, and insist upon a practical application of the theoretical doctrines of culture and civil brotherhood and sympathetic understanding which we have been preaching and teaching for the past century or more. Leaders of nations and propagandists in favor of war can only succeed in creating and establishing war through the tolerance of such on the part of the people.

Perhaps we are unmindful of the fact that in creating war, or in indulging in war, each nation establishes for itself a new page of karma, and a new chapter of karmic conditions. And perhaps also we forget that as individuals of such nations the karma of the nation becomes our karma, and despite our individual efforts to live a personal life of advancement and achievement, unfoldment, and attainment, the karma of the nation is as immutable and as impersonal as the karma of the individual. If we voluntarily remain citizens of a country, or arbitrarily take ourselves away from the place of our birth, and associate ourselves with the citizenry of another nation or country, we assume for ourselves a portion of the karma of that country. Struggle as we may, study and master laws and principles, make many sacrifices, strive to live according to the ideal principles of life, still we can never rise above and beyond that degree of karma which is allotted to the individuals of a nation. We, therefore, are not only the participants in the karma of a nation, but the associate creators of that karma through our tolerance, and through our passive or active support of the nation's policies and activities.

The world has looked upon the improvements and progress made in Italy as a nation, and the return to cultural power made by its people, with admiration and approval, and with every good wish for its continued success. Wonderful evolutionary changes have been made in that country in recent years through the hearty, peaceful cooperation of its people under a leader destined to be the savior of its political and social conditions. The same is true of some other countries; in fact, many others in various parts of the world. But if such a country permits its leaders to indulge in war, tolerates a reversion to primitive instincts, and a deliberate and wilful violation of its religious and sacred ideals, as represented by Christianity, for instance, a karma will be created for the country that will rest heavily upon it and its people throughout the present and next incarnations. No worldly victory, no palm of militant success, no glamorous acclaim of physical prowess symbolized by the pinning of a medal upon the national breast for bravery

Three Hundred Eighty

and survival, can compensate or make recompense for the years of suffering that will follow such success. Whichever country may win in the conflict will still be a sad loser in the face of all Cosmic principles.

For this reason alone we as mystics and lovers of the brotherhood of man can neither pray for victory for one or the other, nor for defeat for any. Our sole thought held in devoted concentration and sent forth from our minds into the Cosmic space above like a dove released from its prison, should be a thought and petition to the universal consciousness of the nations involved

that they may see the greater light of peace and bring an immediate cessation to their warring actions and end the conflict. Let this be the keynote, therefore, of the prayer of every Rosicrucian. Let us not selfishly pray to God and in a spirit of complacency argue that our own nation shall keep out of the war, but that all nations shall dwell in peace, and that war shall be outlawed not only in the written and unwritten documents of man's political history, not only in the papers of agreement signed by the representatives of nations, but outlawed in the hearts and minds, the thoughts and attitude of every human being.



Tone-Color

THE RELATIONSHIP OF SOUND VIBRATIONS TO VISIBLE COLOR

By SOROR VIOLET COWGER

Director, Department of Music, Rose-Croix University



STUDY of the History of Music reveals the fact that from the earliest period of human development there has been an inherent desire in primitive Man to express his emotions in rhythm and sound.

In his first efforts, the stamping of feet, clapping of hands, beating of drums, and crude vocal sounds expressed his emotions in worship, tribal ceremonies, and war chants.

As Man developed, the expression of his emotions in Sound and Rhythm evolved into a primitive form of music, the crude vocal sounds taking a formal design of tones, while the accompaniment of drums and crude dancing became a repetition of rhythmic designs.

Following this evolution through the civilization of Humanity, we see every expression of Man's Soul revealed in Tone. Great anthems of joy and thanksgiving to Deity, deep dirges of profound sorrow, strains expressive of amusement, fun, hilarity, sympathy, tenderness, love, and entertainment; all are expressed in Tones of Music.

In the Holy Bible we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Rosicrucian students know and realize that the sacred Word emanated from the Divine Consciousness in vibrations, and that vibrations of Sound are back of all manifestations of Creation.

But parallel with and correlative to vibrations of Sound are vibrations of Color. How few, comparatively speaking, realize the constructive element of Color in Soul development. *

One who has viewed a sunset in the High Sierras, has enjoyed a never-to-



be-forgotten experience. Here, Mother Nature paints Color with a lavish hand, turning jagged mountain peaks from pure gold to rose, lavender, and a deep violet.

Equally inspiring is a journey over hills and mountains in early spring when Nature has spread out a glorious array of golden yellows, deep greens, bright pinks, and orange-reds.

How interesting is the effect of these vibrations of Color on Man, both physically and psychically. For in viewing them, the tired are rested, the depressed are uplifted, the discouraged are strengthened, and the sad and sorrowful realize peace and joy.

Turning to the mundane affairs of everyday living, we see vibrations of Color used to fine advantage in many ways. The housewife chooses with careful selection the colors for the different rooms of the home, knowing that the charm of Color has a definite effect upon the lives of those in the home.

In the realms of business, education, religion, and entertainment, the psychology of Color is now used to greater advantage than in previous years.

It is clear to the careful observer that vibrations of Tone and vibrations of Color are constructive elements in the evolution of Soul. It is most interesting to the student to compare the similari-

ties of these two channels of vibratory expression.

Tones vibrate in Octaves: Colors vibrate in Octaves.

Tones express Harmonies and Discords: Colors express Harmonies and Discords.

Tones express Emotions: Colors express Emotions.

Tones affect Emotions: Colors affect Emotions.

Tones have constructive and destructive values: Colors have constructive and destructive values.

When the student of metaphysics realizes that every vibration of Tone has a corresponding vibration of Color, it becomes clear to the understanding how the sacred vowel sounds intoned in the Rosicrucian Temples affect not only the glands of the body physically and psychically, but also the colors of the individual auras.

There are Octave or Tonal vibrations that the human ear cannot hear, also there are correlative Octaves of Color vibrations that the human eye cannot see. But the highly developed Mystic, through the teachings of the Rosicrucian Order, may through psychic hearing and psychic sight, be enabled to hear and see both Tone and Color in Octaves beyond the material comprehension.

