

# THE ROSIKRUCIAN DIGEST

A painting of an ancient Egyptian temple interior. The scene is dominated by massive, dark stone columns with hieroglyphs and lotus-shaped capitals. A wide staircase leads from the foreground into the distance, where a bright, sunlit courtyard or cityscape is visible through an opening. In the lower-left foreground, a group of about ten people, dressed in traditional, simple robes, are gathered. Some are standing, while others are sitting or kneeling on the floor. The overall atmosphere is one of historical grandeur and mystery. The lighting is dramatic, with strong shadows and highlights from the distant light source.





## On the Wings of the Soul . . .

**I**N THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness being free from distracting sensations, it could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

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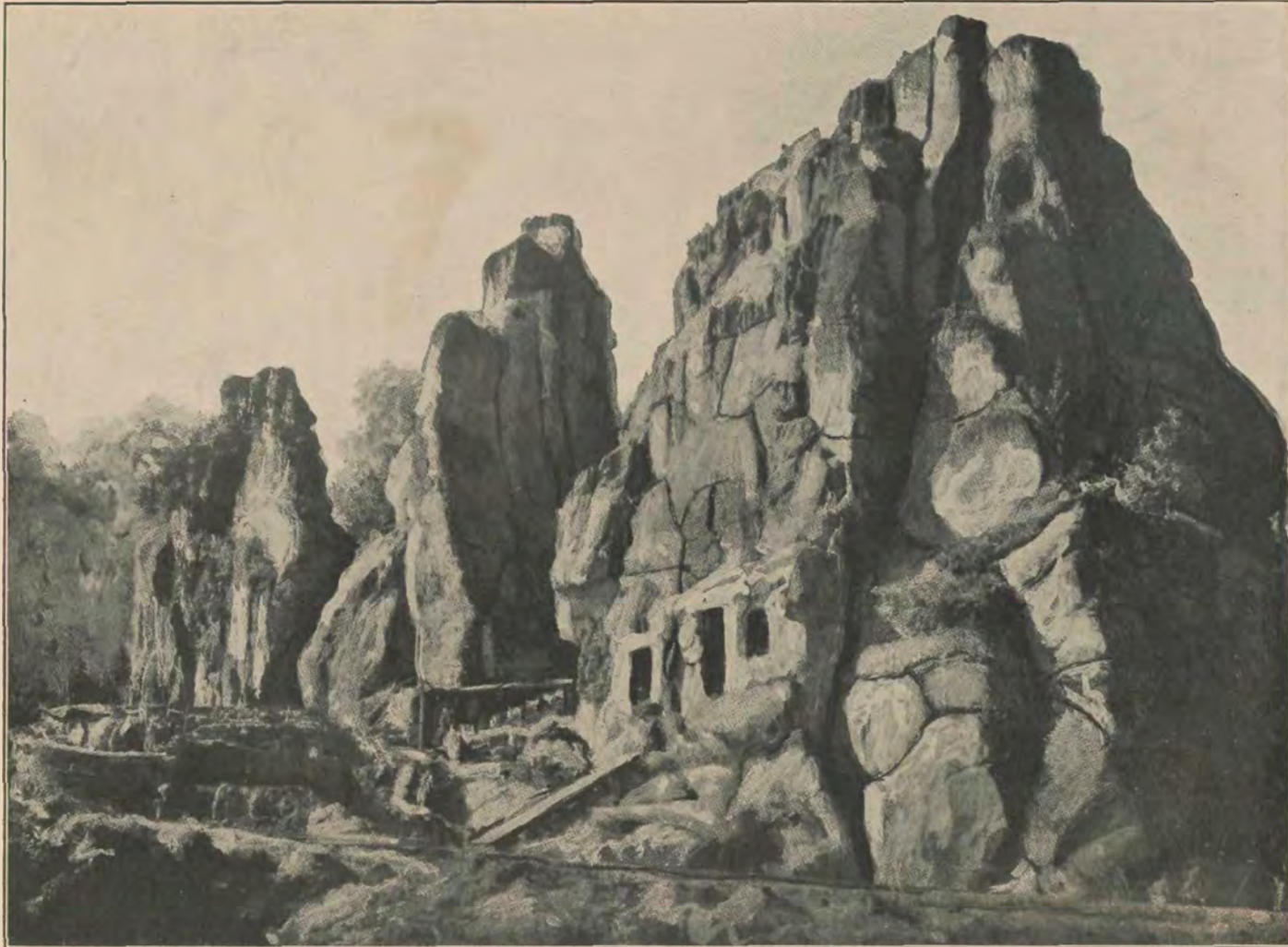
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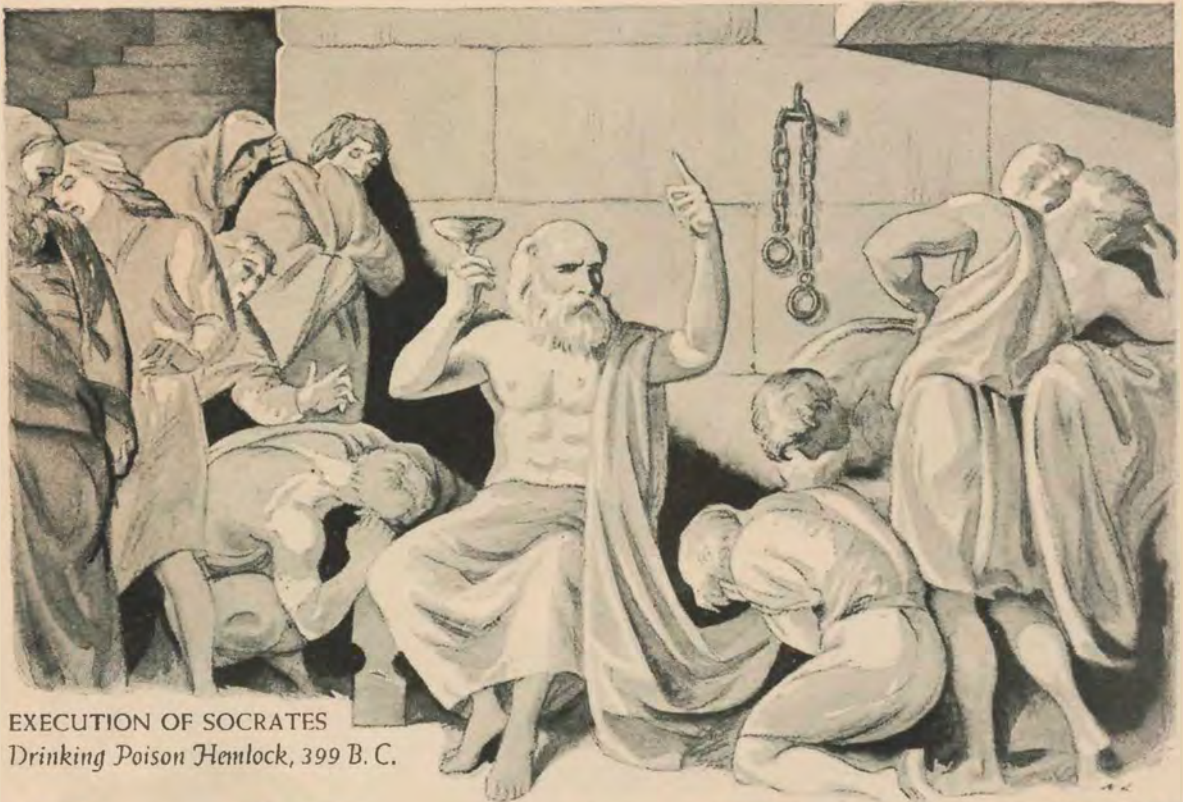


### THE ANCIENT TOMB OF CHRISTIAN ROSENKREUTZ ?

Has the mythical tomb of Christian Rosenkreutz become an established fact? Is the above illustration the actual tomb of the legendary character, Christian Rosenkreutz? For complete details, and interesting commentary, refer to page 229.

*(Courtesy of The Rosicrucian Digest.)*





EXECUTION OF SOCRATES  
*Drinking Poison Hemlock, 399 B. C.*

# Did Socrates Tell All?

WAS THE source OF HIS WISDOM revealed?

Did the potion of poison, stilling the flowery tongue of Socrates, lose to the world the source of his wisdom? Were his last words but a challenge to humanity to seek further? Would a man who so courageously faced death that wisdom could survive, selfishly take with him into the grave the secret of his amazing powers? What words did he whisper to his grieving companions and disciples on the eve of his execution . . . words that never reached the ears of eavesdropping guards? Stealthily, it had been his habit in the still of night, to meet with others in the shadows of a grove, there to discourse on *the mysteries of life*. For so daring to inquire into the ways of nature and man, he was condemned to death. Who were these nightly visitors he had? From whence did the knowledge they imparted come? Were they the secret of his power? Was he but a channel through which a strange wisdom flowed? Each disciple left the death cell with a glowing radiance. Had Socrates disclosed to them the source of his knowledge which fashioned the thoughts of men for centuries?

Today it is known that secret brotherhoods, mystery schools, wrested from nature herself the wisdom which gave the ancient sages their personal power. BUT it is little known that in this day and age these brother-

hoods still endure, and regardless of creed or sect, extend to the sincere, gems of wisdom potent with possibilities for accomplishment and extraordinary attainment.

**Write for this Free Sealed Book**  
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One of these age-old brotherhoods, the Rosicrucians, (NOT a religious organization) invites you to write for the free Sealed Book, which explains how you too may receive this knowledge. Rational and simply understood, it has been the infallible guide that thousands in every land have followed in acquiring the finer things and fullness of life which they sought. Use the coupon below.

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PYTHAGORAS



AMENHOTEP IV



ST. FRANCIS



KEPLER

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XV.

JULY, 1937

No. 6



SOCRATES



PAREZ



EINSTEIN



ARISTOTLE

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ST. MARTIN



BACON



## ANCIENT SYMBOLISM



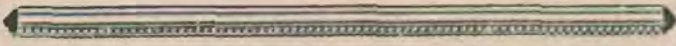
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

### THE ALTAR OF LUST



Here we have another composite symbol consisting mainly of the Altar and the Serpent. In this instance, the serpent represents wickedness, or immorality. The altar depicts those things which man venerates by his devotion to them.

The allegorical illustration in its entirety alludes to the destruction that awaits a civilization which gives itself over to an incontinent life, or that countenances the depraved conduct of its people. In the distance are seen the ruins of a city, and, immediately behind the altar, the remorseful humans.







## Telepathy Today

IT IS A POTENTIAL ABILITY IN ALL NORMAL PERSONS AND  
MAY BE DEVELOPED THROUGH TRAINING AND PRACTICE

By DR. J. B. RHINE, Department of Psychology,  
Duke University

Editor's Note: Dr. Rhine has become internationally famous in recent years through his very exhaustive researches in the field of parapsychology. He has delved deeply into the subjects of telepathy and telaesthesia, and for the first time in the history of experimental psychology and metaphysics has placed these subjects upon a thoroughly scientific basis. His remarkable findings and his painstaking methods of investigation have attracted the attention of thousands of investigators, and he has awakened a very wide interest in these subjects. Dr. Rhine visited us during our 1936 National Convention, and graciously spoke from our convention platform after having made a careful survey of the various departments of our Rose-Croix University. This article dealing with "Telepathy Today" was especially written by Dr. Rhine for *The Rosicrucian Digest*.



