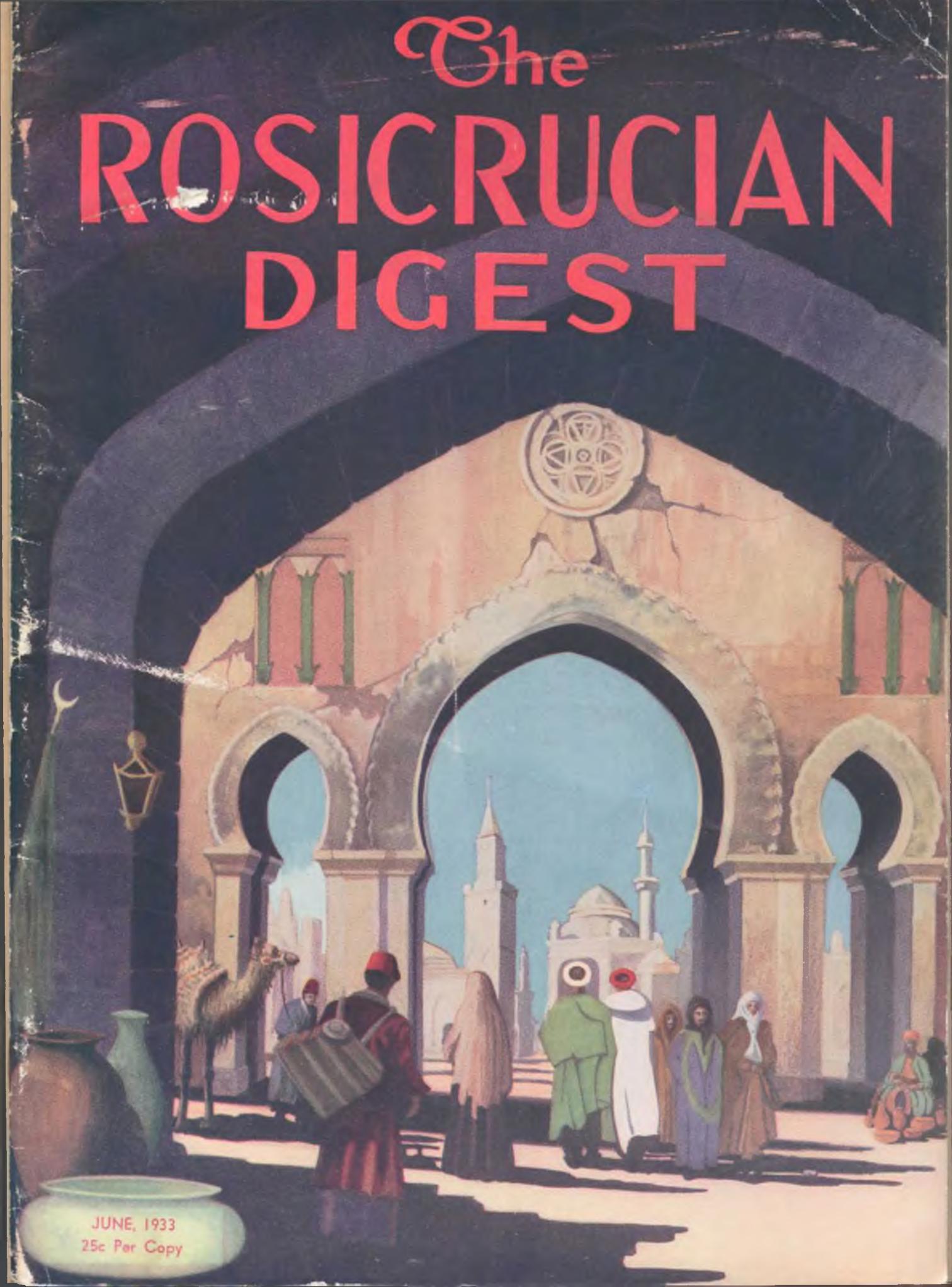


The ROSICRUCIAN DIGEST



JUNE, 1933
25c Per Copy

Suggestions

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GALILEO BEFORE THE INQUISITION

Galileo is seen here attempting to prove his astronomical contentions that the earth is not the center of the universe. He is being accused of heresy and commanded to suppress his great knowledge which he refuses to do. (From a famous painting.)—(Courtesy of *The Rosicrucian Digest*.)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI JUNE 1933 No. 5



SOCRATES



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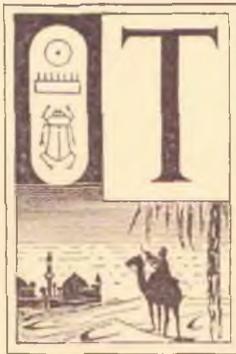
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The THOUGHT OF THE MONTH THE DEVELOPMENT OF SPIRITUALITY

By THE EMPEROR



TO DAY is Monday, April the 17th. It is the day after Easter. The newspaper accounts and the radio news reports are filled with exuberant, enthusiastic statements about the magnificent and wholly unexpected outburst of interest in spiritual things made manifest yesterday—Easter Day.

