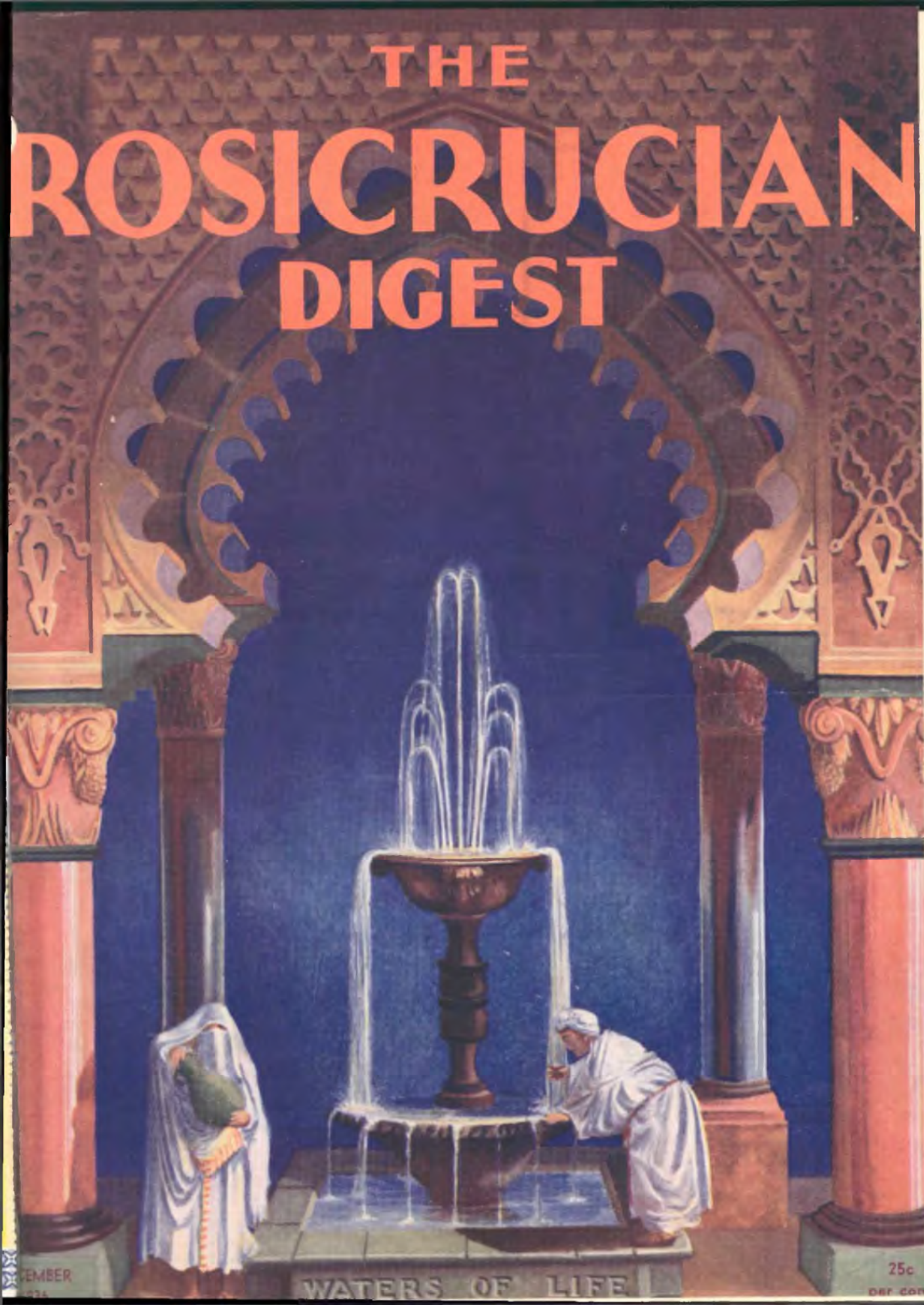


THE ROSIKRUCIAN DIGEST





PERFUME OF THE SOUL

Of 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.



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Consists of twelve large
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ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



DR. H. SPENCER LEWIS, F. R. C.
Imperator of AMORC for North and South America

Vice-President of the International Rosicrucian Council; Legate of the FLUDOSI; Honorary Member of various arcane and philosophical brotherhoods; Vice-President of the Bacon Society of England; Cross of Honor and Knight of the Order of the Flag, U. S. A.; Cross of Honor of the Sovereign Military Order of the Temple of France, Belgium, and Switzerland; Chevalier of the Corda Fratres of Italy; Generalissimo for North and South America of the Militia Crucifera Evangelica; Chancellor of Rose-Croix University of the U. S. A.; Doctor of Sciences of the Rose-Croix University of Belgium; Sovereign Grand Master of the Martinist Order of North America.

(Courtesy of The Rosicrucian Digest.)



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*Don't Play Blind Man's Buff
with Your Life*



HY reach out blindly toward the things that constitute REAL HAPPINESS in life? If you are depending on opportunities to make themselves known to you, by waiting to hear, see, or feel them, then you are letting the future slip by. You can create in your life, through the direction of your INNER FORCES, those things that your outer self has been blindly seeking. Edison's greatest inventions were conceived IN THE MIND, not in the eye or sense of touch.

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(Rosicrucian members have received this interesting book.)



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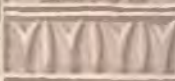
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BACON



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

DECEMBER, 1936

No. 11

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH OUR HOLIDAY GREETINGS

By THE IMPERATOR



ALL of our officers and department managers at Headquarters have asked that I include them in my greetings at this holiday season. We all wish that we were able to send a personal holiday greeting—a real, personal message of some kind—to every one of our members. We would like to make such messages as personal and as intimate as we really feel toward each one of our fellow members and workers throughout the whole of the North and South American jurisdictions and in some foreign countries. But such a thing is not possible because of the very large number of members and the great amount of time it would take to make such messages really personal. Any means that we may take to send such a message in an impersonal manner or in printed form would be very little better than transmitting our greetings to you through this department of our magazine. After all, the Thought of the Month department of *The Rosicrucian Digest* is the proper place for any timely matter and certainly the holiday season is so close to us that it is timely for us to think of the duties and obligations that would fall upon us between now and the first of the year.

For the past quarter century or more, the three important American holidays—Thanksgiving, Christmas, New Year—have been linked together as a group,

and the period beginning with the first one and ending with the last has become a real season of joy and good-will. In other words, we no longer have three separate holidays accompanied by three periods of recreation, gift giving, and felicitations, but one long season of merry making and celebration lasting from thirty to thirty-five days. I think that American records would show that more social events, more happy ceremonies, and formal and informal activities are prepared at this particular period of the year than at any other time. It seems to be a very appropriate period of the year for the offering of things for the blessings we have had during the past months, the spread of good-will and human fellowship throughout the nation and the anticipation of a new year with all of its opportunities and benedictions.

Certainly AMORC has much to be thankful for as an organization and the officers individually and collectively have much to be thankful for. We are not unmindful of the many wonderful tokens of love and respect, esteem and confidence, that the members have shown to us throughout the past years and which they reveal from day to day in their continued loyalty and cooperation. This year we are especially appreciative of the fine stand in our behalf and in behalf of the integrity of the organization which all of our members made manifest during the month of July by their votes and their proxy votes and by their hundreds of letters, personal calls, telegrams, and even cablegrams. It was a time of crucial test for the organization in some ways and called for

Four Hundred Four

a definite expression on the part of the membership. Our permanent records will carry far into the history of Rosicrucianism the marvelous testimony that was so voluntarily brought into light by our members and friends during this past year. Certainly none of us should fail to want to pass on to each of our members the expressions of good-will, thankfulness and good wishes for the future that were so magnificently expressed in our behalf during the Convention period.

This year is also the anniversary of many important events in our past history, giving us a double reason for wanting to celebrate in a truly festive manner the month of December, 1936. This year marks the twentieth anniversary of the opening of the first lodge of AMORC under our present administration for the reception of new members in regular formal manner. The year also marks the twentieth anniversary of our first year of nation-wide activities under the present administration. It marks also the twentieth anniversary of the nation-wide activities of the Supreme Council of the Order and of the general proclamation to the public that the ancient Order of Rosicrucians was widely established in the western world again. It is the twenty-seventh anniversary of the granting of authority and power to the present administrators, and it is the twenty-fifth anniversary of the first formal declarations made by the first American Supreme Council in the present cycle.

So we hope that each and every member of the Order, including those who are temporarily inactive for one reason or another, will feel that these words on this printed page are the true expressions and thoughts of the happy hearts of officers and department managers at Headquarters. We wish for each of you not only a happy holiday season with abundant expressions of good-will from

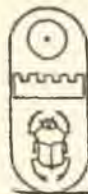
friends and acquaintances, but we wish for each of you a wonderfully happy New Year filled with all of the worldly and Cosmic benedictions that can be bestowed upon you.

We could ask for no greater gift to us as officers than the knowledge that all of our members and co-workers throughout the world are happy, peacefully contented, and devoting themselves to a greater realization of the blessings that have come to them and will come to them. This knowledge of the joy of our members; this comprehension of their smiles and their enthusiastic spirits would be truly a gift sublime to us, for it would make us even more happy in the great work that we are doing. We realize that the greatest joy that can come into our lives is that which reflects the joy we have put into the hearts and minds of others. There is a degree of real selfishness in the spirit that moves us during the holiday season and causes us to give gifts to others. We derive our real pleasure from giving pleasures to others and it is hardly possible for the human consciousness to be wholly unselfish in its ways and means of giving gifts and bringing joy into the lives of other individuals.

So we frankly say that our great happiness this year will be the satisfaction of knowing what we have tried to do for our members and the expression of their good wishes for what we have accomplished. We are selfish enough perhaps and certainly enthusiastic enough to hope that each one of you will derive from your contact with AMORC and through your contact with the organization more real happiness and joy, more prosperity and good health during the coming year than you have ever had in past years. And our good wishes in this regard carry with them our official benediction and plea to the Cosmic for their fulfillment.

SPECIAL NOTICE TO MEMBERS OF THE HIERARCHY

Special meeting of all members of the Hierarchy will be held on the evenings of January 7, January 18, and January 28 at 8:00 o'clock, Pacific Standard Time.

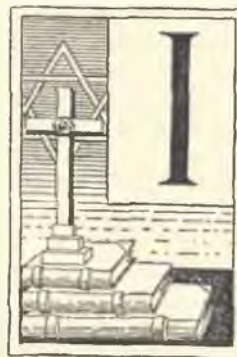




Duality of Tone

AS EXPRESSED IN SPEECH AND SONG

By VIOLET COWGER, F. R. C.



IN A treatise on Song, Max Spicker has written: "Beauty of Tone is dual; a material, sensuous beauty in and of the Tone alone, and a spiritual beauty giving it inspiration and character."

Rosicrucian students, through mystical training, may realize to the fullest the dual beauty of Tone. Moreover, with the understanding acquired through the study of their monographs, they may realize that beauty of Tone is not only dual—it is also sacred, being a manifestation of the Breath of Life.

Vocal Tone is both material and psychic in its manifestation. Material Tone is produced by the entire material body. For this reason, the careful teacher of Voice considers many points concerning the general health and well-being of the student, for excellent health is required to produce Tone that is vibrant with buoyancy, vitality and power.

The first point to be considered in building Tone technique is posture. In the monographs of the Sixth Degree valuable information is given concerning the skeleton framework of the human body: how delicately it is poised and balanced on the framework of the feet, how beautifully it supports the

various organs, and how wonderfully it shields and protects certain organs. If the posture of this delicately adjusted framework is poor or deficient, various ills may result, such as: shoulders out of position, sunken chest, weakened waist muscles, crooked back and many other malformations. All of these, or any one of them may cause illness or some physical ailment. In the study of voice fine posture is one of the great essentials of good tone production. Certain exercises are given to improve and perfect posture. Practiced over a period of months, the student walks, stands and sits with good posture, and this very essential item regarding body-welfare sometimes brings about a tremendous change in the general health of the individual. Fine posture not only improves personal appearance, but it has a most beneficial effect upon the student's attitude, helping to create poise.

Tone beautifully rendered, must be absolutely free from tension or interference, and float on the breath. In vocal technique the most careful consideration is given to the breath control of the singer. Exercises involving deep inhalation and smooth, evenly executed exhalation build strength and endurance in the student. The buoyant expansion of the diaphragm, without tension in any part of the body, contributes to the power and stability of Tone. Poor breathing and poor exhalation are often the cause of the much dreaded Tremolo.

