

THE ROSIKRUCIAN DIGEST





The Secret of Success

¶ The fundamental law of success is order. Systematic arrangement of your thoughts, your plans and your acts, assures you against lost time. The greatest genius is at a disadvantage if he is compelled to search for his implements, pen, or brush when inspired. The student is equally striving against odds, if his monographs or lessons are haphazardly filed, requiring a shuffling of pages, a sorting of manuscripts, each time a point, principle, law, or fact is sought. There is no greater torment than the tantalizing thought that you possess the needed information, but just cannot locate it. There is no wisdom so useless as that just beyond recall. Why not begin today to file your monographs methodically? We have prepared a specially made, serviceable and attractive lesson binder for this purpose. This special binder will accommodate a year's monographs. It is very attractive, and stamped in gold with the symbol and name of the Order. It contains an index form for indexing the subjects of your monographs for quick reference, and is made of durable material.



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YOU LOSE a little something with each day if you're not a little closer to your goal. Each morning finds you more desolate, more shaken in faith. Fate has a way of robbing those who depend upon it. Fate uses time to bring despair and helplessness to those who wait for "fortunate circumstances" or "lucky breaks."

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You have tried and waited for everything else to make life what you wish it. Now let the

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ROSICRUCIAN DIGEST

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

Vol. XV.

JUNE, 1937

No. 5



SOCRATES



PAREZ

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Subscription to The Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under the Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

Balance

By SOROR ELIZABETH E. POMEROY



BALANCE is that point of neutrality between two opposing forces. It is neither an active nor a passive condition, but a condition where the two extremes are held in some relation with each other and pass over into each other forming a

third which is equally of both but neither.

All life and consciousness has these three modes of manifestation, or three varying aspects to one unit of consciousness—the triangle with the underlying unity.

We are not so conscious of the balance aspect. It seems to manifest to us more as a wavering between the two extremes. Only momentarily do we experience equilibrium.

As long as there is manifestation, we shall be more conscious of the active and outgoing aspect, since the law of Nature is change, and motion is synonymous with change.

And, then, there is that which must be acted upon, affected or changed, that which is passive and receptive, that into which the positive passes and exists.

Somewhere between these two poles—active and passive, positive and nega-

tive—there is the place where equipoise is displayed, a place where the opposing forces are equal and balanced.

All life is consciously or unconsciously seeking this state of equilibrium. It is the place of tranquility. It is the Buddhist's Nirvana, that place of complete rest and freedom from all disturbing emotions, a place inert and wrapped in sublime meditation.

Men have ever striven to incorporate the idea of balance into their daily living. The Wise Men of old taught and expounded the Middle Path—neither the one extreme nor the other, but the middle path where dwell peace, safety, contentment; neither pleasures so extravagant that they intoxicate the mind, nor sorrows so deep they blast all sweetness and beauty in the garden of life; but that place that views all with a steady and equal eye.

But the scales of life are prone to tip far forward and back. Our natures are battlegrounds for extremes of feelings and emotions, called up by intense situations in our human lives. From the highest emotion of which we are capable we sink of necessity to the corresponding lowest; but, in so doing, we must encounter that propitious moment, no matter at what level, where all cares fall away and we rest in complete wholeness. It is a strange and mysterious moment, neither conscious nor unconscious, but still and deep and complete, a momentary Nirvana.

*The
Rosicrucian
Digest
June
1937*



Man, the Mighty Midget

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

"Attempting to be more than Man we become less."—William Blake.



WHAT are we and what not?

This was the ever enigmatical question constantly asked by the ancient Greek philosophers, the foremost of whom, after being found worthy of initiation into the Mysteries, studied in Egypt at the Temples.

A student of today might study the wisest of Greeks only to find himself still wondering on their seemingly unanswerable question: *What is Man?*

"A dream about a shadow is man," mused Pindar; "yet when some god-given splendor falls, a glory of light comes over him and his life is sweet."

Carefully reading this statement, until its inner meaning shines forth, we understand one very important Truth. Man, as man, is but a "shadow" of some Inner Self. When this Inner Power rises into full functioning, the material man experiences a Godlike glory.

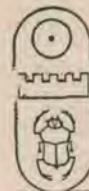
Practically all there is to know of man was expounded to initiates of the ancient Egyptian mystery schools. "Happy are those who have experienced the Mysteries. They know the beginning and the end of life," is another Pindarian conclusion. The hidden wisdom

imparted to the worthy the means of returning to the right start in life; for the outer world had distorted Thought and Truth. Man's only knowledge was that he was born, lived as best he could, then died. It is the average person's knowledge even today.

The average person seeking into the occult world imagines sudden great rewards because he proves he is a seeker. He feels above the rest of mankind. He yearns to get beyond himself and the world. He is no longer a mere man. To himself, he is something greater, higher, above humanity. Or so he fondly fancies.

Contrary to his belief, it is only *by* and *through* physical senses that the seeker beholds gleams of Eternity. Only while on earth, as man, does he learn Truth.

Lavater wrote much occult knowledge in his *Aphorisms On Man*. "The discovery of truth, by slow progressive meditation, is wisdom — Intuition of truth, not preceded by perceptible meditation, is genius." Every Rosicrucian student comes eventually to understand this. Our early studies help us to develop our psychic functioning, the "senses" of our inner selves, so they will work with a rapidity of perception. Intuition is the secret of all occult knowledge. Lavater stresses the fact that Intuition and Genius are one and the same thing. "He knows himself greatly who never opposes his genius."



Intuition has guided us on our earthly and spiritual evolution. By aviation, we have conquered *Space*. By radio and television, we have conquered *Time* and *Space*. Imagination had first to form *design* for these scientific inventions. For that design there had to be already an archetypal design to guide man's intuition, in order that a material manifestation could be produced.

From the Mind of man—from Mind, that mysterious power of all occult powers!—the world has been led to fresh knowledge, new achievements. By what we call Mind, man is able to lead himself from average knowledge to Universal Knowledge.

"There is something appalling in the infinitude of knowledge," writes Marie Corelli in her strange romance *The Soul of Lilith*, "an infinitude which must remain infinite, if it be true that there is a God who is for ever thinking and whose thoughts become realities."

Also in the same book, she says: "If we choose to make evil, it exists till we destroy it—good we cannot make, because it is the very breath of the Universe, but we can choose to breathe *in* it and *with* it."

These statements are gems of Rosicrucian philosophy, as are all the golden truths we come across in Miss Corelli's occult romances.

Knowledge is infinite. The human mind is likewise infinite. Its functioning expands as the intellectual and the spiritual understanding of the human race expand.

We learn first through *Intellect*. Secondly, we experience that knowledge through *Emotion*. Christianity was expounded by the Master Jesus. For 2000 years the human race has learnt its tenets, intellectually. Only today, after the lessons have been digested, is mankind feeling the actuality of Christ's teachings, emotionally.

Passing down through the ages we see various phases of intellectual and emotional expansion undergone by the races on earth. The Norsemen typified Valor. The Greeks held up Beauty as the ideal in life. The Romans stood for Justice. Most of the religions before the coming of the Master Jesus were intellectual religions. Only the Egyptian and Brahmanic — stressing respectively

Aspiration and Spirituality—were fore-runners of Christianity. Confucius taught *Reverence*. Buddha preached *Emancipation*. Mahomet urged *Faith*. While Zoroaster, one of the greatest of all adepts, fostered *Purity*.

Not one of these forms of religious thought could be properly experienced emotionally until the Master Jesus appeared and gave as his keynote—*Love*.

I have heard moderns say that ancient philosophy is out of date. Christianity should be 'modernized.' And some of them set about to do this, losing quickly the spirit of the original.

"In the mechanic arts," says Francis Bacon, reporting on the fact that philosophy comes down from Master to scholar, "the case is otherwise—these commonly advancing toward perfection in a course of daily improvement, from a rough unpolished state, sometimes prejudicial to the first inventors, while philosophy and the intellectual science are, like statues, celebrated and adored, but never advanced; nay, they sometimes appear more perfect in the original author, and afterwards degenerate."

Why is it that one man, one philosopher, should offer to the world wisdom so advanced that even to regard it causes confusion, and bewilders our thoughts by calling attention to the little knowledge we already possess?

Men are not equal. And well it is that this be so. An equanimity of mind and social standing would produce a frustration, a stagnation to progress. We should be forced to wait for a new example, a new man to appear in our midst, so that advancement could become actual and *active*.

In an organic cell, a man, a race, a country, there is a moment when the Inner Mind projects itself and melds with the outer self. The Unconscious becomes Conscious. The spirit stirs. The seeker for Truth experiences this awakening from time to time.

To the man who thinks, the world is Comic. To the man who feels, the world is Tragic. It has well been said that to think and to feel is to know and sense the tragi-comedy in the Earth's life. The Comic Spirit in the world goes with man's common sense. For a genius to have common sense, is to see the perfected human being.

As a man reveals himself to himself, so does he approach nearer the Divine. To know himself and the earth on which he dwells, is to know God. First, he must go through his struggle of adjustment, casting off the old ideas and employing the new.

Man's genius forever tempts him with the fabled offer of Persian lore—"New Lamps for old!" Discarding the old false ideas for Truth enables man to enter the new earth, and its secrets are his. Life becomes True Life.

The Earth's Hymn can be heard and learnt only when man hears and learns the song of his Inner Self. The Great Musician has given us means to master his Cosmic Song. We alone may choose to do so. Our mistakes are good: they teach us how wrong we have been. As man changes, so changes the earth. As the earth changes, so change the stars. Those of us who have seen the great upheavals reflected through our world are the ones who will face the great glory at the world's rebirth.

The Cosmic Law works through minds receptive to Cosmic Guidance. The Earth-Breath is the Water of Life, of the True Inner Life, unseen by outer sight. All seekers are led by this one fact. Feeling within themselves there is some Divine Plan in Life on Earth, but facing futility and sorrow, yet struggling against all obstacles towards the unseen goal, make men and women heroic and sublime, in which they prove their own God-head.

There must be the teachers and the pupils; the wise men of Art and the students. Education must become Initiation. Then individual man becomes aware of his divine relationship with the world and the universe and all they contain—the planets and stars—above all, with the Spirit of God which manifests in material form for our enlightenment.

The State, the Man and Understanding—these are the three connections to grasp. Every country should be an Imperial State. Man is himself a king. He may, in his individual greatness, become the Imperial head of a State, the voted representative man of the moment. If the spiritual mood is working through the mass, we may be sure it has already found a manifested form in one individual. And he it is whose right and

place make him worthy of precedence. The rest copy him, and also advance.

For this very reason, every man ought to know his own country, its historical tradition and the Cosmic design behind its national spirit. Man should serve his state as he serves his God. To render to God our personal self along with the spiritual, is the grander vision of rendering to the State our practical ideals and progressive support.

The great English statesman Burke led the British race to see the ideal behind the form of Britain—life based on Justice and Freedom, as later forced on the world by the colonists in the newly formed America.