ABOUT a half century ago Frederic Myers constructed the word "telepathy" to indicate the extra-sensory perception of another's mental states, and today the word is one of common everyday usage. He also invented the term "telaesthesia" to

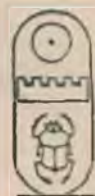
cover the extra-sensory perception of objects, but this is very little known; the French "clairvoyance" has filled the place it would have taken in general popular speech.

During the first half of this fifty years of the history of telepathy it was studied largely outside the university laboratories. It was too strange to gain an entrance there. Many of those who made the studies were academic schol-

ars, but their inquiries were made distinctly apart from their college connections. The pioneer need to supply a laboratory and an organization to deal with such investigations led to the founding of the Society for Psychical Research in 1882 in England, and to similar societies in other lands.

But the last twenty-five years have seen the subject work its way into university laboratories, receive a little timid recognition here and a little condemnation there, and gradually obtain examination on its merits, in approved scientific form. It has finally even achieved a place in a few of the appropriate text books and lecture courses, and not always in a negative way. It has been endorsed by the leadership of two of the five major schools of psychology of the day. As such matters usually go, this is fairly rapid advancement.

As far as the public is concerned, the rapid growth of interest in telepathy depends largely upon the advance of radio





physics and the discoveries of new waves. Telepathy becomes easily understandable and plausible through the superficial analogies of this mechanical thought-transference. But on the other hand the advance of telepathy into university status depends upon substantial evidence.

The evidence for telepathy is really of vast bulk, if one does not select very narrowly. If the non-experimental cases were included in the survey, then one would have to go back as far as history goes. Even if the inquiry be limited only to the period in which careful records and confirmation may be had, the evidence is still voluminous.

The huge collections of personal experiences of a seemingly telepathic nature made in different countries afford material for reflection and perhaps for some tentative generalization. When collected carefully, from generally trustworthy persons, with some supporting testimony accompanying, these cases can be impressive—if only by the *internal consistency* found from country to country where custom otherwise varies widely. Yet such evidence, because of the many possibilities of serious error, cannot be taken as proof of telepathy. It has served, however, to warrant investigation on more experimental lines, especially in the "society stage" or "pre-university stage" of the subject.

The first experimental telepathic phenomena were associated with mesmerism and later with its successor, hypnotism. Especially did telepathy seem to figure in the hypnotization-at-a-distance, which was reported by a number of French and English physicians, psychologists, and others during the last quarter of the 19th century.

The hypnotic state, too, was used in several of the earlier experiments by the English Society for Psychical Research, as well as by some French investigators. Significant results are recorded with some very eminent witnesses present, such as Dr. Janet and Mrs. Sidgwick. Especially interesting is the Johnson-Sidgwick series in which the agent or sender and the hypnotized percipient or receiver were separated by a wall and a distance of 10 to 17 feet, with ob-

servers present with each. In this situation, numbers chosen from lotto blocks were apparently telepathically transmitted with significant success. Yet at greater distance there was failure.

But on the whole the evidence for telepathy without hypnosis is quite as good as with it. Perhaps it is not as high in percentage of successes, but it has compensating advantages. There is much more of it, since it is free from the troublesome and limiting necessity of always hypnotizing the subject. It would be impossible to give here more than fleeting glimpses of the many telepathic experiments which have been carried out since 1875. In England and America they have been especially numerous, and there have been others in France, Germany, Russia, Poland, Holland. An estimate of about fifty independent researches would probably be a close one. And nearly all have been affirmative of telepathy as a genuine principle.

Of all the investigations made outside university walls, undoubtedly that of Upton Sinclair and his wife, reported in *Mental Radio*, is outstanding. Professor William McDougall in a preface referred to it as the best evidence produced up to that time. The late Dr. Walter Franklin Prince, the highest authority on psychical research, strongly approved the Sinclair work. Einstein wrote a preface for the German edition. Especially good in *Mental Radio* is the series of long distance tests, with thirty miles separating agent and percipient. The agent drew certain diagrams, thinking concentratedly of them, while the percipient, Mrs. Sinclair, tried to reproduce them. While it is hard to evaluate "free material" like this, no one could, I think, dismiss the results obtained in this series as due to mere chance.

The best work from the standpoint of safeguarding conditions and avoiding possible error has been that done in the universities, but much of it has doubtless suffered from the over-mechanization of the routine of the experiments. Delicate capacities are likely to suffer from a formal, rigid, and unnatural laboratory set-up. The ordinary subject would not be expected to do his best at



any delicate mental task, let us say, composing an original poem or writing a love letter, if subjected to similar conditions.

Of the work done in university laboratories, the experiments of Professor Coover of Stanford should come first; they have gotten into more text books, perhaps, than any others. His huge volume published eighteen years ago has become the classic of the opposition to the acceptance of telepathy. He reported failure to discover any grounds whatever for belief in telepathy. This work constitutes the principal negative case in the history of research in telepathy.

Many, then, were astonished to find that the review of Professor Coover's work in the recent volume, *Extra-Sensory Perception*, showed that he had been mistaken—that his results actually gave evidence of telepathy according to the standard criteria of evaluation. Several other academic men have independently checked the figures since and there is no escape from this conclusion now. All unwittingly, if not unwillingly, Professor Coover contributed the first evidence for telepathy from a psychological laboratory. Those who incline to think that all such evidence must be the result of strong prejudice in favor of telepathy may well pause over the Stanford work.

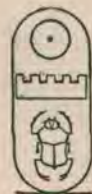
The experiments of Dr. Estabrooks, carried out in the Harvard Psychological Laboratory under the guidance of Professor William McDougall, were done under better conditions than those of Professor Coover. The agent, who looked at a playing-card selected at random, was located in one room and the percipient in another, a sound-proof room. The scores, like Professor Coover's, were not high, but they gave positive deviations that chance would hardly be expected to give. The accepted criteria of the statisticians were well met in both cases.

The most finished piece of telepathic experimentation was that carried out by Professor Brugmanns of the Psychological Laboratory of the University of Groningen in Holland. Coover and Estabrooks had taken the ordinary run of college students, but Brugmanns had

selected from a group one unusually good telepathic subject. The subject was heavily blindfolded, and seated at a table with a heavy curtain down between his face and the table. He put one hand through the curtain, resting it on a checker-board with forty-eight numbered squares. Above, over a hole cut through the floor and covered with plate glass, was the experimenter, "willing" that the subject's hand was to move to a certain chosen square and tap on it with a pointer, when he thought he was on the right one. The successes were much too numerous to have been mere lucky hits, and one can see no way for sensory cues or guessing to have accounted for the results. Unfortunately, however, the subject very soon lost his ability.

All this work on telepathic perception, however, had one obvious experimental defect. It allowed extra-sensory perception of the object itself (the card, or drawing, or record) quite as well as of the mental image. That is, theoretically it allowed clairvoyance to operate just as readily as telepathy. Both are extra-sensory perceptions, one of objects, the other of mental states. And unless the conditions discriminate between the two, there is no way of telling whether the results are due to telepathic or to clairvoyant perception. In other words, all the work done on "telepathy," may have been due to clairvoyance, since there was always an objective basis available for a possible clairvoyant capacity. It does not matter that the evidence for clairvoyance has not been taken to be as good as that for telepathy—that there may be no such thing as clairvoyance. It is, rather, entirely possible that, as just stated, it may have been clairvoyance that gave the results credited to telepathy. The evidence for telepathy up to this point had been interpreted as such only by ignoring the possibility of clairvoyance.

So the question of telepathy was quite unsettled. While there was, indeed, good evidence of extra-sensory perception of some kind, there was no evidence for pure telepathy without clairvoyant perception possible, until experiments began at Duke University. In this work





at Duke the attempt was made to test independently both for pure telepathy and for pure clairvoyance, and *both were found*. The most astonishing thing of all was that both were found *in the same subjects*.

The Duke experiments began about five years ago, like those of Estabrooks, under the sponsorship of that hardy pioneer of the frontiers of psychology, Professor William McDougall. Volunteer students were used as subjects and after some surveying, eight were found who scored well above the chance average expected. The basis of the tests was a series of five symbols: rectangle, star, circle, wavy lines, and plus sign. Mental images of these were used in telepathy tests, and cards with the symbols stamped on them were the objects used in clairvoyance. Since this article is concerned mainly with telepathy, the clairvoyant phase will be largely omitted here.

At first agent and percipient were allowed to be in the same room, but they were separated when they had achieved enough self-confidence. The assistants acting as agents were instructed to choose one of the five symbols for each trial and not to record it until after the percipient made his call. This avoided clairvoyance as a possibility. The choice of symbols by the agent was made with a systematic irregularity, changing continually, and made up at the moment. This avoided, as checks showed, repetition of familiar patterns and escaped any normal similarity there might have been between agent and percipient. Tapping keys were used to signal when the two were within hearing distance; otherwise synchronized watches kept them together.

The results were often remarkably high, and were *quite as high when the two were separated* as with both in the same room. For example, one subject averaged (where chance would average 5) a score of 14 hits per 25 trials in the same room with the agent, but averaged 16 when two rooms away. This gave him 160 hits in 250 trials, over three times the expected mean for chance. In these he had one run of 25 in which he scored 23 hits.

Another subject, 250 miles away, scored 51 hits in the first 75 trials, which were the best of the series. The chance average would be 15. The odds against these figures being due to chance alone are so great as to shut out the chance theory conclusively.

With eight subjects and several agents the weight of the evidence is multiplied heavily. The work has been in the hands of responsible assistants and instructors. All the cross-checks and controls as well as the alternative methods of evaluation have been applied with a view to finding possible flaws. But the evidence appears to be unassailable.

One of the most important points of the Duke work was the fact that, after experimentally separating out telepathy from clairvoyance, the one seemed to bear a close relation to the other. The subjects who showed one capacity demonstrated the other also. The two capacities fluctuated together from day to day in the same subject. They were affected by the same factors. These and other facts point toward a fundamental relationship between them, as two modes or phases of extra-sensory perception. Professor Hans Driesch in his recent book, *Psychical Research*, concludes that telepathy and clairvoyance are *ultimates*, fundamentally apart. But his is not an experimental finding, and experiment, which is the final court of appeal, seems to be clearly against his view.

Above all, the natural aspect of extra-sensory perception stands out in the Duke experiments. Many of its psychological and physiological relations seem quite as would be expected. The fact that it requires concentration of attention, freedom from distraction, and that it declines with loss of interest or with excitement, is just like what happens with many higher mental abilities. The fact that sleepiness, fatigue, and a large dose of a narcotic drug lowered its functioning is again naturally to be expected. Sodium amytal almost blotted out the telepathic ability as it made the subject sleepy, but caffeine pulled him up again in scoring, as it did in his general mental functioning. Reasoning

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1937*



would be affected in the same way. Composition of poetry or of music would suffer likewise for most artists. Telepathy is clearly a natural part of the mental system of the human organism.