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Added to posture and breath control is the subtle art of Voice Placement. The object of placing a Voice is to cause an adjustment of the vibrations of Tone that will enable Tone to float on the breath entirely free from tension or interference. In studying the organ or piano, one may watch the fingers operate the keys and observe the technique of Tone production, but one cannot see a Voice nor watch any of the adjustments that occur in the vocal chords or other parts of vocal mechanism to change pitch or produce Tone. All manner of procedures have been undertaken by teachers to place the Voice, and thousands of students have taken up one method after another only to become confused and discouraged.

Voice teachers of today agree that voice placement should be obtained by a mental picture of the Tone. Those who teach voice placement from the physical point of view — coaching students to hold the tongue with a spoon, or to cause the Tone to lift the soft palate, or that the lips must be distorted in some fashion — bring about tension in these parts of the vocal mechanism, thereby defeating the production of Tone that is mellow, loose, ethereal and pure. Teachers who present a mental picture of Tone teach the focusing of vibrations just above the teeth, or just back of the cheeks below the eyes, or finest of all — bringing the vibrations to a focal point back of the forehead between the eyes.

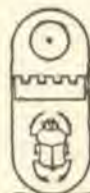
In the Western World of today, competition, speed of living, the hurry of crowded schedules, and the wear and tear of a multitude of activities cause a high tension and severe strain that is seen even in growing children. In order that the body may release Tone that is smooth and velvety, the student of Voice must realize the value of relaxation. Many fine exercises are given for this purpose, for strain and tension must be eliminated if freedom of Tone is to be realized. Relaxation of the entire body and a breaking up of the stiff lines of a set posture are conducive to the release of Tone.

Summing up these few items, one finds that the technique of material Tone embraces:

Correct Posture
Correct Breathing
Correct Voice Placement
Relaxation

The psychic manifestation of Tone is of paramount interest to the student of mysticism. The true mystic knows that the Material Tone, perfected by the best possible technique, is merely a vehicle for the real Tone which is produced by Soul. The old saying, "as a man thinketh so is he," is true of the Voice, for as a man thinks and lives, so does he color the tonal quality of his Voice in speech and song. Every emotion, be it good or bad, uplifting or degrading, reflects its vibrations through the medium of Tone. It is a mystical truth that "Sound is the Father of Creation," for in the beginning the emanation of the word from the Divine Source brought into being all manifestations of creation. So in an infinitesimal way man sends forth vibrations through sound that are creative or destructive according to the emotions that color his Voice.

A woman scolds and nags in her home and vibrations of pain are sent through the nervous systems of her children; a man in an office greets his patrons with a sharp tongue and repels and loses his customers; an agitator talks to crowds and arouses them to deeds of evil; a criminal talks over his plans in a back room and a murder is committed; propagandists shout to the multitudes and a war is started; but — a young mother croons to the child in her arms and the inner self of the child glows with the love expressed in her tones; an older mother rules her home with cultured, softly modulated tones of unselfish love and a young son receives the vibrations into his consciousness, never to lose them. At a later day he may be tempted to some wrong but the vibrations of her voice hold him back and steady him, and even in later life they remain the most sacred and revered of all influences. A teacher in a school talks calmly and helpfully to hundreds of students and the vibrations of his voice contribute to their individual advancement; a minister speaks to a crowded church and thousands are



soothed and uplifted; a soloist pours out her heart in song and tears mark the cheeks of the listeners; a man speaks kindly to his dog, and the dog would protect him with his life. The psychic power expressed through speech and song is almost beyond human comprehension.

In the sanctums of Rosicrucian students, sacred vowel sounds are intoned as a means of attunement. These vowel sounds affect certain psychic centers in the individual, arousing with vibrations the dual functions of these glands. Correct breathing and Voice placement are invaluable to the Tone in providing a perfect channel for the psychic effect of these centers through Tone. The mental tone picture of focusing the vibrations of Tone back of the forehead between the eyes brings this point of focus in front of the pineal gland, called the "Seat of the Soul." Proper breathing fortifies the glands of the chest and head which contribute to the psychic value

of the Tone as well as the material value. The Suprarenal glands, being the center of the emotions, supply emotional value to the Tone. Too much stress cannot be placed on the excellent exercise of breathing given in an early Neophyte Degree. This exercise consists of inhaling and concentrating on various parts of the body, bringing to the individual a keen realization of the psychic self. It also develops a tremendous power within the singer, and the use of it may enable a soloist to sing with very little of the objective consciousness. The same is true of speech.

Every individual contains within himself a nucleus of tremendous power. The mystic is trained to know and use this power in the right way. The human Voice is one of the great channels through which this power vibrates and it behooves every sincere student to purify, beautify and perfect this channel whether for speech or song.



The Guide Within

By SOROR ELSA F. ANGLE, F. R. C.



EVERYONE has at one time or the other become conscious of a definite urge from within which he may define as the voice of his conscience or his better self. The fact remains that after a little thought on the subject we all have to admit that there

is a certain influence from within which we may heed if we choose to do so, or we may drown it out with our opinions which rest on sense impressions and outside influences.

Wise is the man who holds council with this inner voice and cultivates his relationship to it. Truly it is a still,

small voice at first; simply because one is not familiar with its high vibrations. But a keen desire to listen to its message will soon make it plainly audible. One will readily discern its persistent urge for or against the many influences which are like the undercurrents of an apparently safe shore. This inner safeguard is beyond all lower vibrations and gives us the message of a higher viewpoint by which to navigate life's sea more intelligently and safely. In obedience to IT, fine accomplishments become the natural result while disregard of the Inner Guide leaves one either at a loss or at the mercy of all destructive forces.

How often does one not think, "I wish I had done so and so," or when confronted by situations the cry goes out, "I wish I knew what to do." There is an answer to be gotten, advice to be

Four Hundred Eight

found at the right time if one has learned to respect and appreciate this inner voice which separates man into a class by himself and high above every other creature. Man not knowing his divine selfhood, which remains hidden too much, accounts for all the failures and disappointments. Seeking council without instead of within, decides the result of every action. Reason based on sense experience is not the safest or only guide man has, indeed there is a far more important and reliable guide to be consulted if one wishes highest results. Our intuition which rises from within and draws its knowledge from the invisible sources, must be turned to first and always, if one seeks the right form of success.

After experimenting and practising along these lines one soon gets convincing proof of the wisdom of such procedure. One experiences the greatest relief from worry and anxiety; and fear which dominates many a life, departs for ever. One becomes so happy

and grateful because of this ever present guiding voice, that health and disposition improve considerably. What a blessed difference it makes to turn within for the guiding answer to any problem and question. Heeding its warning or its urge for action means one is never acting contrary to the infinite plan and so one is always on the winning side. This Inner Guide or Divine Selfhood is really the Soul force which elevates every action and happening into the domain of divine events. Everything can be made an uplifting, constructive influence to benefit one's neighbor and the world at large. Daily affairs become of greatest importance because they furnish marvelous opportunities for progress.

Having established this connection with the innermost Self, through which all Cosmic Force is contacted, one is at the threshold of all blessings and need only utilize this privilege with ever increasing devotion. Truly "as a man thinketh in his heart, so is he."



• READ THE ROSICRUCIAN FORUM •

AN IMPORTANT LEGAL DECISION

All of our members who have been with us for many years will be glad to know that within the past month the Supreme Court of California has rendered a decision in favor of AMORC as against the conspirators who have been responsible in past years for the malicious propaganda that has been so widely circulated against AMORC and its officers. Several individuals, including a man in Pennsylvania who conducts a small mystical organization of his own and another individual at the head of another mystical organization of the West, were included among the conspirators found guilty of malicious conspiracy by a Superior Court in California several years ago. These individuals decided to make an appeal to the Supreme Court asking for a setting aside of the Superior Court's decision. After many months of careful study and analysis of all the evidence used in the Superior Court, the Supreme Court judges unanimously decided that the Superior Court's conduction of the trial and analysis of the evidence and the final decision were proper and complete, and that the conspirators were unquestionably guilty. The Supreme Court Justices decided after examining all of the evidence that not only were all of the malicious charges made by the conspirators proved and found to be untrue, but that the conspirators knew that their statements and charges against AMORC and its officers were false at the time they made them. This is the final and ultimate decision in this matter, and brings to an end this very unpleasant incident.





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.)*

THE THREE WISE MEN



*The
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Digest
December
1936*

ONCE upon a time—according to the very best records—three great and learned men, known in their country as wise men because of their unusual wisdom about the mysterious things of life, were sent out from an old monastery in Heliopolis, Egypt, by their great mystic lord and master to follow a star that shone in the heavens with unusual brightness. It was a star that had been

observed approaching Egypt from a great distance and which had never shown itself in that part of the heavens before. Its great size, its brilliance, and its unique path in the heavens had caused the wise men of all the Oriental lands to watch it closely night after night. When it arrived at a point in the heavens just over the sacred mystical city of Heliopolis on the banks of the Nile, it seemed to become even brighter than it had been and seemed to shed a beam of special silver light downward toward the earth and directly on to the mystic city.

After a night of observation the wise observers of the skies proclaimed that the great star was moving eastward and

Four Hundred Ten

was increasing in light and seeming to lower itself in the heavens as though it were about to bury itself in the fields of the land across the sea.

These mystics and wise men knew that the great star that had so gradually approached them was a symbol and sign of the coming of a new king, a new lord, a new ruler, who would become the Saviour of Men and the King of Kings.

And so the great master commissioned his three most learned men to go forth from the city and follow the star that portended the coming to earth of a new being. As the wise men followed their star with their eyes continually uplifted, they visioned in the heavenly space above them a Superior Intelligence, a Supreme Consciousness, a Divine Intellect, that created all things and whose likeness on earth alone would bring salvation to man and an understanding of the omnipotent laws.

Although the wise men were led to a humble manger where they found a little child in swaddling clothes manifesting the spirit of the God of the universe, it was in the heavens and above the land of Palestine that these wise men visioned the temple of the soul, the cathedral of spirituality, the universal altar of the living children of God. So there came into existence, and especially into the hearts of all who had understanding, the firm conviction that above all the manifestations on earth, and above all the creations of God through the hands of man, the one supreme creation was the

Kingdom of Heaven to be found in the consciousness of the one eternal ever-living God.

So today throughout the world thousands of beings daily lift their worldly consciousness upward in a spiritual understanding of the existence of the Cathedral of the Soul in the esoteric and physically intangible kingdom of the sky.

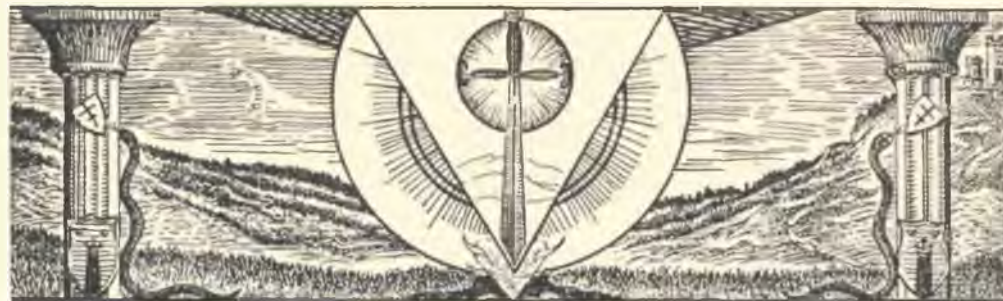
If you have not turned your eyes upward, as did the three wise men, and discerned in the heavens above you the light that points out the spiritual side of life, and if you have not dwelt in supreme ecstasy and spiritual joy in the temple of the Soul, unrestricted and unlimited by doctrines and creeds, be sure to let your Soul visit its own cathedral composed of the love, the sincerity, the devotion, and the serving hands of millions of human beings. Until you have dwelt for a time within that great Cathedral and have been bathed by its holy vibrations, strengthened by its Divine power, and guided by its wisdom, you will never know how truly the Soul yearns for such religious devotion and spiritual attunement.

Therefore, send for our little booklet, "Liber 777," and attune yourself with us—whoever you may be and wherever you may be—and enjoy with us the strengthening that comes to our hearts and Souls and the inspiration that comes to our members while we live in attunement with the invisible and tangible essence of God.

FINAL NOTICE REGARDING OUR EGYPTIAN TOUR

All members are advised that on the first day of January, 1937, the book of reservations for our Rosicrucian Mediterranean Tour will close. There are still a number of good reservations open, and a few more can be added, if necessary, to take care of any requests that may come to us before the first of January. We have added many interesting, helpful, and attractive features to the original plan for the tour. The time of sailing is now definitely set for January 30, 1937. We will sail from New York City on that date on the Italian Liner ROMA, and return to New York about the first of April on the Italian Liner SATURNIA. These two ships have been modernized into Lido-Deck cruise ships, and by using one ship to start the cruise and another to complete it, the length of the tour was extended and many extraordinary features added that are not included in other Mediterranean cruises. For full information and preliminary reservations address a letter to Rosicrucian Egyptian Tour Secretary, c/o AMORC, Rosicrucian Park, San Jose, California.