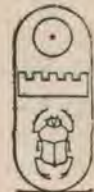
Each man learns through his own experience. He knows only as much as he is capable of possessing. He advances only according to his aptitude for knowledge and learning. If he places his own god in power, he must still be held in bondage to his own ignorance. The truly Free Man is the man of wisdom. His understanding of the country in which he lives guides him, and his mind receives back the flow of statesmanship reflected in the appointed leader of his nation.

We have with us now and then—for these movements invariably die of inertia!—so-called schools of spiritual wisdom which inform their followers they can show them a swift way to heaven. One particular body declared it could instruct the average pupil on how to attain ascension. It is vague, even though twenty-five dollars a month is very definite. Where would they ascend to?

Spiritual attainment cannot be taught for so much a lesson. The student is merely guided. It is for him to follow instructions of a worthy organization and work out his life in a normal, natural manner. Yelling at the Cosmic to do this or that for you is as useless as trying to get beyond humanity.

To divorce yourself from your everyday life, from the nation in which you live, is to distort all inner vision—for you have destroyed the veil of matter upon which visions of Eternity are being cast.

Behind each man, each country, there is a Spiritual movement. Because man frequently prevents the manifestation of that movement, he by no means brings



about a definite end to its working. There may be a delay in its functioning but, as a Cosmic Law, it becomes manifest.

Christianity has been slowly coming into perfection. The inner Spirit of the American nation is only now about to be reflected in every true American man and woman, as our President has declared.

Why are we here? What are we?

The student who essays to fly beyond matter is useless. He is no use to himself; of still less use to the God he fancies he so rightfully serves. He agrees that God created the world, but his indifference to such a Divine Creation is insulting.

Man constantly asks why he exists, who he is and what he will become. These are eternal questions which man obstinately refuses to solve. He calls for a new lamp of guidance but won't give up the old one!

The majority of newcomers into Rosicrucian study are of this category. They enter with the fixed belief that initiation bestows upon them immediate magic. The world, the entire universe, open up their secrets for the asking. These students feel they should be taught certain words which, when uttered, cause wonders to occur.

Indeed, there are many wonders for us to experience on the Path, but they come about according to natural law and the student's own inner development. Yet the newcomer wants right away to be more than man. And he is disappointed and set in doubt when no such thing is achieved.

I have heard people boast of being far above the rest of us. They are quite proud of their self-declared purity and spirituality. The man or woman who boasts of being pure and holy is the person to keep a weather eye on. Their repeated affirmations mean they know they are anything but what they declare. As William Blake well puts it: "Men are admitted into Heaven not because they have curbed & govern'd their Passions or have No Passions, but because they have Cultivated their Understandings. The Treasures of Heaven are not Negations of Passion, but Realities of Intellect, from which all the Passions Emanate Uncurbed in their Eter-

nal Glory. The Fool shall not enter into Heaven let him be ever so Holy. Holiness is not The Price of Entrance into Heaven."

To declare the lower self no longer exists is only a fallacy. It always exists. Only by holding fast to that which is good do we become allied to that goodness. Ramakrishna Paramahansa (1835-1886), the Indian mystic, told his followers how to get rid of the lower self. "The blossom vanishes of itself as the fruit grows, so will your lower self vanish as the divine grows in you."

If we set about to become reborn spiritually, all is granted us. Nothing can be done overnight. Our Rosicrucian philosophy teaches us constantly one great Truth: study, learn, and work. If we cannot put into action our loftiest ideals, our beliefs, then we are useless in life.

Some students crave to contact the Great Masters. They somehow believe that only when out of their physical bodies, flying through the air to far places, can this be done. We all hope to be worthy of such contacts. Our greatest encouragement rests in the fact that the Masters have ever used Man as their instruments, not angels. Their own perfection has come about through their having lived as Man and learnt the secrets of Nature.

We might long to hear what the Music of the Spheres sounds like. But there is the immortal music of Beethoven and Wagner to appease our longing. Perhaps no other musician has brought to earth the music of heaven as has Wagner, especially in the Magic Fire Music of the last act of "The Valkyries." Da Vinci's paintings, and those of Raphael, are gleams of Eternity caught in time and space. Michelangelo's sculptures and Frescoes give forth Eternal Truths. So long as they last, so long will aspiring man step onward.

Mme. Curie did more good for her fellowmen with her scientific studies, putting into effect the secrets of Nature, than had she closed herself from the world and mankind in general. We have such great minds as Einstein, Millikan and Ouspensky — men who surely advance the race by their thinking and discoveries of spiritual Truths in ma-

terial form. Our duty is to reveal Truth in our lives for others to see and follow—if we feel we ought to advance mankind according to the word of Christ.

The Cosmic Mind has worked through our teachers, the poets and scientists of mankind. Each has been but a midget in size compared to the unlimited space of the Cosmos. Yet the wonders of Eternity have been produced through that midget. For this is the Law of evolution, both spiritual and material. It is individual evolution. The man experiences within himself the wonders of Eternity. It is the means of our advancement. It is the very purpose of God's creation.

The Rosicrucians, perhaps above all other seekers, have understood the best ways of becoming channels through which Cosmic Wisdom flows. In her fascinating romance, "*The Young Diana*," Marie Corelli refers to them. "Light is Life. Light—and the twin portion of Light,—Fire. The Rosicrucians have come nearer than any other religious sect in the world to the comprehension of things divine."

Miss Corelli mentions also that man has five senses (Touch, Taste, Sight, Hearing and Smell). He should really have seven, if he fosters Intuition and Instinct, "which are more important than all the others as the means of communicating with his surroundings." We have seven tones of music, seven tones of color. There should be also seven rays of light.

Today we are delving deeply into the study of Light and Color. It is

timely, for man's development and the earth's development have reached stages of progress where new revelations are to be put into effect, emotionally.

All things come from Fire. "Fire is the generative element," wise old Heraclitus wrote, "and from its transformations all things are born. Condensed fire becomes steam; steam becomes water; water, through further condensation, becomes earth."

We are now learning that Light is Life! Fire, the twin portion of Light, is not the fire of darkness, but the Spiritual Fire of real Life. It is this Divine Flame of celestial Fire which has been burning away all the dross of the world. Like the Phoenix, man and the earth are rising anew from the ashes of falsehood, while the heavens themselves reflect this rebirth.

If we wish to seek what we are, let us first seek to live as we are—a portion of the Eternal manifest as Man. Do not let us try to sidetrack existence, for it is while on earth that the midget man becomes Man the Mighty. A grain of sand is comparable to a universe in a spiritual sense, though materially it is not so. Though we are but a "dream about a shadow," let us give ourselves moments of Splendor.

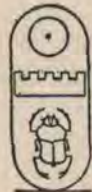
If we seek to learn what man is, do not let us flee from the class-room of life. All too frequently, to the distracted mind of him who essays to be more than man,—the more he aspires to heaven, the closer he gets to the earth!

In attempting to become more than Man he becomes less.

ROSICRUCIAN CONVENTION

Do not forget the opening date of the Rosicrucian Convention in San Jose, California, is Sunday, July 11 and the Convention lasts one week, or until July 17. During this interval, there is never a dull moment. Each hour of the day is filled with instructive lectures, demonstrations, social activities, exchange of ideas and recreation. From various parts of the world and every state of the union and every province of Canada, Rosicrucian students will converge on San Jose. All will eventually return home feeling much benefited by their week of study, preparation and association.

You Rosicrucians who have not had the opportunity of association with others of like mind, will find here at the Rosicrucian Convention, men and women of every walk of life, of the professional and the business world. You will have an opportunity to compare notes, find out how others have solved the same problem you now confront with the use of the same knowledge and facilities that you have. If it requires a small sacrifice to come to San Jose for the National Convention, you will find the sacrifice well made. It will be an event you will never forget. Prepare now.



PAGES from the PAST



CICERO

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 excerpts from the work of Cicero—writer, orator and statesman.

Cicero was born at Arpinum in 106 B. C. He was the son of a Roman knight who possessed an estate at Arpinum and property in Rome, and most of his boyhood was spent at these two places. His studies began early; the poet Achilles inspired him with a love of literature and, through the teachings of Phaedrus, he became impressed by the Epicurean philosophy. After studying dialectic, rhetoric and law, and expressing his literary interests through verse writing and translation from Greek authors, he began his forensic career at the age of twenty-five.

The history of his life includes two unhappy marriages and features an ambitious political career during which he attained the consulship and was once sent to govern Cilicia; but his successes were interspersed with periods when he found himself deserted by his supporters, and even forced into exile. It is said that many of his failures were due to his inconsistencies, others to his excessive optimism and belief that he was exerting a good influence (as with Caesar and, later, with Octavian), which traits made him easy to deceive. Running parallel to this was his forensic career, marked by many celebrated speeches of defense and prosecution. He affected a rhythmical prose, utilized the weapon of exaggeration which was permitted to Roman orators, was a master of pathos and invective, and was considered the wit of the period. However, many thought his speeches were studded with an excessive number of jokes, and it is said that he never could resist a pun.

During his travels he studied philosophy at Athens and in Asia, and he always turned to this subject and to his writing at times of political disappointment. Many of his works show little originality, and some of them are confessedly translations and compilations; so that critics consider his chief merits the invention of a philosophical terminology for the Romans, the production of manuals which have had an enduring influence because of their beauty of style, and the famous Letters. These compilations are considered the chief source of information concerning that era and include 100 letters written by other persons and presenting a great variety of style.

In the year 43 B. C. his political sympathies caused him to be placed on the proscribed list and on December 7 he was beheaded by Antony's soldiers. He had attempted to escape on a ship but, being cast back by unfavorable winds he returned to his villa saying: "Let me die in the country which I have often saved." His hands and head were nailed to the rostra in Rome after Antony's wife had thrust a hairpin through the tongue!

Cicero's literary works are classed as rhetorical, oratorical, philosophic, political, and epistolary. Aside from his Letters, some of his best liked works are: "de Republica" (which contains the famous, prophetic "Dream of Scipio"—often compared to the "Vision of Er" in Plato's "Republic—") "De Finibus," "De Deorum Natura" and "Tusculanae Disputationes." From this last named work we have chosen a few quotations on the subject of immortality from the section entitled "In Contempt of Death."



The
Rosicrucian
Digest
June
1937

THE first thing, then, is to inquire what death, which seems to be so well understood, really is; for some imagine death to be the departure of the soul from the body; others think that there is no such departure, but that soul and body perish together, and

that the soul is extinguished with the body. Of those who think that the soul does depart from the body, some believe in its immediate dissolution; others fancy that it continues to exist for a time; and others believe that it lasts forever.

