

THE ROSIKRUCIAN DIGEST



NOVEMBER
1978

WATERS OF LIFE

25c
per copy



PERFUME OF THE SOUL

Q] The ancients attributed directly to divine source everything which to the human senses seemed perfect — the fragrance of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul. The one compounding the most exquisite scent became a favored person with pharaoh and high priest alike. They paid homage and sought his services.



Sanctum Incense

India Moss Rose scent.
Especially compounded
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Consists of twelve large
slowburning cubes.

Only 65¢ per box
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It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason the Rosicrucians have had, specially prepared, an incense that is quiet and soothing and most helpful for meditation purposes. Considering its quality, it is extremely low priced at 65 cents, postpaid, for a box of twelve slow-burning large cubes. Send order and remittance to:

The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



AMORC REPRESENTATIVES AT STONEHENGE

The above photograph was taken during September of this year by the Supreme Secretary who was conducting an expedition through Egypt, visiting and photographing the mystical places and sacred shrines that are related historically and traditionally to the activities of the Great White Brotherhood in past and present centuries.

The photograph shows Frater Kendal Brower, the expedition's photographer, making professional-size moving pictures of the mysterious Stonehenge pillars at Wiltshire, England. This strange group of stones, a part of some ancient temple ruins, has been one of the greatest mysteries of mystical history for centuries.

Other pictures made by the AMORC expedition will appear from time to time in this magazine.

(Courtesy of The Rosicrucian Digest.)



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?

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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.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

NOVEMBER, 1936

No. 10

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BOSICRUOIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH THE TOLERATION OF WAR

By THE EMPEROR



ANY times in the past I have called attention to the inconsistency on the part of those devout Christians who vehemently and with seeming sincerity sing songs in which are found the words, "There is no death," and then participate in the support of great cemeteries, the building of mausoleums, the erection of expensive tombstones, and the anniversary visits at the side of the grave where one and all unite in subscribing to the strange epitaph to be found on most of the tombstones—"Gone but not forgotten." When we stop to think of the large portion of civilized citizens in the world today who affirm on Sundays in their churches and cathedrals that there is no such thing as death, and that the Soul is immortal, and that nothing dies but merely changes form, and then realize how these same persons throughout the remainder of the week bow down in almost religious homage to the graves of the departed, or weep in bitter sorrow because the loved ones are "gone forever," one realizes that despite our affirmations of faith, it is true that our toleration of customs, habits, or ancient practices, brings about seeming manifestations of inconsistency. For hundreds of years since the Prince of Peace proclaimed to the world that we should live in love and harmony, the world has had many brutal, horrible, unnecessary wars, and throughout the

world today there is far more talk among men and women assembled in diplomatic, political, or economic discussions regarding the possibilities or necessities for war than there is talk about peace, or the love of mankind among the followers of either the Christian or pagan religions.

Just as we join in affirming that "there is no death," and then through our toleration of ancient ideas give our support to the idea that death ends all, in the same manner millions of thinking men and women throughout all of the civilized countries of the world affirm daily that war must end, that war is an unnecessary and destructive practice among nations, and then by their toleration of war and war preparation give support to the very thing which they affirm should not exist.

War throughout the world today, and war in any little section of any country could not possibly occur—or if a war actually started it could not continue for more than twenty-four hours—if it did not have the support and toleration of the very same millions of persons who decry it and who even claim that they are fighting through various organizations and business methods to eliminate war in every possible form.

We read in the daily papers at the present time that war is more imminent in Europe right now than it has been for many years. We read also that three or four of the larger nations of Europe "are on the very brink of international war and conflict." We read that certain outstanding political observers and statesmen of Europe are convinced that a new and greater world war is "just around the corner." But all of this is

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untrue. It is propaganda. It is a form of preparation to quiet the conscience and to inhibit the activities of peace-loving men and women in every part of the world. The continuous intimations that war is sure to come very soon are a part of the program of creating wars. Each announcement of this kind is the advance notice of an ultimatum that we must have more wars. Most of the statements regarding the coming wars are issued directly or indirectly by those who profit by them. The statements are untrue in the beginning, and are made true through their continued utterance and through the toleration of peace-loving persons who are intimidated by the announcements, or frightened by their own personal responsibilities.

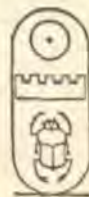
War among human beings is not something that is created by external influences. National or international wars are not things that creep up on us or are wished upon us, or dealt out to us by an unmerciful God and the connivings of Satan. Wars are made by us. They are supported by us. They are created by our thinking, and supported by our toleration of them. No country in the world could have a great war within its own boundaries or make war against another nation outside of its boundaries if the people within the country itself would refuse to tolerate or support war. Whatever power we fictitiously attribute to the so-called war-lords is given to them and maintained by our own indifference, our own toleration of war, and our support of it. The war-lords would soon have to resort to a study of ways and means that bring happiness and peace, instead of sorrow and catastrophe, if you and I and everyone throughout the world insisted from this day onward that "there shall be no more wars."

Many peaceful little countries in Europe, and, in fact, in many parts of the world are trembling today in fear. There is naught but harmony, peace, love, prosperity, and happiness within their own boundaries, and even across the borders in their adjoining nations they see every indication of peace and prosperity; yet they tremble because they hear the roarings in the distance of those who are proclaiming that war is close at hand. They have learned that war does not come upon them, and in-

volve them as an earthquake does without warning and without casting its shadows beforehand. They know that war in each and every case is a true result of man's own wilful and deliberate intentions to establish a war and support it, and that the first move in the direction of creating wars is to proclaim that they are inevitable, close at hand, and must be accepted as a part of the universal scheme of things.

Sometimes the plans of these prophets of war are frustrated by the deliberate decisions and intentions of nations to remain at peace. All through the summer and fall of 1935, it was predicted that Europe would plunge itself into an international or world war almost momentarily. The predictions became so serious and so universal throughout Europe that it was finally accepted and tolerated as being a possible fact that before December of 1935 closed the yearly cycle, the larger portion of Europe would be involved in a war that would reach across the waters of the English Channel, and stain the waters of the Sea of Gibraltar, and reach the ancient capital city of Cairo, the seaports of Northern Africa, Palestine, Italy, Greece, and France. It was declared that no ship would be safe in the waters of the Mediterranean throughout the winter months of 1935 and 1936, nor would most vessels be safe on the high seas anywhere. Even the ship that was to take our members on a peaceful tour throughout the Mediterranean in January, 1936, was cancelled by orders of the country in which the steamship line had its headquarters. Hundreds of persons throughout the United States were bitterly disappointed by the cancellation of their plans to journey to the Mediterranean because of the warlike spirit of so many persons who were ready to involve the entire world in another selfish conflict. Yet we knew that no such war would occur because of the peaceful attitude of America, and because of the peaceful thoughts of many other nations who centered their hopes and their aspirations upon peace throughout Europe.

And, what happened? Throughout the entire winter of 1935 and 1936 not a shot was fired on the Mediterranean, not a country in Europe was involved in a great war, not one passenger ship would have been unsafe in any of the



waters of the world, and not a single tourist to Europe or the ports of the Mediterranean would have been in an unsafe position for a single minute. Our Rosicrucian touring party could have left New York just as we anticipated and explained, and could have travelled for its entire sixty or ninety days in the complete tour, with extensions also, without having been embarrassed a single moment by any conditions of warfare.

Today we read again that war is imminent. We are told once more that war is sure to come quickly and frightfully. Yet in our new little pamphlet dealing with the close of 1936 and the events of 1937, it is revealed very plainly that war propaganda is becoming less and less effective inasmuch as the peace-loving people of the world are not being influenced by the dire prophecies of the war-lords and their emissaries, and are not giving credence to these predictions to such an extent that they repeat them and by their indifference give toleration to the idea of war. More nations of the world today are in peace and striving to maintain peace than in any of the past centuries. And even where we hear exaggerated reports of localized conflicts and contests involving the fundamental elements of war, the truth when discovered reveals that there was a greater struggle to try to attain peace and prevent war than to make war a glorified fact. It will be just as safe to travel throughout Europe and many parts of the world this coming winter and next spring and summer as it has ever been, and far more safe in most of those countries than the diplomats thereof would dare to predict at

the present time. Right now AMORC has five of its high officers and delegates touring the very parts of Europe, including the Mediterranean, Palestine, Greece, Turkey, Italy, and France, where according to all of the predictions of past months there should be the utmost of strife and danger, and where travel would be delayed, lives would be in jeopardy, and the pursuit of peaceful interests and constructive plans would be impossible. Yet after weeks of travel in these places the touring party has not witnessed or taken part in any actual discomforts or limitations of their free movements. They had no fear of war and gave no thought to the possibilities of war. Their very natures refused to tolerate the idea of war and they have found millions of other individuals like themselves.

When a majority of the civilized beings of this earth begin to have the same attitude of mind and the same peaceful, constructive thinking in regard to the differences of mankind's opinion, and have the same high regard for peace and happiness, then war will be outlawed not by any bills passed by legislatures, not by any ostentatious proclamations of rulers who are moved by hypocritical attitudes toward peace and happiness, but by the power of public opinion and by the power of the thoughts, sincere and true, held unwaveringly in the heart and mind of the average citizen. When all of us decide that war is of the Devil's kingdom, and has no place in the scheme of things, human and Divine, and when once we realize that war exists only through our toleration and support, war will end permanently.

● READ THE ROSICRUCIAN FORUM ●

NOTICE TO OUR COLORED MEMBERS

Our colored members living in New York City or the Metropolitan area are invited to get in touch with our chapter for colored members which meets every Sunday in the Y. M. C. A., Rooms A and B, at 180 West 135th Street, New York City, at 8:00 P. M. Go there on Sunday evenings and show your membership card, introduce yourself, and receive a cordial welcome without any costs or obligations. You will be pleased with your contact, and the help that can be given you in your studies.

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New Fields of Science

AN ADDRESS GIVEN AT THE 1936 ROSICRUCIAN
CONVENTION

By FRATER A. CARTLAND BAILEY, *Dean of Rose-Croix University*



THE TREND of Science is ever from superficialities to the inner nature of things. It progresses from a study of the surface appearance of the earth and sky and all observed things to a deeper and clearer understanding of the nature of that

which lies beneath the surface appearance. At first sight things seem unorganized, unclassified, and, therefore, early attempted classifications are upon the basis of superficial appearances of shape, form, color or use that can be made of them.

Man has, naturally, a scientific mind and he enjoys digging beneath the surface and unearthing hidden characteristics and discovering new things. He takes pleasure in classifying, organizing, and relating the facts he has discovered. From the beginning of time he has been working as a master craftsman and as a true artist should work. Facts have been to him as precious jewels, and he has been polishing them, relating them, and arranging them to make the finest finished jeweled setting that he can devise. Each new fact discovered has to be placed against the background and

beside other jewels in order that it may show up in the best light and to the best advantage not only to itself, but, also, to the best advantage of the organized whole.

In the vast work of the world some souls have incarnated who have had unusual discriminative ability, inventive genius, and an unusual love of the unknown. It is these men that we have come to call our scientists, discoverers, classifiers, organizers, our fact-collecting and fact-setting craftsmen.