These experiments are still going on, and others have taken up the problem in other laboratories. There is no need yet to enlarge here upon the importance of the problem. Too many thinking people have emphasized this in the strongest possible terms. Nor has the time come yet to go at length into bearings and implications. As shown in the report of the Duke experiments mentioned, the results do suggest a need for an extended energetics, which will require that fundamental physics expand accordingly. A new (non-sensory) mode of physiological reception is also suggested and various adjustments to general biological theory are needed to deal with the facts. In psychology proper, among other bearings the experiments support a relative dualism of mind and body something like McDougall has long held logically necessary. But it is not wise at this stage for speculation to run too far ahead of exploration. It would blind one to the facts ahead. The promise of this work, however, needs no further emphasis to spur its workers on if opportunity and the sinews of research are not too limited at the critical points of its progress.

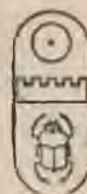
It has often been said that research in these difficult fields usually raises more questions than it answers. Such is likely to be the case in all pioneering studies where the phenomena are complex. Among the more frequently raised questions are those concerning the heritability and educability of extra-sensory perception. How are these capacities acquired? And above all, can they be improved by practice, training, or treatment?

The research achievements in the past have been mainly concerned first to establish the occurrence of these phenomena. But little effort has been given to these more advanced problems as yet. Anything said on these points is more in the nature of "clinical impressions" made on the basis of experience that is not exactly measurable. The im-

pression is fast growing among those actively at work in the field that Extra-Sensory Perception is probably a potential capacity in all normal persons, the individual differences in its demonstrability being due to differences in inhibitory factors.

All the evidence that bears at all on the question favors the view that it is a wholly natural mental phenomenon, normally integrated with the psychical system of the organism and functioning with it as a subordinate part. This fact itself makes it more probable that the capacity is a general one, belonging to the normal endowment of the species. When we consider how widespread has been the distribution of cases discovered, in age, sex, national groups, range of intelligence and other mental characteristics, it is increasingly likely that it is not limited to a few select individuals. There are some data favoring the view that telepathic capacity follows family strains to some extent. But even if we take this at face value, it might mean that a certain disposition to freedom from the common inhibitions might be inherited in these instances.

Again there is often given the appearance of development of the capacity for telepathic perception in the subjects studied in the laboratory. But this can mean at least two possibilities. First, telepathy as a basic process may itself be improved. This seems the less likely in the light of a number of facts that point the other way. Second, there may be a development of the necessary habits of mind we call concentration, in which attention can be directed at a given objective, with complete withdrawal of attention from irrelevant things. For some people there are many natural and habitual inhibitions that tend to interfere with this needed abstraction from surroundings and concentration upon the goal. These would naturally find it difficult to exercise telepathic perception. A certain amount of well-directed self-discipline ought presumably to overcome some of these. Such improvement is the subject of further research, however, and in the main we must await results before making statements of a too definite nature.







## The Holy Guide

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

### PART V

#### ROSICRUCIAN LABORATORIES AND INVENTIONS



WE CAME at our day and hour, and I was chosen by my fellows for the private interview. We found the Master in a fair chamber, richly hung, and carpeted under foot. He sat upon a low throne richly adorned, and over his head was a rich cloth or canopy of blue embroidered satin. He was alone, save that he had two pages of honour, one on either hand, finely attired in white. His undergarments were the like that we saw him wear in the chariot; but instead of his gown, he had on a mantle, with a cape of the same fine black fastened about him.

When we came in, we bowed low at our first entrance, as we were taught; and when we approached his chair, he stood up, holding forth his hand ungloved, and in posture of blessing; and we every one of us stooped down and kissed the hem of his tippet. That done, the rest departed, and I remained. Then he dismissed the pages from the room, and caused me to sit down beside him, and spoke to me thus in the Spanish tongue.

"God bless thee, my son. I will give thee the greatest jewel I have. For I will impart unto thee, for the love of God and men, a relation of the true state of the Rosie Crosse. Son, to make you know the true state of the Holy House, I will keep this order. First I will set forth unto you the end of our foundation. Secondly, the preparations and instruments we have for our works. Thirdly, the several employments and functions whereto our fellows are assigned. And fourthly, the Ordinances and rites which we observe.

"The end of our Foundation is the knowledge of Causes, and Secret motions of things; and the enlarging of the bounds of kindoms to the effecting of all things possible.

"The preparations and instruments are these. We have large and deep caves of several depths. The deepest are sunk 36000 feet, and some of them are dug and made under great hills and mountains, so that if you reckon together the depth of the hill and the depth of the cave, they are (some of them) above seven miles deep. For we find that the depth of a hill and the depth of a cave from the flat is the same thing; both remote alike from the sun and Heaven's Beams, and from the open air.

"These caves we call the lower region; and we use them for all coagula-



tions, indurations, refrigerations and conservation of bodies. We use them likewise for the imitation of natural mines, and the producing also of new artificial metals by compositions and materials which we use, and store there for many years. We use them also sometimes (which may seem strange), for curing of some diseases, and for prolongation of life, in some hermits that choose to live there well accommodated of all things necessary, and indeed live very long, from whom also we learn many things.

"We have burials in several earths, where we put diverse cements, as the Chinese do their porcellane. But we have them in greater variety, and some of them more fine. We have also great varieties of composts, and soils, for making the earth fruitful.

"We have high towers—the highest about half a mile in height—and some of them likewise set upon high mountains, so that the vantage of the hill with the tower is in the highest of them three miles at least. And these places we call the upper region; accounting the Air between the highest places, and the lower, as a middle region. We use these towers, according to their several heights and situations, for insolation, refrigeration, conservation; and for the view of divers meteors, as winds, rain, snow, hail and some of the fiery meteors also. And upon them, in some places, are dwellings of hermits, whom we visit sometimes, and instruct what to observe.

"We have great lakes, both salt and fresh, which we use for the fish and fowl. We use them also for burials of some natural substances; for we find a difference in things buried in earth, or in air below the earth, and things buried in the water. We have also pools, of which some do strain fresh water out of salt; and others by art do turn fresh water into salt. We have also some rocks in the midst of the sea, and some bays upon the shore for some works wherein is required the air and vapour of the sea. We have likewise violent streams and cataracts which serve us for many motions; and likewise engines for multiplying and enforcing of winds to set divers motions.

"We have also a number of artificial wells, and fountains made in imitation

of the natural sources and baths, as tinted upon vitriol, sulphur, steel, brass, lead, nitre and other minerals. And again we have little wells for infusion of many things, where the waters take the virtue quicker and better than in vessels or basins; and amongst them we have a water which we call water of paradise, being, by that we do to it, made very sovereign for health and prolongation of life.

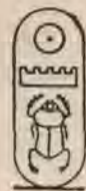
"We have also great and spacious houses, where we imitate and demonstrate meteors, as snow, hail, rain, some artificial rains of bodies and not of water; thunders, lightnings; also generations of bodies in air, as frogs, flies and divers others.

"We have also certain chambers, which we call chambers of health, where we qualify the air as we think good and proper for the cure of divers diseases, and preservation of health.

"We have also fair and large baths of several mixtures for the cure of diseases, and the restoring of man's body from arefaction; and others for the confirming of it in strength of sinews, vital parts, and the very juice and substance of the body.

"We have also large and various orchards and gardens wherein we do not so much respect beauty as variety of ground and soil proper for divers trees and herbs; and some very spacious, where trees and berries are set, whereof we make divers kinds of drinks, besides the vineyards. In these we practice likewise all conclusions of grafting and inoculating, as well of wild trees as fruit trees, which produces many effects. And we make (by art) in the same orchards and gardens, trees and flowers to come earlier, or later than their seasons, and to come up and bear more speedily than by their natural course they do. We make them also by art much larger than their nature, and their fruit larger and sweeter, and of differing taste, smell, colour, and figure from their nature. And many of them we so order that they become of medicinal use.

"We also have means to make divers plants rise by mixtures of earths without seeds; and likewise to make divers new plants, differing from the vulgar; and to make one tree or plant turn into another.





"We also have parks, and enclosures of all sorts of beasts and birds, which we use not only for view or rareness, but likewise for dissections, and trials, that thereby we may take light what may be wrought upon the body of man. Wherein we find many strange effects, as continuing life in them though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of Chyrurgery as Physick. By art likewise we make them greater or taller than their kind is; and contrary-wise dwarf them and stay their growth. We make them more fruitful and bearing than their kind is; and contrary-wise barren and not generative. Also we make them differ in colour, shape, activity, and many ways. We find means to make comixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of serpents, worms, flies, and fishes of putrefaction; whereof some are advanced (in effects) to be perfect creatures like beasts or birds, and have sexes, and do propagate. Neither do we this by chance, but we know before hand, of what matter and commixture, what kind of those creatures will arise.

"We have also particular pools, where we make trials upon fishes as we have said before of beasts and birds.

"We have also places for breeding and generation of those kinds of worms and flies which are of special use, such as are your silkworms and bees with you.

"I will not hold you long with recounting of our brew-houses, bake-houses, and kitchens, where are made divers drinks, breads and meats, rare and of special effects. Wines we have of grapes, and drinks of other juices, of fruits, of grains, and of roots; and of mixtures with honey, sugar, manna, and fruits dried, and decocted; also of the tears or wounding of trees; and of the pulp of canes. And these drinks are of several ages—some to the age of forty years. We have drinks also brewed with several herbs and roots and spices; yea with several fleshes, and white

meats; whereof some of the drinks are such as they are in effect meat and drink both: so that divers, especially in age, do desire to live with them, with little or no meat or bread. And above all, we strive to have drinks of extreme thin parts, to insinuate into the body, and yet without any biting, sharpness or fretting; insomuch as some of them, put upon the back of your hand, will, after a little while, pass through to the palm, and yet taste mild to the mouth.

"We have also waters which we ripen in such a fashion that they become nourishing, so that they are indeed excellent drink, and many will use no other. Breads we have of several grains, roots and kernels; yea and some of flesh, and fish, dried with divers kind of leavenings and seasonings. So that some do extremely move appetite; some do nourish so as divers do live of them, without any other meat, and live very long. So for meats, we have some of them so beaten, and made tender, and mortified, yet without any corrupting, as a weak heat of the stomach will turn them into good Chylus; as well as a strong heat would meat otherwise prepared. We have some meats also—and breads and drinks—which taken by men, enable them to fast long after; and some others that, used, make the very flesh of men's bodies sensibly more hard and tough, and their strength far more great than otherwise it would be.

"We have dispensatories, or shops of medicines, wherein you may easily think, if we have such variety of plants and living creatures, more than you have in Europe (for we know what you have) the simples, drugs, and ingredients of medicines, must likewise be in so much the greater variety. We have them likewise of divers ages, and long fermentations. And for their preparation, we have not only all manner of exquisite distillations and separations, and especially by gentle heats, and percolations through divers strainers, yea and substances, but also exact forms of compositions whereby they incorporate almost as if they were natural simples.

"We have also divers mechanical arts which you have not, and stuffs made by them, as papers, linen, silks, tissues, dainty works of feathers of



wonderful lustre, excellent dyes, and many others. We have shops likewise—as well for such things as are not brought into vulgar use amongst us, as for those that are. For you must know that, of the things forecited, many of them are grown into use throughout the kingdom, but yet—if they did flow from our invention—we have of them also for Patterns and Principals.

“We have also furnaces of great diversities, and that keep great diversity of heats: fierce and quick, strong and constant, soft and mild, blown quite dry, moist, and the like. But above all we have heats in imitation of the suns and heavenly bodies’ heats, that pass divers inequalities, and (as it were) orbs, progresses and returns, whereby we produce admirable effects. Besides we have heats of dungs, and of bellies and maws of living creatures, and of their bloods, and bodies and the hays and herbs layed up moist; of lime unquenched, and such like. Instruments also which generate heat only by motion. And further, places for strong insulations; and again, places under the earth, which by nature, or art, yield heat. The divers heats we use as the nature of the operation which we intend requires.