But the greatest proof of all is, that nature herself gives a silent judgment in favor of the immortality of the soul, inasmuch as all are anxious, and that to a great degree, about the things which concern futurity;—"One plants that future ages shall enjoy," as Statius said in his Synephebi. What is his object in

doing so, except that he is interested in posterity? Shall the industrious husbandman, then, plant trees the fruit of which he shall never see? and shall not the great man found laws, institutions and a republic? What does the procreation of children imply—and our care to continue our names—and our adoptions—and our scrupulous exactness in drawing up wills—and the inscriptions on monuments, and panegyrics, but that our thoughts run on futurity? There is no doubt but a judgment may be formed of nature in general, from looking at each nature in its most perfect specimen; and what is a more perfect specimen of man, than those who look on themselves as born for the assistance, the protection, and the preservation of others?

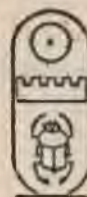
What will you say? what do you imagine that so many and such great men of our republic, who have sacrificed their lives for its good, expected? Do you believe that they thought that their names should not continue beyond their lives? None ever encountered death for their country, but under a firm persuasion of immortality! Themistocles might have lived at his ease; so might Epaminondas; and, not to look abroad and amongst the ancients for instances, so might I myself. But somehow or other, there clings to our minds a certain presage of future ages; and this both exists most firmly and appears most clearly, in men of the loftiest genius and greatest souls. Take away this, and who would be so mad as to spend his life among toils and dangers? I speak of those in power. What are the poet's views but to be ennobled after death? . . . Why do I mention poets? the very mechanics are desirous of fame after death. Why did Phidias include a likeness of himself in the shield of Minerva, when he was not allowed to inscribe his name on it? What do our philosophers think on the subject? Do they not put their names to those very books which they write on the contempt of glory? If, then, universal consent is the voice of nature, and if it is the general opinion everywhere, that those who have quitted this life are still interested in something; we must also subscribe to that opinion. And if we think that men of the greatest abilities and virtue see

most clearly into the power of nature, because they themselves are her most perfect work; it is very probable that, as every great man is especially anxious to benefit posterity, there is something of which he himself will be sensible after death.

But as we are led by nature to think there are gods, and as we discover, by reason, of what description they are, so by the consent of all nations, we are induced to believe that our souls survive; but where their habitation is, and of what character they eventually are, must be learned from reason. . .

But I return to the ancients. They scarcely ever gave any reason for their opinion but what could be explained by numbers or definitions. It is reported of Plato, that he came into Italy to make himself acquainted with the Pythagoreans; and that when there, amongst others, he made an acquaintance with Archytas and Timaeus, and learned from them all the tenets of the Pythagoreans; and that he not only was of the same opinion with Pythagoras concerning the immortality of the soul, but that he also brought reasons in support of it; . . .

What kind of sight do you imagine that will be, when the whole earth is laid open to our view? And that, too, not only in its position, form, and boundaries, nor those parts of it only which are habitable, but those also that lie uncultivated, through the extremities of heat and cold to which they are exposed; for not even now is it with our eyes that we view what we see, for the body itself has no senses; but (as the naturalists, aye, and even the physicians assure us, who have opened our bodies, and examined them), there are certain perforated channels from the seat of the soul to the eyes, ears, and nose; so that frequently, when either prevented by meditation, or the force of some bodily disorder, we neither hear nor see, though our eyes and ears are open, and in good condition; so that we may easily apprehend that it is the soul itself which sees and hears, and not those parts which are, as it were, but windows to the soul; by means of which, however, she can perceive nothing, unless she is on the spot, and exerts herself. How shall we account for



the fact, that by the same power of thinking we comprehend the most different things; as color, taste, heat, smell, and sound? which the soul could never know by her five messengers, unless *everything was referred to her, and she were the sole judge of all.* And we shall certainly discover these things in a more clear and perfect degree when the soul is disengaged from the body, and has arrived at that goal to which nature leads her, for at present, notwithstanding nature has contrived, with the greatest skill, those channels which lead from the body to the soul, yet they are, in some way or other, stopped up with *earthy and concrete bodies; but when we shall be nothing but soul, then nothing will interfere to prevent our seeing everything in its real substance, and in its true character.* . . .

. . . Not that I see any reason why the opinion of Pythagoras and Plato may not be true; but even although Plato were to have assigned no reason for his opinion (observe how I esteem the man), the weight of his authority would have borne me down; but he has brought so many reasons, that he appears to me to have endeavored to convince others, and certainly to have convinced himself.

But there are many who labor on the other side of the question, and condemn souls to death, as if they were criminals capitally convicted; nor have they any other reason to allege why the immortality of the soul appears to them to be incredible, except that they are not able to conceive what sort of thing the soul can be when disentangled from the body; *just as if they could really form a correct idea as to what sort of thing it is, even when it is in the body; what its form, and size, and abode are; so that were they able to have a full view of all that is now hidden from them in a living body, they have no idea whether the soul would be discernible by them, or whether it is of so fine a texture that it would escape their sight.* Let those consider this, who say they are unable to form any idea of the soul without the body, and then they will see whether they can *form any adequate idea of what it is when it is in the body.* For

my own part, when I reflect on the nature of the soul, it appears to me a far more perplexing and obscure question to determine what is its character while it is in the body, a place which, as it were, does not belong to it, than to imagine what it is when it leaves it, and has arrived at the free aether, which is, if I may say so, its proper, its own habitation.

..I think I can account for the manner in which the blood, and bile, and phlegm, and bones, and nerves, and veins, and all the limbs, and the shape of the whole body, were put together and made; aye, and even as to the soul itself, were there nothing more in it than a principle of life, then the life of a man might be put upon the same footing as that of a vine or any other tree, and accounted for as caused by nature; for these things, as we say, live. Besides, if desires and aversions were all that belonged to the soul, it would have them only in common with the beasts; but it has, in the first place, memory, and that, too, so infinite, as to collect an absolute countless number of circumstances, which Plato will have to be a recollection of a former life; for in that book which is inscribed Menon, Socrates asks a child some questions in geometry, with reference to measuring a square; his answers are such as a child would make, and yet the questions are so easy, that while answering them, one by one, he comes to the same point as if he had learned geometry. From whence Socrates would infer, that learning is nothing more than recollection; and this topic he explains more accurately, in the discourse which he held the very day he died; for he there asserts that any one who seeming to be entirely illiterate, is yet able to answer a question well that is proposed to him, does in so doing manifestly show that he is not learning it then, but recollecting it by his memory. Nor is it to be accounted for in any other way, how children come to have notions of so many and such important things, as are implanted, and as it were sealed up in their minds, (which the Greeks call *ennoiai*) unless the soul before it entered the body had been well stored with knowledge.

One hundred seventy-four



Along Civilization's Trail

By RALPH M. LEWIS, K. R. C.

Editor's Note:—This is the fifth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

PROPHECY DAY IN THE GREAT PYRAMID



THOUGH an extremely inviting breakfast had been prepared for us, we were not in a mood for the consideration of food. What lay ahead of us occupied our thoughts. All through our travels there had been in the back of our consciousness the thought of the Great Pyramid and September 16, 1936, the eventful day prophesied by the Pyramid itself to have a tremendous future effect upon the races of mankind and our present civilization. Even as we hurriedly ate and glanced through a Cairo newspaper we observed that the press of that city had taken cognizance of September 16 and, in a long article, quoted different authorities' interpretations of the symbolism of the Great Pyramid with respect to this particular day.

Sheike Abdul, our personal guide, called for us in a modern automobile of American make in which we placed our various cinema equipment, tripod, camera, accessories, lens, films, filters, and

then crowded ourselves in as well. We were soon speeding toward the Great Pyramids.

Of course, from what one has read and pictures one has seen, one realizes that the Pyramids are the greatest edifices ever built by ancient man—as far as we now have knowledge of the past—and that they are massive structures today, even in comparison with the skyscrapers and big buildings of our modern cities. But this realization is nothing to the actual experience of seeing them. As one approaches they grow monstrous and seem to loom out of the very sands upon which they are erected. Most paintings of the Great Pyramids make them seem very colorful, yet in the glaring sun, even in the early morning, to the eye they are white with just a slight tint of yellow. They reflect the brilliant sunlight on the sands.

The Pyramids are built on a great high plateau—the plateau of the Sahara. They are not on the Delta region of the Nile. In a sense, in their present state of preservation they appear crude, like an enormous pile of gigantic blocks tumbled upon each other and assuming, it seems, by accident the general shape of the Pyramid. But this impression is only gained when one is close to them.



From a position close to them there seems to be little difference in size between the Great Pyramid of Cheops and the Pyramid of Chephren.

As one starts to walk about the base of the Cheops Pyramid there soon dawns upon him the realization that it does, as estimated, cover an area of some thirteen acres. The great sandstone blocks of which it is composed are about the shoulder height of an average man. For a height of about fifty or sixty feet around the entire Pyramid, the great blocks are quite jagged and protrude. Above that, with the exception of the one corner or side of the Pyramid which is exposed toward the open desert, the sides are quite smooth and almost inaccessible. The exposed corner, however, has been whipped by the elements and the sands for years, and it is so jagged that its blocks form a natural stairway or steps to the apex. It would seem as though it would be quite simple to ascend the Pyramid by this means, yet to the inexperienced it is a tedious task. Native Arab boys for a few piastres willingly race to the top and return in the short time of seven minutes.

The top of the Great Pyramid is now flat, but originally had a gold apex, portions of which were removed at different intervals in the past. It is said that the remainder of the gold was removed during Napoleon's invasion of Egypt. In fact, from below one can see a slender mast rising from the top. This steel mast, it is said, was affixed to the top of the Great Pyramid by Napoleon and from it flew the French flag during his occupation of Egypt.

One of the mysteries of the Great Pyramid for a considerable time, even in late centuries, was the location of its entrance. There was nothing visible from the outside to indicate the proper entrance to it. The Caliph, El Mamoun, made a false entrance, and this false entrance is still used today as the main entrance to the Pyramid. It was through this false entrance that we made our entry, climbing up to it over two or three of the large blocks, each weighing two and a half tons, which is the average weight of all of them, and of which there are some two million, three hundred

thousand in the Great Pyramid—enough to form a stone wall from New York to San Francisco and half way back, four feet in height.

We entered the jagged aperture of the mammoth structure, and then our party of four cautiously walked along a semi-dark and narrow stone passageway which led to the ramp of what is known as the Grand Gallery. After walking along this passageway for a short distance we were obliged to stoop and crawl through a circular-like tunnel for a distance of about twenty-five or thirty feet. When we stood erect again we were at the beginning of the Grand Gallery. It was a most awe-inspiring spectacle. We thrilled to the thought, as we looked upward along this steep narrow passageway and saw above us and on either side massive highly polished lime stone blocks, that we were in the Great Pyramid of Egypt. Mystery of mysteries! One feels helpless, surrounded by this wall of stone. He feels insignificant; humble. It is peculiar but true that the Great Pyramid inspires in man that same feeling of humility as do some of the great works of nature. Slowly we began our ascent up the rough stone ridges in the form of steps which are the only means of reaching the top of the Grand Gallery. It is a steep ascent and you feel, after five or ten minutes of climbing, that the height of the Great Pyramid is under-estimated and certainly must exceed by several hundred feet the nearly five hundred feet accredited to it.