● READ THE ROSICRUCIAN FORUM ●

OUR SPECIAL CHRISTMAS PRICES

Now is the time to avail yourself of any of the many interesting volumes comprising the Rosicrucian Library. All of the books listed on the back cover of this magazine, as well as many others not listed published by the Rosicrucian Order, are obtainable at special reduced prices for the Christmas season. Also the other practical and unique articles provided by the Rosicrucian Supply Bureau may be had at a reduction. Any of the books or the articles make excellent Christmas gifts—ones that will be long remembered and appreciated. Write today to the Rosicrucian Supply Bureau, San Jose, California, and ask for the Christmas folder of special prices. You will be surprised at the unusual savings on many of these splendid books and articles. Do not overlook this opportunity.

*The
Rosicrucian
Digest
November
1935*

Three Hundred Eighty-two



PAGES from the PAST

MICHAEL MAIER

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translations or interpretations of other eminent authors of the past.

This month we are concerned with Michael Maier, eminent Rosicrucian, who was born in 1568 at Holstein, Germany. He was extensively educated for the times, studied medicine, and was renowned for his remarkable cures. His fame spread, and he was eventually distinguished by being appointed Emperor Rudolph's personal physician. He received from the Emperor many gifts of appreciation. He was actively associated with the Rosicrucian Order of the period, and, in fact, signed some treatises with the allegorical name of Christian Rosenkreutz, some of which are now in the possession of the Rosicrucian Order, AMORC, and which further proves that Christian Rosenkreutz was not the name of an individual, but an allegorical title adopted by many of the Rosicrucian leaders of the various periods of the Order's history. He took an active part in exposing that form of alchemy which concerned itself primarily with the transmutation of baser metals into gold. He considered such alchemical practices as falling from their high purpose.

Maier issued a number of pamphlets concerning the Rosicrucian Order, and took a prominent part in the German Rosicrucian controversy and like Robert Fludd of England, defended the Order against outer attacks. One of the first pamphlets issued by him, and given wide distribution, was "Colloquium Rhodostauroticum Trium personarum per Famem et Confessionem Quodamods revelatam de Fraternitate Rosae Crucis." The first pamphlets were in German but were later translated into Latin, to appeal to the literati. Michael Maier died in 1622.

We take pleasure in quoting below a few excerpts from a complete valuable manuscript in the archives of the Rosicrucian Order, AMORC, entitled "The Laws of the Fraternity of the Rose Crosse," written in Latin by Count Michael Maier and translated into English for the first time in 1656. We call your attention to the first quotation which deals with the need of the Rose Cross Order to have occasional meetings or general conferences, and in fact, conventions such as are conducted by AMORC today.

The next excerpt is concerned with the Rosicrucian law that the Order shall go into silence periodically, when it shall withdraw from all outer activity and the excerpt also sets out the need for such a state of dormancy.

The third law enjoines each Brother to appear on a particular day, and at a certain place every year, that they may all meet together and consult about their affairs.



VERY Society hath Lawes and rules binding them to some Duties, so that the Governour or chief when he pleaseth and thinks it necessary may summon all to one place to consider what is most fit and convenient to be done on some immergent occasions, for if a company be separated,

their minds and Councells are disjoined, the one cannot be helpful to the other either in example or advice: who knows not that most intimate familiarity, and the nearest friendship is broken off by absence, and want of visitation, so that they who were not long since highest in our thoughts are utterly forgotten, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were unnatural when thus separated: we confess that letters may supply this defect, yet writing doth not so much delight and enliven, as discourse, papers are mute, if any doubt arise they cannot



frame a ready answer, but where a man appeares, he can resolve all Questions, satisfy all scruples.

Wherefore the Brethren of the R. C. thought it most expedient, if not altogether requisite to meet at least once in the year in a certain prefixed place: This Law as it is the third in order, so also in Dignity, by which the true Pythagorian assembly is obliged to appearance; neither is their meeting vaine and to gaze upon each other, for they do imitate the rule of Pythagoras, who enjoined his schollers every day to examine themselves, where they had been, and what good memorable act they had performed: so the Brethren of the R. C. at their convention relate what rare cures they have done, what progress they have made in the Arts and Sciences, and observe how their practice agrees with their principles; and if any new knowledge confirmed by often experience comes to them, they write it in Books that it may safely come to the hands of their successors: Thus true and certain learning is encreased till at length it shall attaine to perfection.

This Schoole is not like to Aristotle, for there were frequent wrangling disputes, one opposing the other, and perhaps both the Truth, however they have no Questions free from debate, not contradicted by some of the same sect: for example.

What is the soul of man? whether the First Act, or something else, whether born, generated, or infused, given from heaven, and many thus and such sobberies, and at length they rest in Opinion.

They have therefore framed a Methode to regulate disputes, and supply termes, whereby they more darken knowledge, and willingly shut their eyes: Let them discuss to weariness, the nature and original of Metals, and whether there can be a transmutation, and who will be better informed and satisfied? Thus idle Disputation is a sport of Wit, and only a recreation of Fancy, no solid and real Truth is to be found out by it.

A certain Philosopher hearing some dispute What Vertue is, made answer that as they could not come to an end of the Question, so neither to the use thereof: if any one professes himselfe to

have skill in Physics, why then doth he not let the world see what he can do? and laying aside vain babblings perfect the great work of natural tincture, but by chance he will utterly deny that there is any such thing to be found out, and hereby gets a cloak for his ignorance, for he will censure all which he knowes not.

But who will call him an horseman, who yet did never ride? who will call him a Smith, who never wrought in that Art? and why should we esteeme him a philosopher, who hath never experienced his philosophy, but hath only uttered some foolish and fantastical words.