Our fact collectors are in no particular way different from other jewel collectors. As the discoveries are made, tentative and preliminary classifications are made, with the idea that later, with more time and a deeper study of the discovery of what lies beneath the surface, a better classification can be made and, perhaps, eventually a final classification.

Stones and metals are tested with lights, fires, chemicals, tools and apparatus for every conceivable characteristic of their inner nature before they are finally placed in their proper setting beside other jewels, stones, and precious metals. Thus it is with all discoveries.

It goes without saying that the older fields of science were more superficial. During the past half century we have advanced to an investigation of what lies beyond ordinary human vision. We have made microscopes, ultra microscopes, telescopes, spectroscopes, stetho-



scopes, and all sorts of devices for getting at hidden information—things that lie *beneath* the surface, even though those things lie far off in distant stars or in the very interior of atoms.

The field of Science in the immediate past has been that of discovery of those things with which man comes in contact. First it was the science of the stars, the earth, the atmosphere, the rocks, inanimate things, and the cruder forces at work upon them. Then, we began a systematic investigation of living things. We discovered the cellular structure of biological forms and the atomic structure of matter. Animals and plants of all descriptions have been investigated, worked with and upon, and improvements have been made for man's benefit. We have found that food, temperature, light, and environment, in general, have their effect in the variation of the quantity and quality of wool, eggs, milk, meat—the power to work and produce what man needs or wants. We have experimented upon rations and balanced foods to get the most desired characteristics.

Man has worked all about him in the past and touched with a magic wand everything in his environment, but, in general, he has failed to see the importance and necessity of touching himself with that same magic wand. That is changing, however. Within the last quarter of a century we have gone on discovering facts about human diet, human efficiency, human improvement, human thinking, thought directing, and the development of a human race that is more nearly on a par with the efficiency of the animals which he has tried to perfect. Man now thinks of balanced diets for himself, as well as for his cattle, hens, pet cat, and dog. This is a recent field of science and, indeed, is still a new field for the great majority of the human race, but it is not the newest field.

As the biological sciences have followed "Natural Philosophy" or the sciences of inanimate nature, so now the science of mind and soul is gaining recognition as a fertile field for the discovery of important jewels of knowledge.

It is undoubtedly true that man's mind must be whetted and sharpened and made truly analytical and synthetic

while working with the cruder things of the universe. His understanding must be improved and his powers of discrimination made keener by working upon the grosser things *about* him before it is capable of dealing with the subtler things *within*. Man has done well and, in no sense, is to be blamed for not doing better. He has worked with his God implanted powers and he has improved himself and his environment tremendously. Anyone who doubts it should have the privilege of going back to more primitive times to stop and compare, point by point, humanity then and now.

With the powers gained in the past, and with the knowledge made available, with the judgment and discrimination and intuition developed, man now stands ready for new discoveries within himself. The New Field of Science lies within man himself. Every metaphysical thinker recognizes that. The trouble is that most metaphysical thinkers have no background against which to set the jewels they find. There is no great value in plunging into a new field if the older fields have not been explored and the facts of value to be found there are left unclassified or even unrecognized.

You may think I am blowing the Rosicrucian horn, but I am not ashamed of it if I am. I have been ashamed, though, of the budding zealots I have met in metaphysical circles who ramble on in a hazy mental daze about things "supernatural" and "spiritual" and who haven't the first inkling of tried and tested knowledge concerning even the proper food and care of their own children or of their own bodies. They seem to think that knowledge of the things of the *physical* world is a dangerous thing. A *little* knowledge is dangerous; none is worse; *more* is much better.

What is the use of studying a healing art that is classed as metaphysical when ordinary scientific knowledge of a physical and physiological nature is completely ignored? When a person doesn't know the difference between a carbohydrate and a protein, a starch and a fat, or a calorie and a vitamin, and feeds just food to himself in the same old-fashioned way of a thousand years ago without any thought of what is good, better, or best, in defiance of all the known laws of efficient and healthy

living, then we wonder how much understanding that person has about things that are more subtle than the physical.

Not only is the subject of biologic living badly ignored, but, also, the whole subject of psychologic living. We think harmful, spiteful, fearful thoughts and indulge our emotions in displays of anger, jealousy, hatred, and selfishness and, then, piously talk about mental, divine, spiritual or metaphysical healing of our ills. Science has quite definitely proved that both badly balanced foods and certain types of foods, by themselves or in combination with others, produce toxic or other harmful effects, and it also has very definitely proved that thoughts and feelings of fear, anger, jealousy, etc., produce poisonous chemical or alchemical substances and toxic products in the human system. So long as we persist in ignoring the findings of physical science, what real use can we make of metaphysical science? If a boy persists in going out and eating green apples time after time, or in repeatedly smoking himself sick, his mother sooner or later comes to the point where she will tell him that he had better suffer awhile without her ministrations and suffer enough so that he will decide to be sensible. Ignorance of natural, physical, chemical, physiological or psychological law doesn't excuse anyone. Action and reaction are parts of one whole.

"Know thyself" is an ancient instruction, still in modern times, with all of our increasing enlightenment, we are only beginning to find out what that means. I am speaking of us human beings as a whole and not of the few souls incarnate amongst us, who have been sufficiently evolved to study and develop self and live scientifically—both physically and metaphysically.

As a race we do not yet know ourselves, and it is taking a lot of aches and pains to teach us that while evolving our nervous systems to more highly organized and sensitized systems, we can not completely ignore ourselves as though we were merely fish worms or even higher lower animals. "Study to show thyself approved" has been recognized among the few for a long time, but the

instruction has been only words to the masses.

Our knowledge of each other and of ourselves is very superficial. We have known the beauty of form and shape, complexion and type, and we have given ourselves superficial beauty treatments. We do whatever fancy dictates to the exterior but, as yet, we have not gone in very earnestly for aura beauty treatments. The surface is valuable and we must save and beautify it, but the trouble with us is that, too often, we are thinking of merely the surface appearance—not all Rosicrucians, of course. We are learning the importance of what lies beneath that surface. We are thinking of pure blood streams, healthy muscles, organs and glands; we are thinking of foods, drinks, internal as well as external hygiene. Most important of all, we are thinking of thoughts and feelings as of equal or even of greater importance than that which goes into the mouth and beautifies the surface.

We have been growing from a knowledge of the external man of superficial appearance to a knowledge of the physiological man, the man of functioning organs and glands, the assimilative man of cells and blood cells, to the man of nerves and brain and thought.

Certainly advancement has been made. When in the history of the world has so much thought been given to "As a Man Thinketh"? When have so many studied seriously and sincerely these things beneath the surface and the very soul itself as now?

It would take a long list of names to cover the organizations, occidental and oriental, which are ploughing up ground in this psychic field. Many are commercializing upon it, but, even at that, they are reaching minds and getting them to thinking about *thought* and *soul* powers. We are advancing gradually to the Inner Life, the Soul Life. From one point of view teachings regarding it are of the ancient times, yet it is one of the *new old things*—new to this modern world and is the newest field of science. It is so new that the recognized academic scientists are only beginning to consider it within the field of science.



The power of mind over body and matter in general, and its influence over other minds, is barely beginning to be recognized. Telepathy is hardly established as academic fact. Of course, if mind can affect inorganic matter it should be able to influence organic matter and other minds, but it is not recognized as a proved fact in academic scientific circles.

We do have evidence here in the Rose-Croix University of a force or an emanation from the fingers that seems to produce some physical, measurable change in water. The reply to a report that was made concerning this work brought the statement from a very eminent psychologist and experimenter in mental kinetics that it was the most important piece of work he had seen reported in twenty years.

The facts that are now being discovered, and that we are about to discover and classify, are undoubtedly the most precious of all that will have been discovered. Metaphysically minded scientists are now unearthing hidden faculties and bringing them to the attention of the world. There is a tremendous lot of systematizing and correlating to be done, but our master craftsmen are at work and we may rest assured that, as rapidly as possible, the facts will be disclosed, brightened up, and set into the whole in their proper places to make the finest jeweled setting that is possible. All true scientists want nothing but the real facts. Facts are precious jewels and they have to be tried and tested over and over for any possible flaws before they can be set into the craftsman's masterpiece.

Facts relating to the mind or soul when discovered and set up will be the crowning jewels. These facts lie in the New Field of Science, the field of Mental Science or Soul Science—what is known today as Psychology. Psychology is a mere infant and has grown into our academic life only within this century.

Now we have psychological laboratories and para-psychological laboratories, and the time will soon be at hand when metaphysicians or metaphysicists will be just as far behind the times in their knowledge of things truly scientific and established in these fields as they are generally about things physical, biological, physiological, and sociological. May Rosicrucians *not* be that way. May Rosicrucians and Rose-Croix University students not have to be accused of knowing less than physical scientists know, but all of that and then *more*.

And now may I close with a quotation made at the end of one of our class discussions. "It is interesting to note that this thing for which man has been seeking these centuries as he has poured over his books by the light of his little candle, or as he today has been experimenting in his electrically lighted laboratory or 'black light' lighted laboratory, has literally been bathing him—bombarding his face, his hands, his eyes. He missed it only because between the retina and the mind there was a gap. There is the big gap. The mind did not know what was missed, though the eye was bombarded."

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."



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 benefits 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.)

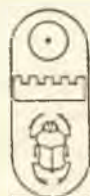
DIVINE WORSHIP vs. RELIGION



HERE is a considerable difference between sincere, Divine worship and the practice of a religion. We may be in error in our interpretation and understanding, but in the Western World today there is the general opinion that a religion is a definite code and form of Divine worship associated with a church and with ritual and limited creeds and doctrines. Divine worship, on the other hand, can

be—and should be—free from creeds or dogmas and not necessarily associated with any definite form of religion, nor with any specific sectarian church or temple.

One of the problems that faces the churches of the world today is how to bring within the portals of the church the millions of persons who are essentially worshipful of the divinity in man and worshipful of the omnipotence of God. While it is not true that the individual who follows as a code of ethics the Golden Rule and lives a clean and noble life in accordance therewith is a good and worshipful man, it is true that there are millions of human beings unassociated with any church and not



given to any definite form of religious worship who are essentially good in every religious sense and are meeting the demands of God and the heavenly hosts to the best of their ability.

The conversion of man from a non-worshipful state in his youth to a state of fine appreciation of the spiritual values of life is always much easier than converting a man to a definite religion as specifically to a set of dogmas or creeds that bear a sectarian label.

Man from his earliest years is essentially worshipful and naturally seeks to contact that which is Divine and superior to himself. But he generally associates this appreciation of the spiritual side of life with the utmost freedom of thought and spiritual or philosophical expression. In many millions of cases the direct association with a church or institution of limited or definite creeds and dogmas is a hampering condition extremely annoying to the young person who looks to find evidence of the spiritual things of life all around him.