The Dawn of a New Age of Progress

THE LIGHT OF TRUTH WILL DISPEL THE DARKNESS
OF IGNORANCE

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



AR IN Heaven!
War in Man!
War on Earth!

The hosts of evil
are being van-
quished and are to
be flung into the
eternal abyss.
Michael and his
angels are warring
against the dragon.
(Rev. 12:7-9)

All things
on earth reflect

macrocosmic upheavals.

That is why today the world breath-
lessly awaits some radical change. A
change, not local, or national, but uni-
versal. A change every earnest soul has
been expecting for many ages. In man
is felt the stirring of his New Self.

Every city, every town, is arousing to
a new order of thought. People are ob-
sessed by one fixed idea—that to bring
about this change all Evil must be
blotted out of public and private life.

In this spiritual awakening Goodness
is blotting out Evil. Light is obliterating
Darkness. Wisdom is destroying Ignor-
ance.

The wild rumors of war people harp
on are in reality the harbingers of the
New Age. Just as Cosmic upheavals
foreshadow events on earth, so are poli-
tical upheavals outer reflections of the
inner wars of man.

Right now man is near the end of his
spiritual and political conflict. The

Golden Dawn of the New Age is glim-
mering on the horizon, ready to burst
into brazen glory against the dark
shadow the world has just passed
through.

In *The Heart Of Asia*, Frater Nich-
olas Roerich, the illuminated artist and
mystic, states that during each Tibetan
New Year an ancient stone chalice is
half filled with water and sealed. The
following New Year it is unsealed. The
water is found either to have increased,
or decreased. In 1914, just before the
World War, the water was found to
have greatly increased, which meant
dire calamity.

Before the war man was in darkness.
Unbelief prevailed. Decadence was up-
permost. The downfall had to come, for
all things that go against Cosmic Law
and Order find themselves destroyed by
self-created chaos and confusion.

The spiritual rebirth of the universe
is reflected within man by his own
spiritual regeneration. This has caused
him to be firmly convinced that a great
Teacher is about to appear amongst us
to restore Truth and Light. Many feel
sure that the Master Jesus is about to
return.

Yes, the Son of Man is coming into
glory, as every true Rosicrucian knows.
The Divine Inner Being Of Man.

Within the past century various so-
called religious sects have essayed to
present a new means to speedy salva-
tion. Each claims the Master Jesus as
its own particular property. In other

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Rosicrucian
Digest
December
1936**

words, all poor outsiders will be lost souls.

Many of these religious sects and orders are now in conflict, because each has long ago departed from the Real. Blind faith is not the faith of Truth and Light, but the useless faith of Lies and Ignorance.

These schools of exotic thought have proved of little help or comfort to their followers in recent times of Stress. Members seeking practical benefit discovered that their fantastic teachings were "up in the clouds" and of little earthly use.

Today is the time when false orders and their equally false teachers are about to topple down and crumble into dust. Now is the time to find out which Order follows the Truth!

Let us ask one question. Which Order has done most for the world's advancement and man's spiritual enlightenment? Look down the centuries to ancient times. In every case the men and women who have become the greatest of their age in art, science, literature and religion, have all been Rosicrucians.

The only worthwhile philosophy is the one which helps man to progress. Others might claim to be the only elect of God. But their seclusion from the world and its affairs, their lack of proofs, show them up as futile bodies, obviously far removed from God's works, for *Eternity is in love with the productions of Time*.

All religious sects must agree on one thing—that there is a Supreme Being. A Divine Source of Love, Beauty and Light to which all races and creeds turn. The sad fact that we wander about in doubt lies solely on material education and false teachings. It is from ignorance that man is now seeking escape.

"Only those who have broken away from the maxims of their childhood can attain to the knowledge of Truth," wrote Spinoza, "for one must make extraordinary efforts in order to overcome the impressions of customs and in order to efface the false ideas with which the minds of men are filled before they are able to judge about things for themselves."

Today the ancient realization of the Supreme Being is to be transformed back to its pristine purity, and the True

Light will shine clearly from behind the dark veil of past ignorance.

The Jehovah of the Jews, the God of the Christians, the Allah of the Mohammedans, are man-made Gods. Each has been attributed more or less with having man's reasoning. The Divine Being each was intended to represent was hidden by the darkness created by worshippers on earth. Man gave God form. He has worshipped him in body, not in spirit.

Scholars learned in forgotten tongues and symbols have proved to us that every modern religion comes from one original source—the Hidden Mysteries of the lost continents of Lemuria and Atlantis.

We are told that Atlantis had an Order of mystics known as the Sons of Solitude. They studied the mysteries of Nature, and attained Cosmic Contact. Then the Atlans colonized—first in Egypt, later in northern India, where secret colleges were organized to teach others the Hidden Mysteries.

A noble prince, a great mystic in his own land of Atlantis, giving up worldly wealth and prestige, went to Egypt to open the first college at Sais. To this school came all the foremost Greek philosophers. "The race of man is eternal," the priests of Sais told Solon, "and our temples are the guardians of its history."

It is recorded that the Atlan Sons of Solitude had foreseen the unescapable doom of their motherland, and accordingly set up their secret colleges in other countries so that the Hidden Mysteries, and means of studying them, should not be lost to the world.

In this way they and their successors were able to carry on their work in foreign lands, even after Atlantis had become engulfed. They worked under the name of the Essenes. Later they evolved into the Rosicrucians formed by Amenhotep IV. It is said he was the reincarnation of the Atlan prince who first instituted the ancient mysteries into Africa. Amenhotep reopened the tomb and gave rebirth to those Hidden Mysteries. This periodic rebirth has occurred down the ages to the present. (C.-R. C.)

Materialists notwithstanding, man has ever sought contact with a Divine Be-



ing. Today he is returning to the source of all religions; he is realizing that he himself is the pivot round which the powers of the Supreme Being manifest.

In the beginning, Adam — that is, mankind in general — lived in harmony and peace. The first race was made spiritually in the image of God. A perfect soul. (Gen. 1:26, 27) Through ages of evolution man was divided into two beings. His nobler part became woman. (Gen. 2:7, 20-22)

In the dawn of civilization man's being was pervaded with the Divine Breath. Cosmic Consciousness abounded everywhere. It was the era of the Garden of Eden. One warning alone was given man—*never to eat with his imagination of the fruit of the Tree of Life*. For Imagination is the secret of all good and all evil!

By imagining the sensual form of life, the hard outlines of Nature, man was forced to see his imaginings manifest. It became easier to see things objectively than in his real, spiritual faculties. His objective life drew him to it. By his own choice of the Natural Form he lost contact with the Divine Breath, for Light must withdraw from Darkness. Man thus lost the Logos, the Word. He could no longer fill his physical being with its power. Through repeated failure he gradually lost memory of the Logos. But a few who had held fast to the Light retained the Word.

The Divine Breath had no desire to withdraw from the created ones, as he had no desire to withdraw from Lucifer, also one of His creations. Pride caused man to break away from his True Being, like Lucifer, and believe himself an individual god.

The natural reasoning of man said: "You will not die; but your eyes will be opened, and you will be like God." His eyes were opened—his material physical eyes. His spiritual sight, his mind's eye, became dark and cloudy. He no longer could see the Divine Breath in Nature. He saw only the outer perishable form. Thus death entered the world.

So man became like God—but on the lower, material plane, and subject to change and dissolution. Spirit can be used for two purposes; it can be put into its right channel and used for good, or it can be perverted and put into evil.

"And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever, God sent him forth from the Garden of Eden." This was necessary. Had man been able to retain the Word he would have been able to live in a world of undying Evil. For with the Divine Fire of Life he could have made evil as eternal a state as good.

Spirit, Soul and Nature. Man had these in complete harmony within himself. Inwardly he was drawn to God, his Source of Being. Outwardly he desired material form. He perverted his spiritual will and thus created his own evil. Terrestrial desire became conscious in man. Since he desired this state it possessed him. Until man once again becomes worthy of the inrushing of the Divine Breath he will be ruled by his stars. This led one of the world's greatest poets and philosophers to say: "*The fault lies not in our stars, but in ourselves, that we are underlings.*"

Throughout the ages great souls have essayed to enlighten man with teachings of the Hidden Mysteries. Moses did as much as he was able for the Jews. He gave them the ten commandments, taken from the Egyptian Book of the Dead, which he had studied in the secret schools of Egypt. He mixed these teachings with those of the ancient Hebrews. The Hebrews were not Jewish, but a few last remaining members of the most highly evolved race on earth. Thus do the Jews possess some of the true teachings, which are unknown to the majority of that race. The secret doctrines are known to few!

The ancient teachings in India had long been distorted by the priests and their followers when the Gautama Buddha revolted against the Brahmins for corrupting the wonderful Vedic religion. He went to the secret college in northern India to regain the true lost teachings. When he returned and entered public life he taught the Truth once again. Ignorant people did not know this. They accepted Buddha as a divine being, and after his transition worshipped him as a god. Today the Divine Teachings revived by the Gautama Buddha are a far way from the ones he taught. Only a few adhere to the Real!

Several centuries later, when the Master Jesus appeared, he met with a similar condition. He, too, went first to Egypt, then to India, where he studied the ancient Hidden Mysteries. He was the first great avatar to bring man back nearer to the Lost Secret than ever he had been before.

Christ explained that God was in him, as he was in God. He called himself the Son of God, and pointed out that we were all sons of God, but he met with the one obstacle of all religion, idolatry. It was the only failure of his Divine Mission on Earth. People started to worship *him*—an attitude he combatted in his own time, and constantly denounced. Of himself he could do nothing, he repeatedly stated. Without the Divine Breath surging through his physical being he was helpless. In vain he told others they could be as he, if they worshipped God in Spirit and in Truth.

Several centuries after his transition mankind lapsed back to the same old errors. They moulded the Hidden Mysteries once again with man-made reason. Dogma took the place of Truth. Form took the place of Spirit.

Just as Moses had allowed the Jews to retain many of their old savage and pagan customs, so did the early Church Fathers keep in the Christian rituals many of the Greek and Roman pagan rites. Man was not easily deprived of his ancient beliefs.

The Church had to combat this atavistic trait, and did the best they knew how. Teachings had been received by word of mouth from those gone before. Much the apostles wrote was written very guardedly, or in mystical terms, difficult to interpret.

Today the churches themselves realize, as well as the people, that a radical change is imminent and necessary.

Man has returned to his first desire—a spiritual revelation. He might pervert Spirit and Truth, but never interminably. A revelation is now at hand.

What the world will receive is a new ontology. A new doctrine of being. A clear, simple explanation and understanding, so each individual will not see himself as an objective instrument in the workings of a blind force, but realize himself to be the subjective worker of a

Divine Law operated within himself! When man has attained this supreme knowledge the system of the world will change overnight.

1924 was the Dawn of the New Age. In this present year occurred the first move toward Enlightenment. 1937 will see the enlightenment of the New Age in full swing. If, by Tibetan standards, we take but sixty years to a century, 1984 will be the time when civilization reaches its greatest heights in religion, art and science.

Science is phenomenal proof of spiritual truths. One of the foremost of modern scientists, Professor Robert A. Millikan, clearly states the inseparable affinity of Science and Religion.

"In three words, I conceive the essential task of religion to be to develop the consciences, the ideals and the aspirations of mankind. . . . Looking to the influences of religion in the future, I have found the essence of the gospel of Jesus in the Golden Rule, which, broadly interpreted, means the development in the individual of a sense of social responsibility. Civilization itself is dependent in the last analysis primarily upon just this thing. . . . Furnishing an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism."—*Science and the New Civilization*.

In *Shambhala The Resplendent*, another enlightening book by Frater Nicholas Roerich, perhaps the clearest explanation of the New Age is to be found. He tells how all true seekers in Asia firmly expect the coming of a new teacher. This teacher will be the legendary Rigden-jyepo, who dwells in his golden Tower in Shambhala.

In vision, a Lama had seen the peoples of all nations looking toward the west. Then a giant rider appeared in the sky on a fiery steed. It was Rigden-jyepo, and he bade the masses turn their faces to the east. (Rev. 19:11-16)

Roerich painted a picture of Rigden-jyepo, and gave it to the Mongolian government. The Lama declared the majestic rider seen by him in vision was the same in features as the one painted by the artist!



All of Roerich's paintings within the past ten years have depicted events foretelling the coming of the New Age. In symbolic vision he has shown what is about to take place.