But some may here object that one part of Philosophy is contemplative, to which Mathematicks and Metaphysicks do relate, the other consists in Action, to which Ethicks and Politicks do guide. Plato was displeased that Mathematicks were brought to sensible Subjects, as Arithmetick to Numbers, Musick to Sounds, Geometry to Measures, but we must acknowledge that he in this was envious to mankind, and in his passion prevailed over his reason: For what profiteth it any man by meer speculation to view the misteries of God and Nature? is it a more commendable thing to thinke well, then to be good? the same holds true in Physics, for barely to contemplate of it is as unusefull, so absurd and ridiculous, how can you call that a true Cause, of which you never saw an effect? There hath been some ancient Philosophers who have searched after experimental knowledge, and studied more Nature then Art, more the thing, then the signification and Name, as the Magicians amongst the Persians, the Braomanes amidst the Indians, and the Priests in Egypt: and now the Brethren of R. C. in Germany. Thus we see plainly they meet for a good end, for each Court hath its appointed time in which justice may be duely executed, and no wrongs further heightned: The Brethren assemble to vindicate abused Nature, to settle Truth in her power, and chiefly that they may with one accord return thanks to God for revealing such mysteries to them: if any man is promoted to an high office, and neglects or contemnes the Ceremonies and circum-

stances of admission, the Prince will immediately put him out as one sleighting his favours and scorning of Him: so since God hath been pleased to honour these Brethren with such rare endowments, and they should not appeare to shew their gratitude, He might justly take from them His Talent, and make them subjects of His wrath.

This Law hath a Limitation if they cannot appeare, they must either by others their Brethren, or by letters tell the cause of their absence, for infirmity, sickness, or any other extraordinary casualty may hinder their journey.

We cannot set down the places where they meet, neither the time, I have sometimes observed Olympick Houses not far from a river and a known City which we think is called S. Spiritus, I meane Helican or Pernassus in which Pegasus opened a spring of everflowing water, wherein Diana wash'd her selfe, to whom Venus was handmaid, and Saturne Gentleman-usher: This will sufficiently instruct an Intelligent reader, but more confound the ignorant.

* * *

Concerning the sixth and Last Law, which is, that the Fraternity of the R. C. shall be concealed an hundred years.

When the common people take notice of the secret managing of publick affaires, they because of their ignorance, suspect it to be a plot upon them, and openly censure it, as not fitting to see the Sun; for treacheries and wickednesse desires the night and darknesse to cover and conceal them, and therefore actions are bad because they are private.

Besides the rude multitude many graver heads have inconsiderately called apparent things good, and the other nought, saying, if they be vertuous, why should they not be known that they may be embraced by honest men?

As if all lawful secrets because of their lawfulness were to be made publicke: would it not savour of folly if a Princes treasure because it was rightly gained should therefore be exposed to all men? surely such an opinion would only become a thiefe and robber.

The Brethren are thought guilty of concealing themselves, for they might probably do more good if they were knowne, because they should be sought after, and have opportunities put into

their hands, and why will they keep close both their persons and place; but let us consider that they travel; and they, as all wise men else, acknowledge no particular Countrey, but the whole world to them is as their own native soile, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falsehood and deceit, no truth, honestly: He who is knowne by his Family, name or office may be taken notice off to his disadvantage.

The Scripture calls men pilgrimes, who have no true countrey and home but heaven; so that men are strangers and travellers in their own land is their inheritances, and why then may they not scarcely be known to live when they shall not abide long? Their actions are such as become those who hope to appeare and shine in Heaven though they are obscure below.

How great is their madness who spend their times in drunkennesse and gluttony, who are known by their vices; or imitate him who boasted that he never saw the rising or setting Sun, and had no God but his Belly: whatever is rare and brought from far Countreys that they desire to eate, as though the whole world in short time should be devoured by the filling their gutts more then their braines; perhaps, these may have Rational souls, but so clogd that they cannot soare aloft who drink not, eat not that they may live, but live to drink and eat.

The Lacedamonians placed drunkards before a company of children, that they seeing the abominable naughtinesse and deformity, might shun and hate that vice as Lycurgus commanded: but such beastly persons do very often draw in others who keep them company, and their fight is too often dangerous and destructive.

Wherefore such vices should be covered as filthy, that others may not be provoked and stirred up to the like enormities; nay let such things not only be concealed but buried, and things more profitable be used in their roome: But if all good and honest secrets were brought to light, I dare say, the Fraternity of the R. C. would not be the last as having no cause of fear upon them,



but I doubt whether yet we shall see those happy daies.

There are many things bad which by custome have been in good esteeme, and the continuance of vice makes it be thought at length virtue: The Brethren would give no occasion of Suspition, for that which is not known, cannot be practiced; without practice no custome; without custome, no such mistake, although their being altogether honest need not be so censured or entertained.

Besides, perhaps the First Author by the Law that the Fraternity should be concealed an hundred years, would give the world time to lay aside their vanities, folly and madnesse, and by that time be fitted to receive such knowledge.

And truly every man that hath eyes may see a great and happy change in the world, that many rare inventions are

discovered, many abuses in the Arts rectified; and that they shall shine to perfection, and what then should hinder but that the name of the Fraternity should be published in their *Fama Confessione* and other books?

Two hundred years are past since the first Law was made, viz. ab A. C. 1413 in A. C. 1613. About which time the Fama came forth: although there is no cleare manifestation of the discovery, yet it may sufficiently be gathered out of it, and afterwards the tombe of the first Author being opened, which was A. C. 1604. to which adde the years of the prophesie, after 120 years I will be known, for 106 ab. A. C. 1378 do make 1484. and afterwards 120 do make 1604: Some having this from their Predecessours have certainly affirmed this Truth.

WHAT 1936 WILL REVEAL

The future is unmade, yet is constantly in the making. Each human thought and act sets into motion a course of action which finds its climax in the tomorrow, whether that tomorrow be a week, a month, or a year hence. Just as the faint light waves of the stars which register upon the retina of our eyes, as we look heavenward, have journeyed centuries to find their end in the sensations we have of them, so, too, human conduct of years ago, whether it was conscious or unconscious, has prepared the course of events of 1936. Certain trends have been established which have been foreseen, not by any fantastic system of divination or prognostication, but by logical, mathematical arrangements of the tendencies. These rational prophecies for the new year have been set out in a clear, emphatic manner in a new brochure, a prediction for 1936 entitled, "1936 and Conflicts."