“We have also perspective-houses, where we make demonstrations of all lights and radiations. And of all colours, and out of things uncoloured and transparent, we can represent unto you all of the colours: not in rainbows (as it is in gems and prisms) but of themselves singly. We respect also all multiplications of light which we carry to great distances, and make so sharp as to discern small points and lines. Also all colorations of light, all delusions and deceits of the sight in figures, magnitudes, motions, colours, all demonstrations of shadows. We find also diverse means, yet unknown to you, of producing of light originally from divers bodies.

“We procure means of seeing objects afar off as in the heaven, and remote places; and represent things near as far off, and things far off as near, making feigned distances. We have also helps for the sight, far above spectacles and glasses in use. We have also glasses

and means to see small and minute bodies perfectly and distinctly—as the shapes and colours of small flies and worms, grains, and flaws in gems which cannot otherwise be seen, observation in urine and bloods, not otherwise to be seen. We make artificial rainbows, halos and circles about light. We represent also all manner of reflections, refractions, and multiplications of visual beams of objects.

“We have also precious stones of all kinds, many of them of great beauty and unknown to you. Crystals likewise, and glasses of divers kinds; and amongst them some of metals vitrified, and other materials, besides those of which you make glass. Also we have a number of fossils and imperfect minerals which you have not; likewise loadstones of prodigious virtue; and other rare stones, both natural and artificial.

“We have also sound-houses, where we practice and demonstrate all sounds, and their generation. We have harmonies which you have not, of quarter sounds and lesser kinds of sounds. Divers instruments of music likewise to you unknown, some sweeter than any you have, together with bells and rings that are dainty and sweet. We represent small sounds as great and deep; likewise great sounds, extenuated and sharp. We make divers tremblings and warblings of sounds, which in their original are entire. We represent and imitate all articulate sounds and letters and the voices and notes of beasts and birds. We have certain helps, which set to the ear do further the hearing greatly. We have also divers strange and artificial echoes, reflecting the voice many times and, as it were, tossing it; and some that give back the voice louder than it came, some shriller, and some deeper; yea some rendering the voice differing in the letters or articular sound, from that they receive. We have also means to convey sounds in trunks and pipes in strange lines and distances.

“We have also perfume houses; wherewith we join also practices of taste. We multiply smells which may seem strange. We imitate smells, making all smells to breath out of other mixtures than those that give them. We make divers imitations of taste likewise,





so that they will deceive any man's taste. And in this Temple of the Rosie Crosse, we contain also a Confiture House where we make all sweet-meats, dry and moist; and divers pleasant wines, milks, broths, and salads, in far greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate and practice to make swifter motions than any you have, either out of your muskets, or any engine that you have, and to make them and multiply them more easily, and with small force, by wheels and other means; and to make them stronger and more violent than yours are, exceeding your greatest cannons, and basilisks. We represent also ordinances and instruments of war, and engines of all kinds; and likewise new mixtures and compositions of gunpowder, wildfire burning in water and unquenchable.

"We also make fire-works of all variety, both for pleasure and use. We imitate also flights of birds. We have some degrees of flying in the air. We have ships and boats for going under water, and brooking of seas; also swimming girdles and supporters. We have divers curious clocks, and other like

motions of return, and some perpetual motions. We imitate also motions of living creatures, by images of men, beasts, birds, fishes and serpents. We have also a great number of other various motions, strange for equality, fineness and subtlety.

"We have also a mathematical palace where are represented all instruments, as well of Geometry as Astronomy, Geomancy and Telesmes, viz. astronomy and geomancy exquisitely made.

"We have also houses of deceits of the senses, where we represent all manner of feats of juggling, false apparitions, impostures, and illusions and their fallacies. And surely you will easily believe, that we that have so many things truly natural, which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things, and labor to make them seem more miraculous.

"But we do hate all impostures and lies; insomuch as we have severally forbidden it to all our brethren, under pain of ignominy and fines, that they do not show any natural work or thing adorned or swelling, but only pure as it is, and without all affectation of strangeness.

"These, my son, are the Riches of the Rosie Crucians."

*(Concluded next month)*

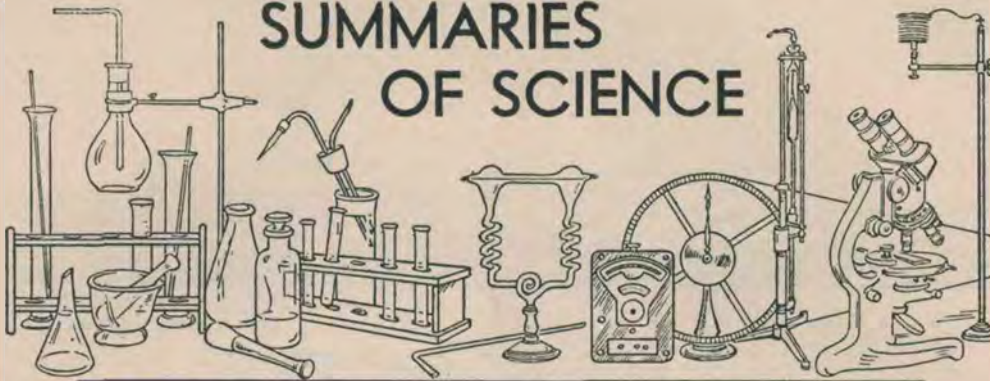
## THE FIRST TEN YEARS

It is a known fact that many well-established religious, cultural, and educational organizations have worked upon the premise that if a child can be entrusted to them for a period of ten years, or be with them in an environment which they establish, those ten years will make such an impression upon the child, mold the character so strongly along the lines desired, that thereafter the child will resist permanently any influences which might cause him to deviate from his early training; and it is true, psychologically. The first ten years of a child's life are the most impressionable and the most formative. If right thinking and proper habits are not developed during that period, the child is definitely handicapped and may never be brought to the proper course in life. Parents overlook this, and regret it later.

The Child Culture Institute trains parents to care for their children in the proper way, to give them the right explanations of things, and create a favorable environment and establish impressions of the right kind which will remain with them for years. Parents need training so that they, in turn, may train their children. The Child Culture Institute lessons are simply understood, interesting, and economical. Parents of children between the ages of two to six years should write for an interesting free booklet of explanation. Address the CHILD CULTURE INSTITUTE, SAN JOSE, CALIFORNIA.



# SUMMARIES OF SCIENCE



Each hour of the day finds the men of science cloistered unostentatiously in laboratories, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

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

## Planetary Communications



**I**F LIFE exists on other planets, and has existed as long as it has on our earth, such beings should have a degree of intelligence equal to or far in excess of ours. Communication between the earth and the planets is not as fantastic or as im-

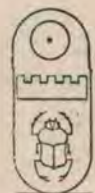
probable as it was imagined to be one hundred years ago.

That life in some form does exist on some of the Cosmic bodies above us, is evident from the fact that a microscopic examination of fragments of meteors that have at times showered the earth, showed that they contained bacteria or living matter. It does not imply that since the meteor fragments contained life in such an elementary state, that all life on the planet from which they came is actually as elementary. We know that the amoeba exists on our own earth side by side with man; and if our earth were to shower another Cosmic body with meteors, and if amoebas were found deposited in those meteors, and

an intelligence of that other planet were to presume that life on earth was as simple as the form of the amoeba, it would make an extremely wrong conclusion. Therefore, our conclusions may be equally as wrong if we think that any life which does exist elsewhere than on the earth is simpler and more elementary than man. In all probability, the physical structure of living things would be different from that which exists on our earth, due to thermal and other conditions; but the intelligence could, given time, have evolved to a degree equal to our own.

The bigger problem is, what means can be used for the transmission of communication from our earth to other Cosmic bodies? Or, on the other hand, what means could they use to reach us? With the first popular recognition of radio, many imaginative persons broke forth into print with: "Now we have the instrument and means of penetrating into stellar space with communications—perhaps reaching the other planets with a signal or message which they can comprehend if there are persons there with intelligence able to appreciate our thoughts." Then as years went by, this dream was exploded by physicists and

(Concluded on Page 226)







## Along Civilization's Trail

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

Editor's Note:—This is the sixth 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.

### TEMPLES AND TOMBS



I HAD, in my semi-conscious state of half sleep, a sensation of choking. It was undoubtedly this laborious breathing, with the addition of stifling heat, that awakened me at an early hour. I lay still for a moment trying to swallow; my mouth was parched, and a deep inhalation made me sneeze. The compartment was filled with a fine dust. I could feel it in my ears and on my hands.

Kicking off the remaining cover, I sat up and, leaning forward, raised the blind at the window. The sight that greeted my eyes made me forget the discomfort of an Egyptian train in the late summer. Paralleling the track, one hundred yards distant, was a twisting brown ribbon of water. Bowing gracefully on either side of it were palms, bending far over the embankment as if admiring their beauty in the water below. Beyond, the sand stretched into the distance and finally disappeared at the horizon into the rosy radiance of the morning sun. It was a scene that would tax your credence if it were upon canvas. Egypt was beautiful in a wild sort

of way. Its beauty lay in its extremes; there was no attempt at compromise. Each element gave vent to its powers, and the aggregate was the majestic splendor of uncontrolled nature.

As we rushed and swayed along, eddies of air sprayed the window-pane with sand, which clung for a few seconds and then dropped away revealing new charming vistas. Beautiful islets dotted the center of the Nile, crowded to the water's edge with tall palm trees. Water buffalo looked lazily up at us as the river lapped at the ridges of their backs; and little naked brown skinned boys pulled at ropes fastened to the animal's nostrils. Little girls stopped in their tracks and, turning, unconsciously posed with earthen water-jars on their heads, to stare with mingled expressions of curiosity and perplexity at this modern invader of the land of their ancestors—ancestors of which we, from another land, knew more than they.

On either side of this road of steel upon which we traveled, the scene was little changed from the time the pharaohs had thundered over the same sands in chariots, or haughtily surveyed them from royal barges which were leisurely propelled along the Nile. What little inroad the centuries had made — the progress of five thousand years — was symbolized and embodied in this metallic, speeding serpent — this Cairo-to-

*The  
Rosicrucian  
Digest  
July  
1937*



Aswan Express. Like a single thread of different color in a great fabric, it was noticeable, but other than that, there was little effect upon the surroundings. The de luxe trains of Egypt are as yet untouched by such improvements or embellishments as air-conditioning, ice-water, or club cars. You either remain confined to your own red-plush, heavily-laced, and French-mirrored compartment, or stand swaying in the narrow aisle outside. It was with welcome relief that we arrived at Luxor.

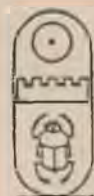
The platform of the Luxor depot paralleled the train for only the length of one car. If you were fortunate, you stepped from this one car onto brick surface; otherwise, into the soft, powdered dust of the ground. Each step, no matter how easily taken, sent a puff of the flour-like substance over shoes and trouser legs. We had become accustomed to being besieged by dragomen (guides) and natives in soiled, long, flowing robes with bare feet and shaved heads, who wished to carry luggage or perform some actual or imaginary service for bakshish (money). At first the pitiful state of their appearance—which was often heightened by their dramatic gestures and poses—had invoked our sympathy, and as an act of charity we would engage a retinue of "boys" from six to sixty to do trivial or unnecessary things for us. Time, and the experience of having our generosity taken advantage of, had hardened us, and we coursed through the group around us, saying "Imshi! Imshi! (Begone!)"