"In March 1914," he writes, "I exhibited a series of paintings in which was previsionsed the coming war; now I have been happy to bring for the Americans the visions of Asia — the Agni Yoga, the Teaching of Flame, the same conception outlined by the wisdom of the old Yucatan wise men, the Union of Fire!

"And Asia when she speaks of the Blessed Shambhala, about Agni Yoga, about the Teaching of Flame, knows that the holy spirit of flame can unite the human hearts in a resplendent evolution."

Here we have the regaining of the Divine Breath. The Logos, the Lost Word that will unite mankind as one being in spiritual brotherhood! (Isaiah 33:17)

In Northern India there has always been the belief in a mystic region, hidden from humanity, where the Great Masters dwell, guiding the world and those worthy.

On the summit of Sikkim, at the foot of the Himalayas, a Lama said to Roerich:

"There is the entrance to the holy land of Shambhala. By passages through wonderful ice-caves under the earth, a few deserving ones, even in this life, have reached the holy place, where all wisdom, all glory, all splendor are gathered."

Another sect spoke of some wonderful Asaras, "the wise men who know how to master the inner energies and to unite them with Cosmic energies."

Once, before sunrise, an English major saw a strange figure standing on the other side of a gorge. Noting something below, the figure leaped down the vertical slope and disappeared. The major was informed by a servant that he had seen one of the strange snowmen who guard the forbidden region.

"These snowmen are very rarely seen," the author relates. "They are the

faithful guardians of the Himalaya regions, where the secret Ashrams of the Mahatmas are hidden. These wise Mahatmas of the Himalayas direct our lives through unceasing work and study. They master the highest powers. As ordinary people, they appear in various places, here, beyond the ocean and throughout Asia.

"There, behind that mountain, live holy men. They have departed from the world in order to save humanity through their wisdom. Many have tried to reach their land, but few have ever reached it. They know that one must go beyond the mountain. But as soon as they have crossed the bridge, they lose their way."

The merely curious are never satisfied. To those who first seek wisdom, and receive the Light, the route is not difficult. They cross the bridge and find the way!

Soon the world will learn the allegorical meaning of Shambhala and even see some of its glories, for they will be shown the mystic Path leading to its domain. With the influx of the Divine Breath space becomes non-existent. (Isaiah 35:8)

"I do not diminish either west, nor south, nor north, nor east," says Roerich, "because in practice these divisions are non-existent. And the entire world is divided only in our consciousness. But when, with his consciousness, the fire of Space penetrates, then is created the Union of Fire, and the Fire of Enthusiasm is unconquerable. . . With this holy banner we can reach most beautiful lands and we can awaken ancient cultures for new achievements and for new splendors."

This New Age is the time of the Voice of the Seventh Angel, when the mystery of God made by man is to end. When false teachings and dogma which have darkened the Hidden Mysteries of old are to crumble down before the new Teacher who is to come. The great Rigden-jyepo, the Ruler of Shambhala, whom the world so eagerly expects (Hebrews 12:25-27)

The man-made mystery that has been wrapped around the world will end. The Spiritual Light of the Divine Mystery

Four Hundred Sixteen

will unfold itself. The New Science of Being will be the return of the Original Religion. The mystic path to the legendary Shambhala will shine in every faithful human soul!

What is must be of the finite and always dark; for it springs from the shadow of man and can only be indistinct. But *What Can Be* is infinite, because it emanates from Spirit and Light and has no imperfect vision, but springs complete and perfect from the Divine Breath. When man sees through form he will have attained creative powers for the New Age, the age in

which we are now entering. An age in which all that is greatest and best in man will shine forth in mighty words of Art and Science and True Religion.

The Spiritual Forces of Heaven have been stirred for man's progress to this end. Man has felt this Divine stirring and is making the way clear for the coming of the mighty King of Strength. Darkness is being vanquished, for it creates only death and destruction, and is evil to look at. Light is to shine in all its glory. And in the Light how beautiful are all things!



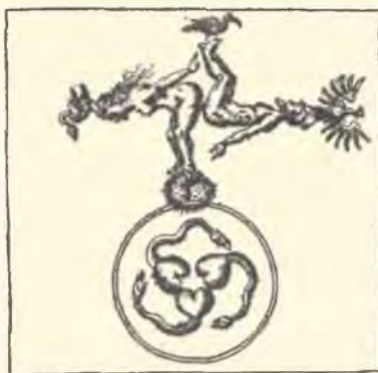
● READ THE ROSICRUCIAN FORUM ●



ANCIENT SYMBOLISM



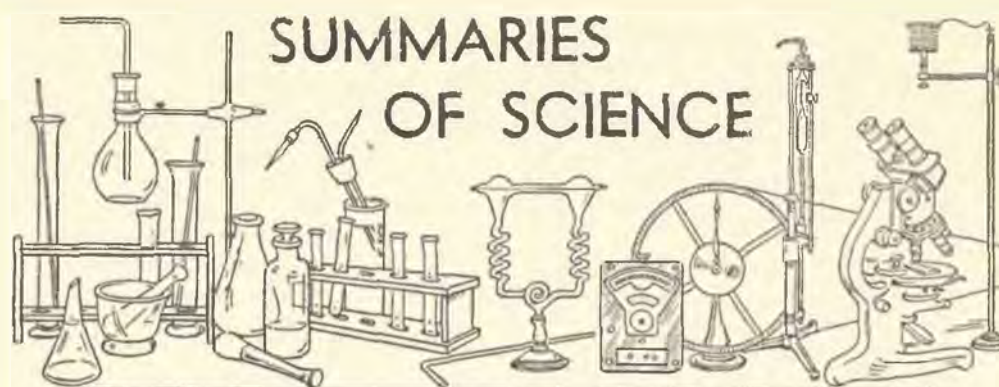
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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



This strange looking symbol becomes easily identified when one's attention is called to the fact that it is the basis of the swastika cross symbol. The lower section of the symbol composed of a circle containing three hearts is the mystical interpretation of the trinity. Remember that the snake in ancient symbolism was a sacred representation of the world.

This old symbol had a religious, a philosophical, and an alchemical significance according to how it was used and what principles of activity were associated with it.





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.

Zero and the Calendar



THE calendar is a subject of keen interest to all of us. It has become such a casual object in our lives, however, that we fail to realize our dependency upon it and the inevitable disruption that would be caused in our routine living should it suddenly

be universally abolished. Such an occurrence would be on a par with the confusion that would result if all of our clocks stopped simultaneously. Today such a thing would cause a catastrophe; in the days of our primitive forefathers a like occurrence would scarcely be noted, even though they also had calendars and clocks and understood their usefulness just as we do. There was no demand in the olden days for such accurate divisions of time, just as there was no need for the cliff-dwellers to have the latest model radio hook-up to

tune in on—what? As man progressed from the sole desire for self-preservation to that of including with it the enjoyment of the comforts and luxuries of life, he multiplied his problems in bringing such aspirations to fruition and thus voluntarily added to the complexities of life. Ever since he has no longer been entirely satisfied with the *natural* divisions of time such as the solar day, the solar year, and the lunar month, and placed his trust in the conventional divisions of the hour, the week, and the civil month and year, he has involved himself in the perplexities of trying to reconcile the solar and lunar periods to suit his purposes—all of which has been one great experiment of trial and error throughout past centuries. When we observe the confusion of chronological systems used in the past, such as that of the ancient Mayan, the Chinese, Egyptian, Babylonian, Hindu, Greek, Roman, and Jewish, we cannot help but look with relief upon our primitive man and his simple counting of the days in "sleeps," "suns," "nights," and "dawns," and his watchfulness for such constant-

ly recurring phenomena as the sun, moon phases, rains and snows, sprouting of the leaves, ripening of fruits, and the falling of leaves.

However envious we may be of such simplicity, we must admit that such a system would not help us to get up in the morning on time, reach the office promptly, catch a train or street-car, or systematize the wheels of industry. We are living in an age when our method of time division must contribute more accurately to man's achievements. Today we must have our railroad trains, busses, and airplanes leave appointed stations and reach their destination three thousand miles distant exactly on schedule; we must keep our postal service with its veins of action running in clock-work form; we must have our communication systems so perfect that in an incredibly short time we can converse across the continent; we must have events timed so accurately that when we read in the paper of a motion picture, lecture, train departure, or christening occurring on a certain day of a certain month at such-and-such an hour, we know that nothing other than a calamity will avert it. We schedule everything by clock and calendar because such a medium seems to suit our evolution of consciousness today, yet who can deny that perhaps a thousand years from now our present system will be as obsolete and inadequate for future purposes as primitive man's methods seem to us.

Regardless of any future possibility of our present calendar becoming an object of curiosity, it might be a good idea for the present to focus our attention on this subject long enough to realize just how little we know about this man-made invention and the many complications that have arisen from our efforts to measure and label the illusive condition called *time*. We quote to you some interesting facts by the eminent Dr. R. M. Winger, Professor of Mathematics at the University of Washington.

"Our western (new style) calendar has been in use in parts of Europe since the time of its promulgation by Pope Gregory (1582) and in England since 1752. In America there is scarcely a household that is not supplied with at least a dozen every year. Yet ignorance of the calendar is at once profound and

universal. The following generalizations seem warranted by the writer's experience:

"A majority of the college population (including members of the faculty) are aware that leap year comes at intervals of four years. But a greatly reduced number can state the rule governing exceptions which excludes such years as 1900. A still smaller number know how the date for Easter is fixed. Fewer yet perhaps will answer with certainty when asked whether the death of Washington (1799) occurred in the last year of the century. And those who can compute the age of the emperor Augustus (63 B. C.-14 A. D.) are just as scarce as those who understand Einstein.

"The year just closed revived the question of the proper method of reckoning the time between two events, one B. C. and one A. D. For the classical teachers and scholars from Ireland to Australia selected 1935 as the year in which to celebrate the bimillennium of the poet Horace, born 65 B. C. Likewise the celebration of the bimillennium of Vergil, born 70 B. C., was initiated by the Italian Government with elaborate ceremonies and the issue of memorial stamps in 1930. And it is reported that plans are under way in Rome for the observance of the bimillennium of Augustus in 1937.

"What is wrong with these dates? The trouble is that a bimillennium represents a lapse of 2,000 years, whereas the time between each pair of dates in question is 1999. The error arises in computing time as if 65 B. C., for example, were -65 years and 1935 A. D. were +1935. Numerous familiar scales of measurement are indeed constructed on this principle. Thus north and south latitude may be regarded as + and -, respectively. So also may west and east longitude, as well as temperature above and below zero. In each of these systems, however, as in the algebraic number scale, there is a number zero which divides the positive numbers from the negative, itself belonging to neither class. Thus the latitude of all points on the equator is zero, as is the longitude of all points on the prime meridian. (*But there is no year zero in the historian's calendar.*) Or, as Kubitschek says, 'The years 1 B. C. and 1 A. D. of ordi-



nary usage follow one another directly without the intervention of zero." Hence it is clear that a child born on December 8, 1 B. C. would be one year old (and not two) on December 8, 1 A. D. By the same token if Horace was born on December 8, 65 B. C., he would have been 65 years old on December 8, 1 A. D. (had he lived) and his bimillennium would occur 1935 years later, *i. e.*, on December 8, 1936.

"Generally we have the rule for computing the time between events B. C. and A. D., as stated by Herschel: 'The sum of the nominal years B. C. and A. D. must be diminished by 1.' This rule is emphasized by all the authorities on chronology from Ideler (1825-6) to Kubitschek (1928), including the writer of the article 'Chronology' in the *Encyclopaedia Britannica*, 11th edition, though I fail to find any mention of it in the latest edition of the *Britannica* either under chronology or calendar. Indeed two scholars, one of them a historian, writing for this work, have erred on this very point. In the article on Augustus occurs the statement: 'He died on August 19, A. D. 14 . . . on the anniversary of his entrance upon his first consulship 57 years before (43 B. C.).' Again in the article on Ovid, it is stated that the poet was born on March 20, 43 B. C. and that 'He died in his sixty first year in A. D. 17.' Both of these writers have plainly neglected to diminish by 1 the sum of the nominal years B. C. and A. D.

"If those who wish to honor the bimillennial birthdays of ancient poets choose to ignore this rule and count inclusively, as the Romans did, that is their own affair. Even they perhaps might demur at a hotel bill computed on this principle — for to the Romans 'three days ago' meant day before yesterday. This inclusive counting, by which 'every fourth year' was interpreted to mean once in three years, almost wrecked Caesar's calendar reform.

"It should also be noted that the number denoting the year in the calendar must be interpreted in the ordinal sense. The present year, *e. g.*, is the 1936th of the Christian era, but 1936 years will not have elapsed until the end of December 31. The beginning of the twen-

tieth century, therefore, about which there was much confusion and argument, began with the beginning of the year 1901.