So faithful have these past predictions been to actual occurrences that each year's booklet has been sought for all over the entire world. Write for a package of them today, and give them the distribution they justly deserve. They will be available to you without cost on and after the coming 10th of November. Receive them before the new year begins. Address the Rosicrucian Extension Department, San Jose, California. Anyone may receive a copy.

ROSICRUCIAN TRIP TO EGYPT NOT CANCELLED

Our members and friends are hereby notified that we have not cancelled our proposed trip to Egypt, Palestine, and other parts of the Mediterranean beginning February 1, 1936. The trip is destined to be more interesting than ever. Reservations may still be made. Send for full details. Address: Egyptian Tour Secretary, Rosicrucian Park, San Jose, California.

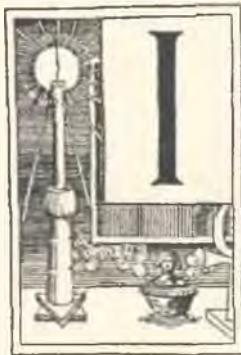
*The
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Three Hundred Eighty-six



SANCTUM MUSINGS

HOW TO APPROACH LIFE



IT IS presumed that those who are seeking a better way of living are also considering the proper approach to life. Most of us, unfortunately, do not consider the approach. Life approaches us. In other words, we

clash with it, and then we are forced or compelled to adjust ourselves to its circumstances the best way that we can. Such adjustments sometimes overshadow our entire lives. When we drift along and eventually clash with life, we find it necessary to carve for ourselves protective niches; that is, adapt what we think will be temporary habits and modes of living, but unfortunately, we later find it extremely difficult to drop these habits. A trite expression is that the first impression is a lasting one. This is particularly true, insofar as an approach to life is concerned. If our approach is an intelligent and conscious one, we may have no fear for the future. It is usually when we are young, during the impres-

sionable age, the formative stage, that we approach life and our reactions to it shape our future course of living and become lasting; and it is for this reason that we should give the approach some serious thought, even if we have passed beyond what is generally considered the formative stage.

When we speak of life in the above sense, we are not referring to it biologically. We mean that conscious interval which exists between the moment we are able to realize our own nature and the external world, and that time when such consciousness ceases permanently.

In an intentional approach to life, therefore, it is first necessary to rid our minds of all prepossessions, predispositions, the opinions we have formed, the conclusions we have arrived at arbitrarily and especially hearsay. We must mentally disrobe, remove the cloak of custom which we unconsciously wrapped about ourselves more firmly each year. We must free our minds of all such encumbrances and be prepared to accept only those things which, as the famous philosopher, Descartes, said, arouse within us an intuitive acceptance of them, a feeling that they are true and constitute real knowledge.



Francis Bacon, eminent philosopher and father, we might say, of our present method of science, adopted this method in arriving at scientific facts. He stated that man should rid his mind of its idols of the things which we have wrongly built up in our minds, out of fancy, out of suppositions, the idols of tradition, the things which we accept because they have been handed down, or because they merely have the authority of age to support them. We must approach life as though stepping from a dark chamber into a lighted one for the first time, without any anticipation or expectation as to what we are to see or hear, and then subject each experience to our own analysis, not colored with the analysis of others. The person who really wishes to approach life in a frank manner, with the hope of then being able to properly govern himself, must not be a coward. He must not fear public opinion. He must not hesitate to oppose or challenge tradition.

Have you ever stopped to realize what the real value or worth of tradition is, when it is a benefit to man and when it is a hindrance? Traditions are like rungs in a ladder. They represent the elevation of man. They are intended to prevent man from slipping backward, but they are not intended to hold man back. Whenever a tradition holds you fast, so you cannot raise yourself to the next rung, it then becomes a hindrance. We should look upon traditions as signs of encouragement; we should find in them a satisfaction because of the advancement that man has made. We should take from tradition the best that it has to offer, and build upon it. It is necessary, therefore, that each of us take the traditions of the day and subject them to a personal examination to see, so far as we are concerned, why it is necessary that we should abide by them. If we can improve on them, we should do so. If we cannot, we must not relinquish them unless they prove to be of no further value.

Humans are possessed of reason, a faculty found also in lower animals besides man, and we must employ that reason. We must not be like children and merely accept conditions and circumstances on faith alone, but must weigh them. The man or woman who

does not employ this power of reason, has not advanced beyond the child of ten. In fact, it is safe to say that they have not advanced much beyond a chimpanzee, which instinctively reacts to his environment as a small child will, without knowing why it does so, or even being concerned with why it does.

Begin your considerations of life with man, simply because there is nothing more intimate, nothing to which you are closer related than yourself, nothing that you can feel so strongly, or analyze so carefully as yourself. Why begin with an analysis, an examination of the universe around you, with the planets overhead, or with the Cosmic bodies, or the universal laws, or with reality generally? All things outside of yourself are measured, after all, in terms of their value or relationship to you. The things you see, hear, feel, taste and smell, may have existence outside of yourself, but the form in which you realize them, and the manner in which you react to them, depends on your interpretation of them and your sense qualities. So, since you measure these things outside of yourself by yourself, it is best, therefore, that you start with yourself.

In beginning with man, you must realize that man alone is not divine. It is in one sense unfortunate that almost all religions and philosophies have built up the impression of the divine nature of man so strongly that in the minds of many people today, all things apart from what they term the soul of man, are declared vulgar, as hardly worth the consideration of thought, except as we need them for our existence. But such a concept is an injustice to the Infinite Intelligence who conceived all. In the first place, it must be reasoned and realized that the multitude of things which exist apart from what is stated to be man's soul, are not of man's creation, and are not the result or effort of his mind. Therefore, they must necessarily be from that same Source, that same Infinite Source from which all things come. Therefore, everything of which we have cognizance is by that reasoning of a Divine Source.