Suddenly your attention is called to an almost obscure hole-like aperture to your right as you ascend. As you look at it, it seems as though it was not an intentional opening but perhaps the result of damage in later years, but you are advised that this is the true entrance to the Great Pyramid. As you peer into the inky blackness and feel a cool draft of air upon your face, you think of the hundreds of neophytes of the mystery schools of the past who were led up from the Chamber of Darkness below after taking their original obligation at the altar between the paws of the Sphinx and after having performed certain rites in the allegorical world of darkness depicted by the lower chamber.

One hundred seventy-six

They were then permitted to ascend the very narrow and low passageway into which we looked and to enter the Great Pyramid itself through this jagged opening. How pleasing it must have been to them to know that they had attained that degree of illumination and understanding and worthiness which permitted them to travel further, physically, mentally and spiritually!

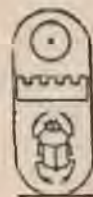
So with the most solemn spirit and in utter silence we proceeded. The entire experience invited silence. Ordinary conversation and comments would have seemed so absurd, so meaningless in contrast to the thought that was put into this stupendous structure, the wealth of knowledge it represented, the experiences of those who had gone before us in this same place. Finally, with gratitude, we came to a rest at a level stage. Walking along this level pathway, which was considerably more narrow than the Grand Gallery, we entered a portal — an opening seemingly cut through a sheer block of limestone, of about seven feet in height and three feet in width. Passing through this we came into a large chamber known as the Queen's Chamber, about twenty-five feet in length and sixteen or twenty feet in width, with a comparatively low ceiling, absolutely plain, no inscriptions, no symbolism, nothing to indicate either the life or death of its builders.

It must be explained at this point that the prophecies of the Great Pyramid are not based mainly upon inscriptions found on the walls or in papyrus scrolls, for there was practically nothing left or found in the Great Pyramid to reveal anything of the times of the Pyramid itself or of the future which the Pyramid prophesies. The prognostications are based upon the dimensions and the arrangement of the dimensions of the Great Pyramid, its passageways, their height, length, and breadth, the height of the Pyramid, length and breadth of the stones, the distances from one passageway to another. There is a numerical uniformity to the dimensions, and this uniformity has given mathematicians, scientists and others a mathematical key, and with this key the different proportions and mathematical arrangements of the Great Pyramid have been

used to reveal events of the future. This is not merely speculative or fantastic, because the events have definitely come to pass, one after another. It is one more indication of the fact that the Great Pyramid was used not only as a temple of learning but as a monument of learning to inform future generations of the knowledge of the basic sciences had by the mystery schools at that time.

Other facts are that the pyramid is in the exact center of the land surface of the earth; the fact that the weight of the Pyramid is the same as the weight of the earth in proportion to its size; and further, that it was used as an astronomical observatory, showing knowledge of astronomy. Any engineer knows that the builders of the Great Pyramid must have been possessed of exceptional engineering skill and ingenuity to build the structure. Its great blocks of stone are perfectly mathematically proportioned. Their ends are fitted together so perfectly and held by such a thin and yet exceptionally adhesive mortar that not even a sheet of paper can be inserted between them. They were hewn out so accurately that each block of stone does not vary from a straight line and an accurate square more than a hundredth of an inch in a length of six feet.

After leaving the Queen's Chamber we returned to the Grand Gallery once again and continued our ascent for a few minutes longer. Except for the feeble torch-like light every fifteen or twenty feet, fastened by metal brackets to the smooth stone sides in recent times, the passageway would have been inky black. Finally the uneven flooring, which really consists of stone blocks of which the Pyramid itself is built with niches to keep one from slipping because of the steep incline, levelled out and a few feet ahead of us it appeared as though the passageway with the walls converging to a width of about four feet was blocked by a huge stone, one of the masonry blocks upended. As we went up to it we noticed that there had been carved through it also a tunnel-like passageway, the deeper shadow of the entrance not having been noticeable further back. The height of this tunnel-like passageway was not suffi-



cient to allow us to walk erect and we were again obliged to crawl on hands and knees. We crawled a length of about sixteen feet, then stood upright in a large chamber, the height of which was about twelve or fourteen feet, length about thirty feet, width about twenty feet. This was the King's Chamber, known as the Hall of Illumination. It, too, was perfectly bare of all furnishings, inscriptions, hieroglyphics,—in fact, everything with the exception that at the end opposite from which we entered was a large sarcophagus of stone. The sarcophagus, in fact, was one of the blocks of masonry of which the Great Pyramid is constructed, and it was lying in a horizontal position in the center of the end of the chamber. The upper portion of the block had been sawed or cut away, and the remainder had been hollowed out to conform to the general contour of the human body, and thus it formed the sarcophagus or coffin of some pharaoh or eminent person — so relate the sagas. Many believe it was the burial place of the Pharaoh Cheops. However, there is nothing in the sarcophagus at this time, nothing inscribed upon it that would confirm this theory and there never has been found anything that would definitely establish the fact that the Great Pyramid was built solely as a burial place, with this tomb-room as its final purpose. One immediately gains the impression, which supports legends that have come down through the ages as well as the more recent discoveries of which we will speak later, that this sarcophagus was used for initiation.

In this Hall of Illumination, this King's Chamber, there met at intervals only the highest adepts and the most highly developed and learned of the members of this mystery school, this early Egyptian Brotherhood of learning. It was in this King's Chamber that the council meetings were held, where policies were decided upon which shaped the course of many human lives at that time. It was in this chamber that all the facts of reality, all the knowledge which man had acquired by virtue of experience and investigation, were classified and related and made into an understandable, livable philosophy of life. In the lower chambers the students were

taught facts, the result of inquiry and investigation, made to prove the laws, made to apply them to their own lives, and as they learned these lessons they advanced, degree by degree, chamber by chamber, until eventually they were permitted to share in the council meetings of the Hall of Illumination, and from there they went forth in the world to spread the knowledge they had learned, to gather about them other neophytes whom they sought out and to teach them as they had been taught. All around this great temple of learning, this Pyramid, at that time greed, fear, avarice, ignorance and superstition prevailed. These dual conditions have always existed. The learned men of that time—those who had attained the Hall of Illumination—could not go out among the multitudes and immediately convert them to understanding. They would only have lost their lives if they had attempted it, and nothing would have been gained.

So the real purpose of the Great Pyramid was kept secret. To many at that time it was considered merely a place of worship where mysterious religious rites took place, and the ambassadors of light and wisdom of that period were forced to seek here and there one who was ready or worthy to take the vows at the altar between the paws of the Sphinx at a certain hour at night, and then be led through the secret passageway — discovered in recent time by Selim Hassam, eminent archaeologist, to have led into the Great Pyramid itself.

We stood about, none of us speaking, just thinking, each within the world of his own thoughts trying to visualize what had occurred in this very stone chamber, in this heart of a past civilization centuries ago. There also flashed through our minds the fact that many occult and mystical organizations, so proclaiming themselves, had prophesied a dire event for the world upon this very day, September 16, 1936. They had contended that it meant, if not the end of the world, a serious catastrophe which would shatter civilization; that it would mean the ruination of humanity, or perhaps the very atoms of the Great Pyramid itself would fly asunder. We

recalled, all of us, to ourselves, articles we had read within the last forty-eight hours in magazines, in newspapers, setting forth these prophecies by leaders of various sects and cults from every part of the world. *The eyes of the world were on this Pyramid.*

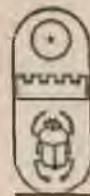
With all of this, we had a sense of satisfaction that we had been chosen as representatives by one of the very few and the largest of the occult mystical organizations who took the position that September 16, 1936, was to see the fulfillment of a prophecy of the Great Pyramid, BUT instead of disaster and destruction and ruination it was to be a constructive transition. It was to begin a change in business, in international outlook, and the AMORC, the Rosicrucian Order, to show its faith in its interpretation of the prophecy of the Great Pyramid, sent its representatives to be present in the very heart of it upon that day. There was no feeling of depression, but a feeling of elation, of intense excitement, like the minute of lull before a great storm when the boughs of trees are motionless, when not even a leaf can be seen to move, when all nature seems in suspense, waiting for a signal to release her fury. This suspense did not instil fear, but rather expectancy that something stupendous of a Cosmic nature was taking place, or would, shortly.

It was then that there was performed a ceremony that none of us shall ever forget, and it was the first time that it had been performed since the days of the activity of the Great Pyramid itself—the time when the mystic brotherhoods held their regular ceremonies in it. This ceremony was the intonation of the mystic vibratory vowel sounds. Frater Brower stepped forward and turned so that his back was to the center of the great sarcophagus. The rest of us stood on either side of the chamber, and then he proceeded to intone these sacred vowel sounds, the vibrations of which have a definite effect upon the emotional and psychic natures of man. The vibrations under ordinary circumstances are intended to, and do, excite these centers of man's sympathetic nervous system and have a tendency to elevate his consciousness, to exhilarate him, lift him above the

ordinary mundane feelings and sensations which he experiences daily. But none of us expected the result. We heard, not alone Frater Brower's intonations, but it seemed the chorus of a million voices besides. With the very utterance of the first vowel it seemed as though he had struck a key which unlocked voices that had been imprisoned in stone for centuries awaiting a magic word or tone for release, and the sounds came back to us from the walls and the floor and the ceiling like a chorus of cries of freedom, as though we had liberated imprisoned beings. It was startling. He continued the vowel sounds for a period of at least five minutes. We seemed to sway. We lost sense of time and space. We were swept along with this strange current of psychic emotionalism, and it seemed for several minutes (it must have been just seconds) after he ceased his intonation the sounds continued to reverberate from wall, ceiling and floor. Then all was quiet; the silence was deeper by contrast than it had been before.

We felt rejuvenated. Fatigue from the ascent was gone. Any fear that any of us may have had with respect to the stories of what was to occur in the Great Pyramid seemed absurd to us now. We felt secure, and a sense of contentment and peace came over us as though, unwittingly, we had accomplished a great good, which we may come to realize in this lifetime or we may not.

Our guide was waiting for us outside the low circular passageway. As we started through it, he begged me to stop in the middle of the passageway in my crouched position until he crawled through, reaching me. We could not pass each other. He looked into my face from his position on his hands and knees and said, "At this particular point where you are, you can safely arise and stand erect." I twisted my head into a position so that I could look above, and there to my surprise immediately above me was a small shaft just large enough to accommodate my body. I moved into a position so that as I arose the upper portion of my body would rise into the shaft over head. It was inky black, because I could not then see the light of the circular passageway



in which I stood. He said, "Reach above you with your right hand as far as you can." I brought my right hand up close to my body until I eventually stretched it far above my head. He said, "Now place your hand against the stone wall immediately in front of you." This I did. He continued, "Now, move your hand until you feel a projection of stone, about the size of your hand." I moved my hand slowly against the cold, smooth, stone surface until it struck against an oblong projection. He said, "Place your hand upon it." I did. I noticed that it fitted my hand as though it had been shaped to be held in a closed hand like something that was intended to be carried by the hand. I pulled against it to see if it was loose. I commented on this. He explained: "What you feel has been shaped out of the stone block of which it is a part. The block has been cut away from the raised portion. Your hand now rests on the exact center of the Great Pyramid. It is the mathematical center. The distance from the point of your hand to the apex of the Pyramid and to the base and to the various sides is exactly the same. Furthermore, you are now grasping what is known as the Pyramidal inch. That stone, that particular size, was the unit of measurement used by the Egyptians in building this very edifice, and to commemorate that unit of measurement it was carved on the side of one of the blocks of the Pyramid and placed in the exact center where it now rests."