"Since there is no available event to mark the beginning of historical time, it was a stroke of genius on the part of Dionysius Exiguus (Denys the Small) to propose that the years be numbered in both directions from some intermediate event, such as the birth of Christ. Most of the confusion mentioned above would have been avoided had he inserted a year zero in its proper sequence in the calendar scale. But historically there is the best of reasons for its omission: The number zero was probably unknown in Europe at the time the Dionysian system was adopted, in the sixth century. Zero seems to have been originated by the Hindus and used as a part of their positional system of notation. In this connection its function is to fill the empty places in such numbers as 4004 and it may have been a mere symbol of vacuity. Just when the concept of zero as a genuine number emerged is not clear, though rules for its combination with itself and other numbers in arithmetical operations are given by Brahmagupta. Recent research seems to confirm the view that a place-value zero was known in India as early as 500 A. D., or possibly earlier. But the earliest occurrence in India of the symbol 0, according to D. E. Smith, is in an inscription of 876; while the oldest European manuscript which contains the Hindu numerals (without the zero, however) was written in Spain in 976.

"Long ago Ideler remarked on another difficulty of the historian's calendar, namely that leap years are now numbered 4, 8, 12, etc., A. D. but 1, 5, 9, etc. in the era B. C. And he observed that if 1 B. C. were changed to 0, 2 B. C. to -1, etc. not only would leap years be named by multiples of 4 in all cases, but the time between two events before and after the beginning of the Christian era would then be found correctly by adding the number of positive and negative years. This method of reckoning time, now generally adopted by astronomers, was introduced by Jacob Cassini, according to Kubitschek, and first used in the introduction to his 'Tables

Astronomiques. 1740. Schram, commenting on this system says:

"Zero is often falsely understood and identified with 'nothing,' whereas it is nothing but the number coming before unity in the natural number scale. No one will deny that 18, 19, 20, 21, 22 are five consecutive numbers which might denote any five consecutive years; then an interval ten years earlier would be denoted by 8, 9, 10, 11, 12, and an interval ten years still earlier by -2 , -1 , 0, 1, 2. This however the historians will not recognize but call these years 3 B. C., 2 B. C., 1 B. C., 1 A. D., 2 A. D., so that zero has been thrust out of its natural number sequence. Thus we have two systems of numbering years before the birth of Christ, the astronomical and the historical which differ from one another by one unit."

"In the astronomer's calendar, the birth of Augustus would be placed in the year -62 , consequently his bimillennium, computed as in elementary algebra, would fall in 1938. There is one important difference, however, between the astronomer's calendar and the algebraic scale: When plotting numbers in algebra, each number corresponds to a single point, 0 marking the point of origin. In the calendar, on the other hand, each integral number designates an entire year. (See accompanying diagram.)

Astronomical							
Scale	-2	-1	0	1	2	3	
Algebraic							
Scale	-3	-2	-1	0	1	2	3

"In the algebraic scale we have naturally made the number 0 correspond to the beginning of the Christian era. On the algebraic scale the number attached to any point, whether integral or not; indicates the exact time interval measured from the beginning of the Christian era. Thus April 1 of the year 3 (A. D.) corresponds on the algebraic scale approximately to 2.25, which is the time elapsed from the beginning of the Christian era. Again April 1 of the year -2 would be represented on the algebraic scale approximately by -2.75 , which gives the number of years before the era.

Four Hundred Twenty-one

"The astronomer's calendar would more nearly conform to our experience in measuring if it had placed the beginning of the Christian era at the beginning of the year 0 instead of at the end. This could be accomplished by sliding the whole astronomical scale of the above diagram one unit to the right, making 0 the first year of the Christian era. The dates B. C. would then be the same as in the present historian's calendar, while each date A. D. would be increased by 1. The number denoting the year A. D. would then indicate the integral number of years elapsed from the beginning of the era. Now April 1, A. D. 2 (or the year $+2$) would correspond on the algebraic scale to 2.25, and the time elapsed is $2 + .25$ (the time from January 1 to April 1); and April 1, B. C. 2 (i. e., the year -2) would correspond on the algebraic scale to -1.75 , which is $-2 + .25$ (the time from January 1 to April 1). Thus in each case the fractional year added is positive—due to the fact that time moves forward—while the integral year, i. e., its ordinal number in the calendar, may be either positive or negative. This is entirely analogous to the notation used in writing logarithms, where commonly the mantissa (the decimal part) is taken as positive, whereas the characteristic (the integral part) may be either positive or negative.

"It is unfortunate that a zero year has not been introduced in the calendar of the historian and the chronologist. And since zero in the calendar stands for a whole year and not a single instant of time as it would in the algebraic scale, perhaps the astronomer's choice is the most satisfactory under all the circumstances. That would require only the change of the dates B. C., relatively few of which are known with certainty. The years of the Christian era would be numbered as at present, starting with 1, as we number the days of the month, automobile licenses, the pages of a book. The chronologists could institute such a reform by simple agreement among themselves. If they are unwilling to insert a zero year in the calendar, then let the writers of school histories explain its absence and the embarrassment which its omission entails. In the



matter of reckoning time, 'It wad frae mony a blunder free us.'

"Many of the difficulties of a satisfactory calendar are inherent. Foremost of these perhaps is the fact that the three most natural units of time, namely, the periods of the rotation of the earth on its axis, the revolution of the moon about the earth and the earth about the sun are incommensurable. That is, neither the year nor the (lunar) month contains an integral number of days, nor is the fractional residue of a day a rational number such as $1/4$ or $1/5$. Some of the anomalies of our present calendar are accidental or at least avoidable, such, for example, as the incidence of New Year on different days of the week and of Easter on different days of the year in two different months. The correction of these irregularities was the hope of a vigorous agitation for calendar reform a few years ago, which however has somewhat subsided of late.

"There remain serious problems of chronology which have been bequeathed to us from the past. A major source of confusion has been the use of different calendars by different countries. Another is the use of different calendars by the same country at different periods of its history or even the same period. For example, the civil year and the ecclesiastical year have not always agreed, while the astronomical year agrees with neither. Indeed, there are several astronomical years all in good standing.

"Not only has the length of the year varied, but the beginning of the year has been fixed at numerous dates.

Among the dates selected to mark the beginning of the year, four are related to the life of Christ: March 25 (style of the annunciation), December 25 (style of the nativity), January 1 (style of the circumcision) and Easter (style of France). Others were doubtless determined by the seasons. Both the vernal and autumnal equinoxes have been used. Also may be mentioned September 1 and 24 (Greek), March 1 (Roman religious and German) and August 11 (Danish). Likewise the beginning of the day has been reckoned variously from sunrise, noon, sunset and midnight. Again every instant of day and night on a fixed meridian is (solar) noon on some other. And in crossing the international date line one changes time by an entire day.

"With all this multiplicity of calendars, whose months and years are of varying length with irregular and sometimes capricious intercalations of days and months, it requires no imagination to perceive that the problem of an accurate historical chronology is one of the greatest complexity. To quote Herschel,

"The history of the calendar with reference to Chronology, . . . may be compared to that of a clock, going regularly when left to itself but sometimes forgotten to be wound up; and when wound, sometimes set forward, sometimes backward, either to serve particular purposes and private interests, or to rectify blunders in setting."

"And he might have added that the clock records no zero time!"

● SEND ROSICRUCIAN CHRISTMAS CARDS THIS YEAR ●

IMPORTANT BULLETIN

We are happy to announce that our Sovereign Grand Master Dr. Le Brun is still with us on this plane of existence, and has been well enough to hold a number of conferences with officers of the organization, and to participate in some official discussions and attend to some personal mail. He is still extremely weak, but hopeful as all of us, and again we thank our members and friends for their health-giving vibrations and thoughts of love directed to him. He is still confined in an institution for rest and recuperation, and wants to be remembered with kind greetings to all of our members and friends.

*The
Rosicrucian
Digest
December
1936*

Four Hundred Twenty-two



The Village of the Devil

A STRANGE, FASCINATING STORY OF MYSTICAL PRINCIPLES

(Reprinted from the private records of "Cromaat" 1918)

By H. SPENCER LEWIS, F. R. C.

INTRODUCTION



LAST this strange story will be given to the thousands of men and women who will understand its mystical significance and historical relationship with certain very important traditions and characters connected with the Rosicrucian

Order. The story was originally compiled and given to a few members in 1916 for the purpose of acquainting them with the historical background surrounding a character in our Rosicrucian activities known as "The Padre." This character became well-known through his psychic manifestations and messages to our members during 1916, 1917, and 1918. Undoubtedly, thousands of other members have contacted this character in various ways in recent years,* and many more may contact him in the future. This story, therefore, will serve to make his personal history more familiar to those who may contact him, or who have contacted him, and at the same time, reveal interesting principles of intense fascination to every student of mysticism.

*"Padre" is introduced in the Monographs of the higher Degrees.

Those members of the Rosicrucian Order who have followed the stories of my first visit to Europe in seeking the contact with the Rosicrucian Organization** and who enjoyed the brief outlines of the various experiences in my different journeys in Europe, have often asked whether the Emperor had any further experiences of a mystical nature in any of his journeys through France. I have always felt reluctant to give this present story to the entire membership of our Organization, or even to the general public until sufficient members in the Organization had had an opportunity to verify the facts contained therein, and thousands of others had become familiar with one of the outstanding characters of the story.

I called the narrative here a *story* but in truth it is a mixture of fact, fiction and tradition. And, there are many who are ready to claim that even the fiction and traditions in the story are absolute facts.

It may be of interest to know how I came in contact with the facts contained in this story. During my travels in Southern France I made it my business to stop at every small city or location where historical records indicated there had been a mystical temple, Rosicrucian shrine, or relics of interest to a member of our Organization. Most of my vis-

**See the book, "Rosicrucian Questions and Answers."



its to such places were directed by Masters and members of the Organization who knew where the strangest sights and most weird experiences could be found. Finally, I reached the interesting little city of Montpellier for the second time after passing through Nimes and other localities described in this story. In Montpellier, I met some of the oldest (and retired) officers of our Order. And, in a very old building where once the mystical sessions were held, surrounded by many relics, I sat and listened to part of the story told herein. Naturally, I was not satisfied with just hearing an outline of such a story and I asked the privilege of visiting the *Village of the Devil*, and there, in person, experience the strange influences which may never have been the good fortune of other Americans and probably a very few of those European tourists who think that they have

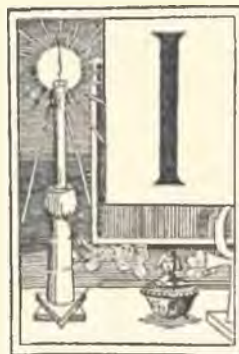
covered France and its historical places in a thorough manner.

In addition to the personal experiences, I spent many days searching through Rosicrucian and other archives for historical and recorded evidence of the facts contained in the story. In order to make this story as interesting as possible, I have purposely arranged it in the form of a personally conducted tour to the Village, and not in the form in which I experienced the facts. I have given very precise details regarding the location of the Village and the manner in reaching it so that those who wish to may go to this unusual site and verify the facts for themselves. I trust every reader, especially those who are mystically intuitive, will recognize the one character in the story who has been of much interest to our members in the past and present.

The Author.

THE VILLAGE OF THE DEVIL

Chapter One



IT IS generally conceded that Europe possesses many interesting monuments of history. Americans, especially, make Europe their ultimate goal when planning a genuine sight-seeing trip, and few indeed are there of wealth or even moderate

means who do not harbor an innate love for the beauties of France, England, Spain, Italy, Switzerland, and Germany.

It cannot be said that this love for Europe is inspired by any idea that only in Europe can we find the ear-marks, so to speak, of the birth of the human race. While admitting that abroad we see the monumental evidences of the beginning of civilization, we are forced to admit, or at least give credence to the theory, that the earliest material evidences of human existence upon this earth are to be found in the caves or

cliff-dwellings of the early mound-builders whose peculiar constructive work is still to be found along the Ohio River in the United States as well as in Asia, and while we accept the scientists' claims that these prehistoric edifices antedate all known records of men, we may or may not accept the claims that any of them was the original "Garden of Eden."

The charm of Europe, however, does not exist altogether in its magnificent ruins and inspiring historical remains; but in the more subtle magnetism of its poetic romance and the mysticism of its traditions.

In this respect France is the most popular, and, rightly, the most interesting. Its history from the days of the Gauls through the 8th, 9th, 10th and up to the 15th century is one continuous tale of mystery, romance, valor, sacrifice and achievement. Its literature of these days—the songs of the troubadours in their romance tongue, and the monkish Latin historical documents—alike revel in the delightful in-

cidents so dear to the lover of French history and French mysticism.