It is also unfortunate that some persons refer to the acts of animals and of some types of beings, human beings, as ungodly. In each thing which has exist-

ence, there is instilled its function, and while it has that particular type of existence in its process of development, that function is natural to it, and is not ungodly. Can we damn or condemn a barbaric people to oblivion, because they conduct themselves and their lives in a manner which is in accordance with the intelligence which is theirs? Are they to be considered as any less divine in nature, because they have not the ability to distinguish between the right and wrong which we have conceived by virtue of a greater intelligence and a more advanced state? Would we like to think of ourselves as being considered profane, vulgar, and as ungodly, by a civilization of a thousand years hence because our acts today will fall short of their attainments? Would not our plea be that we acted in accordance with the best of which our nature was composed, and of what constituted our inner intelligence? No being is ungodly unless it can be shown that he has the ability to ascertain the difference between right and wrong and then act wrongly. Therefore, each class of people today, each race of people, must be measured by its state of advancement and found guilty alone by that measurement.

One of the neoplatonic philosophers, the mystic philosophers before the Renaissance of the Middle Ages, declared that man has been given will only so that he may choose the right course of action, so that he may follow what he understands to be right and to be good. Man is found to be guilty only when he directs that will in opposition to his understanding of what is good and what is wrong. So, when approaching life and beginning with man, we look upon all things as Divine, because they emanate from the same source and no being is ungodly, unless we are in a position to point out that they have directed their will in opposition to what they know is best and proper.

We have said life is the conscious interval, that period between the first realization of self and the world in which we exist, and the time when that realization ceases to be. We are, therefore, as humans standing on the brink of a great chasm. Behind us is a curtain of darkness, eternal darkness, which our

minds cannot seem to pierce, out of which we came. Before us, over the edge, is another sea of eternity, equally dark, into which we peer with wonder and curiosity. But let us realize that life for us is not the sea of darkness behind us, from whence we came, nor the one into which we will be precipitated, but is that moment just preceding the future, the moment of our conscious existence. It may be a span of many years, but it is just a moment in the time of eternity. Therefore, it is to our advantage, and it is our right and duty to examine the brink upon which we stand, which we can see, which we can sense and feel, for that is life. Examine that and show less consideration for what has gone before, and what will come in the future. We constantly live in the now, the moment of conscious existence, and since we are not as easily aware of what has gone before, I repeat, let us then look about, examine the life of today, of THE NOW.

The ancient philosopher, Epicurus, stated, why should man concern himself so much about death, and fear it, for by so doing he presumes to know the nature of death, or the circumstances which surround the transition from life to death? Since man does not know these things, he should not dread it, not live in fear of it. He should not attempt to anticipate the unknown. When the end, unknown, comes to us, it is then the known, and the thing that is known is never feared. Why do most men fear death? Is it not because they dislike to relinquish the pleasures, the joys, the rewards, the power, fame and position they have attained in life? But if they fear to relinquish these things, fear that death will rob them of it, they must also realize that death will deny them pain, deny them worry, grief and strife, for if death checks one experience in life, it will check all of them.

Let us consider death like crossing the threshold into another room. When the chamber we are in becomes crowded, and it is no longer able to serve our purposes, and the door is flung open and we see through the portal the room for further expression, why should we hesitate to avail ourselves of it, especially when it affords an opportunity which the crowded chamber of the present



may not? Life, that state of conscious existence which is ours, is man's, solely man's. The past is of the gods and the future is of the gods, and they are purely out of the control, dominion, and direction of man, but life has been given to man to live. It is his to use. Of all the states of existence, it is exclusively his, so why concern ourselves with that beyond us, either lying far in the past or far in the future.

In continuing our approach to life, we eventually are compelled to give profound consideration to what constitutes spirituality. Of all of the problems affecting human life and especially human peace of mind, there is none so disturbing as that of spirituality. With it, we must be most open in our view. We must lay aside all philosophical and religious explanations and definitions on the subject and consider it individually, first-hand, for spirituality, after all, is a personal matter.

First, spirituality means spirit. It means the spirit part of man, distinguished from the gross, physical, material side, the animal nature which is termed his body. We think of spirit, then, in the light of its true definition, as an energy, an ethereal energy, which permeates man's being, which moves man. In that sense, then, spirituality would mean the emotional side of man, the intuitive side of man, the instinctive side of man, which does not find its counterpart outside of man in any definite thing of which the physical senses can be aware.

Now, we quite comprehend that all of the emotions of man are not defined as of a spiritual nature, but why is it that we are advised to follow this spirit nature of man at all, this ethereal energy which is ebullient within him? It is because, it is said, the spirit nature or spiritual nature of man is good, and because it is good, it should be accepted and followed, its dictates adhered to. Immediately, if we are not merely going to accept terms and words that are handed down to us, we question what is goodness? Why shall we follow anything which is good? What is good?

I think we can give no better definition of goodness than that given by the eminent philosopher, Aristotle, of 384, B. C. Aristotle said that all things have

their function — for example, a flower has its fragrance and beauty, the sun its light and heat. A carpenter's function is carpentering, a soldier's function is the art of warfare, a physician's function is the art of healing. What is the greatest good of their functions? Is it not the excellence of them? What do we mean when we say a GOOD carpenter? We mean one whose function of carpentering is excellent. What do we mean by a GOOD physician? We mean he whose function of healing is excellent. Therefore, goodness is the excellence of a function. The good of anything is the excellence of that thing.

Now, what is the function of man? The ancient philosophers have defined the function of man as the application of mind, the expression of soul. It is that function which distinguishes man from other living things. Certainly, the function of man is hardly the development of his body, or the development of his objective faculties, because if that were the highest function of man, he would be very miserable, he would be inferior to many of the animals who now far exceed him in these. It is found that man possesses a more complex brain and a more highly developed intelligence than all other living things. Then the use of these is man's function. These things — this intelligence, this soul of man — are of the spiritual nature of man, not of the material. The excellence of man, then, is the greatest development of his function, and the excellence we have seen of a function is its good or goodness. So we therefore follow the spiritual nature, or should follow the spiritual nature of ourselves, because it is the highest of our functions. It is the excellence of our functions, and it is therefore the good of our nature. The highest good of man, then, is the employment of the wisdom of the soul, the thing which he possesses in excess of all other beings.