Here in the west of the United States we are accustomed to two magnificent Easter sunrise services. One is held in the southern part of the state and one near San Francisco. Also in these two localities a huge cross is erected upon a high point of land and persons of all Christian denominations are accustomed to traveling to the foothills surrounding these crosses and attending open air religious services at sunrise. But the reports of yesterday show that similar services were desired and asked for and granted at ten or more places along the Pacific Coast and at dozens of places inland and that audiences outnumbering anything ever witnessed in the way of religious pilgrimages were made manifest yesterday. And from other reports we learn that the churches had larger congregations, that every form of spiritual demonstration was indulged in with greater sincerity and more sacrifices on the part of the persons attending than at any other time in recent years.

In the history of the development of Christianity such an event as this should not have warranted the least comment on my part or on the part of anyone, for after nineteen hundred years of Christian progress, especially in this western world, we should find an increasing interest in a Christian Holy Day and even the birthrate in Christian families should bring a normal and natural increase in the number of Christian enthusiasts. But conditions have not been normal and the times have been of such a nature as to warrant many authorities in predicting that the increasing lack of interest in the church was a sign of the increasing lack of interest in things spiritual. It has been claimed that the race of man is becoming materialistic, scientific, cold-blooded, non-emotional, and indifferent toward the more sublime things of life. It has been said that the great World War was an indication of the downfall of religion and that the strifes and contentions, political and economical, throughout the world in recent years was a further sign of the materialistic, non-religious development of man's mind.

With such predictions still vibrating their postulations in the ear one could not help being astonished at the manifestations made everywhere yesterday. It was as though the nation rose up in its spiritual power and answered the challenging claims of materialism. It is not a question as to whether the American or North American or Western world or English speaking people are becoming more or less interested in the church but it is a question of the development of spirituality in the hearts

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and minds of everyone. There is something about Easter and certain holy days that finds a response in the sacred archives of the human consciousness regardless of whether the individuals belong to a church and attend that church regularly or not. Undoubtedly millions who walked and journeyed long and tediously for one or more hours early yesterday morning to be at sunrise service seldom go to church and perhaps belong to no definite church. Certainly a majority of them are not church goers or the churches would have no reason to complain of a lack of interest in church institutions. If the millions who went to these sunrise services yesterday were to start in next Sunday and attend churches with the same interest and enthusiasm as they displayed in the Easter services, the churches would think that the millennium had come.

What is there about Easter that attracted the attention of so many millions and awakened something within the spiritual consciousness of these people? Historically, Easter is a very, very old holy day. It had its origin with the pagans and the day itself is named after an old pagan goddess whose brilliant and colorful light was associated with the aurora borealis. The Christians adopted this ancient holy day and in the English language the name of Easter is spelled almost precisely as the ancient name of the goddess was written. But it isn't the origin or historical nature of the holy day that brought millions to the foot of the cross at sunrise. It is because the day was a symbol of a principle or a great law or a mystical manifestation that the human consciousness conceives as being true and good and uplifting. The day became a prophetic day in the minds of thousands of persons. It was a day of rebirth and regeneration. It came at a time in the United States when everyone was beginning to feel the hope of a new era and the possibility of a "new deal" in every sense including the religious and spiritual. It came at a time when in the history of the world there was much the same feeling. This Easter is truly symbolical of the rising spirit of new life freeing itself from the bondage of the tomb and having its old form of

materialism crucified and returned to earth.

Within the heart and mind of every living creature who has had the opportunity to meditate and think there is a keen sense of spiritual values and spiritual powers that needs but the touch of mystical illumination to awaken and quicken it into an enthusiasm that is unequalled by any other human emotion.

I think we may safely say that what occurred yesterday throughout North America and in other lands is a sign and symbol of great power in the future for the betterment of the human race and the advancement of civilization. We still have to close the old tomb, we still have to throw away the burial robes. We still have the cross to take down and the wounds in the body to heal. But the vision of the future is now bright through the illumination of the rebirth and in this light we can walk safely and surely toward the greater goal where we will find the very foundation of the kingdom of heaven on earth.

Alcove for June

The ancient mystics claimed that each month of the year was an alcove in the year in which certain activities and industries of twelve different classifications were conducted. They assigned to each alcove a definite classification of human interest, and as the centuries pass by certain well-known characters came to be associated with each alcove not because they were born in the month represented by the alcove, but because their personal activities were of a nature associated or assigned to the alcove.