With the broadening of man's consciousness through the discovery in scientific fields and otherwise of the greatness and universality of God's and nature's laws, man has become worldly conscious to such an extent that the limitations and narrowness of certain creeds and dogmas find no harmonious place in his mind and in his thinking. If God is the creator of all beings, He is the father and lover of all beings and there cannot be in the consciousness of God any of the distinctions regarding class of religious thinking, race, or color that are portrayed to us or represented to us by the various religious denominations now existing on earth. To the average individual who is at all conscious of spiritual qualities and of the essential divinity of all beings, there is one fundamental truth that permits of no distinction and no division in classification. That fundamental truth is: "There is but one God and none shall have any other god before Him." This fundamental truth is the basis of the realization of the fatherhood of God

and the brotherhood of man, and these two realizations are essential if the true spirit of divinity and the spiritual unfoldment of the kingdom of heaven on earth is ever to become a reality. But the moment that this one universal God is distinguished by various races and classes of people by putting on Him at various times robes of many hues and titles that are in disagreement, the God of all beings becomes a sectarian God of multiple personalities and principles. The little child—whose simplicity of religious thought we are always urged to follow—can think of but one God, the God of all gods, the Supreme Creator. The moment you attempt to classify that God or distinguish Him as having certain qualities that place Him in the possession of, or association with, a sectarian group, you take your God from His universal throne and necessitate His hourly change into gods of many names and many qualities.

In the Cathedral of the Soul all minds and hearts can meet in Divine worship regardless of any previous sectarian qualities. The Cathedral of the Soul is for those who know but one God—the father and creator of all beings. The Cathedral of the Soul knows of but one race of men throughout the universe, that race which was created in the image of the one God and constitutes the human brotherhood of man.

If you would participate in the universal, Divine, holy spiritual blessings that come from the attunement with the Cathedral of the Soul, and thus make your life better because of your contact with the consciousness of God, then send for our little free booklet entitled, *Liber 777*, which explains the Cathedral of the Soul and its simple form of worship. (Non-members are especially invited to do so.)

Join with millions of human beings who lift up their hearts and thoughts to the one God of all and find there mercy, love, toleration, kindness, and most of all, universal recognition of the spiritual image which constitutes the real man or woman on earth.



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The only significance of life consists in helping to establish the kingdom of God; and this can be done only by means of the acknowledgment and profession of the truth by each one of us. —Tolstoi.

Three Hundred Seventy-two



Our 1937 Prophecy Book

A FEW TIMELY EXTRACTS FROM ITS PAGES

By THE EMPEROR



FOR the past two months our members and friends have been inquiring as to the date of publication of our 1937 prophecy book. It has been customary to issue the book of prophecies each year during the latter part of October or the month

of November. We hope to have the 1937 booklet in wide circulation during November. Nearly all of it has been in writing for many weeks and extracts have been used in lectures, correspondence, brief speeches here and there, and otherwise, in order to establish evidence of the early announcement of many of the facts contained in it and to put into permanent record the actual time of release of these important facts.

Because so many of our members are interested in the coming presidential election and the results of that election, we feel that it is just and proper to publish in this November issue of *The Rosicrucian Digest* such extracts from our 1937 prophecy book as have any bearing upon the political situation in the United States.

Please remember that the following extracts were written during the latter part of September of 1936. In fact, they

were compiled during August, 1936, and quoted in various places in California during the first week of October, and are being placed in this article on Monday, October 12. This is many weeks before the coming election and the whole country is still very much in doubt as to the outcome of the present political contest. This issue of *The Rosicrucian Digest* should reach most of our members and friends before the presidential election is held and therefore will give them a preview of the situation for the coming year or more.

Herewith are a few extracts from the 1937 booklet of prophecies:

"Practically every tendency and trend indicated in our 1935 pamphlet is now in operation, despite the seeming impossibility which surrounded many of these events or trends.

"The U. S. A. is very definitely solving the worst economic situation it has faced in many years, and solving it in ways and means quite new and challenging to conservative or orthodox principles.

"The U. S. A. has kept out of war and international conflicts just as we indicated in our 1934 and 1935 announcements issued in 1933 and 1934, despite the almost universal opinion in those years that our country would become involved in European wars and that our participation was inevitable.

"The peaceful, neutral trend of the U. S. A. is very definite throughout



1937 so far as international affairs are concerned. Would that it prove so in regard to domestic matters and local civil strifes!

"The scandals in high places in the present U. S. A. administration threatened so generally by opposing political agitators at the present time, will not materialize to any unusual degree such as that to which we have, unfortunately, become accustomed.

Election of President

"So far as the presidential election is concerned—the most important event and source of disturbance—many unexpected and surprising facts are to be revealed to the American public during November, 1936. In our pamphlet dealing with and predicting the results of the last presidential election, we stated that Roosevelt would be the last president of the U. S. A. for many years who would be elected in the same manner or hold office in the same manner as all his predecessors. Such a prediction—made and printed and put into circulation months before the election—was universally challenged, and our definite warning of the trend toward dictatorship in the U. S. A. was ridiculed by the leading analysts of American trends. But the statements have been proved true, and today we are face to face with a unique situation in America—in an avowed democracy.

"The election this coming fall will be unique in that the States will be called upon to vote for at least one man whose political platform, for the first time in American history, challenges the soundness of the United States Constitution, the impeccability of the United States Supreme Court, the standardization of our monetary valuation, and the democratic spirit of Congressional administration. All of the fundamentals of the American nation are now challenged for the first time.

"It means that with the reelection of Franklin Delano Roosevelt the United States will definitely adopt a form of

dictatorship, electing a man who became a self-appointed dictator and whose 'New Deal' principles and platform will constitute the new form of government by which or for which he will be elected. Certainly no president of the U. S. A. was ever elected in the past on such claims to autocratic power!

"However, the claims and contests of opposing candidates and the widespread opinions of 'staid, conservative citizens' that the U. S. A. is not gradually accepting dictatorship and calmly adopting it (as we predicted a few years ago when the idea was called 'unthinkable'), the results of the election this coming November will prove that almost half of the citizens of the U. S. A. are quite ready to accept the 'New Deal,' while a large portion of the remainder are of vacillating opinion. The closeness of the vote in most parts of the U. S. A. will reveal in startling manner that the average citizen is not so bitterly opposed to a change in the 'democratic' spirit of our government, as has been claimed.

"And when the fire and smoke of the election has cleared away, the Republican Party will proceed at once to modify its principles, realizing that if it desires to keep itself in good favor and approval during the coming four years and win the support that was given to it at the time of the election it *must* (reluctantly or otherwise) swing quite definitely to the other side and attune itself with the evolving consciousness and desires of a large portion of the American citizens.

"Thus will the Cosmic urges and processes bring the inevitable changes in the American scheme of government. In similar manner have other nations modified their traditional forms of government."

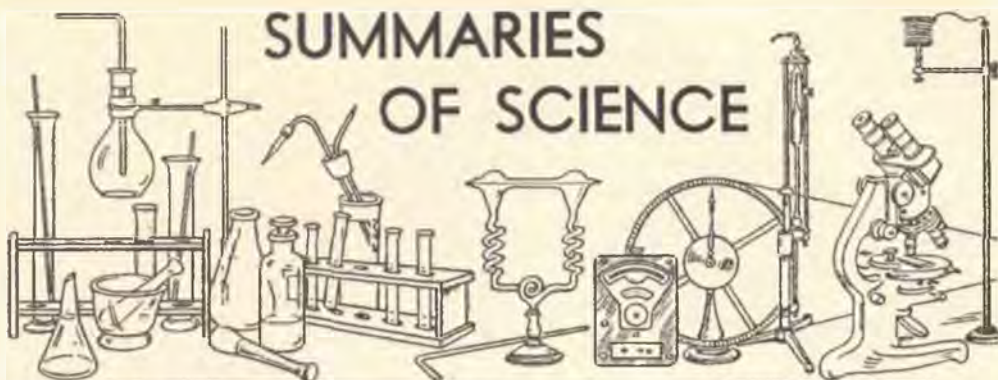
When the 1937 book of prophecies is ready for distribution, announcement will be made to our members in the regular manner and our members should be patient until this announcement is made, or a copy of the booklet is sent to them.

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• READ THE ROSICRUCIAN FORUM •

Three Hundred Seventy-four



Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

The Lure of Archeology



ARCHEOLOGY is truly a science as well as an art, but because of the human interest attached to this study, it attracts many trained as well as untrained minds. While it is true, as the authority quoted below states, that it is not a science requiring the technical skill necessary in the physics or chemistry laboratory, in all fairness to the profession there is indeed a certain amount of scientific training necessary to efficiently uphold a reputation of proficiency in this field of research. In the warmth of his enthusiasm, the ambitious amateur has often been carried to fields outside his understanding and experience, and in attempting to meet the many problems of digging properly and conserving the objects of antiquity, his endeavors have

often proved only a disastrous experiment. The result of such unfortunate occurrences was inevitable. In some countries where excavation work is looked upon in a serious manner, restrictions by law have been made to prevent the damage that may be caused by these amateur archeologists. Egypt is one country, for instance, that takes her excavation work in all seriousness. In fact, no digging is allowed by any person unless under the direct supervision of a museum, university, or some other scientific body. Regardless of his fame or reputation from the scientific point of view, the amateur is definitely refused permission to do any actual digging unless he is accompanied by an experienced scientific explorer who will direct his excavation work.

The system used in archeology may be divided into two parts: the method of study and that of work in the field. Although many are lured to this profession, there are comparatively few who are competent as scholar, historian, and field-worker combined. The scholar-



historian is usually the one who classifies the antiquities, who reads the hieroglyphic and cuneiform writing and other languages, and who has a knowledge of the history of the ancient people whose relics are unearthed. The excavator in the field work must also have his qualifications to meet the practical problems which are abundant in his type of occupation. Perhaps the lure of this work would lose some of its glamour if the amateur were acquainted with a few of the matter-of-fact, un-romantic requirements of the field worker. For instance, his enthusiasm would be tested by his willingness to familiarize himself with the knowledge of elementary engineering and of lifting heavy weights, as well as taking the full responsibility of digging and conserving anything that he may find. He must use initiative and know how to make use of what material he has at hand to work with in case of emergencies. An understanding of human nature is necessary in managing his men and he must know the Oriental mind in order to work smoothly with them while in their native lands. He must also have a knowledge of practical photography. Last but not least, the success of an excavator is measured not so much by all these previously enumerated accomplishments, but in his ability to diagnose his probable findings through an understanding of the land indications in the area in which he wishes to work. He must be sure that there is something to dig for—he must not waste time and money digging at random. The more he is acquainted with the studious side of his work the more efficient he will be as a field worker. For example, if he were interested in tomb excavations, an understanding of the methods of ancient tomb construction of various periods would help him a great deal in appraising the land situation and increasing that faculty of "eye for country" which is the greatest asset of the field excavator.

Taking everything into consideration, archeology is indeed a fascinating subject of study, but after reading the following words of Mr. N. W. Nelson, Curator of Prehistoric Archeology of the American Museum of Natural History, we may more clearly understand the reason for the attraction that so

many feel toward this field of investigation.

"Archeology, or the study of relics pertaining to man and to his mode of life in times before history came to be written, has been a topic of considerable interest to this country for about 150 years. It began to attract attention immediately after the Revolutionary War, when many of the discharged soldiers moved out into the Ohio Territory to take up land and there discovered numerous great mounds and other earthworks, which they erroneously attributed, not to the Indians, but to a mysteriously vanished people whom they called the mound-builders. For about a century thereafter, or throughout our busy pioneer period, actual antiquarian pursuits, as far as we know, were limited to a comparatively few individuals, either of a scholarly turn of mind or endowed with the instinct for collecting. Among these early amateurs, it may interest you to know, were at least two Presidents of the United States, one of them being Thomas Jefferson. But during the last fifty years trained investigators have come forward, and one of the results of their intensified and improved work is that today widespread popular interest, not only in American antiquities but in the archeological findings of the entire world, has become generally apparent and is steadily growing. It is my purpose on this occasion merely to suggest to you some probable explanations of this phenomenal enthusiasm for knowledge about prehistoric man.