When we speak of wisdom, we imply mind, because it requires mind to appreciate and comprehend wisdom, to apply it, direct it, and use it. Therefore, true spirituality is tempered with reason. We must be rational, not fanatical, not ridiculous in our spiritual conduct. Since we are also physical beings, and since we realize that the physical is

Divinely created, insofar as the laws which give it form are concerned, we must not let our conception of spirituality interfere with the common sense methods of living and the directing of our physical welfare. We should, therefore, apply our reason, our intellect, and our spiritual nature to the development and perfection of our physical self and our material interests. We can concern ourselves with the material affairs of life and aspire to success and secular power, if we desire, without any hindrance to our spiritual natures, as long as we do not in our course of action do anything which opposes our inner understanding of what is right and what is good. We need not be an ascetic and negate all bodily pleasures that are for its concern and welfare. The spiritual nature alone will, through its reasoning powers, inform us when we are inconsistent.

We may even oppose the conventions that society has established, if we are normal and if we are fair to our spiritual judgment. In other words, if society decrees a course of action which man shall follow, and in our spiritual judgment we find those conventions tyrannical and unreasonable, we have a right to defy them. What constitutes convention, the dictates of society? It is merely what society has determined as the excess in human conduct and the deficiency, what goes beyond the average in conduct and what falls short of it and for the common good it has decided that man shall follow the average, the mean, the difference. But it is expected by every intelligent human being that society's conventions will advance with the level of human understanding, advance with the spiritual self of man. When it is found that the conventions are falling short of what constitutes the average individual's conscience, the conventions should rightly be defied, destroyed, and re-established on a new level of the average in human understanding and spiritual enlightenment.

In approaching life, we confront eventually the problem of bodily pleasures and to what extent these pleasures may be gratified without injury to the spiritual nature and without defying the spiritual order. We at first must realize that the physical pleasures are not posi-

tive. That is, the appetites do not seek pleasure because of pleasure, or because the sensations of pleasure are desired. Bodily pleasures, as Aristippus the Cyrenaic told us, are negative. They are not sought for their own sake, but rather follow in the wake of pain or irritation. The pleasures that come from scratching an itch, says Aristippus, are not sought after. What we seek is the removal of the pain or irritation of the itch, and the pleasure is in proportion to the relief from the irritation. After the irritation has been removed, the pleasure also ceases. So it is with all bodily pleasures. They are the result of abnormalities in our physical nature and the attempt of the physical self to return to normality by satisfying its needs whatever they may be. We remove the irritations and the pleasures following in their wake. We are not able to sustain such pleasures. They do not persevere. The pleasures we derive from a delicious meal, for example, come from the removal of the appetite, and as long as the food is palatable to us, the pleasures of a wholesome, coarse meal are just as gratifying as the pleasures of delicate viands. Why, then, do we seek the delicate viands? Not because they add any pleasures, but because they stimulate the appetite, prolong the irritation and therefore the gratification or momentary pleasure.

When we consider bodily pleasures in this light, we find them transient, and not worth the sacrifices we make to acquire them, but there are pleasures which are more lasting and which can be intensified. These are the pleasures of the mind, for they know no limitations. The mind can create its own desires. Each thought, each new ideal the result of combined sensations of memory, stimulates us; it drives us on and we satisfy this urge, this desire by creating outside of ourselves, the ideal in physical form, and we realize mental pleasure. The mind has the ability to assemble and establish new ideals which we can aspire to, and which bring us continuous pleasure. The pleasures of the mind are lasting, because of the fact that they can only be satisfied by the creation of a thing in form resembling the ideal. Thus, if we have artistic ability and can paint, for example, and we




have in mind the idea of a magnificent painting, a landscape, this desire causes a mental unrest, causes us to attempt to bring it into existence, outside of ourselves, in actual material form on canvas. Only when this has been done, will we be mentally satisfied, have mental pleasure. Each time thereafter we objectively sense that picture which we created on canvas, we can arouse that pleasure. The desires of the body have limited purposes, but the desires of the

mind know no limitations and the pleasures can be continuous.

Our attainment and pleasure in life, therefore, depends upon our creations. Success in life can be measured only in the materializing of an ideal, not in the gratification of the physical urges, for the more they are intensified, and the more intense the gratification, the sooner the pleasures derived from them wane, and life becomes empty.




READ THE ROSICRUCIAN FORUM









ANCIENT SYMBOLISM

▽


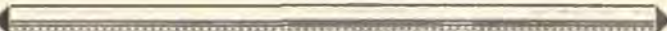



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

27		Land on both sides of the Nile, usually designates all of Egypt
28		Land in a small meaning, specifically, a bounded lot, plot, farm, city, etc
29		road, A roadway, an established or public highway, the way to a place
30		kes m, Side, one part of a thing
31		ámen A large stone of one piece, a unit of stone work or masonry; used to sometimes indicate the inner hall of stone Temples, or the "Looge"
32		Stone work composed of many stones, a collection of stones, sometimes used to mean a tiled floor

SYMBOLY OF EGYPT

We generally just associate the Egyptian hieroglyphs with the inscriptions to be found upon the walls, tombs and sculptures of Egypt, partially obliterated by the ravishes of time and the elements. They seem to us as the markings of a dead race and age; however, many of them have found a place in our present-day civilization, for we find them constituting the symbols used by many of the crafts and guilds of today. Some of our outstanding leading fraternal organizations, especially those of a philosophical nature, employ these ancient symbols to designate meanings differing but slightly from those assigned to them by the ancients. Study the above symbols and you will notice a similarity to those used by many fraternal organizations today, even in your own community.

The
Rosicrucian
Digest
November
1935

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



Are You a Victim of Allergy?

A FEW HINTS THAT WILL HELP YOU TO UNDERSTAND
SOME OF YOUR PERSONAL PROBLEMS OF HEALTH

By THE EMPEROR



NEW field of study and investigation is opening to the medical fraternity at the present time, and in the next few years that portion of the public which finds it necessary to consult physicians to have their physical ailments diagnosed will

hear much about this new field. It is destined to become as popular—and as profound—as the analysis of the blood, the urine, the blood count, the cardiographic records, and the metabolism tests. In fact, it will become as involved, perhaps, as the science of psycho-analysis with which it is really related.