We were escorted to a row of four or five waiting, dilapidated, single-horse and team-drawn surreys. It was not the state of the conveyances that attracted our attention, but the wretched condition of the animals themselves. They were a greater evidence of the poverty and deplorable state of welfare of the Egyptian fellah than his own personal appearance. The horses were not all aged, but were mere frames, covered with tightly-drawn flesh. The whole skeletal structure was, it seemed to us, visible. Most of the unfortunate beasts suffered from mange, and large areas of their bodies contained cankerous sores over which the large, leech-like flies of Upper Egypt hovered. The spirit of

dejection of the animals was contagious, and it was several minutes before we felt inclined to comment on our surroundings.

After riding for a few minutes, we stopped before a high stucco wall in which there was a large arched portal. We literally had to push our way through a throng of mendicants and peddlers of scarabs, necklaces, beads, counterfeit amulets, and relics. Once having passed through the gateway, we were free, for apparently a well established law or custom exacting some severe penalty of which we were not aware, forbade them to enter. We were in a charming garden and grove. Tall, stately palms, grouped closely, cast a pleasing shade. Strange foliage offered relief from the glaring white of the sandy road outside. We recalled the story of "The Garden of Allah," the site of which existed but a scant mile from where we were. The ground was moist, having been watered recently. The hotel hallways were like those one imagined the hostleries of the tropics would have—irregular-tiled floors and glazed-tile walls, with exceptionally high, white, plastered ceilings. The crepuscular lighting made them invitingly cool. Behind us a native attendant glided silently. The manner in which he appeared suddenly, seemingly out of nowhere, and almost anticipating our needs in advance, was uncanny. In contrast to the natives of the village—and those who waited outside the courtyard below—these attendants were immaculately groomed and spoke excellent English. Their pay, though a paltry sum, exceeded by far that of their less fortunate brothers, and they were envied. The heavy, white fly-netting which was suspended over the beds, and the large balcony in each room, from which one could look over the gardens below, gave ample suggestion of insects and heat to be endured here at this season, both day and night.

Our first duty was to obtain the necessary permits to take professional cinema photographs of the monuments. ("The monuments" is the official term given to all ancient ruins now supervised by the Department of Antiquities in Egypt.) The one who held supreme





authority here was the Inspector of Antiquities of Upper Egypt — Labib Habachi. After a brief respite, we drove to his office — a low, one-story, gray stone-and-stucco building, exceedingly quaint, surrounded by a spacious garden in which stood statuary, busts of Egyptian figures of different dynasties. They, of course, immediately aroused our interest.

This personal office consisted of a random-sized-plank floor, high ceiling, and French windows. At the opposite end from which we entered, seated behind a well-worn, flat-topped desk, and framed by book-cases, facing us, sat Inspector Labib Habachi. He was a surprisingly young man, in his late twenties, medium height, close-cropped black, curly hair, deep-set, dreamy eyes; and the heavy, dark-rimmed glasses he wore gave him the look of a scholar—which we found him to be. He was so different from the others we had met that in our minds we likened him to the ancient Egyptian nobility, or the scribes of the past. Lying open before him were text books on Egyptian hieroglyphs and archeology, and apparently he had been identifying inscriptions on small bronze statuettes which stood before him on the desk when we entered.

He was exceedingly gracious, and spoke in the soft, mild voice of the cultured Egyptian. He was a graduate of the University of Cairo, spoke several languages fluently, and was specializing in the study of archeology, which made it possible for him to hold his present responsible position. It was, however, more than a professional interest; this, one could easily ascertain from his conversation, for he had a deep reverence for the achievements of his ancient progenitors.

When he learned that we, too, had a love for the accomplishments of past great Egyptian personalities, and were not there to exploit his country, but to make her former glories known throughout North America by means of motion pictures we hoped to take, he was exceedingly congenial. He spent nearly an hour in comparing for us certain hieroglyphics with the later Hieratic or Demotic writing. In addition to his studies, he had, fortunately, the hobby

of photography, but he was just a beginner, and the science of photography was still quite a mystery to him. Our complex equipment interested him immensely. He had apparently never before had the opportunity to examine sound cinema apparatus. This interest made him, after a careful examination of our credentials, enthusiastic in his desire to obtain from his superiors in Cairo the permits which we needed.

After the custom of an Egyptian host, he had us served with cold lemonade by one of his slippered attendants. When we left, he bade us return early in the morning to learn whether he had received a telegraphic order to issue the coveted permit.

The following morning we were presumptuous enough to have our guide instruct the native porters to load our cinema equipment in the old-model American automobile which was to serve as our conveyance to the Inspector's house. We hoped the permission had arrived, and if so, we were prepared to proceed immediately. The morning light was best for photography, affording more contrast than the glaring midday sunlight. Inspector Habachi met us in the courtyard and, smiling, said in a quiet manner, "Your wish has been granted. The Minister of Antiquities, my superior in Cairo, has granted you permission to photograph all the monuments with your cinema equipment. I have here the official permit." We gratefully accepted it, and our spirits were jubilant.

Turning to Frater Brower, Inspector Habachi said, "I ask of you one personal favor. May I accompany you on your expedition? I feel I could profit by watching you operate your equipment and in turn I may be useful in explaining more thoroughly the monuments to you and reading different inscriptions which have not been generally translated."

We were elated, and gladly accepted this most satisfactory arrangement.

The present city of Luxor is located on the East side of the Nile. Eastward, looking toward the horizon, one sees the distant Arabian desert, and beyond lies the Red Sea. Westward, one looks toward a range of limestone mountains—



the mysterious and famed Valley of the Kings. Where are now located the city of Luxor and the temples of Luxor and Karnak, there was once the major portion of the great city of Thebes, the former capital of the great empire. The city of Thebes also spread over to the West bank of the Nile.

Our first site to be photographed was the mammoth Karnak Temple, which beggars description. The actual significance of the word, Karnak, is not definitely known; it is said the literal translation means "windows." This splendid edifice was built from the wealth accumulated from the early Egyptian campaigns in Asia. The entire length of the Temple—or shall we say, series of temples—is a quarter of a mile, and it took some two thousand years to complete construction. The oldest portions of it were begun by the early kings of the feudal age of Egypt. Later portions were completed by the Greek kings, or the Ptolemies. The first Ptolemy was a former general in the army of Alexander the Great. Originally, the entire structures were done in magnificent colors and gold. They were the most beautiful and decorative of all the architectural works of ancient man.

In the center of one of the temples stands the enormous obelisk of Egypt's most famous queen, Hatshepsut. Its size can better be realized by the fact that its base is eight and a half feet thick. The most impressive edifice of this collection of edifices is the great colonnaded hall or Hypostyle. This hall is 338 feet wide and 170 feet deep. Each one of the enormous columns rises to a height of 69 feet; and the capitals of the columns, which are ornamented after the shape of the lotus flower, are sufficiently large to accommodate on their tops, 100 men standing in close formation. The entire floor area of this colonnaded hall is equal to that of the Cathedral of Notre Dame in Paris. The center aisle, or nave, consists of twelve columns in two rows, seventy-nine feet in height. They rise slightly higher than the rows of columns of the aisles on either side and thus really form the first clerestory which was finally incorporated as part of the later Greek basilica, and which style comes

down to us in our Gothic church architecture of today. This clerestory, by rising higher than the halls on either side of it, permits light to enter through the elevated sides and thus enter the lower halls.

The walls around this colonnaded hall are deeply etched with inscriptions and reliefs dealing with the early campaigns and wars of the past kings and pharaohs. Here, cut out of mammoth stone blocks, weighing from eighty to a thousand tons, are colossal portraits of these rulers of a past civilization. It would be a considerable engineering task today to quarry in one piece such enormous blocks, and to move them from the quarry, intact, to the place of their erection. One is forced again to admire the skill and ability of these ancient builders.

As we stood at one end of the nave of this great temple and looked upward, we saw, high above our heads, at the opposite end, a stone lattice window—the only remaining one of several windows which originally surrounded that portion of the nave which rose above the halls on either side of it; and it is believed that from these windows or grills the temple gained its name of Karnak.

We profited greatly by the detailed descriptions and explanations of our eminent companion, Inspector Habachi, and were able to make many notes to incorporate in the dialogue of the motion-picture which at this time is being edited for exposition purposes. Furthermore, we were permitted to set up our equipment in, and enter places, inner sanctuaries of this Karnak Temple, usually forbidden the average visitor or traveler.

With the passing of each hour, the heat increased. The temperature rose to nearly 120 degrees Fahrenheit; and our native porters whom we had engaged to carry our equipment luggage were reluctant to continue, as it is their custom to take a siesta from noon until four in the afternoon. Our time was limited; we were allowed just one week; and so we had to disappoint them and oblige them to continue.

We entered the beautiful little temple of Thutmose III, who was related to the early foundation of the Rosicrucian





Order (See picture in November, 1937, issue of "The Rosicrucian Digest"). There, outside of the portal, in pure white, in contrast to the gray stone columns and pylons about it, was the little altar of this early mystery school. It seemed like a dream — so quiet, so peaceful, so sturdy, and yet representing a people and a time of thousands of years ago. It did not seem possible that something constructed so long ago could be in such a perfect state of preservation. In this ideal climate of Egypt, where rain falls every thirty or forty years (which makes of the land a warehouse kept at a constant temperature, free of moisture) all antiquities will remain in an excellent state of preservation perhaps for centuries to come. Approximately 1000 feet of film were ground out within this edifice alone. We reluctantly returned to our hotel, but were assured that we would find additional splendor in Luxor Temple on the morrow.

The next morning at the same hour we were once again accompanied by Inspector Habachi, and went immediately to Luxor Temple, also known as El Aksur, or "the castles." The length of Luxor Temple, from front to back, is three hundred yards, and was mainly built under the direction of that famous builder, Amenhotep III. During the campaigns of Alexander, the Great, it was partially destroyed, and temples of the Greeks were set up within its midst. At a still later period, the Christians entered this magnificent structure and defaced portions of its beauty by chiseling hieroglyphics and inscriptions from its walls, and covering them with crude, coarse plaster on which they painted even more crude murals depicting incidents of the Christian Bible.

To us, this seemed a sacrilege, not because Christianity established itself in Egypt and attempted to further its ends; but because there was more to these temples than the worshippers' religion, their beliefs in the hereafter, or their interpretations of a god; there was their physical beauty, their architecture, their art. These things belong to all religions, and not to any sect; and it is the duty of religion to preserve beauty, because, as Plato has taught us, through beauty

of the external world man can come to have greater appreciation of the better life—those things which represent the beauty of his inner nature or his soul. And we felt that this desecration on the part of the early Christians was not to their credit.