June was called the month of the benefactors. It was presumed that in this alcove persons of wealth and prosperity, influence and great material power came together to decide how they might best use their material possessions to help civilization. The persons who came to be associated with this alcove are Croesus, Aristobulus, Harpalos, Atticus, Maecenas, Inigo Jones, Cecil Rhodes, Fouque, Madero, Fugger, Robert Morris, Alexander Hamilton, J. J. Astor, Vanderbilt, A. T. Stewart, Wanamaker, C. W. Field, E. H. Harrison and John D. Rockefeller.





AMORC: A Militant Organization

A VITAL MESSAGE TO YOUNG MEN AND WOMEN

By FRATER EDWARD SOESMAN



THE Rosicrucian Order of AMORC is a militant organization. The word militant appeals to youth; it suggests trumpeters in the front-line of an onward marching army; it contains all that is lofty and glorious and it holds the promise of victory.

In ages past and even within recent times it must of necessity have meant the roar of cannons in the distance, the splendor of individual audacity on the battlefield, the march-rhythm of battalions and thrilling sound of martial airs. The word militant also suggests high ideals and the fighting spirit that goes with the defense of the banner and flag and it inspires an attack on the dark forces which we encounter everywhere in life.

It would not speak for the evolution of mankind if even today we would foster the ideas of war which excited the imagination of our forbears. Today there seems to be no other excuse for internal or external warfare than our collective resignation from all that is honorable and beautiful, fine and constructive in life. War means the unshackling of all that is base and destruc-

tive and we have recently experienced, each individually, that open warfare can never and never has settled an argument permanently.

War, described in the mildest form is lunacy and so-called lawful commitment of mass-crime. Heroism on the battlefield in the light of the present day is so much wasted energy.

Still the Rosicrucian Order of AMORC is a militant organization eager to enlist youth under its banners of victory. The Rosicrucian Order invites any young man or young woman to join it and to share with it all of the real benefits, both materially and spiritually that will come to them from the various departments and courses of study. The Order would receive with open arms all those deserving young people that make up the complex structure of the American, Canadian and Mexican nations and show them their rightful place in life and start them off towards a goal that is both glorious and beautiful in every sense.

However, today the word militant in connection with the Rosicrucian Order cannot and *must not* suggest warfare in the historical sense. Today that word means infinitely more and we can sense its rightful meaning if we turn our imagination from the physical to the mental, from the crude to the refined, from destruction to construction, from hate to love, from the lower regions of

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earthly endeavor to the heights above. Then the word stands out brilliantly and commands attention from the enquiring mind; then and only then may we use this word in connection with our Rosicrucian Order A.M.O.R.C. Does it now appeal less to youth?

Has the glittering faded on account of its higher interpretation? We doubt it very much. Many young men and women whom we reach through these pages and who are outside of our Order today possess the qualities that make up the best in a nation. These admirable qualities may be more or less dormant but of their actual presence *within* there is no doubt. Deep in their souls lies dormant the ambition to achieve, the desire to succeed and the bitter yearning for happiness and a little island of their own in the seas of life. They find around them in their social sphere and in business associations disquieting conditions and powerful forces of evil that try to drag them away from the lofty ideals which they know to be right. Many of them appear to lose their balance through the force of incoming conditions that almost destroy their individual anchors, let alone the hope to some day make port.

In their association with others and in their daily experience they fathom the depth in which they may be dragged if they give way to the underlying current of present day standard morality. With some a thin film of cynicism or puerile hypocrisy seems to obscure the greater vision of life. We know from experience that the youth of today fights a battle uphill, a glorious battle where defeat and victory are at very close quarters. As our Imperator, Dr. H. Spencer Lewis, has said during his inaugural speech of the 1932 National Convention: "Even the rising generation is passing through the crucible and the fire of transition and in preparation for its great awakening and first stage of evolution the new generation is intolerant of old customs and habits, of man-made morals and creeds."

Probably when this great period of transition is over and when the new legions begin their forward march the only remaining "ashes" will be in the form of slang words and expressions

typical of the abandonment of the then recent past. Around us everywhere we see old systems crumbling, old beliefs making way for new ones and dusty doctrines ridiculed.

Through and right in the middle of this changing atmosphere youth is plodding along pluckily but with as yet no definite anticipation of the morrow. In this vertigo of present conditions stands the bulwark of an organization whose officers and members are ready to stretch out a helping hand.