Unquestionably, many thousands of persons who have been suffering from seemingly unknown causes will be classified as *allergic* and will be giving much time to specialists who will be examining them and probing into their personal habits and methods of living in a very intimate manner, and conducting a series of complicated investigations.

Undoubtedly, many persons are suffering from some form of allergy—if we use the term now in its *newest* and *broadest* sense and not in the very narrow sense in which it has been used in past years. Despite the fact that the application of the idea has been broadened to cover a vast field of investigation, it is not a new field to Rosicrucians, but one which has been thoroughly studied by the officers of our organization who have directed investigations of the health and personal problems of our members for many years; in fact, for a century or more.

Originally, the term allergy was limited to reference only to a state or degree of hypersensitivity or extreme susceptibility of the physical part of man whereby he was especially affected by certain reactions causing various diseases. Asthma, for instance, or hay fever, more particularly, and hives, were diseases which generally manifested in the allergic type of individual. On the other hand, there were other diseases resulting from a reaction caused by a primary inoculation or treatment such as an injection of some serum, which injection itself caused no disease or illness but any future injections of a similar nature or allied nature would immediately manifest in a reaction that was more or less serious.



To make plain, in simple words, the very complicated principle involved, let us say that a person received an injection of some serum or some specific remedy which by itself produced no illness. It appears that in the tissues and blood stream of the patient receiving such an injection, certain anti-bodies were formed by nature to counteract the original injection and prevent it from causing any harm. These anti-bodies immediately proceed to incubate and after the period of incubation is completed, if a second injection or inoculation of the same nature as the original one is given the patient, the anti-bodies and the serum and foreign matter contained in the injection or inoculation immediately begin to react upon one another and this reaction becomes so violent that destruction of tissues takes place in some part of the body, and generally in connection with some specific functioning of nature or normal activity.

To reduce this theory to more simple terms, let us say that a patient is suffering from some illness for which a serum (A) is injected into the body. This serum causes incubation and creates certain definite anti-bodies that are of a nature to react upon the serum A, while the serum is curing the original illness. If later more of serum A, or something of its like nature or an affinity to it, is injected in the body for any purpose, or taken into the body unconsciously, the new matter and the anti-bodies (B) begin a violent reaction upon each other producing a new form of illness (C). The manifestation of the disease or illness (C) may be entirely unlike the original illness for which the first injection of the serum or inoculation was performed. And it may be that the illness (C) would be so mysterious and difficult to diagnose or to treat that it would remain as a continuous or periodic annoyance, such as hay fever. The specialists, therefore, must discover what anti-bodies have been created within the patient at some time in the past and from them learn what serum may have produced them, and by analyzing the nature of that serum discover if the patient is taking anything into his body that resembles the nature of that serum or which is an affinity to it. Then by eliminating that element

from the body the cause of the disease or illness will be removed.

All of the foregoing is theoretical. The theory has never been proved through any series of unquestionable experiments. However, the principles underlying the idea of allergy are not theoretical but very positive.

Very recently it has been found, as the Rosicrucians have contended for many, many years, that certain things which we eat, or certain liquids taken into the body as drinks, or certain odors breathed and taken into the lungs—including perfumes, the spices in foods, the odors from liquors and tobacco—have the same effect upon some persons as do certain injections or serums. In other words, some foods, liquids, or odors create in the body certain anti-bodies, and thereafter whenever the same foods, liquids, or odors are taken into the system, a violent reaction is set up producing certain physical and mental disturbances, certain psychic conditions accompanied with various or singular mental and physical aches and pains.

The more we investigate the subject, the more we become convinced that hay fever, for instance, is allergic in nature or cause, but it may or may not be associated with any odors that are breathed into the lungs (such as the odor of new mown hay), nor with any liquids, but perhaps some element of food. With some types of persons it may not be foods that cause hay fever but liquids or odors, and with other types it may be none of these things but more or less intangible vibrations which are taken into the system in the process of breathing and being vitalized by the surrounding magnetic currents of the Cosmic and the earth.

We must keep in mind the fact that man is not wholly a chemical being, but a chemical-electrical-magnetic-psychic being. There are electronic reactions within our bodies just as positively as there are chemical reactions, and there are psychic reactions in the body through the sympathetic nervous system just as there are physical reactions. The original doctrine or idea and theory of allergy was limited almost wholly to the chemical consideration of reactions, but as we have just stated, in the past few

years since medical science has been paying very close attention to the study of glands and their influence upon our health, and since science has discovered the vitamins and hormones, the subject of allergy has naturally developed and now we are on the very threshold of a new field of medical consideration of this subject. Unquestionably, it will be talked about very publicly and there will be much written about it, but few will understand it properly and many will be deceived by it. We hope that the "quack" specialists will not seize hold of this new field and puzzling terminology, as some did in regard to psychoanalysis, and lead the gullible into their sanctums and inveigle them out of much money while the patient's health remains unimproved.

From a purely chemical point of view, each individual being is distinctly different to some slight degree. That chemical difference may be normal with the human being, or an abnormal condition of a temporary nature, but in any case, each individual is more or less affected by certain elements of food, for instance, or certain liquids which affect his chemical nature or affect the specific chemical quality of his individual blood stream and the tissues of the body. For this reason, some persons can eat tomatoes stewed but cannot eat them raw without a manifestation of a disturbance in the blood, while others can eat tomatoes in any form without any unfavorable reaction. Some persons cannot eat strawberries, while others can without suffering any unfavorable reaction. In fact, one can take almost the whole line of foods and find persons who are hypersensitive or susceptible to reactions from these foods. In some cases the unfavorable reaction covers only a period of the year or a period of the life of the victim, while with many others the unfavorable reaction will manifest itself over a period of many years. Many persons suffer from so-called rheumatism through the eating of tomatoes, while some have a similar condition from eating pickles or anything spiced with vinegar. Some types of individuals are affected by the acid in one or more foods, while others are affected by the alkalis in one or more foods. The same is true of liquids, and

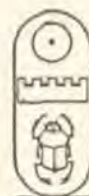
our Rosicrucian investigations of many years have shown that persons are affected in the same way by odors.