"If by chance you are not personally fascinated by the collection and study of Indian relics, or if you are not directly aware of the public response to these activities, allow me to call your attention to a few proofs. First, there is the daily press, which in recent decades has furnished an ever-increasing amount of news about archeological discoveries in all parts of the world. The opening, for instance, of Tutankamen's tomb in Egypt in 1922, and the later removal of its contents, were considered 'good copy' off and on for a period of years. And when last spring a mummified body was found in Mammoth Cave, Kentucky, the details were circulated through our newspapers from coast to coast and doubtless reached even the

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foreign press. Then there is the lively interest shown of late by the Boy Scouts and similar organizations in hunting and digging for arrow-points and such things all over the country. Many individuals, within and without these groups, are making private collections of more or less value and far more stimulating, as I believe, for independent thinking about human affairs than, for example, the collecting of postage stamps can ever be. Incidentally, I may tell you that scarcely a week passes that I do not personally receive a letter from some young man or woman—even from grammar school children—who wants to know how to become an archeologist. Finally, in our larger cities, like New York and Chicago, the museums are visited annually by hundreds of thousands of school children, and they are giving special attention to the archeological exhibits. In the meantime, several of our universities have acquired small collections for teaching purposes, and the day is probably not far distant when even our secondary schools will have displays of Indian relics of local origin to serve as a supplement to the teaching of American history. Why, we may well ask, this all-round genuine interest in prehistoric archeology?

"A precise and positive answer can not of course be given in fifteen minutes. Indeed, there are doubtless many answers, and by exploring our subject, even if hurriedly, from center to circumference, as it were, we shall certainly discover some of them.

"Our most natural starting point is at the circumference or vague outer limits of the field. Here, then, we may properly begin by asking whether the reason for the present popularity of archeology may not be connected with the general truth that we are all, without perhaps clearly knowing why, deeply interested in everything that directly concerns human kind. Most of us, in our idle moments, are talking about ourselves and our acquaintances, i. e., about man, and only rarely about things. The ancient Greeks actually had a motto which read 'Know thyself' and which indicates what they considered the most important subject for study. Pope, one of the English poets, suggested the same idea when he wrote that 'The proper study of mankind is man.' In short, it

appears that there is no escape from the conclusion that in man—in ourselves—are centered finally all our instinctive and rational interests. Why otherwise are fiction and biography so popular, unless it is because we never tire of reading about human behaviour? Even the comparatively dry facts of ordinary history have a wide appeal, and when it is realized that archeology is after all only a supplement to history, perhaps we have the basic answer to our question.

"But for present purposes we require a more immediate and concrete explanation. What precisely is, then, the lure of archeology or how in specific terms account for its broad appeal? To come to the point at once, may not our common, though perhaps often unacknowledged, love of romance be part of the secret? What youth, for example, has not at some time or other wanted to be a pirate or a treasure-seeker, a prospector for gold, a big game hunter, an explorer or even a merely ordinary traveler? Now it so happens that archeology satisfies in a unique way these longings for adventure. The search for archeological treasure, entered upon by digging in a cave or by walking open-eyed across a plowed field, takes one instantly out of the normal daily routine into direct contact with men and things of an earlier, unrecorded time, and thus gives present life a new and broader significance.

"Coming to closer quarters with the subject, perhaps I can do no better than to begin by confessing why I myself became interested in archeology, interested sufficiently to make a life work of it. It happened this way. As a student in high school I suddenly found it necessary to know something about how, when and where man really originated and, in general, how things as they are in the world today came to be so. My teachers either could not or would not enlighten me. My history books did not tell me. As a last resort, therefore, I had to turn to prehistoric archeology. You may easily guess that I have not yet found the final answers to all my questions; but I trust you will believe me when I say that I feel sure we are all well on the way to solve these perplexing riddles.



"When it comes, now, to other people's interest—your interest—in archeology. I suspect there are many different replies. For an opening I venture to guess that some of you are collecting Indian relics simply for the pure joy of collecting. This collecting habit is a trait which we share with some of the birds and mammals and consequently need not apologize for or even try to explain. It is enough that its legitimate exercise gives us satisfaction. But no intelligent collector is likely to go very far with his hobby of gathering primitive implements without being impelled to think about the various uses to which they are put and perchance also about what relation they bear to our similar modern implements. Sooner or later, therefore, he will be picturing to himself the kind of life the ancient makers lived; and, if he possesses a complete series of chronologically arranged specimens, he will be perceiving also how by slow stages of improvement the simple early inventions of stone, bone, wood and shell gave rise to our present metallic contrivances. This visible demonstration of origin by gradual modification of most of our own material equipment for life is perhaps the greatest lesson in evolution that archeology has to teach.

"We must conclude by citing yet another possible reason for current popu-

lar interest in our branch of study. Archeology, while by courtesy called a science, is not quite in the same class with such exact or highly technical inquiries, as, for example, physics and chemistry. In other words, archeology is a study which can, within certain limits, be profitably pursued by any one with ordinary common sense. Special training for effective work is today provided by several of our universities; but there are still a number of workers in the field who, without such professional equipment, have for years been making important contributions to anthropological science. It may well be, therefore, that archeology or prehistory is popular in part for the simple reason that it is a study of everyday things—a study, namely, of earthworks, cemeteries, village sites, house ruins, household furnishings, tools, weapons, bodily ornaments, etc.—in brief, a study of things that we all know something about and therefore can to some extent understand. If in addition to this the amateur is aware of the scientific requirements of his task, and knows that by partaking in this world-wide investigation he is really adding new facts to our stock of knowledge about the development of human civilization, he is bound to enjoy a measure of satisfaction as every discoverer knows."

THE ROSICRUCIAN EGYPTIAN TOUR

All indications that are dependable warrant us in feeling that no one need hesitate to join with us on our tour next January because of threatened disturbances in some parts of Europe. Last winter the threatening news reports were more disturbing than they are today and yet not a single cruise or tour around or through the Mediterranean was disturbed by any unhappy incident. Do not be deceived by newspaper propaganda. We will either make the cruise and tour with perfect assurance and proper comfort and happiness, or we will not make it at all. You still have time to register with us and enjoy this unusual opportunity. Write to the Egyptian Tour Secretary, C/o AMORC, San Jose, California, for further information.

NOTICE TO CALIFORNIA MEMBERS

The weekly, general meetings of all members have been resumed in San Jose, California, at the Supreme Grand Temple at Rosicrucian Park.

All members of any grade of the studies are invited to be present at these meetings on Tuesday evenings. The meetings begin promptly at 7:30 and are conducted by the special officers assigned to this work.

You will be greatly benefited by the training and instruction in the use of the vowel sounds, meditation, relaxation, concentration and help in many other ways by the brief special lectures. No additional fee is required of those who wish to attend these weekly meetings, but each must show his or her membership card.

GRAND SECRETARY.



An Unusual Mystical Ceremony

FROM THE GREAT PYRAMID IN EGYPT COMES
INTERESTING NEWS

By THE IMPERATOR



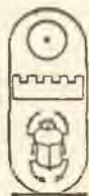
SOON as the October issue of *The Rosicrucian Digest* went into circulation, we began receiving inquiries from our members and friends about the special mystical meeting held in the Great Pyramid of Egypt on September 16, and

attended by Ralph Lewis, our Supreme Secretary and others. Certainly such an event is worthy of more explanation than we could give in the announcement in our October issue. I am happy to say that since September 16 the cable received from Cairo has been augmented and amplified by letters giving many interesting details.

I feel sure that it is not necessary for any of us to make extensive comments on the statements that were broadcast by radio, magazines, newspapers, pamphlets, and circulars, and even through public lectures during the past year pertaining to the birth of an important cycle in the history of civilization, and which was to have a memorable start, or at least a highly disastrous beginning on September 16, 1936, between sunrise and sunset.

Those who have given much thought to the study of the Pyramid in the last

twenty-five years, and those who have become what is called Pyramid students in the last ten years, are familiar with a number of books and pamphlets that have been issued in recent years dealing with the highly significant measurements, mathematical indications, and other signs contained in the Pyramid, which have been proved to be prophetic of the development of world events beginning with the time of the building of the Pyramid itself. Eminent archeologists, scientists of various kinds, and especially those profound in the art of mathematics and geometry have called the attention of the world to the fact that the interior measurements and mechanical and engineering lines when calculated in various degrees and segments in Egyptian, British, and Pyramid inches, have marked definitely from year to year and century to century the almost precise date of coming events of world-wide interest. These eminent authorities, including many men of high recognition in Great Britain, Germany, France, and Italy, have pointed out in their newspaper articles and books, and especially in magazine contributions, the fact that even the birth of Jesus the Christ at the beginning of Christianity, and many of the subsequent national and international events were definitely predicted by the signs and indications built into the interior of the Pyramid. Before the great World War started in 1914 these scientists and students



warned the world of the predictions found in the Pyramid pertaining to the summer of 1914 and to the gradual inclusion of the principal countries of the world in a war that they said would last until about the fall of 1918. In fact, long before the World War was over these scientists definitely stated that the end of the war was indicated in the Pyramid as taking place in November of 1918.

Because so many of these Pyramid predictions have been fulfilled accurately during the past twenty-five years, the number of Pyramid students has increased throughout the world, and the literature dealing with the subject has become exhausted, and even newspapers and magazines that originally smiled at the strange prophecies altered their attitude, and in all seriousness referred to the new predictions revealed from time to time. Among the many events that were predicted for modern times was the outstanding cycle of events that would begin on September 16, 1936. That date was indicated in the Pyramid as being as important as the one on which the World War began, or as important as any of the outstanding dates in past history. But in the method of interpreting the nature of the events to occur during this new cycle, there seemed to be a little doubt. The prophetic signs clearly read left no doubt in the minds of any as to the exact date that the new cycle of strange events would begin. Over one hundred eminent authorities agreed upon the mathematical indication of September 16, 1936. It was this uniformity of decision in regard to the date that caused many newspapers and magazines throughout the world to look upon the coming period as one that would be highly significant. But the indications took the investigators out of the old channels, wherein so many of the indications were found, into a new place, a new condition of Pyramid indications. As the days and years passed by and the date of September 16 approached, more and more concern was felt by the eminent students of the Pyramid in regard to the precise nature of the new cycle that should have its birth on that date. There was one important element regarding the cycle to which all of the scientists agreed. They said that inasmuch as this new cycle had its indica-

tion at the very threshold of one of the great passageways, it was to be the beginning of a cycle of world-wide effect, and that the consequences would undoubtedly be tragic in the extreme. From this point onward the interpreters of the indications followed various tangent lines of thought, but all of them were sure that international wars, economic collapses, labor strifes and difficulties, and religious contentions would reach a high crisis on September 16, and that the new cycle would begin with the entire world in the greatest upheaval known to man for many centuries. Even on the very eve of that eventful day, the radio stations in America, and especially those that carried the program known as the "March of Time," referred to the day of Wednesday, September 16, as one that would mark the beginning of the greatest cataclysmic conditions civilization has ever seen.