The Courts of Love, the Flower Fetes, the various royal ceremonies in the chateaux of the Counts, Dukes, Lords, and Kings, the imposing crusades, the romantic struggles for the hands of the beautiful heiresses, and the regal wars against religion, the suppression of vice and the loss of property and title—all these vie in their impressiveness and emotional settings. These were the days of pleasure, love, and war, and France more than any other country, was the stage upon which the truly great scenes of life have been so wonderfully and fatally portrayed.

Should one wonder, then, that the Frenchman is proud of his country, of its history and its thousands of historical monuments, of which many lie in forlorn ruin and equally as many have been restored or rebuilt by a commission of scientists, architects, and historians, which labor diligently to preserve for future generations of history-loving tourists, the most ancient and historical of the many chateaus, citadels, castles, forts, walls, churches, and mystic shrines?

It is apparent to even the most casual tourist of Southern France that the provincial natives consider these monuments of history as personal assets. They bring to their villas a continuous train of tourists from all parts of the world, who by their extended visits patronize their hotels, restaurants, stores, road-houses, garages, and local means of transportation. The native finds in the tourist an incentive to keep thoroughly posted on the facts relating to existing ruins, the legends of those now gone, and the history of those being preserved. He is always alive to the opportunity to act as a guide—at a small fee—and takes special delight in being able to point out many new and unsuspected wonders.

Is it not strange, then, that in Southern France, in the midst of sections where tourists travel the most, where artists wander yearly preparing the many books we now have on the "Chateaux of France" and the "Monuments of France," and where the natives are ever seeking new points of alluring interest to the tourist, there should have

existed, unknown to the outer world until 1883, one of the most marvelous, weird, and mysterious cities in the whole world? And, stranger still is the fact that until the present time, in the story the author now presents, this city of mystery has been unchronicled, its true history untold, and its beauty unpictured, in a complete and connected story.

Before attempting to take my reader upon a personally conducted tour of this wonder of wonders, it is well that I describe some of the historic features of the surrounding cities in order that one may the more naturally comprehend the significance of the history and legend of the *Ville Du Diable*. And this can be accomplished more interestingly by describing the ordinary route to this city from that of Paris.

Paris is the hub from which the various railroad lines radiate and we can make the trip to Southern France by night by leaving at about 7:30 P. M. and go by way of Dijon and Lyon to Avignon, where we must change cars. We arrive here early in the morning, and after a breakfast we find that there are several hours in which we can conveniently view the monuments of this city.

Avignon is a city of 42,000 inhabitants, the capitol of the Department of Vaucluse. It is situated on the left bank of the Rhone and in the background we see the ancient Palace of the Popes, where from 1305 to 1377 seven successive Popes reigned prior to the establishment of the Vatican at Rome. We examine the City Walls built in the 14th century by the Popes, then visit the Cathedral built in the 11th century (plainly showing where it has been rebuilt and remodeled) and then, desiring to reach our destination as quickly as possible, we take an omnibus and cross the river to Villeneuve-les-Avignon to visit the Fort St. Andre. This beautiful monument of architecture is considered one of the rarest of the kind built in the middle ages. Its imposing front, its mighty and war-like appearance, showing plainly many evidences of struggle and strife, do not lead one to think that within its walls and towers are a peaceful convent and several houses containing very poor families.



We return to the Gare and depart by train for Nîmes, the next important city on our route.

It is necessary to spend one whole day in Nîmes in order to become acquainted with the many antiquities of special interest to the mystic.

We find this city to be a typical, prosperous provincial town of about 70,000 inhabitants, beautifully located at the Southern extremity of hills which join the Cevennes (the Rocky Mountains of France.) Before us is spread a beautiful boulevard whose trees amply shade us as we retreat from the hot sun. Before visiting the many sights we inquire regarding the history of the city and learn that in 121 B. C. this city was called *Nemausus* by the Romans and that it was the capital of the *Volcae Arecomici*. It became one of the principal colonies of the Gauls who took particular delight in embellishing it and in erecting many of the beautiful buildings and monuments we are about to see. During the 10th and 11th centuries this city was the property of and ruled by the Counts of Toulouse, from Guillaume in 1800 A. D. to the long line of Raymunds ending in 1222.* Until 1704 during the wars of religion, it suffered much because three-fourths of its population had embraced Protestantism and it is today an important town in this respect.

It was also the seat of much strife during the 12th century when the Raymunds VI and VII were being persecuted and excommunicated for permitting heretics and mystics in their domains, and everywhere we find evidences of war, rebellion, and defeat.

Passing up the main boulevard (*Feucheres*) from the Gare, we see before us, facing the Esplanade, the Arena, or Amphitheatre. It was built during the 1st or 2nd centuries and is typical of the Roman architecture. It is in the form of an ellipse, 146 yards long, 111 wide and 70 feet high. Its exterior is in better condition than those of Rome because of the Commission's constant restoration and because here, on many Sundays throughout the year, as many

*The Genealogy and history of these Raymunds is partly set forth in the book "Rosicrucian Questions and Answers with History of the Order."

as 24,000 spectators see typical Spanish Bull-fights; the city being under Socialist government the money thus derived from a pleasure which the provincial natives themselves abhor is used for the good of the community.

We turn and follow the beautiful boulevard *Victor Hugo*, where we find an open square, and facing *The Theatre* we see the ancient and strange *Maison Carree*. It is one of the finest and best preserved Roman temples in existence, 76 feet long, 40 feet wide and 40 high, with 30 unusually beautiful Corinthian columns. The date of its building is unknown, it being credited to the period of Augustus and the Antonines; and foundations discovered recently show that it was probably located in the center of other important buildings. It is this building, whose perpendicular and horizontal lines are strangely curved, that was imitated when the Notre Dame was built in Paris. The *Maison Carree* now contains ancient French coins and some sculpture.

We continue a few blocks further and there we enter the *Jardin De La Fontaine*, with its strange canals which feed water to this city in summer when water is very scarce and have their origin in the Roman baths beyond. This garden and its canals were originally of Roman construction but were greatly beautified and enlarged by many miles by King Louis in the 18th century.

At the side of the garden is the ancient Temple of Diana, a beautiful sight and still showing in its ruins the rooms of Diana and the rare carvings. Close by are the old Roman baths for men and women; the former being a stagnant pool now, enclosed by high marble walls; and we are warned not to approach the steps leading to the water too closely for "no one has ever learned the depth of the pool, and all who have fallen into it never returned," says the pleasing guide. The women's baths, so often referred to in romances and as often pictured in paintings and etchings, are really magnificent and are below the street level under a private walk and enclosed by rows of columns.

Further on, outside of the city, we see the mysterious Roman ruins of some

unknown building, never as yet given a name except that of "Les Trois Piliers."

We now hasten to Montpellier, another ancient city and one which has considerable connection with the history of the Village of the Devil.

But before entering this city we must begin the strange and romantic story which links these two cities together and which, for the first time, reveals the legendary secret of our strange, mysterious goal.

The whole Southern part of France was at one time part of the Roman Empire, and Caesar in his "Commentaries" describes these regions as *Gaul*. Its history from then until its possession by the Franks, the Normans, and the English, is exceedingly interesting, but has no place here except to introduce into this story one of the characters heretofore unknown as associated in any way with the Village of the Devil.

During the first few centuries after Christ, France was governed mostly by the various Counts and Lords of its provinces. A king at that time was nominal as far as his influence over these southern *Senechausees* was concerned.

Toulouse and its county of the same name, known to the Romans as *Tolosa*, was always the center of external strife and warfare; for its possession meant not only powerful rulership of vast lands, and wealthy towns and products, but such rulership gave influence to conquer and rule over other adjoining countries and towns. Thus, the zeal to become Count or Lord of Toulouse was shown by every European nation, and after Pepin the Short ceased to exercise such rulership, Charlemagne, the great ruler of France and Germany, undertook to select the second Count. This, of course, was a new method to those who had believed that warfare and possession of the land gave governing authority.

The man chosen by Charlemagne was Guillaume. In these days there were no family or surnames and this Guillaume, like many others, was given a second name because of some peculiarity and thus we find him called Guillaume Cortnez (from *Au Cort Nez*).

He was a son of Count Theodoric, and as Count of Toulouse this Guillaume had mediate or immediate rule over the County of Toulouse with its many villas, and also over the important and ancient cities of Beziers, Nimes, Agde, Maguelon, Lodeve and Uzès. The history of this man, in the many peculiar French manuscripts, is remarkable for its numerous legends, chronicles, and poems of praise, notably: *Le Charroy De Nimes* and *Le Moinage De Guillaume*. He was a sincerely religious man and a lover of peace and justice.

In a rare account of his life we find the following incident of interest to this story:

"He sought a place for a monastery where those, like himself, sincere in their religious beliefs, and desiring quiet and peace, might worship undisturbed by the wars constantly being waged about them. He found, in the mountains of Lodeve (in the very district where we shall visit the Village of the Devil) one gorge closed and profound, favorable by *Isolment*, for meditation and prayer. In effect, in the middle of the savage sight, surrounded by enormous masses of granite was this beautiful plateau, whereon Guillaume decided to build one of the most famous monasteries of Europe."

The monastery was built elaborately and magnificently of that rare white granite which is so plentiful in this section of France; and it rose majestically amid the other rocks of dark and tinted colors. Guillaume's intention was to call this monastery the Abbey de Gellon, a name which is often used for it in ancient manuscripts; but after Guillaume's death, when it was consecrated by the Pope, it was named the abbey of *Saint-Guillem-Du-Desert*, in honor of its founder and in souvenir of its deserted location.

Guillaume died in 812 or 813. In two ancient charts, dated in the 34th year of the reign of Charlemagne (804 A. D.), there appears the fact that he left, besides several sons, two daughters, *Albane* and *Berthe*. It is with these two sisters that we must begin the foundation of the known history of the Village of the Devil.



If we are to believe the troubadours and the monks of these days, who were so colorful to chronicle the smallest detail, we must believe that these two sisters were extremely beautiful. Beauty in those days was not of the standard of today. These girls were French, not of the Parisian, but of the Roman type. It is features such as they possessed, the beautifully modeled chins, lips, nose and forehead, that we see in the rare paints of the old masters; it was the highest type of that Latin charm now almost extinct.

And they were young at the time this story begins. In these days knighthood was in flower. The ambition of every young man was to become a Lord. The strong, the brave and fearless became the Counts, the Dukes and Princes. Professions there were none, and the trades with their manual work were left to the masses. Warfare, gallantry and love were the occupations of the young men, and, consequently, the beautiful and wealthy *Dames* were fervently and steadily courted by these aspiring Princes.

It was in these days that the art of serenading became so popular. To be a successful troubadour was to be the admiration of all the noble and gentle ladies, and the envy of every man in the kingdom. Here we find the origin of the beautiful romance language and the weird and captivating poems of love. The troubadour, young or old, with some musical instrument strung over his shoulder and clad in the knee breeches and cloaks so popular then, was always welcome at the royal ceremonies, and the Queen's chamber or court was always open to him. He would sit for hours, and surrounded by these noble girls and women, would compose and sing words of love and admiration, while they would shower upon him flowers of many colors. Here, too, was the origin of the famous Flower Fetes, and the Courts of Love.

It was in this manner that Albane and Berthe were courted. Beautiful, young and noble, they were famed for their virtue. Their home was a strange old stone castle built upon the pinnacle of a large rock situated in the mountains leading to the Village of the Devil. Here they led a most enjoyable life, con-

stantly courted by Dukes, Lords, Counts, Viscounts, and Princes, and at all times the center of every conceivable form of entertainment.

In addition to their charms, they were wealthy. Considerable property had been given to them by their father, and since it covered a large and prosperous territory, there were always among their admirers those who sought to obtain possession of it through marriage.

And thus the two sisters eventually became engaged to two brothers, Ms. Jean and Pierre De Almond. Little is known of these two, except that they were gallant, romantic in their songs, and ardent in their seemingly sincere love for the two girls. They were not of noble birth, but "cunning as a fox, and diligent in their aspiring fortitude." Always together, always intoxicated with plans for overthrowing kingdoms with their power, and always holding themselves aloft from the other gallants of the day, it is little wonder that they were considered as suspicious characters.

"The Devil's pair" was a common name for them; and "Freres du Diable" seemed to be the most apt description of John and Peter de Almond.

Their home was situated in the mountains in the vicinity of Millau; and these black mountains seemed to cloak the actual location of their claimed chateau. At least no positive knowledge is evidenced as to its exact situation, but from circumstances now to be related, it is apparent that their chateau or castle must have been in the immediate vicinity of The Village of the Devil.