Facing right about, with its head sky high, and every nerve and muscle tense, quietly but commandingly moving onward, driven as it were by a motor of limitless power, guided and guarded by an *unseen hand* we find the militant organization of A.M.O.R.C. It will show battle again during the present generation. The outcome of the battle depends largely on the alertness and strength of each member individually and of the collective power of the entire membership. The battle will be one of mind against mind, of character against character and the greatest victories will be fought with mental and spiritual weapons around tables of arbitration.

This shifting of the battlefields from the great outdoors with its well known hair raising equipment to the indoor stage of battle around long tables, and fought with such paraphernalia as pen, ink, paper and speech, is plainly visible in many countries of the world.

Does not the new stage setting afford the greatest opportunity for achievement, for victory, defeat and heroism?

Does not this new battlefield inspire a new era of progress and the gradual deepening of the channels of evolution for all mankind? Does this newer conception of conquest not promise the fulfillment of the prophetic words written by a Master Rosicrucian that: "On the horizon of human consciousness and ascending the heavens of individual achievement have shone in splendor the heralding stars of man's future unfoldment?" Was it not a mother who wrote the pathetic words, "I did not raise my son to be a soldier!"? There may be some of us who still believe that wars are necessary in the scheme of things



but is not that idea promulgated by those ignorant beings whose greedy make-up sees personal gain in bloody encounters of nation against nation? Again we say that the future battles around tables hold enough promise to satisfy the passions of the young and daring for all that is honorable, glorious and heroic in life. Is not the splendor of the indoor battle greater and fairer compared with the one of 1914-1918, where men and boys fought for rights that are questionable in the light of history?

Is not blood too fine a substance and too important a chemical composition of the human body to be wasted like of yore?

In the olden days the young had to be disciplined, physically drilled and instructed in warfare. Years of preparation, special courses in the "West Points" of Europe were necessary to complete a military training. The outstanding graduates became the leaders, the generals of the army. In America and in Canada today we find conditions which are similar to the ones existing in France prior to the revolution. On this continent we find today a minority of individuals holding back, as it were, a majority of law abiding citizens who cling to their modest possessions with all their might and who are nevertheless on the verge of social bankruptcy. These conditions, as we know, are changing for the better almost day after day. Instead of the dreadful revolution which France experienced in the Eighteenth century we are witnessing a peaceful *evolution* in America with here and there an occasional outburst of human ill temper and armed rioting. Still we all hope and believe that no great conflict in the realm of old time and obsolete wars will again threaten the peace-loving populations of Canada and America.

Values are changing, (I am referring to that soul stirring message entitled "1932 and You," written by Dr. H. Spencer Lewis, which constituted part of the free literature distributed last year by the Department of Publicity at AMORC Headquarters in San Jose, California), business ethics are changing, life itself seems to become a more holy possession than it ever was before

and the youth of America and Canada *and all lands* are beginning to seek for something better, something that will be permanent, something that is lacking and must be found. Young men and women everywhere are beginning to wonder what it is all about, this life from the cradle to the grave, this rush, this exaltation, this melee. They are reaching out for a strong arm that will pull them on dry land because they feel the necessity of a safe abode on the restless, threatening seas of life. They know that military talk is out of date, they feel instinctively that the present generation has failed along the lines of lasting progress and they want to express themselves but lack as yet the stability and experience that commands authority.

They feel that they can succeed and that they must succeed; they know that there is a place in the sun for every one of them, they hope for a position in the "GRANDE ARMEE" as marshals, captains and even as soldiers. They realize the need for a preparatory schooling, a training and an individual comprehension of life, they wish to subject themselves to rigid discipline in a modern "Ecole Militaire" where they can learn self-mastery. The young men and women know that if present systems are crumbling and breaking down that with them will rest the responsibility of taking an active part in the rebuilding of a nation and the glorification of a new day. Some of the privileged beings that make up the new generation are already feeling their way, slowly and cunningly towards the new and virgin highways and it will be a matter only of a few months until they will reach their destination.

But it is not for these miniature supermen and super-women, this vanguard of the "GRANDE ARMEE" that we are writing or even thinking. Our concern is with the young men and women who are struggling right now in the middle of the undertow and who are seeking, ever seeking for that strong and mighty hand that is reaching out to them to render them temporary assistance until they will be strong enough, healthy, happy, prosperous and determined enough to pick their own places under

the banner that leads the parade of progressive men and women.