Many writers on the subject representing themselves as affiliated with occult and mystical schools of the Orient placed great emphasis upon the point that the great catastrophes and tragedies that would be ushered in by this new cycle would begin not only between sunrise and sunset on September 16, but would begin with tragic and direful occurrences in Cairo around the Great Pyramid, and possibly within the Pyramid itself. Some of these representatives of "mystical schools" went so far as to describe how the Pyramid might collapse, or how an earthquake might cause it to fall into ruins after having remained in good condition for so many centuries. Others said that the "very spirit of the great invisible masters" would vacate the Pyramid on that day and rise and go forth throughout the world to change the world first through upheavals of a political, religious, social, moral, and economic nature, and then slowly evolve the coming cycle of permanent changes and improvements.

Thousands of our members and friends who had heard or read these direful predictions wrote to us about them. As far back as 1933, we received letters — sometimes from editors and publishers—asking if we could confirm or deny the predictions that were being made. We assured everyone that the Rosicrucian understanding of the Pyra-

mid indications included nothing of a tragic or destructive nature. We soon found that we were alone in our interpretation. Then began the rebuffs, the criticisms, and the ridicule. And we were classified as being out of harmony and agreement with the Cosmic and the "invisible masters" because we failed to know and understand what would happen on September 16. So great became the investigation of the subject, and so large the correspondence dealing with it, that in revising our book dealing with the Great Pyramid we purposely put into one chapter of that book our understanding of what would happen on that day and throughout the new cycle that would be born on that day. We called attention to the fact that it would bring illumination and a high degree of understanding of the human brotherhood of man and of the fatherhood of God, and that it would be a new cycle of reconstruction and spiritual unfoldment. We admitted that there might be in the course of the first few years a little disturbance here and there such as is always incident to the making of important changes in human affairs, but that each week, month, and year of the new cycle would be predominantly constructive—making for peace, happiness, and prosperity, rather than for sorrow, grief, pain, and destruction.

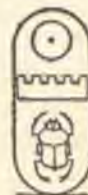
When that new Pyramid book went forth to the public, and particularly to our members and friends during the early months of 1936, many letters of criticism and ridicule were heaped upon us by public lecturers and leaders of so-called mystical, occult, and spiritual movements, and by the majority, if not all, of the writers of Pyramid prophecies. Most of them claimed that the statements we had issued clearly proved that the AMORC and its officers were without the pale of the mystical organizations of the Great White Brotherhood, otherwise we would have no such understanding of the significance of September 16. Then to show our faith in what the records of the Great White Brotherhood had revealed exclusively to us, and what our Rosicrucian records revealed, we not only took a firm stand in this matter, but prepared to demonstrate our faith in our records and in the revelations of the Great White Brother-

hood. When we were informed that September 16 was to be the date for a high, important meeting of delegates of the Great White Brotherhood in Cairo, we immediately planned to have our Supreme Secretary and his wife, our moving picture technician, Frater Kendall Brower, and the manager of our publication department, Frater Harry Shibley, and his wife, go to Europe and thence to Egypt, to be present as our official delegates in Cairo and in the Pyramid during the hours between sunrise and sunset on that eventful day.

And so it was! On that day our five delegates accompanied by Rosicrucian delegates of Egypt, and others, entered the Great Pyramid with special permission and proceeded to take not only pictures of the outside of the Pyramid, but of the interior. Professional size pictures of a new and distinctly different nature were taken minute by minute with all of the sound effects to be reproduced later in our showing of such portions of the picture as we will be allowed to make public.

But there was one feature connected with the visit of these delegates to the Great Pyramid on that day that will go down in history and in the history of the Great White Brotherhood, and even in the history of the Pyramid itself as a unique event. It will be remembered by our present members and their children and their descendants as a distinct mark of honor in the history of AMORC of North and South America.

Thousands of our members throughout the United States will recall the presence of Frater Brower at the private and public lectures given last year in many of the cities from the East Coast to the Pacific Coast by the Courier Car and its staff. Most of our members will recall that Frater Brower acted not only as the moving picture technician in connection with those lectures, but that as the official Chanter of the Supreme Lodge of AMORC, he conducted the vowel sounds and chanting at each one of the private meetings throughout that lecture tour. Our members will recall the beautiful tones of his voice, and the accuracy with which he pitched each of those vowel sounds and made the vibra-



tions of them manifest in many ways. Hardly an individual within sound of his voice on those occasions failed to sense physically, mentally, and otherwise, the effects of the vowel sounds as he produced them.

Because of his ability and long training in this specialized line, Frater Brower was selected by the delegates in the Great Pyramid on September 16 last, while they were all assembled in the King's Chamber and in the great Hall of Illumination adjoining the other chambers, to conduct the chanting and the intonations during the sacred period of concentration and meditation. Our members, therefore, will be pleased to know that for the first time in the history of that Great Pyramid, and the first time in the history of the Rosicrucian Order, an American chanter conducted the chanting and vowel sounds in a mystical ceremony within the Great Pyramid on what was to be the most eventful day in the history of the Pyramid itself.

Those who had predicted the dire catastrophes that were to begin on September 16 in the Pyramid itself would have prophesied that the chanting and expression of the ancient, mystical vowel sounds of the Egyptian rituals within the King's Chamber, or any of the central chambers of the Pyramid, would have been disastrous indeed on that day, for the vibrations would have disturbed the tranquillity of the Pyramid and would have tended to assist in its collapse and complete destruction. From what these alarmists predicted and from the manner in which they anticipated the events of that day, not one of them would have risked his life or the life of a dear one within the Pyramid on that day by chanting those vowel sounds that have the tremendous force and power which thousands of our members have found them to have. It requires something more than mere blind faith or an optimistic point of view of life to enter one of those secret chambers for the first time in one's life, and in the presence of others pronounce those vowel sounds that represent the complete mystical scale of vibrations as are used in

our rituals. Probably never since the last and final mystical ceremony was held in that King's Chamber when it was dedicated to its purposes have those same vibrations and vowel sounds been set into motion, carrying their trembling power in every passageway and from wall to wall, floor to ceiling, and stone to stone. It requires, as I have said, something more than faith to encourage one to go into such a place while not knowing precisely what vibrations were established there in the founding of the Pyramid, and to use vowel sounds again whose power and nature might be disturbing to the vibrations established in every nook and corner of that great structure. Frater Brower might have been the Samson who brought the structure down upon his very head by the chanting and expression of those sounds and the utterance of those words.

What interests us very greatly, however, is the fact that the assembled delegates spent a marvelous period of that eventful day within the Pyramid, and certain honors and dignities were conferred upon our representatives. Certain other important matters had their culmination in Luxor a few days later. Within a week after September 16, our delegates moved onward in their journey to various other mystical meetings in Palestine—out in the desert amid the ruins of ancient Babylon. No catastrophes and no unfortunate events or circumstances occurred to affect them, personally, and nothing throughout the world occurred on September 16 that could be classified even by the most pessimistic mind as being the fulfillment of the dire things that had been predicted by all of these organizations and representatives except AMORC.

When our delegates return to America this fall and prepare for moving pictures from the various mystical lands and places to be used in the Courier Car lecture tour of 1937, our members can look forward to seeing not only some of the most interesting pictures of a mystical nature that have ever been exhibited, but they can look forward to hearing the demonstrations of vowel

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sounds and mystical chanting by one who has now the great honor and distinction of having been the only mystic from America who has ever conducted the ritualistic chanting in the Great Pyramid. All of our members can feel

proud of the fact that the AMORC was the only one of all of the so-called mystical organizations and White Brotherhood bodies in America represented in the Great Pyramid on that historical date.



Internal Concepts Externalized

By FRATER F. M. LIPE



THE fundamental Truths of all ages are those pronouncements ever the same, unceasingly repeated—unchanging. One may read of them, hear about them, and observe the effects caused by them. One may be permitted to assiduously study them, but until this first of them is understood, their benefit may be of little practical value.

As a prerequisite to the true understanding of these pronouncements, the ability to externalize an inner concept stands as one of the essentials. To live these Truths and to apply them for the benefit of all concerned, is the goal of every aspiring practical mystic.

The use of this basic, fundamental procedure requires more than belief, more than faith, more than intellectual comprehension. In order to gain a perfected technique in the application of such Truths, an inherent understanding of the process of externalization is necessary. This faculty of interpretation and application may be aroused and brought into use by study. Many possess it unknowingly; others never grasp it.

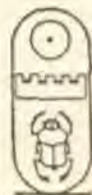
To successfully transmute the highly refined essence representing an inner concept into objective materialization,

more is required than a mere projection of an image, symbolic of that inner concept, into the realm of the Cosmic.

As the Law of Duality is expressed within the Atom, so is the same law found in all things made up of Atoms. There then follows by induction, the knowledge that in the process of externalizing internal concepts, there must be two complete phases before the third point of perfect manifestation can take place.

Practically all beginning students in their attempts to bring their desires into realities, rely upon Concentration alone to satisfy the requirements of the Law of Duality. Even as this article may be incomplete from the standpoint of those who have a more full understanding, so too and for the same reason, Concentration meets only a part of the total need. The individual in his use of Concentration, made up of its Active and Passive phases, has consciously imaged an inner concept and has allowed that symbolic representation release into the Cosmic realm. The process is apparently complete, yet not perfect, for the other half of the Duality, also containing its two phases, has not yet been added.

This second step of the process is called ACTION. Action applied here truly means physical doing. Many students believe that to externalize inner concepts, Concentration alone is all that is needed. A successful conscious realization of an internal concept, expressed upon the physical plane, must have a physical vehicle through which to ex-



press. PHYSICAL ACTION supplies that vehicle upon or through which the concept may be carried to completion. When this second step of the process is properly related to and combined with Concentration, then and not until then, has the Law of Duality been fulfilled.

It has been stated that ACTION in itself is DUAL in nature, having its positive and negative phases. Each individual who will analyze the entire process of purchasing a house, for example, will clarify these dual expressions, Concentration and Action, each with their respective phases of passivity and activity. To follow the procedure in detail is to say, that the individual desires a certain house for his purposes. After having followed the rules of Concentration, actively and passively, the great majority of students sit down and await results. When the results forthcoming are not according to that which was anticipated, the process is condemned. If the individual has completely analyzed the entire procedure, he would have recognized the necessity of acting on the physical plane in harmony with the Concentration of the inner concept and in accordance with his understanding of Cosmic Law.

The step omitted may be exemplified by stating that the individual should, after proper Concentration, physically contact the party responsible for the sale of the house, inquiring of the necessary details, thus fulfilling the Positive phase of Action. There now has been prepared a vehicle through which or upon which the Concentration may act. The Passive or Secondary phase of Action consists merely in allowing the causes created or thus focalized, to operate according to natural law as expressed in the Law of the Triangle. The way has now been prepared for the expression of a complete and perfect manifestation, which upon the physical plane is equal to the Internal Concept, plus Concentration, plus Physical Action.

The objection may here be raised, that we in our finite understanding are incapable of carrying out such physical action that may be in harmony with Cosmic Decree. If the Concentration has been carried out according to the rules as laid down and adherence given to proper motive, etc., then this objec-

tion cannot arise. If, in the physical action the dictates of inner comprehension are followed, assurance may be given that the entire procedure will come to a successful conclusion.