Certain it is, that all this land was owned by these two *Virgins*, Albane and Berthe, a name given to them because of their undoubted purity even though in constant company with such suspicious characters as these two brothers. And still more certain is the fact that these two brothers desired to marry Albane and Berthe only that they might obtain possession of this land.

Rumors began to spread that Jean and Pierre held nightly conferences with his Satanic Majesty; for, did not many see, in the mountains near La Roque Ste. Marguerite, midnight fires of brilliant red? And, were not these confer-

ences and signals followed by dire results in war and pestilence?

No wonder that these mountains became forsaken in the localities where small towns were situated! The provincial French were a mystic people and were awaiting the predicted second coming of Christ, or the end of the world; and the year 1000 (when this was to take place) was rapidly approaching, bringing with it every conceivable form of superstition. Thousands were forsaking their homes, their friends, and their wealth to journey to Jerusalem, that the coming of the Lord might find them within Holy precincts; and the thieving and cunning took advantage of these fears of the ignorant to secure power and wealth.

Just why these two brothers and two sisters never married is a matter of conjecture. But the legends relate that it became fairly well-established that John and Peter were in some mysterious way associated with all that was evil, unfortunate and repulsive and that, literally, if not in fact, they were *Freres Du*

Diable. When this idea had implanted itself into the minds and hearts of Albane and Berthe, and when they discovered that possession of their property was the brothers' only motive, it was only natural that they should look with scorn upon their proposals and reject them with rebuke and disdain.

But this added only wrath to their many evil qualities and soon these two brothers were the subject of much discussion throughout the kingdoms of Southern France; and much attention at the time was directed to the Canons of the Tarn where, in the Black mountains, was supposed to dwell these two in some mysterious village.

Albane and Berthe, disappointed not only in their love, but in their faith in mankind in general, agreed henceforth to live a life of celibacy and religious activity, and a few months later retired to a convent built by order of their father some time previous to his death, and located a short distance from the Monastery bearing his name.

(To be continued)

NOTICE TO BUFFALO MEMBERS

We wish to call to the attention of the National Lodge members residing in the vicinity of Buffalo, New York, that there is now a local Rosicrucian AMORC Chapter in that city. National members are cordially extended an invitation to visit and avail themselves of the benefit of this Chapter. It meets each Wednesday evening at 7:30 at Hotel Lafayette, Parlor C.

SAVE YOUR CHILD A FORTY-YEAR HANDICAP

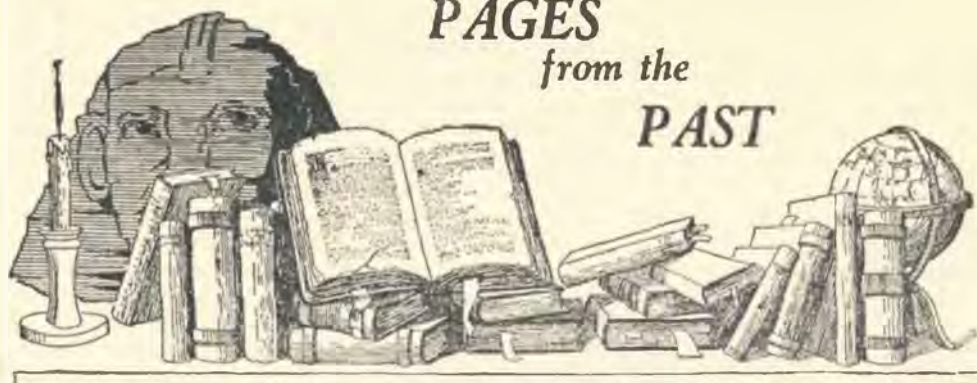
"I wish I had known these mystical truths of life in my youth. If I had, my life would have been much different." This lament is made today by thousands of men and women, who, unfortunately, were left in ignorance of their unused powers and faculties, and who discovered them later in life either by accident or after wasted years of search.

These things YOU KNOW and your children can have the advantage of your experiences. They can be taught in their early years how to discern the powers of self, how to develop the inner character, and how to draw upon Cosmic forces to meet the day's problems.

Are you going to impose a handicap of forty years upon them? Must they wait until middle age to learn that there is a strange force, a subtle something within which they can rely upon? Will they afterwards say, "If my parents had only told me."?

The Junior Order of Torch Bearers is an organization which serves these needs of children. A chapter can be organized in any city or town, where in simple, beautiful and inspiring language, children are acquainted with the marvelous laws of self and with the Cosmic truths in a way which deeply impresses them, and shapes the course of their lives. It is NOT a religious or commercial movement. Every child within a certain age limit is eligible, whether of Rosicrucian parents or not. For full, interesting free particulars, address a letter to Junior Order of Torch Bearers, Secretary-General, Rosicrucian Park, San Jose, California.





PAGES from the PAST

ANSELM

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. This month we present Anselm, one of the greatest thinkers that Catholicism has produced.

Saint Anselm, Archbishop of Canterbury, was born in Aosta in 1033. From childhood he was fired with the love of learning, but upon reaching the age of fifteen—after having been refused admittance to a monastery—he was diverted by the pleasures of youth and his inherent ardour for learning was temporarily lost. Like Abelard, he led a wandering life through France, as was the custom of the scholars of those days. In 1060 he entered the monastery of Bec, in Normandy, where he studied under the illustrious Lanfranc. In three years he became prior, and in 1078, abbot of this monastery, which under his guidance became famous as a center of learning. Meanwhile Lanfranc had become Archbishop of Canterbury, and when he died in 1089, William Rufus seized the revenues of the see, made no new appointment, and for four years kept the Church of England in a state of anarchy. Such were the conditions that existed when the King, in a moment of repentance when he thought he was dying, refused to consider Anselm's protests and appointed the well-loved Abbot of Bec to this high position in 1093. Thus began Anselm's tumultuous career as Archbishop of Canterbury, with its many embroilments with William Rufus and his successor, Henry I. However, his indomitable spirit—even when subjected to banishment—proved his resoluteness of character, and as a stalwart champion of the Church, he became one of the chief figures in religious history. As a writer and thinker he may claim yet higher rank, for it is not often that a Catholic saint wins the admiration of German philosophers and English historians. In 1720, Clement XI placed him in the list of Church authorities, his works being recognized as a pattern for all theologians. He died April 21, 1109, and the day of his death is observed in the Roman Catholic church.

Anselm's chief achievement in philosophy was the ontological argument for the existence of God put forth in his "Proslogium," wherein he strove to demonstrate the existence of God from the conception of a perfect thing. Below we give you some interesting excerpts from this famous work.

PROSLOGIUM, OR A DISCOURSE ON THE BEING OF GOD



*The
Rosicrucian
Digest
December
1936*

HIS good thou art, thou, God the Father; this is thy Word, that is, thy Son. For nothing, other than what thou art, or greater or less than thou, can be in the Word by which thou dost express thyself; for thy Word is true as thou art truthful.

And hence it is truth itself, just as thou art; no other truth than thou; and thou

art of so simple a nature, that of thee nothing can be born other than which thou art. This very good is the one love common to thee and to thy Son; that is, the Holy Spirit proceeding from both. For this love is not unequal to Thee or to thy Son; seeing that thou dost love thyself and him, and he, thee, and himself, to the whole extent of thy being and his. Nor is there aught else proceeding from thee and from him, which is not unequal to thee and to him. Nor can anything proceed from the supreme simplicity, other than what this, from which it proceeds, is.

Four Hundred Thirty

"But what each is, separately, this is all the Trinity at once, Father, Son, and Holy Spirit; seeing that each separately is none other than the supremely simple unity, and the supremely unitary simplicity, which can neither be multiplied nor varied. Moreover, there is a single necessary Being. Now, this is that single, necessary Being, in which is every good; nay, which is every good, and a single entire good, and the only good.

"And now, my soul, arouse and lift up all thy understanding, and conceive, so far as thou canst, of what character and how great is that good. For, if individual goods are delectable, conceived in earnestness how delectable is that good which contains the pleasantness of all goods; and not such as we have experienced in created objects but as different as the Creator from the creature. For, if the created life is good, how good is the creative life! If the salvation given is delightful, how delightful is the salvation which has given all salvation! If wisdom in the knowledge of the created world is lovely, how lovely is the wisdom which has created all things from nothing! Finally, if there are many great delights in delectable things, what and how great is the delight in him who has made these delectable things!

"Who shall enjoy this good? And what shall belong to him, and what shall not belong to him? At any rate, whatever he shall wish shall be his, and whatever he shall not wish shall not be his. For, these goods of body and soul will be such as eye hath not seen nor ear heard, neither has the heart of man conceived (Isaiah lxiv. 4; 1 Corinthians ii. 9).

"Why, then, dost thou wander abroad, slight man, in thy search for the goods of thy soul and body? Love the one good in which are all goods, and it sufficeth. Desire the simple good which is every good, and it is enough. For, what dost thou love, my flesh? What dost thou desire, my soul? There, there is whatever ye love, whatever ye desire.

"If beauty delights thee, there shall the righteous shine forth as the sun (Matthew xiii. 43). If swiftness or endurance, or freedom of body, which naught can withstand, delight thee, they

shall be as angels of God,—because it is shown a natural body; it is raised a spiritual body (1 Corinthians xv. 44)—in power certainly, though not in nature. If it is a long and sound life that pleases thee, there a healthful eternity is, and an eternal health. For the righteous shall live forever (Wisdom v. 15), and the salvation of the righteous is of the Lord (Psalms xxxvii. 39). If it is satisfaction of hunger, they shall be satisfied when the glory of the Lord hath appeared (Psalms xxviii. 15). If it is quenching a thirst they shall be abundantly satisfied with the fatness of thy house (Psalms xxxvi. 8). If it is melody, there the choirs of angels sing forever, before God. If it is any not impure, but pure pleasure, thou shalt make them drink of the river of thy pleasures, O God (Psalms xxxvi. 8).

"If it is wisdom that delights thee, the very wisdom of God will reveal itself to them. If friendship, they shall love God more than themselves, and one another as themselves. And God shall love them more than they themselves; for they love him, and themselves, and one another, through him, and he, himself and them, through himself. If concord, they all have a single will.

"If power, they shall have all power to fulfil their will, as God to fulfil his. For, as God will have power to do what he wills, through himself, so they will have power, through him, to do what they will. For, as they will not will aught else than he, he shall will whatever they will; and what he shall will cannot fail to be. If honor and riches, God shall make his good and faithful servants rulers over many things (Luke xii. 42); nay, they shall be called sons of God, and gods; and where his Son shall be, there they shall be also, heirs indeed of God, and joint-heirs with Christ (Romans viii. 17).

"If true security delights thee, undoubtedly they shall be as sure that those goods, or rather that good, will never and in no wise fail them; as they shall be sure that they will not lose it of their own accord; and that God, who loves them, will not take it away from those who love him against their will; and that nothing more powerful than God will separate him from them against his will and theirs.



"But what, or how great, is the joy, where such and so great is the good! Heart of man, needy-heart, heart acquainted with sorrows, nay, overwhelmed with sorrows, how greatly wouldst thou rejoice, if thou didst abound in all those things! Ask thy inmost mind whether it could contain its joy over so great a blessedness of its own.

"Yet assuredly, if any other whom thou didst love altogether as thyself possessed the same blessedness, thy joy would be doubled, because thou wouldst rejoice not less for him than for thyself. But, if two, or three, or many more, had the same joy, thou wouldst rejoice as much for each one as for thyself, if thou didst love each as thyself. Hence, in that perfect love of innumerable blessed angels and sainted men, where none shall love another less than himself, every one shall rejoice for each of the others as for himself.

"If, then, the heart of man will scarce contain his joy over his own so great good, how shall it contain so many and so great joys? And doubtless, seeing that every one loves another so far as he rejoices in the other's good, and as, in that perfect felicity, each one should love God beyond compare, more than himself and all the others with him; so he will rejoice beyond reckoning in the felicity of God more than in his own and that of all the others with him.

"But if they shall so love God with all their heart, and all their mind, and all their soul, that still all the heart, and all the mind, and all the soul shall not suffice for the worthiness of this love; doubtless they will so rejoice with all their hearts, and all their mind, and all their soul, that all the heart, and all the mind, and all the soul shall not suffice for the fulness of their joy.

"My God and my Lord, my hope and the joy of my heart, speak unto my soul and tell me whether this is the joy of which thou tellest us through thy Son: Ask and ye shall receive, that your joy may be full (John xvi. 24). For I have found a joy that is full, and more than full. For when heart, and mind, and

soul, and all the man, are full of that joy, joy beyond measure will still remain. Hence, not all of that joy shall enter into those who rejoice; but they who rejoice shall wholly enter into that joy.