AMORC, the militant Rosicrucian Organization, stands ready to help you reach the top of your ambitions and it will freely share with you all of its age old and modern wealth of knowledge. This "Ecole Militaire," along modern lines, will help thousands upon thousands of young people with an uncommon knowledge of their needs and wishes and desires as it has already done for many deserving souls in many countries of the world throughout the ages. One cannot expect to become a veteran of the "GRANDE ARMEE" all at once. There must be training, discipline and order, there must be vision and these things cannot be had without serious training. Those who have joined the ranks of AMORC know that this is the dawn of the greatest opportunities the world has ever seen and rather than to shut out others from the prosperity of tomorrow they extend their hands to you in fellowship and good

will and ask you to march with them and share with them all the good things that will be theirs. If you are a young man or young woman determined to make good but in doubt as to your present chances, then turn your mind's eye to AMORC and find all and more than you have been seeking for.

Haste and anxiety are dreadful things and they have caused many a person sorrow and misery. But there appears to be an exception to every rule in life. Such an exception we confront here. You cannot be too hasty or too anxious in joining the AMORC. The wisest thing you have ever done is to accept an invitation to join AMORC today. It is your best investment, the highest graded security, because it not only pays high dividends, but it is the safest form of "life insurance."

No one can afford to decline a hearty invitation from that great army of progressive men and women: The Militant Organization of AMORC Throughout the World.



WHEN IS AN EQUILATERAL TRIANGLE UPSIDE DOWN ?

Have you ever met one of the occult whispering campaigners imbued with superstition and devoid of rationalism? With an air of the utmost confidence and with a stern admonition, he will inform you that any organization or society that uses the symbol of the equilateral triangle UPSIDE DOWN is an adherent of the practice of BLACK MAGIC. AMORC, inasmuch as it uses the symbol of the triangle with point upward and with point downward, is referred to as "one of these organizations".

It is surprising how many persons ordinarily of sound reason will be impressed or at least confused by such illogical arguments. In the first place, will anyone kindly inform us how a triangle that is of equal dimensions on all three sides may be either UP or DOWN in position? Which point of the three of a triangle is top or bottom? By what rule of "eenie-meenie-minie-mo" do they select a point or side of the triangle as top or bottom? When the point of the triangle is downward will someone kindly explain on what premise the conclusion is then reached that that point is the top one of the triangle and, therefore, it is UPSIDE DOWN?

These whispering campaigners refer to the triangle with point downward as *Inverted*. We also plead for someone to inform us how a square or an equilateral triangle can be inverted. Just how do you invert, turn inside out a square or equilateral triangle? It is a mystery to us.

Now, friends, if there was any element of scientific, mathematical, or mystical truth to this twaddle, it would be extremely unfortunate also for the Y.W.C.A. and Y.M.C.A., as they, like AMORC, use the triangle with point downward. Students, don't permit your common sense to be suppressed by such anomalous views.





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 this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian 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.)*



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FROM every point the most extraordinary reports are coming to us regarding the development of the Cathedral work. Its highly idealistic and yet practical nature appeals strongly to the clear thinking, broad visioned man or woman who is seeking relief from the limited restrictions of religious misunderstandings and material traditions.

The magnificent work done by Rosicrucian Sunshine Circles in many cities using the Cathedral of the Soul periods for healing and the improvement of material affairs is but one of the many movements throughout the world making practical use of the Cathedral. Individuals in every community are recommending the Cathedral periods to their friends. In their own lives these members are applying the principles of our teachings through contact with the Cathedral for mighty changes in their own personal affairs.

Even those who are unable to spiritually contact the Cathedral in the detailed and visionary manner they have

anticipated enjoy the great benefit of attuning one's consciousness with it at the proper periods and receive direct benefit even though the other features of the contact are not so evident.

Each and every reader of this magazine, whether a member of the Rosicrucian organization or not, is invited to write and secure a copy of the book known as *Liber 777* and through it learn how to use the principles of the Cathedral of the Soul for the personal evolution of the self and the advancement and improvement of worldly conditions as well as the spiritual ones. There is no obligation, no restriction, no reservation in regard to the benefits that each person may have through the Cathedral and, therefore, all are invited to write and secure a free copy of *Liber 777*.

* * *

An error appeared in our last issue regarding the Cathedral Hour on the radio and because of the daylight change in time at this period of the year we wish to announce that the correct time for the Cathedral Hour, on the radio begins at 4:00 P. M. Daylight Savings time in the eastern area, which is equivalent to 3:00 P. M. Central Daylight Savings time, 2:00 P. M. Mountain Daylight Savings time, or 1:00 P. M. Pacific Daylight Savings time. Where there is no Daylight Savings time used one hour should be subtracted from these figures. This would make the period in California begin at 12:00 P. M. and in some parts of the mountain section 1:00 P. M. and in parts of the central area where Standard time is used it would be 2:00 P. M.