What master mathematicians, what genius in a time and an age when the world likes to think of mankind having dwelt in utter ignorance! With a feeling akin to reverence, I rejoined the party, and soon we had left the coolness of the Great Pyramid with its constant temperature of 68 degrees Fahrenheit for the now blistering desert outside.

The party then returned to Cairo with the exception of Frater Brower and myself. We proceeded to locate one of the huge exterior blocks of stone of the Pyramid, in the shade, and there we sat and ate our lunch overlooking the plateau of the Sahara Desert and the green Nile and Delta; also looking

down toward the mud huts on the site of the old city of Gizeh.

Early in the afternoon we sought out the recent excavations of that eminent archaeologist, Selim Hassan. We climbed down and through the Pyramid Temple. This Temple was quite some distance from the Great Pyramid itself, and originally was connected with it by a long ramp or causeway. Many preliminary ceremonies were held in this Temple, and then from there the participants, candidates, and neophytes, in a picturesque procession walked along these ramps and causeways to the Great Pyramid and concluded their rites. Just recently, in this Pyramid Temple, there was excavated the sarcophagus and mummy of a princess, a daughter of Cheops. We photographed hundreds of feet of film of the more recent excavations of the Sphinx, showing how the paws were not hewn out of masonry as the upper portion of the body, but consisted of flat stones of about four inches in thickness, laid one upon the other, forming layers, and then shaped as we now see them. We commented upon the great crime committed by Napoleon when he ordered his men to fire upon the Sphinx, defacing it, to show his disrespect for the Egyptians' veneration of it.

After filming with professional cameras, by special permission, many other structures in and around the Great Pyramid, we went closer to examine and photograph with still camera the colonnaded court or entrance to a newly excavated temple, at the base of the Pyramid. Of a different type stone than the Pyramid itself, it seemed marble-like against the background. We commented upon the fact that this very ancient structure had Doric-like columns, the architectural form credited to the much later Grecian period. We were to discover, however, that the Egyptians used this type of column quite commonly, and it is still believed by archaeologists that there is no connection between the Doric column and the column to which we have referred.

It was late in the day as we prepared for our return. We departed by camel to a point where we could again load our equipment in a modern motor

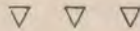
One hundred eighty

car. We looked up at the Great Pyramid. It had changed. It was now colorful. The setting sun had given it a golden glow. Its ragged contour, caused by the exposed blocks of masonry, cast patches of deep shadow, purple in hue. The shadows seemed to be creeping up from the desert itself, rapidly approaching, soon to engulf it in darkness.

We retired to our hotel early, for to-

morrow the Nile was to reveal another chapter of civilization's tale. Each mile almost, as one travels along that great river, one has unfolded to him a story of man's past accomplishments, glory, power, failure, hopes and misfortunes. Therefore we now looked forward to Luxor, or the ancient city of Thebes, once glorious capital of Egypt when in all her power and splendor.

(To be continued next month)



ATTEND THE ROSICRUCIAN CONVENTION



ANCIENT SYMBOLISM



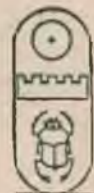
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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



ABUSE OF KNOWLEDGE

This illustration is an allegory alluding to the intoxication that comes from an excess of knowledge which is acquired without proper mental digestion; that is, cogitation and reflection. The tree with the trunk in the form of a woman alludes to temporal or sensual knowledge. The fruit of this tree can be eaten with benefit by man if digested and used for the purpose for which

it exists. But if man indulges too freely, the fruit soon intoxicates him, robs him of his reason and normal powers. This state of intoxication is indicated by the reclining male figures. Briefly, the lesson taught is that man should acquire knowledge only to the degree of his ability to master and direct it, or else it gains control of him.





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.*)

WINDOWS OF THE SOUL



**The
Rosicrucian
Digest
June
1937**

AS I sit here looking out of the window of this room, there comes to me the thought that a window, an accepted, rather insignificant thing, serves two great purposes: First, it permits light to enter this room—light which makes it possible not only for me to do the work that I must do here, but light from the source which furnishes life and vitality for all that lives. Also, on this day, it permits me to get a glimpse of what is outside the confines

of this room and makes life better, because I not only can see what is there, but I can anticipate the pleasures and enjoyment of the outdoors in which I, and all other living things, can participate when the day's work is done.

This physical window, admitting actual light, will cause us to think even further of the windows of life that are the means by which enters the light of life, wisdom, and knowledge. Just as different rooms and different windows with different exposures, or possibly of different materials, affect the light which enters, so the soul of man looks out to the universe and is able to gain its conception of all that is, due to the window through which it looks.

There are those who have no other windows except the objective faculties which man is given to perceive the material world about him. To these people the world is limited to material standards, to material conceptions. There are not open to them the windows which let in all the light of the universe. Man, therefore, colors his whole life by that which he perceives. Someone has said, "To the pure, all things are pure;" and we might say in exact opposite, to the impure, all things are impure, negative and lacking in those qualities which are for the betterment of mankind.

Two individuals look out of their own beings and see, physically and objectively, the same thing; but one sees all that is good, all that is worthy in the object or act under observation, while the other sees one feature which, to him, is not good, not worthy of man's consideration, and from that one feature he conceives that the whole thing which he perceives is valueless or even immoral. Men see through the windows of their beings, windows colored with their own narrowness of perception, colored with their previous understanding and established opinions. In other words, man beholds what he is.

This might appear to be rather a hopeless state for man, because with this understanding man is apparently limited by his environment. However, man need not be limited by his environment because there remains the innate ability of man, not only to continue to perceive what he is, but to behold greater things—behold the best works of man expressed in art, music, in religion, in philosophy or even nature itself; and in so perceiving these better things he may raise his level of thinking; he may aspire toward the ideals which he sees or beholds and become like them.

Hawthorne told in his story, "The Great Stone Face," of how many sought to be the actual incorporation or incarnation of all the noble attributes as expressed in this face, yet it was the one man who contemplated the character of the face daily, and raised his thoughts through volition on his own part to that which he idealistically supposed the face represented, who became in actual life

the living example of all good expressed in this face.

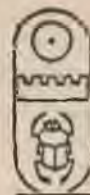
And so while we, as human beings, are ever inclined to project ourselves into our environment and behold it through our own narrow and limited opinions, we should at the same time strive to become what we behold by reaching out and seeking for something greater than what may be objectively manifest to us in our immediate environment.

A great task which lies before man, then, is to literally clean and brighten the windows of his soul, because just as pure sunlight cannot enter a discolored or dirty window, neither can the pure light of wisdom and the great sustaining and understanding light of the Cosmic and of God enter into the life of he who does not prepare the means by which his life may receive them.

Man has sought to contact these greater forces, to understand and utilize more completely the knowledge of the universe, and so many have, in order to accomplish this purpose, isolated themselves from all worldly things with the thought in mind that they could thus make it more possible to reach these higher levels. They attempted to put all temptation outside their environment. They hoped to attain what they did not have by eliminating what they did have. Thus, great mystics and philosophers of old have devoted their lives to untold hardship; have deprived themselves of many of the accepted needs of life in order to behold afar the true state of cosmic consciousness—of oneness with God—that they might be brought to a greater state of understanding and development by depriving themselves of material things of the world.

It is not necessary that the student on the path, or he who is a potential mystic, shall completely isolate himself at all times from his environment, but it is imperative that he who wishes to contact and gain knowledge and illumination from higher sources must at times take himself completely apart from the routine and daily cares and consecrate some time to the purpose which he has set before him.

All who so desire to meet together with others of like minds seeking to see beyond their material limitations, are in-



vited to join with all those who come at regular periods to the Cathedral of the Soul—a cathedral assemblage where, from every part of the whole world, those who are masters and those who only seek to be masters, and possibly those who are only humble students merely trying to learn what they may behold through the windows of their souls, assemble daily for attunement. The combined efforts of all so assembled

in this great cathedral aid each one to better his own life and the life of others.

To all who read this, whether members or not, the Rosicrucians issue an invitation to join in these daily periods of contact in the Cathedral of the Soul. Upon request we will send you the book, *Liber 777*, which describes and explains the purposes and aims of this great cathedral.



One Spring Morning

By SOROR MARIAN G. HETHERINGTON



SEEM to catch a whiff of Ireland in the air these fresh Spring days. O my, the grass is green! And I lift this rain-grey veil of nineteen thirty seven. Memory of childish games will help to lift it. Remember when a ring of you, hand-clasped together,

hopped about with a leader in the center of the ring? He, or she, said "pretty" or "ugly," and everyone loosened tensions and at—"Still pond, no more moving," each pose was set. Beautiful or otherwise! Your leader chose the most beautiful or ugly to direct the next round of bending, swinging figures.

Yesterday morning a glance through my kitchen window made me feel someone had said, "Still pond, no more moving." What remains of a hard maple tree (after insects, woodpeckers, vandal boys with sharp-toothed saws, and lightning have done their worst) is trying to be "beautiful" this Spring. Yesterday those long pointed buds were swollen large, each one at the end of a tiny twig, which in turn is nothing more

than a slip-stitch on a branch of a larger limb, and they all pointed upwards. A couple of sparrows came to sit among the branches and remove water from their dainty feathers. Alternately they spread wings to run a tiny beak through the feathers. And suddenly, there, framed in my kitchen window with a mingled blue and cloud-grey background, was a beautiful pattern for Irish lace, the bud-picots interlacing threads of twigs, and sparrows making the rosettes by a graceful spread of the wing.

From another window I saw a large sharp-eyed robin nab the tail end of a large worm, emphatically withdrawing him from the hole, then hopping away with satiated disgust.

There are no rasping noises from the radio since our electricity has been disconnected. I think more often there are sweet tones arising from the childrens' violin. They hunger for its sweetness now. I pick up a book on Comparative Literature, and there find that ancient Semetic races were prone to natural comparisons in poetry and writings:

"We rise at sunrise,

We rest at sunset,

Dig wells and drink,

Till our fields and eat—

What is the strength of the Emperor to us?"