This entire action may not only be applied to the reorganization of material phenomena in everyday life, but also may advantageously be brought to bear upon the development of the inner faculties. The inherent, intuitive, deep understanding of the mature student upon the Path, is evidently assisted through the use, either knowingly or unknowingly, of some similar procedure. In the effort to constantly increase the circle of consciousness; broaden the vision; enlarge the scope of activity; increase the ability to grasp the profundities; simplify the complexities; create constructively and heighten and sharpen the expression of the psychic being and mental capabilities, the fundamental operation of the process remains unchanged. The method of Concentration, Passively and Actively, with the laws governing its use as set forth elsewhere, must be followed closely. It should be made clear that the method is now being applied to the inner development of the individual. The field of operation may seem more complex, but with sufficient study, that inherent understanding necessary to the proper use of the method is easily grasped.

Every illumined individual of past and present who has sought to convey a message to those who read the printed page, has extolled the indescribable magnificence of the influx of the Wisdom of the Ages. It is the undeviating goal of every Disciple to so attune his Self by objective and subjective action, that he, too, may earn that wisdom through the Secret Heritages of Mankind.

Inner Concepts received from the Cosmic realm as a result of proper Concentration or Prayer, fulfils the ancient injunction, "Ask and ye shall receive," and subjectively satisfies one-half of the Duality when the process is applied to inner unfoldment. The gateways thus opened into the Subjective Self, permit the reception of that which may permeate the entire being. This influx may not only be known to the trained observer attuning himself to the magnetic field surrounding each individual, but,

also, may become known Objectively to the recipient only after the second step has followed its normal course. In this field as before, this second step consists of ACTION with its two phases. The first phase is the Passive or Negative portion of ACTION, which consists of the reception of that which is desired by way of the opened channel acting as a vehicle to the Subjective Self. It should be noted that on the Physical Plane this phase is the Active or Positive phase, thus clearly showing the change of Polarity when the field of operation is shifted from the Mundane to the Cosmic realm.

The second phase is the Active or Positive portion of ACTION and includes the leavening within the individual of that which has been received, as well as the externalization at some future date, whereby he becomes Objectively aware of the influx. The regeneration of the individual is thus made manifest before the eyes of a kindred spirit. Therefore, it may easily

be seen that ACTION must be taken on the Physical Plane as well as on the Subjective Plane, in order to externalize Objectively an inner Concept. So, too, on the Subjective Plane, permission may be granted to utilize an esoteric process whereby inner Concepts illuminate not only the Inner Self but cast its reflections from the Outer Man.

In order that the fundamental pronouncements spoken of may be interpreted in the light in which they were given, a like plane of understanding must be attained. The evolution to this degree of enlightenment lies along the Path of an ever ascending spiral, known only to those who have traversed it. It lies within the province of each of these personalities, few as they may be, to guide, instruct, and heal the blind that we may open our eyes and see. By the Dual use of this one process, which is Dual in itself, a little light may be gathered unto each, making the work of those more highly evolved personalities less difficult.



● SEND ROSICRUCIAN CHRISTMAS CARDS THIS YEAR ●

SPECIAL BULLETIN

We regret to say that for the past thirty days there has been no change in either the mental or physical condition of our Sovereign Grand Master, Clement LeBrun. For another month he has dwelt on the borderline of transition more in physical and mental closeness with the spiritual world than with this earth plane, practically unconscious of his physical existence. In fact, physicians, nurses, and all who see him believe that only the thoughts, the prayers, and the metaphysical vibrations directed to him during the past months have maintained the slender silver cord that unites his body with his soul. Only a miracle of this kind maintains the slight semblance of life in his body and it is a demonstration of how love and the beautiful thoughts of friends and companions of the Rosy Cross can hold to the earth in a feeble and completely exhausted body a soul that is evidently seeking to free itself and rise to the Higher Initiation, to the Kingdom Beyond. Yet all of us must continue to unite in praying for a continuance of that strength that enables him with the will of God to maintain some degree of consciousness here.

IMPERATOR.





SANCTUM MUSINGS

INITIATIVE OVER INERTIA

(A Special Contribution by Prater T. H. Miller.)



WE ARE so used to discussing and reading about economic depressions as impersonal, inevitable cyclical occurrences, that we have almost ceased to ask ourselves what we, as individuals, can do to avoid being blown off our feet during the hurricane. This attitude is only one of the many human practices that illustrates our propensity toward the establishing of arbitrary standards through the repeated application of unsound principles. Our lives, for the most part, resemble closely cropped pastures, in which unsound premises have been given free range.

Fortunate we are that we inherit instincts along with the vital force that activates our bodies. If the maintenance of our health were left entirely to our own poor abilities to reason correctly, it seems likely that we should, by this time, have become a race of invalids, if indeed we had not already exterminated our species from the face of the earth.

Our salvation lies in the fact that we can recognize and deplore our weaknesses. For this we must be thankful.

Without this God-given faculty, our present troubles might very well seem pleasures when compared with the miseries that we could create for ourselves.

Our experience, so far as we have utilized it, has taught us that there are very definite limitations to the power of our physical organisms and to the amount of use and abuse to which we may subject them without jeopardizing their efficiency and continued existence. We know that there are laws we may not violate in the finite world if we desire to live in comfort and health. We know what the past has taught us, but, we do not know what the future has yet to teach. What we have found of Truth will remain forever; but, what is yet to be added to it?

What possibility does not exist in uncertainty? How foolish is our assumption that an end to knowledge will ever be reached. How arbitrary is our belief that our possibilities are to be completely exhausted in the few short years that constitute our mortal life. What do we learn in one lifetime? What purpose does the knowledge that we acquire in our few score years fit us to serve? In one breath we say that knowledge is power, and very often in the next we infer that all of this power is useless and is wasted. How final is our aye or nay in the matters of the future?

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All of these are questions without answers in the minds of most of us; but, we have no basis for the contention that we shall never find the answers, and while this possibility remains, we should not cease to try. What force moves us, if not the attraction of the unknown?

Where should one begin to clear the jungle? Where should the first tree be felled when we find ourselves surrounded by a growth so dense that we cannot judge the nature of the terrain on which we stand?

No less perplexing than this is the predicament of the venturesome Soul that seeks to make for itself and for others a Paradise on Earth. Surrounded by an infinity of possibilities, and yet, firmly believing that its own power is limited, the mind of man knows not its most fortunate course of action. Urged on by its desire to subdue the world of actualities, it is also inhibited by its desire to waste none of its strength in fruitless labors. These two opposing desires seem to balance each other so exactly in the minds of many of us that we hang motionless, suspended in a world where all else swings in a joyful harmony of many different rhythms. We feel the tension of a great spring, wound tight within us, and yet no cog or pinion seems to receive this power and no purpose seems to be served by our presence in this world of motion. Could any fabled Hell or Purgatory be more torment than this?

True as this is, it is not all of Truth. We are not creations of matter alone. We possess a faculty that permits us to step outside of ourselves and to study the functioning of these other members. We can visit with them awhile and perhaps learn something of the secret of their busy movements. Our own mechanism will not be impaired for future use if we abandon it for a time. No one else desires to usurp that which has no active part in the economy of the whole; our life will be waiting for our return and we may once more enter the cubicle of the engineer, to push the buttons and pull the levers that heretofore have elicited no response. How better could we serve ourselves than in learning, from others, the rules for the efficient operation of the vehicle that we must drive and ride? Let us make a short journey

through the maze of cogs and shafting that surrounds us.

Our neighbor here, right across this treadmill,—what of him?

He says that he is a plumber and that his job is to maintain, in good working order, a part of the equipment that is vital to other members in their activities.

Yes, but from whence comes the force that activates the plumber—surely he is not the source of all the power that is evident in the motions of this vast organization?

No, indeed, he is not the source. He draws his strength from those that he contacts in the course of his daily actions.

Well, then, let's visit some of those that he contacts,—perhaps we'll find in them, the real spring of this great force.

Very well. Here is a teacher. He says that he busies himself in distributing a certain kind of energy that all members must have in order to make progress.

Then he must be the source, or at least one of the sources, of the power.

Let us not be too hasty. The teacher says that he has gathered some of this force from many and divers places, and that a great part of it comes to him through the very members that he serves. His function is actually that of a transformer for the energy that these members bring to him. They bring it to him in units too large for individual use, so he stores it in a reservoir and dispenses it as it is required and requested.

He seems to be quite contented with his duties. Does he have no desire to accumulate enough of this power to enable him to rest and enjoy the remainder of his days, free from the responsibility of this limited activity?

His answer is a question. He asks us what he could do that would make him more happy than to be useful? He insists that his surplus of the power would soon be dissipated if it were not constantly renewed by those that he serves, and since he has no desire to be deprived of his motion, he prefers to continue in his present capacity until a greater one is afforded.



And how does he know that a greater opportunity for activity will be opened up to him?

He says that he has not always occupied his present position and that it was opened up to him from a more humble state. He further claims that the same thing will happen again and again, just as all motions are repeated throughout creation. He seems to base his conclusion on the evidence that all things operate in rhythms of alternate opposites, and that an opportunity to step from one rhythm to a greater one is offered with the periodic coincidence of these rhythms,—just as one might board a fast boat from a slow one when the fast boat is slowed down preparatory to changing its direction. This, he says, is the opportunity that all men pray for and seldom recognize when it is before them. He insists that his only chance of meeting with a greater rhythm lies in his maintaining the present pace; for, if he stops, others can easily avoid such a collision, and will do so rather than risk contact with a snag that will impede their own motion.

If this is so, then he is no more the source of the power than is the plumber.

That is correct. They are both no more or less than transformers and conductors of the force that actuates all things, and yet, they are both happy to be in use and motion with the possibility of changing to a greater rhythm likely to be offered at any moment.

Where can we find someone who is in closer contact with the origin of this tremendous power? It seems that we are wasting our time in such interviews. Each one of these members claims that he gets his strength from every other member that he contacts. There must be a center or point from which all this energy radiates or flows.

We might go on forever. The organization is infinite in scope, but we can learn no more by exploring all of it than we have already learned.

You may think we had found what we sought. We have seen no more than the operation of a few parts of the entire plant and surely they are not vital parts.

All parts perform according to the laws that we have observed functioning

in these few instances, and the organization is so perfect that none of the energy is lost in its pulsations throughout the universe. Infinity offers no resistance. Many different styles of houses can be built from the bricks that come from the same clay, and many different kinds of plants and animals can grow from the same soil and air. Eventually the houses return to the clay and the organisms return to the soil and air. Consciousness, only, can retain its form through the changes that obtain in the physical world; for, consciousness is infinite and without form. It may ride the rhythms that prevail in finite things, but it cannot be confined to them. To man alone is given the privilege of riding these rhythms of life and of leaping from one rhythm to another.

This may be true, but how are we to start our own pendulum swinging with such an intangible force as an abstract principle? How can we harness this to finite things?

Ah, my friends, you perhaps think in ignorance of finite things. You speak of them as though they had no points of contact with intangibles or anything in common with the infinite. Know you not that it takes two things to make the one? Do you not yet suspect that actuality is but one of the pair whose offspring is reality? Who among you has not a father and a mother? Would a rose be such without the space surrounding it?