Our companion also showed us other chisel marks on the side of a great stone wall. These marks were made during the time of our venerated Rosicrucian Grand Master, Amenhotep IV. Centuries before Christianity, as we know, he had the first monotheistic conception—the belief in a single or sole God. He was so inspired by this thought that he attempted at once to reform the religions of the land—to make all the peoples of his empire realize THE ONE GOD—a mighty and a just God; and he ordered the destruction of the pagan gods, idols, and statues in the temples, and even ordered the immediate eradication from the walls of the great temples of prayers of adoration to the false gods. And these chisel marks, deep etchings into the stone wall before us, were made by those acting under his command to remove the tribute to the false gods. Nothing else did he destroy; all other art he preserved. We could not fail to admire the courage of a man who dared to change overnight, one might say, the religion of the people — to lift them boldly from their superstition and ignorance to a higher and loftier plane—who incurred the hatred of the priesthood by these acts, and who brought about the ruination of his power.

An entire day was spent at Luxor Temple—an insignificant period to appreciate properly its history or even to attempt a careful study of its architecture and its inscriptions, but sufficient time, with the ideal lighting Egypt affords, for considerable photography.

Leaving Luxor Temple, we turned again to look Westward. Ever since our arrival, we seemed to have been drawn to those purple hills, rugged cliffs across the Nile. Although they were foreboding in appearance, we always felt a strange fascination for them as the sun set behind their crowns. Tomorrow, we would succumb to this magnetic attraction and cross the Nile to them.

*(To be continued)*

*Two hundred twenty-four*





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.)*

### A SOUL NECESSITY



**E**VEN if man had never set himself to the task of building temples and cathedrals of material form, in which men and women could find an inspiring, peaceful environment for prayer and meditation and a separate and distinct place for worship, the soul within man would have created for itself, in an immaterial way, a Cosmic cathedral or a spiritual cathedral for its indulgences.

In fact, long before man created materially the most primitive form of temple or place of worship, he created mystically and esoterically a dwelling place for his soul in its hours of meditation and contemplation.

Within the most humble dwelling places of primitive man, and in the open spaces of his community, he selected quiet and peaceful conditions as necessities for the free exercise of his soul's prerogatives. This was the origin of all temples and cathedrals.

Today throughout the world there is just as much worship of God and enjoyment of the soul's communion with the higher things of life, performed in the open spaces of the country or in the

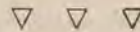




quiet nook of the home, as in all of the combined cathedrals, temples and synagogues of the world. When the soul cries of spiritual communion, spiritual contact, and an opportunity to lift itself up into holy communion with God and the Heavenly Hosts, it gives no thought to the superstructure or the material nature of the place where the individual takes himself apart and gives the soul freedom of expression. We have observed many thousands of individuals who slip quietly into cathedrals and temples of great size and beauty during the hours of the day when no ceremonies are being held, and who take themselves apart in some quiet corner

or some shadowy recess or alcove or some small chapel of the great structure, and there in peace and sublime tranquillity, with eyes closed and a complete unconsciousness of the majesty of their surroundings, give freedom to the requirements of their souls and the spiritual nature of their beings.

In this manner the Cathedral of the Soul serves millions. If you have not found the unusual spiritual joy and inspiration that comes from the contacts with the harmony of the Cathedral of the Soul, send for our little pamphlet described above, dealing with this matter, and it will be sent to you gratuitously.



## PLANETARY COMMUNICATIONS

*(Continued from Page 219)*

radio engineers, stating that it is impossible for a radio wave to transmit itself at a tangent from the earth—that after having ascended for a certain distance at a tangent, it is bent or forced to conform with the magnetic sphere about the earth. Further research in radio developed the theory that there are various concentric layers above our earth, and that certain radio frequencies can penetrate some of the layers to quite a distance, but none are capable of penetrating all of them, and thus our radio communications are earth-bound. However, some intensely interesting and valuable scientific data on long-distance radio transmission has just been released this month by the National Bureau of Standards. The reading of the report which follows indicates that certain radio frequencies are capable of penetrating these layers—the outermost ones—and thus would be liberated from the attraction of the earth. At least, the following will prove extremely interesting reading:

"In transmitting radio messages over long distances the highest frequencies or shortest wave lengths which may be used to advantage depend upon the season, hour of the day, and sunspot cycle, according to the radio section of the National Bureau of Standards, Department of Commerce.

"Thus, higher frequencies may be used

during daylight in winter than at any other season or time of day. Considering summer alone, the best time is early evening. When sunspot activity is high, frequencies may be raised; thus, a higher frequency could be used in 1936, when the sun's face was well spotted than in 1933 when it was comparatively clear, it was stated.

"These conclusions are based on observations of the ionosphere or the Kennelly-Heaviside layers which the Bureau's scientists have been studying for several years. It was stated that the ionosphere consists of layers of ionized or electrically-conducting air from 60 to 300 miles above the surface of the earth. These layers act as reflectors for radio waves and make possible radio transmission over long distances. Depending on the degree of ionization of a layer, there is an upper limit to the frequency which, when the waves are sent straight up, may be reflected from the layer. Radio waves of frequencies greater than this upper limit, or critical frequency, go completely through the layer and pass entirely out into space, and may not stop till they reach another planet, for all we know! The critical frequency for each layer varies with the hour of the day, season of the year, and also over a long period which seems to be associated with the 11-year sunspot cycle."

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July  
1937*

*Two hundred twenty-six*





## The World of Wonder

By PETER WOLFE

Editor's Note: Peter Wolfe is a nationally known author, and has contributed articles, stories, and verse to many leading periodicals. At this time he has several books ready for publication. Through his course in the technique of story writing, he has been the means of helping many who have literary aspirations. Further information regarding Mr. Wolfe may be obtained from *The Rosicrucian Digest*.

A great Irish poet tells us:

"How a Princess Edane  
A daughter of the King of Ireland  
heard  
A voice singing on a May Eve like  
this  
And followed half-asleep and half-  
awake  
Until she came unto the land of  
faery,  
Where nobody gets old and crafty  
and wise

Where nobody gets old and bitter  
of tongue  
And where kind tongues bring no  
captivity;  
And she is still there busy with a  
dance  
Deep in the dewy shadow of a  
wood  
Or where stars walk upon a moun-  
tain top.

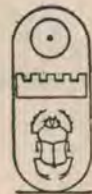
(From "Land of Heart's Desire."  
By William Butler Yeats.)



THIS world of wonder to which the poets have access is also entered by everybody through the gates of dreams. It has been the fashion to deny both the existence and the necessity for such a world, but we know that for many persons, to

be shut out from this inner and subjective realm would be the gravest disaster and might lead to insanity, suicide and death. It is the inner life which gives meaning to experience. This at least is true for the subjective types. Objec-

tively-minded people, those whom William James dubbed the "tough-minded," can also bear witness to the power of this inner life, for if the identification with objects is carried to an extreme, then the repressed functions may break out, not in the form of an artistic creation but in the neurotic symptom as phobia, perhaps in an actual physical illness. If all experience be the province of science, then subjective experiences such as dreams, fantasies and thoughts are realities as scientific as trees, stones, and railways. Bertrand Russell in his "Knowledge of the External World" says of objects perceived in dreams that "they are every bit as real as the objects of waking life. And conversely, the sensible objects of waking life must not be expected to have any more in-





trinsic reality than these of dreams. Dreams and waking life, in our first efforts at construction must be treated with equal respect."

There was a tendency in Nineteenth Century science to treat everything as real except the personality of man, which was contemptuously referred to as an accidental influx of atoms, an accident perhaps in the chemical swirl of unknown and partly-known elements, but in philosophy and psychology the self of man is, in its own right, the unique object of research and observation. Not only is the personality of man as "real" as the earth or the sun, but man's dreams of what he will be, can claim the right to respectful study. Dreams and fantasies produce genuine effects in the present. Who knows, for example, what might not be the result of reading such a passage as the following from Oscar Wilde:

#### THE PERFECT PERSONALITY LIVING IN FREEDOM

"It will be a marvelous thing—the true personality of man—when we see it. It will grow naturally and simply, flower-like or as a tree grows. It will not be at discord. It will never argue or dispute. It will not prove things. It will know everything. And yet it will not busy itself about knowledge. It will have Wisdom. Its value will not be measured by material things. It will have nothing. And yet it will have everything, and whatever one takes from it, it will still have, so rich will it be. It will not be always meddling with others, or asking them to be like itself. It will love them because they will be different. And yet, while it will not meddle with others, it will help all, as a beautiful thing helps us, by being what it is."

The further man is removed from the urgency of primitive physical needs, the more dependent he is upon the artistic and other creations which come to him from the inner life, from the world of wonder. Emerson asserted this dependence of such concrete things as cathedrals upon an inner vision when he wrote:

"For, out of thought's interior sphere, These wonders grew to upper air."

But it seems to be necessary to keep a balance between the inner and the outer experience, and the practice of this

balance is called sanity. It can be expressed in another way when we realize that the great saints and mystics have often been terrific workers and have produced measurable effects in the external world. In fact the word saint has a direct relation with the word sanity. On the other hand men of action like Napoleon and Lincoln, are found to be mystics at heart. The Spanish explorers who founded California civilization, were often indeed a quaint blending of the practical and the mystical. The old time Western man, particularly the prospector, is usually found to believe in "mysteries" like an American Indian. And indeed many of the frontier men adopted the beliefs of the Indian. Their souls became Indian.

In Algernon Blackwood's tale, "The Destruction of Mr. Smith," the narrator relates how "Smith asked me what I knew about stories of dying men appearing at a distance to those who loved them much. He had read such tales, 'heard tell of 'em' but 'are they dead true, or are they jest little feery tales?' . . . . " "Then, if that kind o' stuff is true," he asked, simply, 'it looks as though a feller had a dooplicate of himself—sperrit maybe—that gits loose and active at the time of death, and heads straight for the party it loves best. Ain't that so, Boss?' I admitted the theory was correct. And then he startled us with a final question.

"Smith whispered it, looking over his shoulder into the night: 'Ain't it jest possible then,' he asked, 'seeing that men and nature is all made of a piece like, that places too have this dooplicate appearance of theirselves that gits loose when they go under?'

"It was difficult, under the circumstances to explain that such a theory had been held to account for visions of scenery people sometimes have, and that a city may have a definite personality made up of all its inhabitants—moods, thought, feelings and passions of the multitude who go to compose its life and atmosphere, and that hence is due the odd changes in a man's individuality when he goes from one city to another."

Psychotherapy has achieved its great recent successes in understanding human nature by treating beliefs like the one entertained by Smith, with consideration. Certainly, since it led to his



destruction his belief must have had real force, as dynamic in its way as electricity and steam. Psychotherapy deals with dreams and fantasies as if they were "real." Whatever produces effects in human life is "real" even though it is dubbed "invisible" or metaphysical. A man's religious belief is surely as important a share in him as his auto or his bank account. A man's "attitude" towards his wife and family for example may be the factor that finally determines success or failure for him. A woman's appreciation of music may give meaning to her life when all else fails.

The subjective types when rightly trained are well aware of the influence which streams out upon them from the world of wonder and allow such influences a large share in their lives, but many objective persons go through life

as if all worth-while things could be weighed and measured, bought and sold. However, the time invariably comes when repressed and thwarted functions force themselves into consciousness in the form of neurotic symptoms or external disasters. The objective type of man, the extravert, can have a happy life if he realizes that an inner world exists (even though it does not interest him) and gives a due measure of devotion to the mysteries through religion or art or both. And the dreamer, the subjective type, would be well advised as by Jesus of Nazareth if he would remember to "render unto Caesar the things that are Caesar's." If he does so he, the introvert, will find the balance which the Greeks extolled as Temperance, the Buddhists as the Middle Way and the modern psychotherapist as the well-balanced and happy life.