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The Holy Guide

A ROSICRUCIAN MYSTIC LEGEND FROM THE ORIGINAL
1662 EDITION BY JOHN HEYDON

PART IV

THE ARRIVAL OF A ROSICRUCIAN MASTER



AT THAT time six or seven days were past, and I became acquainted with a merchant of the city, whose name was Nicholas Walford. He was a Jew, and circumcised; for they have some Jews yet remaining among them whom they leave to their

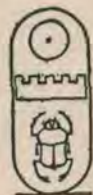
own religion. They may the better do this because these give unto our Saviour many high attributes, and love the nation of Chassalonia extremely.

This man of whom I speak acknowledged that Christ was born of a virgin, and that he was more than a man; and he would tell how God made him ruler of the Seraphim which guard His throne; and they call him also the way "Emepht" and the "Elijah" of the Messiah, and many other high names. And as for the country of Apamia, the Holy Island or Chassalonia (for it is all one place) this man would make no end of commending it. He was desirous—by tradition among the Jews there—to have it believed that the people thereof were of the generations of Abraham, by another son, whom they call Nachoran; and that Moses, by a secret Cabala, or-

dained the Laws of the Rosy Cross which they now use; and that when the Messiah should come, and sit on his throne at Hierusalem, the King of Chassalonia should sit at his feet, whereas other kings should keep a great distance. But yet, setting aside the Jewish dreams, the man was a wise man, and learned, and of great policy, and excellently versed in the laws and customs of that nation.

One day, among other discourses, I told him that I was much affected with the relation I had, from some of the company, of their custom in holding the feast of the fraternity, and that I had never heard of a solemnity wherein nature did so much preside. And, because propagation of families proceeds from the Nuptial copulation, I desired to know of him what laws and customs they had concerning marriage; and whether they kept marriage well; and whether they were tied to one wife. For where population is so much affected, as it seemed to be with them, there is commonly permission for a plurality of wives.

To this he said: "You have reason to commend that excellent institution of the Feast of the Family. And indeed we have experienced that those families that are partakers of the blessing of that feast flourish and prosper ever after in an extraordinary manner. But hear me



now, and I will tell you what I know. You shall understand, then, that there is not under the Heavens so chaste a Nation as this of Apamia, nor so free from all pollution or foulness. It is the virgin of the world. I remember I have read in one of your European books of an holy hermit among you that desired to see the spirit of fornication, and there appeared to him a little foul, ugly Aethiope. But if he had desired to see the Spirit of Chastity of the Holy Island, it would have appeared to him in the likeness of a fair, beautiful cherubin.

"There is nothing among mortal men more fair and admirable than the chaste minds of this people. Know therefore, that with them there are no stews, no dissolute houses, no courtesans, nor anything of that kind. Nay they wonder (with detestation) at you in Europe, who permit such things. They say ye have put marriage out of office: For marriage is ordained a remedy for unlawful concupiscence, and natural concupiscence seems a spur to marriage. But when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expulsed. And therefore there are in your country infinite men that marry not, but choose rather a libertine and impure single life, than to be yoked in marriage. And many that do marry, marry late, when the prime and strength of their years is past. And when they do marry, what is marriage to them, but a very bargain, wherein is sought alliance, or portion, or reputation, with some desire (almost indifferent) of issue; and not the faithful nuptial union of man and wife that was first instituted. Neither is it possible that those that have cast away so basely so much of their strength should greatly esteem children as chaste men do.

"So likewise during marriage is the case much amended, as it ought to be if those things were tolerated only for necessity? No, but they remain still a very affront to marriage. The haunting of those dissolute places, or resort to Courtesans, are no more punished in married men than in bachelors. And the depraved custom of change and the delight in meretricious embracements (where sin is turned into art) makes

marriage a dull thing, and a kind of imposition or tax.

"They hear you defend these things, as done to avoid greater evils; as advoutries, deflowering of virgins, unnatural lust and the like; but they say this is a preposterous wisdom; and they call it 'Lot's offer,' who, to save his guests from abusing, offered his daughters. Nay, they say further, that there is little gained in this, for that the same vices and appetites do still remain and abound; unlawful lusts being like a furnace, that if you stop the flames altogether, it will quench, but if you give it any vent it will rage. As for masculine love, they have no touch of it, and yet there are not so faithful and inviolate friendships in the world again as are there. And to speak generally, as I said before, I have not read of any such chastity in any people as theirs. Their usual saying is that whosoever is unchaste cannot reverence himself; and they say that the reverence of a man's self is, next religion, the chiefest bridle of all vice."

And when he had said this, the good Jew paused a little, whereupon I, far more willing to hear him speak on than to speak myself, yet thinking it decent that upon his pause of speech I should not be altogether silent, said only this: that I would say to him, as the widow of Serepta said to Elias, that he was come to bring to memory our sins, and that I confessed the righteousness of Apamia was greater than the righteousness of Europe. At which speech he bowed his head, and went on in this manner.

"They have also many wise and excellent laws touching marriage. They allow no polygamy. They have ordained that none do intermarry or contract until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritors; for the children of such marriages are not permitted to inherit more than a third part of their Parents' inheritance.

"I have read in a book of one of your men, of a feigned commonwealth where the married couple are permitted, before they contract, to see one another naked. This the Holy Islanders dislike; for they think it humiliating to give a refusal after so familiar knowledge. But, be-

cause of many hidden defects in men's and women's bodies, they have a more civil way. They have, near every town, a couple of pools (which they call Adam's and Eve's pools), where it is permitted to one of the friends of the man and one of the friends of the woman, to see them severally bathe naked."

As we were thus in conference there came a richly dressed messenger who spoke with the Jew. Whereupon he turned to me and said: "You will pardon me, for I am commanded away in haste."

The next morning he came to me again and said joyfully: "Word has come to the governor of the City that one of the fathers of the Temple of the Rosy Cross or Holy House will be here this day seven-night. We have seen none of them this dozen years. His coming is in state; but the cause of his coming is secret. I will provide you and your fellows with a good standing (place) to see his entry." I thanked him and told him I was most glad of the news.

The day having come, he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pitied men. He was clothed in a robe of fine black cloth with wide sleeves, and a cape. His under garment was of excellent white linen down to the foot, girt with a girdle of the same; and a Sindon or tippet of the same was about his neck. He had gloves that were curious, and set with stones; and shoes of peach-coloured velvet. His neck was bare to the shoulders. His hat was like a helmet, or Spanish Montera; and his brown locks curled below it decently. His beard was cut round, and of the same colour with his hair, somewhat lighter. He was carried in a rich chariot without wheels, litter-wise, with two horses at either end richly trapped in a blue embroidered velvet, and two footmen on each side in the like attire.

The chariot was all of cedar gilt and adorned with crystal; save that the fore-end had panels of sapphire set in bor-

ders of gold, and the back had the like of emeralds of the Peru color. There was also a radiant sun of gold upon the top, in the midst; and on the top before, a small cherub of gold with wings displayed. The chariot was covered with cloth of gold tissue upon blue.

He had before him fifty young men attendants, all in white satin loose coats to the mid leg, and stockings of white silk, and shoes of blue velvet, and hats of blue velvet with fine plumes of divers colours set round like hat bands. Next before the chariot went two men bare-headed, girt in linen garments down to the foot and shoes of blue velvet; one carried a crosier, the other a pastoral staff like a sheep hook. Neither of them was of metal, but the crosier of palm-wood, the pastoral staff of cedar. Horsemen he had none, neither before nor behind his chariot (as it seemed to avoid all tumult and trouble). Behind his chariot went all the officers and principals of the companies of the city.

He sat alone upon cushions of a kind of excellent blue plush; and under his foot were curious carpets of silk of divers colours, like the Persian but far finer. He held up his bare hand as he went, as blessing the people, but in silence. The street was wonderfully well kept, so that there was never any army had their men stand in better battle-array than the people stood. The windows likewise were not crowded, but every one stood in them as if they had been placed. When the show was past, the Jew said to me: "I shall not be able to attend you as I would because of a charge the city has layed upon me for the entertaining of this Rosicrucian."

Three days later the Jew came to us again and said: "Ye are happy men; for the father of the Temple of the Rosy Cross takes notice of your being here, and commands me to tell you that he will admit all your company to his presence, and have private conference with one of you that ye shall choose. For this he hath appointed the day after tomorrow, and, because he means to give you his blessing, he has appointed it in the forenoon."

(To be continued next month)





Tomorrow's Karma

By FRATER McCALEB LASH, K. R. C.



WE KNOW that as we sow so must we reap. Does the Churchman still wish an angry God to punish sin? He does punish it, not as one angry, but as one who is just. Sin is not like the naughtiness of a child, to be punished by a slipper.

It is a breaking of God's Laws, which breaking always bears its own consequences. If I violate the law of gravitation and walk off the roof of the house, I fall, not as a punishment for violating the law but because a violation of the law entails its own consequences. So if I do wrong, I suffer. No pardon, no repentance, avails to wash away the sin. It entails its own punishment, leaves forever its own scar, thereby I am taught not to sin.

But the consequence of my violation of God's law is that the scar remains. I may not work out my own redemption before death has seized me. The consequences of that wrong go on just the same, and when next my undying soul seeks physical embodiment, the stain of my sin still on it, the law is still operative and justice still demands of me the working out of my own redemption. The "sins of the father are visited upon the children" is true, not as a punishment, but as a simple, just working-out of the rule of the law. This is Karma. Evil in my life I know is just, not for

what I have done in this embodiment, but for what I did in another body. Joy is mine, not always for my own merits, but for the good I did when here before. Is not this justice? Is not this right? Does not this explain why life is as it is?

The dogma of forgiveness of sin was the outgrowth of the dogma of the Vicarious Atonement. Man in all ages has sought by subterfuge to escape the consequences of his acts. It is characteristic of the undeveloped character to evade responsibilities.

The word Karma was incorporated into the English language some thirty years ago, because of its concise metaphysical meaning, and is now found in all our best dictionaries. It means not only physical action, but ethical causation—Cause and Effect. It is the Law Jesus our Great Master referred to when He said: "Judge Not, that ye be not judged, For with what judgment ye judge, ye shall be judged, and with what measure ye shall mete, it shall be measured to you again." And the law St. Paul referred to when he wrote, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

According to the Hindoo religion, man enters each earth-life in that environment which his own past Karma—thoughts and actions—has made.

The Rosicrucian Mystic recognizes the fact that his present thoughts and actions are shaping his future, in this incarnation as well as in his next life on earth. Too great an emphasis is usually placed on Karma as an effect and too

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little as a cause; hence both the Hindoo and most Occidental students of eastern religions and philosophies are apt to regard their fate, even though self-made, as inexorable. They do not seem to grasp the fact that their fate, being self-made, can be self-modified; in other words, they do not give due weight to Free Will.

The young student of Occultism is apt to take that same view of Karma, for as we said, most undeveloped persons are fatalistic at heart.

There is no question that has been asked so often as this one, "If my environment is Karmic, how can I change it?" And the reply is, "Remember that Karma is a cause as well as an effect; remember that you have free will, and can therefore either wait passively for the law to change your environment, which it will do in time, or you can modify it now by putting new causes into action."