Still we see no solution to our problem. We have here a creation of finite appearance and we realize that it is unable to move without the infusion of some force—be that force finite or intangible—and, furthermore, we desire that this force shall so infuse the parts of this creation that we may enjoy the sensation of motion. What yet is lacking, that we remain inert?

Do you wish merely to swing forever in your own arc and enjoy only the scenes that such a restricted motion would repeat before your eyes? What advantage would such motion have over stagnation?

But these others—do they not find their happiness in just such repetition?

What can you judge from the present positions of any of these others? Have you not seen them spring from one

pendulum to another, just as the acrobat on the aerial trapeze who leaps from his swing and imparts enough force to it at the same time so that it will return in its arc to the hand of another performer? Their happiness is not in remaining with their present perches. The thrill and zest of life is found only in the transfer from a known to an unknown arc.

Again you are right, most respected guide, and if our motion depends on our willingness to change our position when the opportunity affords, we must confess that we do have such a willingness. Wait! wait! revered guide; why do you smile as you recede from us? But, no—look! It is *we* who move. We move! we move! praise God, we move at last.

Fall, The Harvest Time

By SOROR ELSA F. ANGLE



HIS most impressive, joyous season is often misinterpreted as a reminder of past joys. Such an attitude robs one of the underlying significance of this blessed season. Why contemplate the wilting leaves, instead of the luscious fruit beneath

them? Are not the fruits the sole purpose of all the glories of spring and summer, the blooming, developing, and final ripening of the various fruits of the earth? Fall, therefore, is indeed the crowning success after all the labor and hardship of the foregoing seasons. In looking back on the struggle with the elements, re-viewing the hours of anxiety when faith alone kept one hoping and trusting in final success, a deep peace and satisfaction enters the heart as one beholds the plentiful harvest.

Whether a worker recognizes the fact or not, only the united forces within and without make growing and reaping possible. Man's intelligence may select the best seed and prepare the right soil in which to place it, yet he acquires this knowledge only by watching nature's preference. When his part is done, nature is left in charge of it and her marvelous, secretive methods achieve the myriad miracles mostly unheeded and unappreciated by man. Then comes a time when nature's work is done and she delivers the fruits of the combined

labor. Once more it is left to man's intelligence and love as to how he will utilize the achieved results. Much comfort and happiness may be brought to many and great lessons may be stored away to assure better methods and greater success in future planting. There is equal opportunity for selfish withholding, waste, or unproductive pride which enjoys resting on pleasant laurels, thus thwarting the great purpose from further development.

Life itself is just one season after another and the fall-time of life will give clear evidence of the attitude taken in spring and summer. The fields of activity are as various as the choice of methods in reaching desired results. Equal effort and determination develop splendid fruits in any case and attract the assistance of the great forces all about.

Youth is satisfied with growing and spreading, not yet comprehending the importance of the direction taken. When wiser minds lovingly but firmly guide, they, also, know that only harvest time will bring the full realization of the value of such early pruning.

Full summer bloom and its fragrance, floods of sunlight and balmy breezes may lull us into intoxicating contentment and we may neglect the all-important task of nourishing and protecting the promising growth of many fine tendencies, which must be brought to ripe maturity if we would enrich our own life and insure a truly glorious fall season. At no time may we dispense with watchfulness, since every season makes stern demands as forerunner of



the next season. Barren fields and barren trees are only faint symbols of unproductive lives and winter will feel far more dreary and oppressive when there is no memory of golden fruits produced and left to enrich mankind. When summer's great possibilities are cleverly utilized, an amazing crop of choice fruits can be produced late in life and such earnest activity will be accompanied by a serene, well-balanced contentment, the blending of which will outshine any beauty or satisfaction spring and summer brought.

Just as the last patch of green grass

and the last flowers of fall are cherished because they are rare, so will the final fruits of a well-spent life bring the greatest comfort and joy to make the fall of life the best season of all. There must, however, be continuous sowing if one would expect continuous reaping, otherwise we shall be forced to accept at a late date the impressive truth of Bible-teaching, which tells in divers parables of the self-evident fact that one cannot reap without sowing first. The eternal truth remains: "Words without Works are dead."



● SEND ROSICRUCIAN CHRISTMAS CARDS THIS YEAR ●



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.



Nearly all of the symbols used by the mystics of the Middle Ages contained astrological or astronomical signs and chemical signs. In the symbol shown herewith the Zodiac of twelve divisions with the twelve signs is shown in the outer circle, representing the twelve classes of human beings and the twelve primary qualities or conditions in life. Inside the circle at the four sides of the square are shown the Latin words for

fire, air, earth, and water, representing the four principal elements in the manifestation of nature's laws. In the center is shown a star with the various astronomical and chemical emblems indicating nature's products. The relationship of all these things to man and his life and interests was the basis for the metaphysical science of astrology and not the modern form of fortune-telling.

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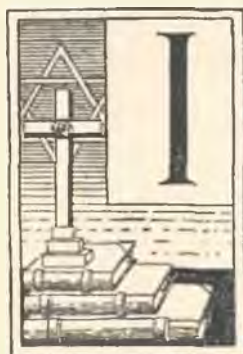
Three Hundred Ninety



Keep Your Feet On The Ground

AN ADDRESS GIVEN AT THE 1936 CONVENTION

By THOR KIIMALEHTO, F. R. C.



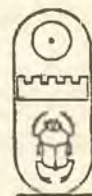
THIS is amusing that the topic for this discussion should be, "Keep Your Feet On The Ground." This has been and still is a favorite expression of mine. In fact, more than once a mild raillery has been directed to me by the officers at Headquarters because of my fondness for saying, "Keep your feet on the ground." Just as chickens come home to roost, so this topic has returned to me to present to you at this time. I have not given up my practical, matter-of-fact view-point. I am more convinced than ever that most of our members need a cold shower of common sense and every-day realism. One of the popular books on the market is entitled, "Wake Up and Live." That should be our slogan for today. That is the message we need.

The first fundamental error of students is to underestimate material progress and physical well-being. Our aim and object has always been a balanced development of the personality. The sequence of the monographs is planned with that object in view. Physical and mental development are of equal importance with spiritual and psychic development. In fact, the latter is de-

pendent upon the former. You should have good health and a sound mind. Vitality and a strong mind are imperative for psychic and even for spiritual development. Temperament, disposition, personality, and the attitude toward life, will be influenced by the state of your health and the degree of your mental development. Our Colleges and Universities recognize this psychological law, and therefore make physical training and athletics part of their curriculum.

The danger of lack of balance is more imminent and menacing in our Rosicrucian system of education. The Neophyte is often drawn to the Order through various expectations. A great many are attracted to the Order because they expect to receive a secret formula whereby they can get what they desire at will, and, often, at the expense of their fellowman. I am happy to say that most of our permanent members enter the work of the Order with a desire to learn and improve their knowledge and understanding of life and its problems. It is true that you will get that secret formula, but it is only through diligent study and application of our principles that you come in possession of it.

To repeat, the *first error* that many of our students make is to fail to realize the necessity of a balanced development. The *second error* is the retention of ideas absorbed from other systems of thought, such as Christian Science, New



Thought, Spiritualism, Hindu Cults, and Orthodox Religious teachings. A great many of you will indignantly object to these statements of mine, but I assure you, my friends, that it is impossible for you to take the right attitude toward the aim and content of our course of instruction, if you are conditioned by years of living in the spirit of other systems of thought.

If you are going to retain fatalistic ideas and predetermination, how can you develop the essential qualities of independence and self-reliance? If you honestly believe that it is all-sufficient to rely upon prayers, affirmations, and faith in the goodness of God and in Divine guidance, how can you cultivate initiative? How can you consider it important to do research work, to increase your knowledge, to be informed? Where will you get the initiative to act? If you believe with the Hindus, that the mortal body must be crucified and subjugated in order to attain spirituality, how can you be enthusiastic about developing your potentialities?

Our fundamental principles and premises are completely opposed to those of other systems of thought. You are a segment of the Divine God-force, and your body is the only medium through which you can express God. For that reason, it is not only your privilege, but your duty to know your own body and how to keep it well and in excellent condition for proper expression. Whatever can be achieved through exercise of personal initiative, independent effort, and obedience to well-known and thoroughly tested natural laws, will not be granted through prayer, or affirmations, or other spiritual means *alone*. If fresh air, exercise, proper food, or rest, for example, is needed for increase of vitality or restoration of health, mere Cathedral Contact *alone* will not suffice. In seeking employment or advancement you must be able to fulfill the demands of the position. In aspiring to social success you must consider worldly conditions and requirements.

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KEEP YOUR FEET ON THE GROUND. Be sensible. Don't live in the world of make-believe. Don't waste your time in reverie or in day-dreams. Don't think that romance exists only in books, or in moving pictures, or that glamour belongs only to the Arabian

Night's Tales. As Charles Haddock said: "Turn a Hurricane on Hallucinations." Don't misunderstand my intention. Don't misquote me, or think that I disapprove of moving pictures, the theater, novels, and the imaginative flow of poets and artists. All these arts are wonderful for interpretation of life and for relaxation, provided you clearly realize that living your life and solving your problems comes first. Of course, if you are contented with what you have and what you are, and you are able to spend your days beautifully, indulging in philosophy, poetry, music, art, and literature, you may be considered fortunate.

Most people need all they have, and what they are, to solve the difficult problems confronting them. They must concentrate on what will be of material assistance in meeting life's challenge and they must be able to differentiate between what is of primary and what is of secondary importance in their personal lives. Knowing that in the course of a lifetime many desires may meet with unexpected fulfillment and that what is not completed in one incarnation may be accomplished in another, should be of sufficient consolation for the seeming restrictions and limitations of our immediate environment and circumstances. It is compulsory that we overcome and work out of every limitation, restriction, and problem confronting us.

Let us summarize thus far. The **FIRST ERROR** that we make is to fail to realize the necessity of a balanced development of body, mind, and personality. The **SECOND ERROR** is the retention of ideas absorbed from other systems of thought. The **THIRD FUNDAMENTAL ERROR** is a belief that material and worldly success is inevitable if you are a faithful student, and that lack of success is equivalent to failure and means a wasted life.

This point of view is wrong. Material success is not the true yardstick. It is true that most of us hate failure. We want to do the right thing all the time. We want to avoid difficulties, hardships, and defeat. We seek good advice and guidance constantly. We want the approval of friends and relatives for each step we take. We get a mistaken notion from certain religious systems

that through FAITH all obstacles can be either avoided, eradicated, or easily overcome.

One of life's fundamental purposes is completely overlooked—that of training and developing the personality. While a smooth life is seemingly very pleasant, on the whole it paralyzes the individual. Incentive is lacking for developing of character, for strengthening the body, for exercising initiative and resourcefulness, for overcoming defects of temperament and disposition.

Failure COMPELS a complete change of view-point. Failure COMPELS reexamination of basic principles. Through illness we frequently concentrate for the first time in our lives upon the laws of health. Because of failure in one profession or in one line of business, we are compelled to study ourselves and develop our potentialities. A job that we loathe, or a forced association with difficult or unpleasant people, may give us an insight into affairs and men that can never be attained in any other way. There is something mellowing and broadening in being among the sick and the defeated, the unhappy, the maladjusted, the discouraged, and the discontented. From these people and such experiences we learn much about the laws of life, about the motives that prompt the hearts of men, about the conditions existing in the world in the various walks of life.