On the other hand, certain rates of vibrations of a psychic nature due to Cosmic disturbances of the Cosmic rays or magnetic disturbances of the earth's currents will affect certain persons in the same way as foods affect others. A psychic disturbance manifests through the vibratory reactions in the sympathetic nervous system and this, on the other hand, through its plexuses in various parts of the body, causes chronic or temporary conditions.

It is a positive fact that just as one person can always be seriously affected from eating any amount, small or large, of red salmon (and not necessarily with any form of ptomaine poison), so are some persons affected by sitting in an art gallery and viewing for a period of half an hour or more a number of variously colored or variously emotionalized pictures. On the other hand, some persons are just as easily disturbed, physically and mentally, by certain pieces of music or certain chords in musical productions, or by certain musical instruments, as others are physically disturbed from the reactions of serums. A person who is allergic—and that means a very large portion of the human race—is just as susceptible to the unpleasant reactions from emotional causes as from purely physical, chemical, or electrical ones.

Even lights and colors will cause a reaction in the health of some persons, and I know of one particular case where a person who breathes deeply in the sunlight is immediately affected by a reaction that manifests as a severe headache for many hours. Another person is affected by breathing the moist air when walking outdoors in a rain storm. Undoubtedly many who suffer from seasickness are affected by the salt air of the ocean as much as by the so-called rolling of the boat. On the other hand, there are some cases of seasickness due to the emotional excitement of taking a sea journey.

Many of the most mysterious or puzzling ailments of the human race can be explained only on the basis of allergy. A person may suffer with pains in the eyes late every afternoon and evening



of the day, while opticians and eye specialists agree that there is nothing wrong with the eyes and that the glasses worn are perfectly proper, or that no glasses are required. But the specialist would find after long and careful investigation that either some color in the room where such a person spends a part of the afternoon, or some odor, or something he does during the morning and early afternoon, is responsible for the reactions set up in his system and which produce an allergic manifestation in the eyes. Many times persons suffering from pains and aches in the nose, the eyes, and the head, have been diagnosed as suffering from sinus trouble when there was no real sinus condition but purely an allergic one affecting the same areas.

Every form of medication, massage, osteopathic treatment, chiropractic treatment, electrical, magnetic or psychic form of help will be of no avail in improving a condition or curing it if it is allergic, and if the secret, hidden cause is not found. That is why it is very difficult to diagnose the real cause of an allergic ailment. The specialist must proceed by eliminating from the patient's diet one by one the various elements of food until he determines which form of food eaten by the patient may or may not be responsible. Then every form of liquid must be eliminated one by one until a possible cause is discovered. Then the patient's personal habits and environment must be analyzed. In one case it was found

that the bay rum used on the face after shaving by a patient and which was very pleasant itself as an odor, set up a reaction that was responsible for a long standing ailment.

This is why we have said a complete examination and study of the patient's foods, drinks, environments, and habits was very greatly related to the science of psycho-analysis. Coffee, teas, and even substitutes for them, as well as beer, wine, and liquors will affect persons in various ways, not directly by their chemical effects but through something in their vibrations having an affinity for certain anti-bodies in the blood stream.

If you are suffering from any condition that has lasted for a long time and which does not seem to improve or change under the unusual treatment prescribed for such a condition, you cannot expect to find any improvement unless some competent physician makes the special tests that are necessary to determine your allergic tendencies and sensitivity.

As more is learned on this subject in its newer and broader sense, and as we are able to find in our ancient manuscripts more references to it, we will print in our monthly magazine or elsewhere more details and more helpful guidance for the physician. Any system of allergic diagnosis by mail, or through correspondence, no matter how advertised or endorsed, should be ignored as fraudulent and inefficient.

● READ THE ROSICRUCIAN FORUM ●

A NEW DEPARTMENT

Watch for the new department in "The Rosicrucian Digest." We do not want to spoil your surprise by telling you just what it is, but this new department will be a regular feature of "The Rosicrucian Digest" each month. It will not only prove interesting reading, but will contain much helpful information for the reader who is interested in practical things, based upon the fundamental laws of nature. Remember, this new department begins with the December issue. It is our desire to constantly increase the value of "The Rosicrucian Digest" to you, to make you wish for it, to make it beneficial to you. Speaking of its benefit, why not give a subscription to "The Rosicrucian Digest" as a Christmas gift? Help spread the message it contains. A four-months' subscription costs but \$1.00.

*The
Rosicrucian
Digest
November
1935*

Three Hundred Ninety-six



THE TEMPLE OF DELPHI

It was in this majestic setting that nature and man united to inspire the souls of men and to stimulate their reason. Here was once located the famous temple of Apollo in which dwelt the famed oracle to which the great of ancient Greece journeyed for words of wisdom and to find the path of righteousness. Here also Socrates was told that no man was wiser than he, and he spent his life seeking to disprove this statement by engaging his learned countrymen in discussion that they could refute his conclusions, which none were able to do. Above the portal of this temple was inscribed the renowned injunction, "Man know thyself." The rugged cliffs themselves seem to crush the vanity of man by their majesty, and compel an attitude of humbleness.

—Courtesy of *The Rosicrucian Digest*.



QUESTIONS WHICH TOOK 6000 Years To Answer

FOR 6000 years men have hunted, worked, fought, and thought together. From a simple society of thatched huts, grouped about a central fire, to the modern complex government, civilization has advanced. Each century had its perplexing problems—seemingly inexplicable phenomena—and questions which proved the knowledge of the day hopelessly inadequate. Each generation, however, brought forth geniuses, incessantly inquiring minds who sought the answers, and one by one the mysteries of nature and man faded into understanding and wisdom. These accumulated answers constitute our learning of today; but to some they still remain unknown, for they are out of touch with them. In their thinking they belong to an era of centuries ago. Below are typical questions to which man, now, for the first time, knows the answers. But can you answer them?

What are the emotions?
How can we direct intuition?
Do you know the mystery of sleep?
Have animals souls?
Can animation be suspended?

Does consciousness exist in the living cell?
Have dreams a significance?
What are auras?
Are there secret temples in Tibet?
Have drugs a beneficial effect?
Can nature be used in business?

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

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

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A Message from a Master

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