In saying that man has free will I do not wish to be understood to claim that he has absolute freedom of will. But he has the freedom to use, or to neglect to use, the forces of Nature; the freedom to work with, or against, Divine Will, which is Natural Law. In this sense, then, a man's freedom of will grows as his knowledge of natural law grows. And there are men on earth whose knowledge of nature, and of occult forces, is so profound as to make their wills seem to set at naught even Nature's Laws. Not only is a man's will limited by his lack of knowledge of Divine Will, but it is often modified, for a time, by the will of some other man. Therefore, it may be better to say that man has freedom of will under the Law.

The right to will carries with it the responsibility of willing; they are as inseparable as Cause and Effect. Every time a man wills, desires or thinks, Divine Mind passively takes the imprint of his thought pictures, as a sensitive plate receives an image. Straightway Divine Mind commences to materialize this picture for the thinker; and if that picture is never destroyed it will eventualize in a day, a week, a month, a year—or perhaps in another life, depending upon the force and power of the thinker and the frequency of the repetition

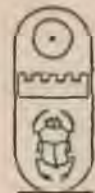
of the thought. Each man, therefore, in time, receives his own thought creations, his own measure is meted to him again; he reaps what he has sown.

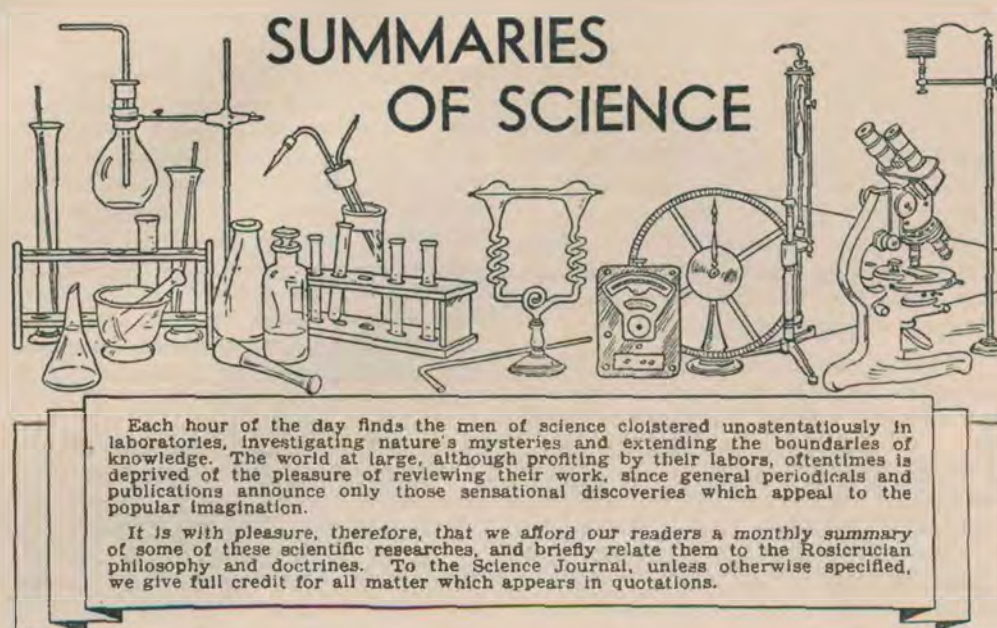
Regarding the aid and sympathy we must render to our brother, struggling in the meshes wrought by his own acts, we must take care that we judge not, neither withhold. That is our part, if we are progressing spiritually. By these acts of mercy and love are we destined to mitigate the Karma of some suffering soul which is thus brought into touch with heavenly ministrations, and gradually released from the operations of the law.

Cause and Effect follow one another with unerring accuracy, but woe be to the one who stands aside through misunderstanding of the Karmic Law, and withholds the kindly oil which shall alleviate another's pain! New Karmic conditions and a disastrous chain of cause and effect would thus be established, reacting upon the one who shall judge his brother, withholding sympathy and help! Doing so, we are involved in our own acts, and the conditions which they create. These we have begotten; with our brother's we have naught to do, save to love him and help him. We do not necessarily reincarnate in order that we may commit all of the sins (ignorances) which we are in the midst of here; but if we fail in help or compassion for our brother who has fallen into the mire, then shall we be brought into such personal relation with those same evils that we shall learn, through experience, to be merciful, understanding, and to judge not.

The solving of the riddle of humanity will be brought much nearer through the understanding of the doctrine of reincarnation, together with that of the Law of Karma.

The laborer goes forth to return at nightfall. Earth is more than a starting-point. Its seed-times and harvest are wrought out here. But the Eternal Harvest is the rendering unto God of the accumulated talents of many lives, which we have faithfully garnered up through the ages of probation and trial here. This makes it imperative that we live well and royally, and to live well, is to *Love Much*.





Is There No Further Need For Philosophy?



HAVE the highly developed sciences supplanted philosophy? This question can only be answered by determining the need for science. What end is served by intensive and exhaustive search for the causes of natural phenomena? Aside from

the personal satisfaction it affords the investigators to know the number of elements of which our earth is composed, the distance the Cosmic bodies are from us, and the nature of universal energies, is there another purpose in acquiring such facts?

Such a question immediately brings forth a chorus of defense. We are told of the many ways in which this knowledge of natural law has been applied to utilitarian problems. Man can now travel faster with a greater degree of comfort, speak across continents and seas, build stupendous structures, explore ocean depths, and journey far into the atmospheric belt above the

earth. Accomplishments of this nature, we are further told, afford man greater health, higher standards of living, heretofore unheard of luxuries, more leisure time, and greater happiness. These, then, constitute the ends of a scientific inquiry into the mysteries of nature. It is the reason given for the search for knowledge.

Though science diligently strives to further these ends, it is agreed that science did not originally establish them. For centuries prior to Francis Bacon, even prior to Aristotle, man was more concerned with what is the final goal of life, the reason of existence, than he was in attaining any such end. Those who conceived the proper and ultimate end of life for man and his true function as man, and the goal toward which all human endeavors should be directed, were philosophers.

To all those thinkers, a certain duality of reality existed. First, there was man; then there was that which was obviously not exactly like him in every respect, such as the world of matter around him. Even those schools of philosophy which had a distinctly mechanistic view of the universe, which conceived all causes of reality and reality

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itself as of a mechanical order, realized the need of relating the distinct physical manifestations. If each thing or particular was the result of the mechanical order, then there must be a law or order which places all things in the scale of relationship to each other. Consequently there was, on the one hand, reality; and on the other, those laws which gave reality existence. The question was, what was the beginning of the scale, and was there an ultimate end or completion of the process of development?

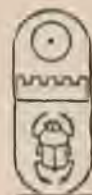
In knowing the order or plan of the universe, if that were possible, it was thought that man could advance himself more rapidly in the scale of development than would come about by blind submission to nature. Advancement meant to man, then, as advancement means to him now, the furtherance of those faculties or attributes he possesses which bring him the greatest pleasure, whether of mind or body. This pleasure was not always positive. More frequently it was negative, merely that which comes from the removal of pain or desires. As was to be expected, the decision was eventually made that man was not only the highest point in this ascending scale of development but the end of the process. Consequently all things were related to man in accordance with their value and similarity to him. Living things were rated a greater attainment of nature than inanimate things. The more complex the brain mechanism of an animal, the more developed its state of self-consciousness, the higher in the graduated scale it is placed.

Science set about to perform a two-fold duty: To find in all phenomena observable basic laws which would relate all according to the metaphysical causes conceived; and secondly, to find a means of utilizing these laws to further the end of life which philosophy expounded. The minority of scientists are not concerned either with metaphysical causes or serving with their science that ultimate end of life envisaged by philosophy. Science generally realizes, however, that that attitude of mind would, if held by the majority of their number, eventually defeat science. Science needs popular support; the populace must

know and feel that science is accomplishing something by which they are materially benefited as human beings. The man in the street cannot appreciate intellectual adventure for its own sake. There must be a tangible reward for such inquiry, at least one that will excite or gratify his ordinary senses. The man in the street makes research possible by commercializing the results which provide funds for its continuance.

If philosophy perishes, science must as well. In most instances it is philosophical speculation as to what constitutes the end of life that has been the magnet which has drawn science on. It matters not if that speculation is wrong, as long as it compels or impels that scientific inquiry which eventually brings out the truth. The man who has no concept of a primary cause of existence, a process of development which accounts for it, or of an end or reason why there is not one, is not philosophically-minded, but he most certainly cannot be scientifically inclined either. The intelligent mind is forced to conclusions from observations. The scientist continually forms such conclusions from particulars. The philosophical mind is also forced to conclusions, but from general observations instead. The majority of men are—consciously or unconsciously—more philosophically inclined, and will therefore follow their general conclusions unless science proves them wrong.

The weight of such philosophical opinion pushes science along certain definite channels. It compels science to substantiate or refute man's interpretation of his relationship to the universe and his idea of the end of life. Every scientist is also motivated by an end. What is that end? Is it not to prove a theory, an hypothesis, either that a thing or condition exists because of something else or that it can be eliminated by the use of some thing or means? But such hypotheses and theories are inconsequential in comparison to the nature of the general theories or concepts of philosophy. Humanity wants a general reason for living, and it wants a way to the fullness of life, and any philosophy which offers a cogent explanation and a satisfactory method is



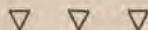
more readily accepted than any facts provided by science which may not further this end of life conceived by the average man.

Consequently philosophy disciplines science, yet in no way restricts it. Philosophy can never be supplanted because the advantages science has afforded man have increased philosophic vision, not obscured it. Philosophy today transcends in speculation the accomplishments of modern science as greatly as it did a hundred years ago. Science moves on, but always toward the visionary idealism of philosophy. The fact that science is forced to show philosophy consideration is evidenced by the following opening remarks of Dr. W. V. Houston of the California Institute of Technology when addressing a body of physicists and students on the subject of "Outlooks in Philosophy:"

"In appearing here to speak on the philosophy of physics I am in a rather dangerous position. Those of you who are philosophers will want to know by what right I speak on such a subject without having mastered the classical philosophies and without knowing the various traditional answers which have

been given to the problems I shall discuss. On the other hand, physicists will accuse me of having left the austere and narrow path of physics to wander aimlessly, or at least uselessly, among the byways of philosophical verbiage. For most physicists have a traditional mistrust of philosophy. A definition of philosophy which usually provokes much self-satisfied mirth among physicists is as follows: Philosophy is the systematic misuse of a terminology especially invented for the purpose.

"Yet in spite of this state of mind, the rapid changes in the concepts with which physics deals have almost forced some consideration by physicists of problems which were formerly regarded as belonging to the exclusive domain of philosophers. This consideration has been in the light of experimental results and because of this fact may be of value to the philosophers themselves. As a variation on the proverb that 'Truth is stranger than fiction,' may I suggest that experiment reveals stranger things than man's imagination has ever invented. Possibly some of the new results of experimental physics may reveal new aspects of old philosophical problems."