When you have passed through a serious physical, mental or spiritual crisis, all life seems different, and you look at every human being with *new* eyes. Those who have been uniformly fortunate seem very unreal and superficial and limited. We all admit that it is very hard to go through difficult experiences. While you are passing through them you imagine that the end will never come, and that you can bear no more, but if you look back upon the difficult experience that you have had, you will find that as a result you have attained very real benefits in physical,

mental, and spiritual development. You know better how to take care of yourself; you are more aware of your limitations; you understand people and conditions better; you are more tolerant; you are more controlled; you have achieved a philosophy of life. You are a better and a more valuable human being even though you may not be a material success.

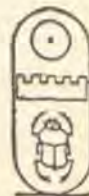
To conclude, these are the three principal errors I have found limiting the development and preventing the solution of difficulties of those who have come to me for advice and assistance. Because I have stressed three important principles in our course of study, do not for a moment entertain the thought that I am unaware of many other aspects that I have not mentioned. Don't ask me whether I believe in prayer, faith, hope, charity, mercy, love and mutual helpfulness. I certainly do. Emphatically so. But these virtues can be positive and active as well as negative and passive.

The middle ages of simple, childlike faith is no more; the fear of hell is gone; the renaissance of initiative, independence, and personal development has flowered. Our ideal is a brotherhood of harmoniously developed masterful human beings, each contributing the beauty of his personality and the fruit of his genius to the world. Such beings make God manifest on earth.

Carlyle in "Sartor Resartus" speaks of passing through the black despondency of the Everlasting Nay and the Center of Indifference. Then the light dawned and he entered into the Everlasting Yea of Self Awareness. He had found his place in the World. This is the keynote of the New Age, this is the trumpet call of the Order. We want to know, to realize and understand our work. We want to know our place in the New World. We want to do our work with joy for the glory of God and Man.

SPECIAL NOTICE TO MEMBERS OF THE HIERARCHY

Special meeting of all members of the Hierarchy will be held on the evenings of November 29, December 6, December 11, December 22, and December 29 at 8:00 o'clock, Pacific Standard Time.





PAGES from the PAST

LAO-TSE

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 translation or interpretation of other eminent authors of the past.

Lao-Tse, an ancient Chinese sage, was the founder of the philosophy known as Taoism, the most widely spread "popular" religion of China today. There are few facts concerning him that are reliable, for his life has been so surrounded with legends invented by modern Taoism that the truth has been somewhat obscured. One of these legends stated that his mother carried him in her womb for seventy years and that he was born with white hair, thus causing him to be named Lao-Tse, which can mean either "old boy" or "venerable philosopher." His birth is placed at 604 B. C., for it is well-established that he was a contemporary of Confucius. He became librarian and archivist of the Chou dynasty and is supposed to have had some influence on Confucius, who visited him about 517 B. C. According to the Chinese historian, Sze-ma Ch'ien, he resided at the capital of Chow, but the evils of the world and the decaying dynasty caused him to sever his worldly connections, but not before he complied with the request of the last civilized man he met, the warden of the outer gate, to put in book form the essence of his great teachings—the doctrine of "the Way."

Lao-Tse attempted to make no converts to the Tao, which indicates that he may have realized that he was far ahead of his age and the people were not ready to receive the Tao teachings. Being of a retiring nature and always seeking obscurity for himself, it was not an unusual thing for him to withdraw himself from the world at an age reputed to be from 160 to 200 years, and to leave unknown the time or place of his transition.

Lao-Tse professes to be merely a transmitter of earlier knowledge. In fact, he asserts that his teachings are really those of Hwang-Ti, the legendary civilizer of China, 2697 B. C., whose teachings in turn are traced back at least five thousand years previous. The Tao-Teh King, the gospel of Taoism, is the only surviving work of Lao-Tse and is ranked with the greatest books of the world. We give you below various chapters of this famous work by a translator who interprets the Tao as meaning God.

TAO-TEH KING OR BOOK OF THE VALUES OF THE TAO



*The
Rosicrucian
Digest
November
1936*

TRANSCENDENT
Goodness is like water.

Water is peaceful and extends its beneficent action throughout Nature, not even disdaining those gloomy depths which the vulgar look upon with horror, for water works much as God does.

Now, the term "Goodness" has a variety of applications. It may refer to the

quality of the ground upon which a house stands; or to profundity in a thinker; or to sincerity in a speaker; or to well-ordered government; or to a capacity for doing; or to punctuality; but it is only when goodness is used in reference to freedom from contention that it can be considered faultless.

It is easier to carry an empty vessel than a full one.

The point which is often felt after it has been sharpened will soon become blunt.

The hall which is filled with silver and gold will not long retain its contents.

Three Hundred Ninety-four

He who bears wealth and honor arrogantly will work out his own destruction.

When meritorious services have led to fame, it is time to follow the heavenly rule and retire into obscurity.

He who makes the investigation of his spiritual nature his chief object will be able to bring all his studies to a focus, and this concentration of his energies will render him capable of arriving at a condition of sensibility to impressions similar to that which belongs to a young child.

He who is able to wash himself clean from all obscure and gloomy thoughts will become sound in mind, and—should he be a ruler—if he govern his people on principles founded on love, he will be able to remain in perfect repose and peace as he watches the processes of Nature proceed around him. He will be as the brood hen who carries on her work when in a state of perfect rest; and who, whilst the light of intelligence may overspread the world, is able, without knowledge, to procreate and nourish; to bring forth, and not retain possession; to increase and multiply, and not to hold in subjection; to act, and not to depend upon others for assistance.

Well indeed may this be called a deep and impenetrable mystery.

The thirty spokes of a chariot-wheel and the nave to which they are attached would be useless, but for the hollow space in which the axle turns.

The vase molded out of clay would be useless, but for the empty space left for its contents.

The door and window frames of a house would be useless, but for the empty spaces they enclose, which permit of ingress and egress, and the admission of light and air.

This teaches us that, however beneficial the *material* may be to us, without the *immaterial* it would be useless.

The eye is dazzled by a variety of colors,

The ear is deafened by a diversity of sounds,

The taste is vitiated by a mixture of flavors,

The mind is excited by excessive exercise.

And the character is ruined by seeking to be rich.

Hence it is that the wise man prefers to be emotional rather than to be sensuous, and it is through this that his perceptive faculties become cultivated, so that he is able to arrive at just conclusions.

There are two sayings which require explanation—

"Promotion and degradation alike give rise to fear," and "Suffering and honor are alike corporeal."

The meaning of the first is, that he who has been promoted lives in fear that he may be degraded, whilst he who has been degraded is haunted by the dread that his degradation may be continued.

With respect to the second saying, it means that the sense of suffering is a consequence of corporeal existence; without a body there could be no bodily pain, and for the same reason there would be no personality on whom honor could be bestowed.

This is why he who does honor to his own person, or he who bestows the same love upon others as he does upon himself, may be entrusted with the government of an empire.

That which you look at and can not see is called "invisible."

That which you listen to and can not hear is called "inaudible."

That which you seize upon and can not grasp is called "intangible."

These three definitions are difficult of realization when taken singly, let us therefore try what can be done by bringing them together and uniting them in One.

The three negations now form a single combination, but if we scrutinize it closely, no matter in what aspect we may regard it, we shall find nothing either hidden or revealed; and let us be careful not to define it or give it a name, or it will escape from us and become even more subtle than it was before. This is what is meant by "seeking



to define the indefinable," and "to establish a resemblance between things which have no real existence."

God is indeed a deep mystery. We can not recognize His presence; if we advance toward Him we can not see what is behind Him; if we follow Him we can not see what is before Him. Yet, if we would gain a knowledge of our present lives, we must hold on to the God of the Past, and the only clue which will lead us up to Him is a knowledge of the processes which formed the beginning of that Past.

The virtues of the olden time, as practiced by the Sages, come down to us in such an exiguous, indefinite, and obscure form that it is very difficult for us to understand them. I will, however, do my best to make them clear.

That which the Sages took a pleasure in doing may be likened to the wading across a swollen torrent in mid-winter.

Their caution resembled that which is produced by a fear of our associates and of those who live in our neighborhood.

Their carriage was as the bearing of a guest toward his host.

Their self-effacement was as the melting away of an icicle.

In their indignation they were rough as a piece of unplanned wood.

Their influence was as far-reaching as the flow of a mountain torrent, and like the torrent it became turbid through its own movement.

Now who is there capable of cleansing the impurities of his nature by tranquillity and rest? And who is there capable of producing a state of perfect repose by the long-continued calm of a peaceful life?

In conclusion: Those who affect to cherish these principles, and yet have no desire to carry them out in their entirety, will become capable of committing vile actions, and so remain to the end of their lives in an unreformed and imperfect condition.

A good walker moves lightly over the ground, and his footsteps leave no trace.

A good speaker is accurate and keeps his temper.

A good reckoner needs no tablets.

A good smith needs no wooden bars, yet the doors he fastens can not be opened.

A skilful joiner needs no cords to keep his work together.

In the same manner, it is through the skill and ability of the Sage that his fellow men are aided without one of them being discarded or lost, and it is the same when he deals with the brute creation or material objects.

This is what is called being "doubly enlightened," and hence it is that the skilful man becomes the unskilful man's master, and the unskilful man becomes the skilful man's slave.

When the slave does not honor his master, and the master does not love his slave, although they may both have a knowledge of what is suitable, they will be guilty of gross stupidity.

This may be considered an abstract of the leading principles belonging to a very difficult and subtle subject.

"God is unchanging and has no name."

Now, although this statement is so short and so simple, the world can not take it in. Yet if kings and princes were but to receive it, there is nothing under Heaven which would not resort to them, and it would produce a spirit of harmony which would descend upon the Empire like a fragrant dew, so that the people would no longer require to receive orders from their superiors, but would be rendered capable of controlling their own actions.

But when a name was given to the Great First Cause, which has been continued to this day, the knowledge I speak of became arrested, and we soon cease to be familiar with that which it withheld from us.

Ah! if the right knowledge of God were but spread through the Empire, it would become like the ocean and great rivers into which the rivulets and streams continuously flow.

Three Hundred Ninety-six



TEMPLE OF THUTMOSE III

The photograph above was made by the AMORC expedition under the direction of the Supreme Secretary during the month of October of this year. This beautiful temple was built by Thutmose III close to the Nile in Egypt and it is considered one of the earliest of the mystery temples in which the traditional foundation of the Rosicrucian Order was laid.

The cartouche of Thutmose III used in North America as a part of the Rosicrucian emblems is clearly shown in the carving around and above the center doorway which is the threshold to the most sacred room of the temple. The holy altar within is clearly shown in this photograph as are the benedictions and adorations to the "God of all gods, ruling forever and ever eternally" above the door surmounted by the symbolical wings. This is but one of the many mystical temples which will be carefully and beautifully photographed by our expedition photographers for use as sound moving picture lectures in the courier car journeys across North America.

(Courtesy of Rosicrucian Digest.)



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

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

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Chicago Chapter No. 9. H. C. Blackwell, Master; Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

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(Directory Continued on Next Page)

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