This Cathedral Hour of music of an inspiring spiritual and carefully selected nature is broadcast over the Columbia Broadcasting System from New York City and every Columbia chain station in every part of North America will give the program unless some very important local event makes it necessary to change or eliminate the program on one occasion. If you cannot get the program on one station of your radio set try it on another Columbia station that is nearby.

The Director of the Cathedral Hour in New York City tells us that he greatly appreciates the hundreds of

letters that have been written to him thanking him for the program. He says it is a very wonderful endorsement that has come from our members and friends but he regrets that only a few of you in expressing your appreciation of the music have offered suggestions as to certain pieces of music that you would prefer to hear. If you feel inclined to write again to the Director of the Cathedral Hour in care of the Columbia Broadcasting System at 484 Madison Avenue, New York City, tell him that you are a member of AMORC and not only enjoy the Cathedral Hour but that you would like a certain selection played whenever it is possible. Do not ask him to play any particular number on any stated Sunday for this may be impossible but express your preference and whenever you do so give not only the title of the selection of music but the composer's name if you know it. Naturally he will select those pieces which have the greatest number of requests and if your selection or your request is not performed the following Sunday be patient and wait for it. But please remember that the Director of the Cathedral Hour in New York cannot enter into correspondence with you in regard to any of the other features of the work of our AMORC organization. The Columbia Broadcasting System is doing a magnificent work in giving to the entire people of North America this wonderful period of inspiring music with many pieces that are especially helpful in assisting in Cosmic attunement, but the music and the whole period is devoted to the best interests of everyone and not for just our members or Rosicrucians alone. In giving this wonderful program to the public we should be extremely appreciative and always thankful to the local station of the Columbia circuit for its services. But do not write to the Director in New York regarding any other matter but your suggestions for appropriate music.

* * *

Special Announcement

Those of our members who have been enjoying the AMORC radio programs all over the country for the past few years and have appreciated the excellent music, and those who are enjoying the



Cathedral Hour of Music being broadcast by the Columbia Broadcasting System every Sunday afternoon will be glad to know that a special program of operatic music will help them in their study of the value of music in connection with spiritual unfoldment in keeping with our national plans of promoting cultural development of a spiritual and esoteric interpretation of the great operas through the wonderful guidance of our good Brother H. Maurice Jacquet. Brother Jacquet is not only a member of our Order here in North America, but is a long-time member of the organization in France. He is one of Europe's most notable composers and orchestra leaders having been chosen from among many hundreds of musicians to lead the famous Wagnerian celebration festival, when he conducted the largest orchestra ever heard in any part of the world. He has also been leader of the orchestra in the Paris Grand Opera, and the Paris Opera Comique, and since coming to America has conducted opera in the Metropolitan Opera House, and has produced several operas of his own. He has been invited at times to talk on the musical programs of the National Broadcasting Company and other large musical bodies in America. Brother Jacquet is a mystic of the highest development and cultural refinement. He is enthusiastic in regard to the esoteric interpretation of music and the mystical application of musical sounds and themes to the unfoldment of the inner spiritual faculties of the human consciousness.

Every Sunday evening at ten o'clock Eastern time, Brother Jacquet, as musical director of the New York Opera Association, will produce a short presentation of one of the famous operas, assisted by stars of the Metropolitan Opera Company, the Chicago Opera Company, and others well-known in the musical world. Well-known narrators will tell the story of the opera between the acts, while Brother Jacquet and his associated musicians will interpret the story with mystical music. Each performance will begin at ten o'clock on Sunday evenings, and will be produced over Radio Station WOR (710 kilocycles).

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Those of our members living in the east and central parts of the United States, and in parts of Canada and Mexico can undoubtedly hear this remarkable program. Because of the lateness of the hour, there will be very little interference of other stations and the coolness of the atmosphere will permit of long distance reception. We hope later on to bring this series of marvelous operas to the western part of this continent through a western radio station, or through several of them.

If you enjoy these opera programs I am sure you will feel inclined to write a letter of appreciation to Brother H. Maurice Jacquet, care of The New York Opera Association, Suite 1101, Carnegie Hall, New York City, and tell him that you enjoy this wonderful contribution to the radio programs of the air. I know that he and his associates will be glad to have your letters of appreciation.

* * *

The Junior Rosicrucian Order

A great interest in Junior Rosicrucian work has been expressed in the past three months. This department has been sending out over 200 letters, Leader's Guides, stories for children and sets of trial lectures every month. Every inquiry for leaflets "M" and "J-B" is answered promptly, generally in the next mail, and we are pleased to report that over fifty per cent of the March inquirers have returned "J-B", thus putting themselves in position to receive more material from this department as it is prepared. Some of the parents and Junior Lodges have been contributing small amounts to our postage, which we naturally appreciate. Because of lack of time we do not send follow up letters to those who only send in for the first leaflets, as we feel their interest is only passive. If you want to make the Junior Department grow, send in your suggestions and your problems.