"Show me, O Lord, show thy servant in his heart whether this is the joy into which thy servants shall enter, who shall enter into the joy of their Lord. But that joy, surely, with which thy chosen ones shall rejoice, eye hath not seen nor ear heard, neither has it entered into the heart of man (Isaiah lxiv. 4; I Corinthians ii. 9). Not yet, then, have I told or conceived, O Lord, how greatly those blessed ones of thine shall rejoice. Doubtless they shall rejoice according as they shall love; and they shall love according as they shall know. How far they will know thee, Lord, then! and how much they will love thee! Truly, eye hath not seen, nor ear heard, neither has it entered into the heart of man in this life, how far they shall know thee and how much they shall love thee in that life.

"I pray, O God, to know thee, to love thee, that I may rejoice in thee. And if I cannot attain to full joy in this life may I at least advance from day to day, until that joy shall come to the full. Let the knowledge of thee advance in me here, and there be made full. Let the love of thee increase, and there let it be full, that here my joy may be great in hope, and there full in truth. Lord, through thy Son thou dost command, nay, thou dost counsel us to ask; and thou dost promise that we may receive, that our joy may be full. I ask, O Lord, as thou dost counsel through out Wonderful Counsellor. I will receive what thou dost promise by virtue of thy truth, that my joy may be full. Faithful God, I ask I will receive, that my joy may be full. Meanwhile, let my mind meditate upon it; let my tongue speak of it. Let my heart love it; let my mouth talk of it. Let my soul hunger for it; let my flesh thirst for it; let my whole being desire it, until I enter into thy joy, O Lord, who art the Three and the One God, blessed for ever and ever. Amen."





SANCTUM MUSINGS

VALUE



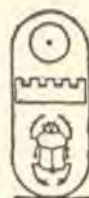
THROUGHOUT all men's lives we find that they are constantly putting forth effort—effort to live, effort to accomplish, effort to accumulate. The goal of this energy which is expended in attempting to gain those things which they believe will be the most

desirable acquisitions of their existence is what we might term, if we could use just one word, *value*. We all strive to attain those things which to us will be of definite value. In order to consider value from a definite point of departure, we might refer to Webster's Dictionary, and we find that value is defined as "the property of a thing by which it is rendered useful or desirable." We can readily appreciate from this definition that value fundamentally is something of a relative nature; in other words, that which has value to one individual, might not contain the same inherent value to another.

History very definitely illustrates this point. If we look at man as an aborigine in the early days of the beginning of man's thinking, we believe that his idea of value, at least in comparison with ours, is very distorted. Those things to which he assigned value would to us

today seem queer. We know of many stories in the early history of North America where Indians sold or transferred their rights to large pieces of property to the white men for nothing more than a string of beads or some other minor thing to which the white man assigned very little value. Many things which are commonplace to us are not commonplace to another group of individuals in another part of the world, or in the past they were not commonplace to a group which resided even in this part of the world. If an Indian village, for example, discovered a vein of hard coal and found only a small quantity of that hard substance, they might have assigned the same value to it as we do to some more recently discovered metal, such as platinum or iridium. Should these two latter-named metals become as plentiful as iron or even silver, then their value in our estimation would drop accordingly. By following the trends of thought throughout men's development, we can, to a certain extent, estimate the conditions of his civilization and of his growth simply by a careful analysis of those things to which he gave value.

However, we fully appreciate that it was not only the material things to which the savage or the primitive man gave value because, while he used bits of stone or teeth from animals as a medium of exchange or as a potential value, he still recognized the powers of



other forces to hold in themselves a definite value. We find that among these primitive groups, for example, there were three other abstract values. These were fear, power, and love. Fear became a value to him because upon conquering it he could use it as a weapon against those who did not understand the phenomena which he had recently learned. Power was a value greatly guarded by those who were rulers of the tribe, who held in their hands the destiny of the group. Love was manifest in the beginning of family relations—relations within the clan or the immediate group—an invisible power or a value which was beneficial in binding them together. Had not abstract values been of important significance to these people, the medicine man or the witch doctor could not have held the control which he is known to have performed in all tribal customs and ceremonies.

We see in this way that the sense of value by the perceiver definitely reflects the inner character, ideals and ambitions of the individual. Those who only set their highest value upon things which had no particular importance in their existence gradually became less known; that is, it was the tribes who put their most important value upon greater things—the abstract qualities already mentioned—who were able to rise above primitive conditions and lay foundations for civilization. These things made it possible for the tribe to move ahead, to stand out among its neighbors and build a basis for future civilization.

We readily appreciate that as various substances were used as a basis of purchasing power, the thing or article chosen as a medium of exchange began to represent in the mind of man a potential value. The string of beads, the little shell had no value in themselves only as they were capable of being exchanged for something which was useful or desirable to the holder of these material tokens. We in our present-day civilization have changed very little in this regard from primitive man. While that which we call money in the form of gold, silver and paper is looked upon by us as a value in itself, it is in reality nothing more than a potential value holding within itself, in a sense, the

power to bring us those things which we desire in our environment.

To aspire to greater values than those which are strictly material, we must realize that it is necessary to lift ourselves out of a strictly material world. The world in which we live is definitely limited. It is limited by the three dimensions of which we are conscious. We consciously or unconsciously bind our existence by width, depth and height. The objective mind of man cannot conceive of a fourth dimension. It is simple for him to conceive of a line moving in space to form a surface, a surface moving in space to form a solid, but can man picture a solid moving in space and forming at some outside point another object containing not only what was inherent in the solid itself, but building from that as a basis, form a fourth dimensional object? Our objective faculties are given us in order that we may perceive the world in which we live; that is, the manifestations that take place in three dimensions, but they were not given us to limit our perception to this third-dimensional world. We have been given perceptive abilities beyond our objective senses which make it possible for us to reach out into what we might call the fourth-dimensional world and become conscious of the existence of those forces which are as much a part of the Cosmic scheme of things as is the paper upon which I write.

According to many authorities who have studied the fourth dimension, it is stated that the lower animals do not fully appreciate the third dimension; in other words, they are two-dimension beings. All their existence is in terms of surfaces, and whenever they come in contact with a solid object, which would be the manifestation of a third dimension, they only perceive it as a surface. However, there are many manifestations upon this second dimensional world, which the two dimensional being could not describe, explain or comprehend, and so if this being by attuning himself outside of the possibilities of his objective faculties with the constructive forces of the universe could bring into his consciousness the conception of a third dimension, it would explain to him much phenomena, which living strictly

in a two-dimensional world would not be understandable to him. Immediately he would first perceive that those things which his broadening consciousness had brought to him would in reality be the things which could be made most valuable in his life. That would be because this third dimension would explain the other two dimensions of his existence—complete the triangle, in a sense—and not leave the phenomena of the two-dimensional world entirely in a field of speculation. It is also important to note, as so well described by the Russian scientist, Ouspenski, that once this two-dimensional being had grasped the significance of the third dimension, he could not either by will, volition or objective comprehension ever forget this third-dimensional quality; in other words, once he had raised his consciousness to a higher plane, he could not possibly content himself to again live in a two-dimensional world without having full comprehension of those phenomena which were the manifestation of the third dimension. So when man has expanded his inner consciousness, when those psychic faculties which man has within his being have reached out beyond the limitations of his objective senses and he has understood the phenomena which exist outside of his limited three-dimensional world, he could no longer, even if he desired, possibly exist strictly in a three-dimensional world again without having consciousness of the explanation of the phenomena manifest due to the fourth dimension.

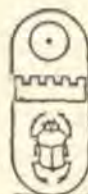
All of the abstract ideals to which I have previously referred lie, if I may speak in the very broadest sense, outside the third dimensional world—their complete manifestation being made by the fourth dimension. Those abstract qualities to which man in the final analysis gives the ultimate value are those things which he cannot confine to the objective third-dimensional world of his everyday existence. Let us take, for example, even the more simple and well known of these. Can you create, establish and fully understand happiness in a three-dimensional world? Is not happiness something that is not built entirely upon a physical, material foundation? Its greatest manifestation comes

to us as the result of peace of mind, as the result of knowledge, which is only indirectly connected with the material existence. An artificial happiness can be built upon the acquisition of all material things which we desire, but it is not stable, for as soon as these material things are removed, the foundation upon which happiness is built is gone, and as a result the state of happiness itself will exist no longer without the support of the material factors which brought it into existence and maintained it. Recent economic conditions in the world have very clearly illustrated that a happiness or peace of mind built upon a material manifestation no longer exists once the material which made it possible is gone. A happiness, however, established upon a non-material basis like other abstract values of love, friendship, sympathy, tolerance, goodwill, brotherhood, and all the factors which are necessary to the advancement of man's civilization, is not dependent directly upon a material foundation, and as a result it continues to stand once it has been established, regardless of the fluctuation or changes in social and economic conditions.

It might be difficult for any one individual to name the one thing which to him had the greatest value; but probably there is one point, one definite manifestation which has more value to us than any other thing. The aim of life then should be to discover this value and make it the most important factor of our existence, but in establishing one thing as the ultimate or the most important value of our existence, we must take into consideration three important points regarding it.

First, as has already been discussed, it must not be founded on a material base because it can endure no longer than the material upon which it stands.

Second, there must be in the mind of the individual a conviction—a conviction amendable only to modification born of true wisdom. The simplest thing in the world is to have an opinion. All men have opinions, but an opinion is not sufficient. As someone has said, an opinion is a thing which an individual carries around with him, while a conviction is a thing that carries the individual around. A true value must be



a conviction in the fullest sense of this definition.

Third, we must not only believe in the existence of this value, but must live in making it the motivating power and force of our life and a storehouse of potential energy for future use. A fixed conviction, a value which is greater than any other thing in our lives will not only be a condition which pushes us on, but in direct proportion to the time which we retain this conviction, we build for ourselves a force or a reservoir of potential power which in our own being can be called upon to manifest when we need this reserve. We must live so as not to let this reserve go all at one time. Man is prone to brag or to ad-

vertise his great accomplishments, and in so doing, he is simply letting go the reserve power which he wishes to hold.

Such a value, if it constitutes these three factors, will in itself be the first manifestation of mastership, Cosmic Consciousness, complete peace and happiness. We cannot consider these great values as conditions apart from us; but we must consider them as actual realities that once we have recognized and begun to reach are existing for us, that the state of mastership exists all about us, and we as human beings are simply at different grades or degrees of advancement on the path toward the attainment of these higher values.



Live The Principles

By ALLEGRO



PROBLEM of great importance for the new student on the path is solving the question of how to be discreet with his tongue.

When his eyes behold and his heart senses the first dazzling beauty of the Rose

Cross, he is so profoundly moved by thankfulness that he desires to repeat every thought and principle completely and in detail for the whole world to hear.

As he starts up the path he beholds the universe from a new angle and enthusiastically he feels that he must portray all this also to his fellow man. Probably, he thinks, his neighbor is just as worthy to receive this new light as he, and he is tempted to reveal it.

Then, later, having progressed to a higher level, he looks back upon the things he was so sorely tempted to tell his friends. But now they do not look the same. What he would have revealed was only a part truth and might have

been wrongly interpreted and could have caused grave troubles.

Part truths, badly mixed with the prejudice of the average profane mind and entangled with age-old superstitions which are still so prevalent in this era, bring about much inharmony. Criticism and reproach are not only brought to the student who attempts to reveal in full that which he knows but partially, but his instructors must also bear the brunt of the reaction.

The only way in which the student can reflect the teachings for the world to behold, to enjoy and to profit by, is to incorporate the principles into his own life. When he mirrors the truth of a principle by acting in accordance with the law, he creates a manifestation far more convincing and beneficial without explanation than any statement of mere words.

In an ancient writing we find these words: "Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly."

"But, like a beautiful flower, full of color and full of scent, are the fine and fruitful words of him who acts accordingly."

*The
Rosicrucian
Digest
December
1936*

Four Hundred Thirty-six



MRS. H. SPENCER LEWIS. S. R. C.

The first lady to Cross the Threshold of AMORC of North America in its new cycle: Co-Founder of the AMORC and member of the first American Supreme Council in 1914; President of the Child Culture Institute, and a member of the Board of Directors of the Supreme Grand Lodge of AMORC for North and South America. Soror Lewis has served in various capacities throughout the past twenty-three years, giving special advice to mothers in the application of the Rosicrucian principles and the proper education of children, and help to the widespread activities of the Council of Solace and Sunshine Circles of AMORC. Of Huguenot lineage, born and educated in Brooklyn, New York, she is now an official delegate of the International Council, and a FUDOSI Legate.

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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.

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