## The Ancient Tomb of Christian Rosenkreutz?

(See Frontispiece)

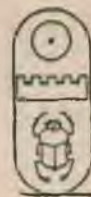


VERY wonderful discovery has been made recently in Germany, and the frontispiece gives an excellent representation of what has been discovered. We are happy to present this exclusive photograph with the belief, now held by a number

of German investigators, that it is the site of, and part of, the very old and mystical tomb of "Christian Rosenkreutz" referred to in so many of the early Rosicrucian writings that originated in Germany during the early part of the Seventeenth Century. Nothing else like it has ever been found in Germany. Entranceways were cut into the side of this huge mountain at some very ancient time. In the interior of the large cave are the relics of a stone coffin, the inner form of which is that of a human body. A symbolical number of steps lead up to the coffin, and there are other things in the cave to indicate that it was used for initiation purposes. In another adjoin-

ing room of the cave there is an opening to the sky, and at a certain hour of the day the sun shines directly through this opening down onto a stone table where the light is reflected throughout the cave. At one time there was a mystical figure carved in the rock on the outer surface, exposed to the public. Within the past several hundred years that picture has been mutilated in an attempt to alter it into the appearance of a Christian character, but the ancient mystical character of the picture still remains. Other symbolical signs within the caves are recognized and known only to Rosicrucians. Excavations and further investigations are being carried on secretly here and sand has been found upon the floor of the caves of a quality intimating that it was brought from Egypt; and there are remnants of wood from very distant lands. There is evidence also that the main entranceway to the cave had been carefully closed and sealed at one time. The center room in which the coffin is located adjoins a number of other rooms and a chapel.

For very excellent reasons we cannot reveal at the present time the precise location of this intensely interesting discovery.







## SANCTUM MUSINGS

### IS METAPHYSICS A MENACE TO RELIGION?

By FRATER A. S. CROSS, M. A., B. D., Ph. D.



**I**T IS not necessary to give attention to the vacillating use and meaning of the terms "metaphysics" and "religion" in the discussion of this problem. In his book, "A Psychological Study of Religion," Professor Leuba gives forty-eight definitions of religion; then, adds two of his own. To many people the word metaphysics is an elusive term and has to do with the mysterious and the impossible and intricate. We will use these terms in their common acceptation. Metaphysics is the inquiry into the Nature of the Ultimate Reality, the laws of Nature and their uses, and an attempt to find the Something Permanent behind all phenomena; hence called an occult science.

A popular conception of religion is that it is an attitude of individuals or groups of individuals toward the Power which they believe has control over their interests and destinies. Religion is to be identified with the most intimate and vital phases of individual and social consciousness. Religion is not theology; yet, it is too frequently identified with dogmas and the guarding of beliefs. Its

basal question is not so much, "What is the First Cause or Ultimate Nature of the universe?" as "What is going to become of us who live in it?" In other words, what is the attitude of the Determiner of Destinies toward us and our interests and what should be our attitude toward the Determiner of Destiny in order to preserve us and our interests. Leuba goes so far as to say, "the religious consciousness cares very little for who God is but wants to use Him for various purposes." With many, God is not a living Reality in and all around us, but "a very present help in time of trouble." For the religious life, Jesus has set the standard. His religion was a vital intimacy with the Eternal, an attitude, a fellowship which produced unexcelled virtues. Jesus looked at Reality through the lens of Divine consciousness and thus saw beyond all appearances—the secret of his power.

It would seem best in answering our main question, to discuss four separate minor questions, viz: (1) What is the fundamental purpose of metaphysics and religion? (2) What is common ground in these two fields? (3) Why any difference or hostility within the ranks of religionists and students of metaphysics? and (4) How can metaphysics be a real aid to religion and the church?

(1) The fundamental purpose of each. External that often accompany



religion must not be confused with the real objective of the church and organized religion. For example, a man may go to church all his life as the conventional thing to do; he may repeat the creed every Sunday and never once doubt any of its assertions, yet the thought of a Supreme Power dwelling everywhere in the universe ready to assist him in his daily living may never enter his objective consciousness. The God about whom his creed speaks may be so absolutely unreal to him that it may be justly said he has no conscious attitude toward Him or any other cosmic Reality. Property, pleasure, or other "worldly interests" crowd out the thought of God. Now, such a man is not fulfilling the purposes of religion or his church. He merely goes through the motions.

Religion not only embodies a knowledge of Divine Power, but insists on a faith in that Power that grips the individual, transforms his life, and produces the fruits of righteousness. The advance of science has stripped religion of many superstitions; but it has also proved the existence of Spirit in its theory of matter. Even though imperfect, the church and organized religion are the chief vehicles of religious truths.

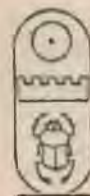
The problem of metaphysics is to investigate the nature of the universe, its matter and form, its constituents and structure, its ultimate law and the Reality back of all phenomena. It asks what is the *innermost* quality of matter, but more especially is it interested in discovering what Mind and consciousness are. Is Mind distinct from matter? Is it the slave or master of matter? It is very important to note that two forces have been active in creating an interest in this type of philosophy, metaphysics, namely the urge toward mysticism and the urge toward science. This fact differentiates it from every other branch of knowledge.

Metaphysics teaches both the imminence and transcendence of God. The everywhere-ness of God is part of almost every religious creed; but too frequently the thought does not have a vital place in the practical affairs of church people as it does in metaphysics. Schools of metaphysical thought do not

have an anthropomorphic conception of God. Instead Man and Nature are Deified. The universe is filled with a sense of Divine consciousness which makes every atom, every electron, and every feature of the world sacred as it is beautiful. Both Man and Nature dwell in the bosom of the Almighty and both are essential expressions of the One Power.

Will Durant says, metaphysics is a "lordly realm of philosophy, dark also, but full of treasures for the soul. Here Nature hides her secret essence, and puzzles us with a hundred clues. Here philosophy reveals something of the highest music which she sang to Pythagoras; for through her, now, Nature is made conscious, criticizes her own purposes, and becomes a meaningful thing. Here we ponder the problems of matter and life, of brain and mind, of materialism and spiritualism, of mechanism and vitalism, of determinism and freedom. What is man? — a thing of coils and springs, and tangled wheels, moved from without by blind forces of earth and sky? or, in his small and ridiculous way, a creative god?" Here this modern thinker casts aside all mechanistic theories and with religion and metaphysics accepts the view of a directive purpose in all the universe.

(2) There are many things common to metaphysics and religion. The task of both is to discover how the Absolute, the Supreme Power, endeavors to express itself. Religion's interest is in how the Eternal expresses in man, especially in moral consciousness, whereas metaphysics is vitally interested in how this Power expresses everywhere in the universe. Both seek to live intimately with the underlying Principle, in all and over all. Both are in search of the verities of Life and the truths which they discover are greater than the truths of science and their values higher than those of pure reason. Both accept the doctrine of the brotherhood of man, religion being more concerned with the moral aspects, metaphysics with the complete oneness of all mankind. The latter is more closely associated with philosophy, psychology, and the natural sciences, while religion is more directly connected with the social sciences and a negative ethics.





Both have organized bodies, sects, schools of thought, and followings. When once a spiritual force, a system of thought or philosophy becomes organized it invites opposition and attack. So that religion and metaphysics have common foes. Traditionalism and institutionalism have always slowed down progress in the church, and rationalism and materialism have each made bitter attacks on a directive purpose and intelligent Energy in the universe. These enemy-forces have had a tendency to devitalize religion, but this devitalizing influence has always been checked by a deep-seated mysticism found in all sincere souls. Here is where metaphysics has been an unailing antidote to poisonous invasions on true religion. The spirit of mysticism has always been a restorative factor in all religious reform. With so much in common, how could any religion suspect that adherence to metaphysical principles is a menace to religion? A scientific mysticism clarifies human hopes and aspirations and is needed in every phase of thought and life.

(3) With such an overlapping of objectives we might well wonder why there should be any unfriendliness in the ranks of these two human interests. Yet, within the ranks of religious organizations, and within various schools of philosophical thought there is diversity, contention, and a regrettable jealousy unbecoming those who are seeking the same truths and the same high goals in personal living.

The study of comparative religions has disclosed the fact that many high moral principles are not the exclusive property of Christianity. Students of metaphysical schools are glad to admit the sincerity of intentions and lofty aspirations in so-called pagan religions. The church, however, has always been very jealous of any new interpretation of facts and data.

There is a popular opinion that the primary motive in all religions was fear. Now, Science has displaced the fear of the gods and the terror of devils with a better understanding. For this reason, much of what was called religion has disappeared and we are all better off for this loss. Yet, the elements of fear still

persist among us. Metaphysics has done even more to dispel fear and create a more satisfying conception of Deity than Science has done. The church has regarded many scientific discoveries as detrimental to the cause of religion, whereas metaphysics welcomes and regards with reverence every new discovery, as a specific contribution to Truth. For, although the Truth may force changes, it can never be detrimental to any cause.

Some religious bodies, as the Waldenses and Ana-Baptists, of the later middle ages, believed in what they termed the *inner Word and the outer Word*. The outer Word, the Bible, they regarded as an authority in religion; but they also believed the Spirit within gave Divine revelations to the individual soul. This latter knowledge was called the inner Word. These devout people had something of mysticism in their religious life. Metaphysics has always stressed the presence of God within, and the messages coming from this inner Source; not that the teachings of the Scriptures are to be disregarded. Whatever the Source, and whatever the high claims we may make as to the possession of knowledge, our claims are worthless unless the Truth echoes in our own hearts; as someone has written, "Though Christ a thousand times in Bethlehem be born,  
But not within thyself, thy soul will be forlorn;  
The cross of Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

(4) From the foregoing, we conclude that instead of metaphysics being a menace to religion, it is actually an aid to true religion. The two are partners and are complementary. Our Bible is considered by all church people as a great religious text-book. While it contains much history, it is permeated throughout with metaphysical maxims, precepts, and principles. Moreover, metaphysicians regard the Bible as the *great text-book in metaphysics*. It, therefore, requires a knowledge of philosophy to interpret rightly the many, many metaphysical, mystical references in it. In many of the sermons we listen

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to, in the poetry quoted, and in much of the popular and scientific literature in books and magazines, there is a decided metaphysical slant. Most likely this is unconscious on the part of the authors; but these metaphysical injections are an indication of the wide-spread trend of this mystic science outside any philosophical school of thought.

There is so much of this bent in our Scriptures that no one can rightly understand or interpret many passages without a comprehension of this mystic science. For example, most of the sayings of Jesus and the gospel of John are replete with parabolic, mystical references. Of course, there are plenty of interpretations which claim infallibility, but they are awkwardly crude and juvenile.

Here is an experience common to many Protestant ministers and other religious leaders. Brought up under the influence of a stereotyped orthodoxy they become champions of the "cause of Truth!" They are very zealous for "the faith" handed down to them. Something occurs; they begin to think; their zeal cools down, and the reaction sets in. They may even turn away from religion altogether, or they may become "modernists." The Bible is subjected to the coldest of criticism; miracles are considered exaggerations or untrue. Perhaps later, these very same people are touched by a spirit of mysticism, or they may come in contact with some worthy school of metaphysical thought. The Bible becomes a new book. What was once cast aside by cold criticism is now restored and the Old Book lives again but in a new way.