We have an active Research Committee of about forty or fifty members, who send us material, such as stories, drawings, poems, suggestions, etc., at least once a month. They are also reporting on a set of twenty trial lectures used in their homes, and we would like the final reports on these lectures before

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June 15th, as we wish to report the parent's results to the Junior Committee at the Convention. Please bear this in mind and save us the time and postage of jogging you up.

The Junior Lodges in many places are making wonderful progress and we hope to have a very interesting report to make concerning them at the July Convention. Several of the Junior Lodge members as well as Junior Leaders will be there, and a committee is working on plans for entertainment of the young people while their parents are attending the regular morning and afternoon sessions. For this reason we would like to hear from all parents who expect to bring their children to the Convention this year, not later than June 15th. Then we will have some idea of how many must be provided for. By planning to do this in groups of suitable ages, we feel the cost to each parent can be kept low. If you have any suggestions or offer of help for this committee, let's hear them.

Several Chapters in the East and South have sent for leaflet "I" and other Junior Lodge organizing information. Three Junior Lodges have been formed since the April issue. All requests for Junior information should be directed to Mrs. Eva Walters, Box 516, Route 2, Vacaville, California.

The three new Junior Lodges are:

SAN DIEGO — "The Three Pyramids," meets every Friday afternoon at 4:30 P. M. at 1644 Linwood Street, Miss Frances May Smith, 1533 Monroe Avenue, San Diego, California, Junior Leader.

TRINIDAD, B. W. I. — "Sunshine Club" meets every Sunday afternoon at 3:30 P. M. — P. S. Johnson, 100 Quarry Street, Port of Spain, Trinidad, B. W. I., Junior Leader.

CANADIAN GRAND LODGE — "Karnak Bearers of Light," meets every Saturday afternoon at 3:00 P. M. at 878 Hornby Street, Vancouver, B. C., Canada. Mrs. Lillian Parkers, S. R. C., 2534 Venables Street, Vancouver, B. C. Junior Leader.

DO NOT FORGET THE ROSICRUCIAN CONVENTION, JULY 16-22

CHICAGO ROSICRUCIAN RADIO BROADCAST

It is with pleasure, that we announce a definite program over radio station K-Y-W, one of the largest stations in Chicago, operating on 293.9 meters or 1020 kilocycles. The program will consist of *mystical dramas and music*, which will be both entertaining and instructive. We advise every one who reads this to tell his or her friends and acquaintances, and to have many persons listen in at the time given below. Let us make it a popular program among the thinking type of persons.

This is a large station so members and readers within a range of two hundred miles or more of Chicago should have no difficulty in hearing it. The hours of the broadcast are 9:15-9:30 P. M., *daylight savings' time*, Chicago. The program will be broadcast on every *Thursday evening* from *June 8th to June 22nd*. Be sure to tune in.

We greatly regret that the program announced to be broadcast over station KPO in San Francisco had to be cancelled by the AMORC forty-eight hours before it was scheduled to go on the air. That was the first time we ever announced a program, which did not go on as scheduled. It was, however, due to the fact that the station accepted our program and then *two days before* the broadcast notified us that the transcription would have to be changed to a station program of personal talent. This unprecedented act did not give us ample time for rehearsal, and rather than put on a program which would not be of the quality or type compatible with the Rosicrucian ideals, we cancelled it. We greatly regretted doing so, because many members were preparing to tune in, and the Rosicrucian Digest was already in circulation, so we offer this apology.



SPECIAL ANNOUNCEMENT

We are pleased to announce the introduction of a new Department with the next number of the "Rosicrucian Digest," the July issue. It will be entitled "Dispelling Darkness." Because of the prevalent superstitious practices under the guise of metaphysics and occultism which are so injurious to these great fields of human thought and study, we hope through this new Department to confute these superstitions with logic and good common sense and elevate occultism and metaphysics to the dignified plane of rationalism where they belong.

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 with its ancient meaning.



THE POT OF INCENSE.
Perhaps one of the most sacred of all points reached by **three steps** in the ancient Temples was the Altar. Upon this altar, always in the true, geographical East, was the sacred fire, burning in splendor and ever alive with heat and flame. But upon the altar or just in front of it was the pot of incense.

The incense may be used in modern times to symbolize the flame and heat of the fire on the altar, and it **may seem** to represent the flame or glow of appreciation in our hearts for our existence; but in truth the use of incense had a very distinct purpose in the days of old, and incense is still used in some sacred ceremonies of secret guilds for the same purpose as of old.