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If you are coming to the Rosicrucian Convention and live in the vicinity of New York or Chicago—or can travel to New York or Chicago economically and conveniently—we suggest that you avail yourself of the special low rate transportation fare from each of these respective cities to San Jose and return. This modern, comfortable bus is especially chartered and all travelling aboard it will be Rosicrucians. It will go one route to the Convention and return another, and remain in San Jose during the Convention week. The rates are as follows:

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The Music of Spring

By SOROR BEATRICE M. HOLLOWAY, F. R. C.



SPRING! Does not the word have a clear ring that sends vibrations of joy all through your consciousness?

Can you not see the children of Nature rubbing the sleep from their eyes as they hear the silvery clear, ringing tones

of the Voice of Spring?

Spring is with us again. Clear sunlight, gentle breezes, greening grass, opening buds, springing flowers, tender blue sky. What joy after the cold of winter, the days of storm and bleakness.

Each of the Seasons is a symphony of glory, composed, directed and produced by the Master Musician. Winter has passed. The theme was solemn, grand, with overtones of loveliness and others of sad sublimity. If we had hearing ears, we discerned the soothing lullaby of Mother Nature as her children slept, rested and became revitalized for new growth. The storms descended, the winds blew and the symphony increased its tempo. The gentle lullaby continued but accompanied by harmonics vigorous, vital, grand; chords of triumph! The storms washed the air and filled the rivers. The rains and snow sank deep into the earth, to bubble forth later in mountain springs that ran their

course with joy back to ocean depths. From this underground source, new life was drawn upward by grass and flower of meadow and by trees of forest, decking all the earth in new verdure and color.

And what is the Symphony of Spring?

Ah, 'tis a joyous hymn to Light and Life! **SPRING—ring—ring!** Can you not hear its bell like tones? A clear call, a challenge to awake, push upwards; a new birth leading to a new flowering. It sets hearts to singing as new vitality comes into conscious manifestation. Its voice has not the sombre harmony of winter, for it is eminently a song of rejoicing, a clarion call to upward and forward going. The winds sing more gently — little caressing melodies. The storms are but laughing showers playing hide and seek with the pale golden sunlight and accompanied by rainbows of promise.

SPRING—ring—ring! Let hearts rejoice! Away with gloom and negation! Life is again made manifest in power and beauty. Ring — Ring ye bells of Spring. Gently at first do they call the sleepers. Then with increasing tempo and a more persistent ringing, does the Voice peal forth, till all awaken. The anthem swells in glory, each a harmonious part of the whole, a Te Deum of adoration to Light and Life.

May each of us be a note in perfect accord with the Master Musician's Divine Composition.





SANCTUM MUSINGS

Attention

By FRATER CECIL A. POOLE, F. R. C.



PROBABLY every person at some time in his life has heard the phrase, usually applied to a child, that he is "not paying attention." For example, often a school child will suddenly be brought to the realization of the subject under discussion by a

sharp remark from his teacher or from some pupil, leaving the general observer with the opinion that attention was not being given to anything in particular. This phrase so commonly used, "not paying attention," is in reality a false statement in the mental and psychological field. There does not exist a state of not paying attention, or what we might better call inattention — unless it is a complete state of unconsciousness induced by injury to the brain, by drugs, or possibly in deep sleep. So, when a child is found not to be giving his consciousness, or not attending to the conditions or things which he should be, it is a fact that he is nevertheless attending or giving his whole consciousness to something. It is true, his attention is not given to that which his teacher or parents think it ought to be at that particu-

lar moment, but nevertheless, he may be visualizing the swimming hole or some experience he anticipates the next day or next week, and attending to that in more vividness than the average child would give to his curricular subjects.

From the foregoing, we might conclude that not giving complete attention to the routine affairs of life is a trait found only in children; however, we find that adults fail to attend to the things at hand, often as frequently as the child. As a result, we might, upon analyzation of many of the so-called failures in life, find that lack of attention to the things which should have been done was the direct cause of failure.

The question might well be asked here, just what is attention? Various schools of psychology have defined it in various ways, but one of the oldest definitions as quoted by William James — although possibly originated even before his works on psychology were published — was: "Attention is the power of the mind to concentrate." This definition, of course, is not complete. It leaves us supposing or questioning too many things, such as, what power does the mind possess and what is the mind itself? Then if these are understood and explained, as many students of philosophical and metaphysical subjects could do to their own satisfaction, we

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would feel capable of analyzing the subject of concentration and determining just exactly how attention may exist and how it may be voluntarily controlled.

Before considering attention in connection with concentration, let us analyze some manifestations of attention, or some divisions into which it might be definitely separated. Our first classification of attention might be in regard to its existence—to state that it is passive or active. Passive attention might be compared with day-dreaming or uncontrolled imagination; that is, when one is not forcing the mind to attend one particular subject, it nevertheless is in a state of wakeful consciousness and is attending to certain ideas or thoughts in itself. On the other hand, active attention is self-determined. We take the initiative in beginning and ending the process. We might say that active attention is voluntary attention, that to which we definitely place our will.

Another classification of attention might be what we could term sensory attention. Sensory attention would be that which is definitely the result of a stimulation of a sense organ: For example, while I write these comments on the subject of attention, my attention is given to the subject itself, but if within the range of my hearing there should be a loud, unusual explosion that would register upon the sense organ of hearing, that is, the ear, in all probability my attention would be distracted, at least for the moment, because of the sensory impression that reached my brain. Sensory attention, then, is that given to any stimulation to a sense organ, in many cases whether we voluntarily wish to attend to it or not.

The individual who is able to concentrate perfectly, which we have already referred to as being the ultimate end of attention, is he who can cause to be eliminated so completely from his consciousness all sensory impressions, such as that just referred to, that his attention will constantly be focused upon the actual task at hand. That task would lie in another division of attention, which we could refer to as intellectual or ideational attention.

This intellectual attention, to ideas, is more within ourselves. It is the at-

tention we give to memory, imagination, judgment, reason, or all mental processes other than sensations or processes which force themselves upon our consciousness, due to sensory stimulation. Needless to say, such a condition of attention is active or voluntary. We must use effort to start such a process; however, effort is not always required at the same level to continue the process. If an individual has a hobby, such as a study of some subject like philosophy, history or psychology, and he wishes to give it his attention, it may take some effort of will at first, but the more completely his attention is given to the subject, because of interest, the less effort there will be required to continue his attention to it.

When an individual becomes, as we often express it, "wrapped up in a subject at hand," we say that his attention is spontaneous; that is, it simply continues because of interest and without apparent effort. Probably this is the first kind of attention, or the first manifestation of attention that is developed in human beings shortly after birth. An infant attends to things spontaneously, although his periods of attention may be very short in duration. This again is sensory attention because a child will attend only to those things in his environment that stimulate a sense organ. Then, later in life, with so many factors of an individual's environment demanding his interest, spontaneous attention seems to become more and more difficult and, in fact, is practically impossible, unless stimulated by interest. Interest and determination, however, will bring about a state of mind in an adult, which we might term "acquired" spontaneous attention. That is, because of an individual's determination and interest he has come to a certain point where a subject, or a necessary task, in his daily life will bring about what we might term almost a reflex action that will cause him to, during a required length of time, give his attention, apparently without distraction or effort, to the necessary task at hand.

The student who is attempting to learn laws and principles to be applied in his life must build up the required interest and determination to be able to attend easily and with a minimum of

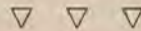


effort to the subject before him. This in turn, will bring about an ability to concentrate because, returning to the consideration of the definition first given, that "Attention is the power of the mind to concentrate," we find that complete attention is actually the mind in a state of concentration. Upon a careful consideration of this statement we realize how simple a process concentration is. The process itself is not difficult, for it requires no effort for us to give attention to something that is pleasant, and we do so and without realizing the process is in existence. At times the whole mind is devoted to a pleasant experience, a pleasant thought, or some anticipated event which will bring us pleasure. All persons have experienced such a state of attention, and if they would stop to analyze their state of consciousness at such a time they would realize that they were in a complete state of concentration, and, by carrying over to other subjects this same mental attitude—this same condition of spontaneous concentration and attention—they would be able to concentrate upon any subject just as they have concentrated upon a thing of a more or less unimportant nature.

Concentration puts man's entire mental forces at work, and when they are at work the vibrations created by thought and concentration have a definite effect upon the environment that exists about the individual. However, we must keep in mind that in a state of concentration,

for the purpose of applying these mental powers, two conditions must always be remembered, these are: It is not man's function to create. According to the physical law of the conservation of matter, all that exists has been created and will always continue to exist in one form or another. Man can not add to this existence, but it is his function and right to combine, rearrange, and distribute that which is created to better fit his needs and purposes.

With the ability to attend and, in turn, to concentrate, man becomes a powerful instrument within himself. If the physical universe is to be explored, whether within a small radius, or within hundreds of light years, a particular material arrangement is necessary; that is, certain apparatus must be made or obtained to aid in the exploration. This is no less true in the immaterial or psychic world. If this world is to be explored and understood by man, so, too, is a particular mental arrangement necessary which will serve the same purpose in relation to the immaterial world as the physical apparatus serves in relation to the physical world; that is, a key or a tool with which man may work to bring his mental processes to the point where they may influence and modify the condition of life and environment. The most valuable and important tool is the tool of concentration, which comes with the proper application of man's God-given ability to attend.



THE COSMIC RAY COINCIDENCE COUNTER

Today the press is filled with articles regarding science's new discovery—the unknown element which seems to accompany the Cosmic Ray, and which has by far a greater penetrating power than the photon which heretofore one school of science has definitely declared is the Cosmic Ray. The controversy still rages as to whether Cosmic Rays are photons or particles of energy such as emanate from radio-active minerals and which are more commonly known as gamma, alpha and beta rays. It will interest our readers and Rosicrucian members to know that AMORC today is the first scientific or metaphysical organization to be exhibiting, on a public platform, apparatus which demonstrates the secondary effects of the Cosmic Ray, and which uses the famed Cosmic Ray Coincidence Counter, with its unique Geiger-Mueller tubes. This coincidence counter has been added to, through the facilities of the Rose-Croix University and by those associated with the Rosicrucian staff, so that these secondary effects of the Cosmic Ray are made audible and visible to large audiences. The apparatus is being demonstrated by members of the Courier Car lecture tour, and will be seen and heard in all of the principal cities of the United States this year.

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THE SACRED CITY

Jerusalem has been a mecca for centuries for Christians and Jews alike. Only a very limited number of its renowned Biblical sites have had their authenticity confirmed by the science of archeology. The religious visitor is shocked to find that the different religious sects, who are the custodians of the majority of these purported historical places, are each claiming that their site alone is original and bid against each other for tourist patronage. This photograph was taken from the tower of the German Roman-Catholic church which was built as a gift by the former Kaiser Wilhelm of Germany.

(Filmed by AMORC Camera Expedition)



What Will The Future Reveal ?

What lies behind the veil? What will the morrow bring forth? Men have offered burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested in their own hands unshapen. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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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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