The minister who has this philosophical background is far better equipped to lead his flock into "green pastures" and better able to stimulate them to radiate a sublime influence and "spread the cement of brotherly love." Many church members have a better appreciation of spiritual Truth and are more intelligently active in the life of the church because of this mystic understanding.

Metaphysics is not a religion or a church; neither is it meant to displace the church and its program. There are, however, some schools which, because

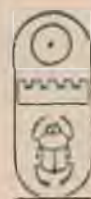
they are deeply religious, have gatherings and circles, etc. for study and devotion. These feed hungry souls not being fed by our churches. The object of any group gatherings, of whatever sort, is not to hurt the church, not to be a menace to it, or oppose its worthy program; much less are its teachings a menace to any religion.

If, however, the church swerves from the pristine message, teachings, and practices, it is best for such hungry souls to look elsewhere for spiritual nourishment and the practice of brotherly love. But this feeling and attitude cannot be construed as a menace to the church or a hurtful influence to organized religion.

Not only is metaphysics not a menace to religion, but it has set itself to the important task of (1) discovering and developing unused human resources and (2) the pursuit of good health, and a reasonable degree of success, prosperity and happiness. It resorts to no magic or trickery. Instead, it emphasizes a systematic application of the known laws of Nature.

With few exceptions the church has given over the healing art to the medical profession — a much wiser course than belittling the advice, skill, and practice of medical science. It is noteworthy that many of our reputable physicians unconsciously practice metaphysical principles along with their regular methods. For example, William S. Sadler of Chicago, famous surgeon, physician and lecturer, in a series of articles in the *American* magazine some time ago, writes, "Let me say at the beginning, that I am a 'regular' physician and surgeon. I use medicine, physical remedies, and surgery in the treatment of disease. I belong to no 'mental healing' cult of any description. And yet— I admit that mind cures are possible, and even very common. I will go even further than that. In certain cases, a mind cure is the only thing that will restore the patient to health. But I want to state with equal emphasis, that there are other cases where a mind cure is absolutely impossible.

"The general rule can be put in two sentences: Any disease that can be caused by the mind, can be cured by the





mind. And if the disease has been caused by the mind, that is the way it must be cured. There are literally millions of people who are in crying need of a mind cure; and my purpose in these articles is to help them to get it, for I have a sincere sympathy for these sufferers."

Many other similar citations by reputable doctors could be given. When psychic conditions are not normal, even the most skeptical minded must admit, there is a legitimate field for metaphysics.

In all human activities, by following such psychological laws as "Seek ye first the kingdom of God, and all these other things shall be added" one cannot escape having a reasonable degree of health, happiness and success. Just as the rain needs only to become conscious of the sun's rays shining to become manifest in the heavens, so we humans need only to become conscious of God shining in our hearts for the fulfillment of our prayers to become manifest on earth.



## The Transition of a Famous Alchemist

WE REGRET THE SUDDEN PASSING OF AN EMINENT  
ROSICRUCIAN AND SCIENTIST

By THE IMPERATOR



IN ONE of the last days of my visit in Nice, France, I was greatly disturbed by the sudden announcement of the passing of that great Rosicrucian scientist and alchemist, Francois Jollivet Castelot, president of the Alchemical Society of France,

editor of that very old mystical magazine called "La Rose-Croix" which was also the official organ of AMORC of France, and in its forty-second year.

For many years Frater Castelot has been one of the most outstanding, most eminent, and most beloved of chemists and scientists in Europe. His work in chemistry, and alchemy especially, has attracted world-wide attention for a score of years and he has labored diligently and untiringly in his very complete laboratory. His one great outstanding determination was to prove to the scientific world that, despite their denial of the possibility of chemical transmutation or the transmutation of base metals into gold and other refined metals, such transmutation was not only a probability but possible through a very definite chemical formula.

He had as a background for his life work the mystical-chemical practices of the ancient alchemists and those of the Middle Ages. He knew, as we all know, that throughout the past centuries the advanced mystics of each cycle and period of time have performed a demonstration of the possibility of transmutation purely to illustrate the laws and principles involved. But according to the ancient written law that is binding upon all to whom the secret formula is given, each Grand Master, Imperator, or other supreme officer of each jurisdiction in each cycle of time is permitted to make only one such minor and mystical demonstration of alchemy during his lifetime. In fact, it is incumbent upon the great leaders of the several secret brotherhoods possessing the formula to have their superior officer make one such demonstration during his lifetime before the most reliable of witnesses and a selected assembly of the members under his direction. The limit placed upon these officers was purposely arranged in order that two very important things should not occur; namely, first, the commercialization of this formula, and second, the sudden cutting short of the career of the alchemist should he be on the verge of discovery of a more simple process that would tempt others to acquire the formula and commercialize it.

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1937

Two hundred thirty-four



Years ago Frater Castelot revealed to the members of his Rosicrucian Brotherhood, and to his students who formed the Alchemical Society of France, the fact that he possessed the involved and costly process of transmuting a small piece of base metal into gold. This same process was demonstrated by us in the presence of members of our New York Grand Lodge and in the presence of newspaper men and scientists of various universities many years ago, and since then, in accordance with the ancient injunction, the process has never been repeated. The demonstration was highly successful and in this regard fulfilled the decrees of the brotherhood and the obligations which we had to fulfill. Since the purpose of the demonstration was to prove and reveal that transmutation was possible, this having been accomplished there was no good reason for its repetition. The record of this demonstration forms part of the official record of the activities of the Order in America.

Frater Castelot, however, continued his alchemical experiments, not as a superior officer of the organization but as a scientist. His lifelong labors were not associated with any idea of commercializing the process of making gold or other rare metals in an alchemical manner, but to simplify the process and to reveal to science a very positive revelation of the principles involved so that science could no longer deny that the process of transmutation in a truly scientific and simple manner was a fact.

It may be explained here that the ancient mystical process of transmuting metals into gold, as has been demonstrated by the Brotherhood on hundreds of occasions in the past, and as has been demonstrated in New York, is a very long and involved process, so costly in time and in the cost of rare ingredients used, and so limited to a very small amount of manufactured gold, that while it demonstrated very conclusively the mystical and alchemical process of transmutation, it never could be accepted by science inasmuch as science ignores the mystical principles applied. The entire process was one which could not be enlarged upon to make larger amounts of gold, nor used in any commercial form inasmuch as the resulting

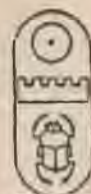
piece of gold would cost far more than its actual worth in weight.

Frater Castelot wrote many books dealing with mystical and alchemical processes, among them being such books as "Au Carmel," "Le Destin," "Chimie et Alchemie," "Essai de Synthese des Sciences Occultes," and many others. In his articles published in "La Rose-Croix" magazine, of which he was the directing manager, he tried to show the esoteric and mystical principles of alchemy as applied to human nature and to the spiritual and divine qualities of mankind as well as the purely scientific and chemical side of his experiments and studies.

He was also an honorary member of our North American jurisdiction and a very lovable, genial companion and friend to many thousands.

But the old story has to be written again, for the same old demonstration of a Cosmic principle has been demonstrated once more. So successful had Frater Castelot become in his search for a *short, simple, purely scientific and chemical process of transmutation* that during the month of March of this year the leading newspapers of Europe published very learned articles reporting the success of his ultimate experiments. And just a short time before his transition, Frater Castelot received a letter from Raymond Lautie, doctor of sciences and one of the chiefs of the Institute of Chemistry of Montpellier of France, praising Frater Castelot upon the success of the demonstration which Frater Castelot made at the university during the early part of this year. In fact, this letter from Raymond Lautie was dated February 6, 1937, and it refers to the seven experiments and demonstrations made by Frater Castelot and speaks of the very definite amounts of gold that were alchemically produced, and of silver also produced by such a process. He had also produced platinum and other metals, and it was to these unquestionable and uncontested proofs of the success of the Castelot experiments that the various newspapers of Europe paid tribute.

But it was this success that seemed to bring the fulfillment of some Cosmic law, difficult for us to comprehend, but quite evidently immutable and sure.





As pointed out in the "Journal des Debats" of April 26, published a few days after his very sudden and unhappy transition through an automobile accident, all of the great alchemists in the past mentioned by the journal in its long report have met the same Cosmic decree and have passed through sudden transition just upon the eve of a possible revelation of their secret process to the world. It appears to be the plan of the Cosmic that the scientific world, and particularly the commercial world, shall never learn the facts regarding the simple scientific process of transmutation. The Cosmic may permit a serious and earnest student of alchemy to continue unabated his experiments and his studies to a point where he proves to himself and can state to the world that he has found at last the simple process, and the Cosmic seems to permit these great alchemists in their various periods of time to make one demonstration of that more simple process. But in order to prevent that process from being revealed in detail, sudden transition ends the career of the alchemist and the secret of the process dies in his breast.

In the very hour of his joy that he had achieved the end of his researches, and without any warning, without an

hour or moment of preparation, his earthly life was cut short instantly and he probably did not have even a moment for reflection upon the fulfillment of this ancient law.

Thus we see in this instance again the reason for the injunction that those who are acquainted with a mystical process shall not perform a demonstration of it more than once, nor attempt to delve more deeply into the secret laws of nature. There are some secrets of nature which it is not well for man to know, in order that the sovereign dignity of nature and the divine laws may be maintained and not lowered to any form of commercialism.

But still we deeply regret the passing of Frater Castelot, and the occult and mystical world will profoundly miss the companionship, the many learned discourses and discussions of this elder brother, and the leadership of this scientist in many other avenues of research.

But he will live again, for his entire life was one of devotion to the ideals, the principles that bring eternal life, and his advancement in the mystical and occult studies will prepare him for another incarnation of great usefulness to the races of mankind and their struggles with the problems of life.

### BE SURE TO SEE THIS PICTURE

We want every one of our members in the United States, Canada and Mexico and even in foreign countries to be sure and see the latest of the many pictures which Rosicrucians have created and sponsored in the past fifteen years. This new one is, "The Lost Horizon." It is a remarkable story of the work of the true "Great White Brotherhood" in Tibet, as referred to in many of our monographs and "The Rosicrucian Manual." If your local playhouse has not shown this picture as a first or second run, insist that it secure this "Columbia Production" and then see to it that all of our members and all of your friends and acquaintances in your neighborhood go to see it.

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"The Modern Mystic" magazine, published at 35 Great James Street, Bedford Row, London, W. C. 1, England, although not in any way directly affiliated with the Rosicrucian Order of this jurisdiction or England, is a splendid contemporary publication. Its articles are inspiring, instructive, and entralling, and we are pleased to recommend it to Rosicrucians and our readers. We suggest that you write for a sample copy and subscription rates.

*The  
Rosicrucian  
Digest  
July  
1937*





### THE EMPEROR AND THE ALCHEMIST

The above is a photograph of the famous painting by Václav Brožík (1851-1901), in the Stuart Gallery, New York Public Library. It depicts Rudolph II, Emperor of Germany, in the laboratory of his alchemist, with the members of his court surrounding him, witnessing the amazing demonstrations of the learned man.

*(Courtesy of The Rosicrucian Digest.)*





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

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(Directory Continued on Next Page)



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