If the purpose of the incense pot were simply to demonstrate a burning fire, the incense itself might be disposed of and only the glowing charcoal used. But the incense used in Egypt, and still used in some ceremonies, was carefully prepared according to the laws of alchemy. The vibrations emanating from the incense pot were of such a nature that they produced upon those in the Temple, first a physical effect, then a mental effect and finally a **spiritual effect**, and this was the true purpose of the incense. The proper kind—known only to the sects using the ancient Egyptian ceremonies—will induce or bring about a spiritual attunement with nature's divine forces and thus make possible greater cosmic or divine illumination. Therefore, we find that the present incense pot has lost its purpose and its symbolism. May it soon be **found**, along with the lost word, which **is** and **is not** lost.

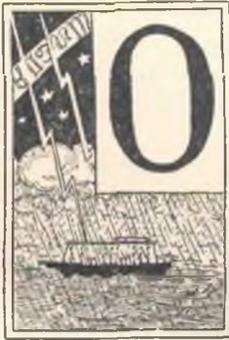
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Mind Power Is Electrical

UNIVERSAL DYNAMO SUPPLIES MENTAL ENERGY

By THE IMPERATOR



OUR members and readers throughout the world will be intensely interested in the announcement recently made by Dr. George W. Crile, director of the Cleveland Clinic. His announcement was made before the assembly of the

fourth annual conference on interpretation of physical education at the New York University on Thursday evening, April 20th last. Doctor Crile's statements are nearly true and nearly coincide with the facts known to Rosicrucians, and included in their teachings for so many years. As far back as 1916 when we first introduced the Rosicrucian teachings to the first lodge of New York City the facts regarding the electrical energy in the human body that radiated from the mind as thought power aroused not only interest in the minds of true seekers for knowledge, but a considerable amount of interest and ridicule in the minds of scientists and medical men who protested with the flat statement that if such ideas constituted the so-called sane and rational teachings of the Rosicrucians, then neither the scientific mind nor the sane mind would be interested in the work of

our organization. In that year, however, in the first laboratory built by the Rosicrucians in New York, tests were made with delicate, sensitive instruments to prove the existence of electric currents in the body, and even in the lungs, following the instructions and experiments contained in the teachings of the Rosicrucians of Europe. Every form of evidence offered by us to the scientific world in support of our contentions was rejected as being beneath the dignity of scientific consideration. The conviction on the part of science that such facts could not be true prevented their investigation of the astonishing evidence.

Every student of our work can plainly see from his study of the earliest lectures in the earliest grades that the foundation for such facts and demonstrations in later lectures is logical and reasonable. In the lectures it is evident that the knowledge of the electrical energy in the human body was known to the mystics, alchemists, and other Rosicrucians associated with the organization in the middle ages. But once again science has come forth and reversed its opinion and endorsed what the Rosicrucians have been teaching despite their earlier rejection of the facts and their protests. As we have said over and over, not one of the highly complex and costly experiments of science in recent years revealing what science calls new and startling facts has necessitated a single change in the fundamental or



detailed teachings of the Rosicrucian truths. We have not found it necessary to even modify any of the facts contained in the Rosicrucian lectures prepared several centuries ago, while on the other hand science has had to constantly revise and modify its opinions, its postulations, and its positive statements.

According to Dr. Crile there are dynamos in the human brain which manufacture electricity, or the mind itself is wholly a product of electricity manufactured by the brain. He estimates that the brain contains four quadrillion, or in other words, four billion million individual dynamos for the manufacture of electrical energy, and uses a distributing system known as nerves for the carrying of this electrical energy to all parts of the human body.

In a report of his statement made before the conference it is claimed that he said, "The metaphysical proverb, 'What is mind—no matter,' must be changed to read: 'Mind is a product of electricity generated by matter'." He further said that in the investigations in his laboratory by himself and others he found that the brain of all living creatures emitted short wave and infra-red radiations, and that these radiations caused the ejection of electrons from the brain protoplasm, and these electrons set up the electric current responsible for our thinking and reasoning.

He further said that the power for these brain dynamos was generated in the adrenal gland which collaborated with a hormone in the thyroid gland. This gland had been found to be the real power behind the throne, so to speak, or the supreme ruler of the proud human intellect. According to Dr. Crile, as the supply of this hormone diminishes brain power diminishes with it.

One of the intensely interesting and nearly correct statements made by Dr. Crile, as reported, is as follows: Since all protoplasm is in cells and all cells are bi-polar in arrangement, one pole having positive and the other a negative charge, certain potentials are set up which constitute the foundation of this electrical energy.

The Rosicrucian teachings were the first in any school of scientific thought to insist that every cell in the human

body, including the protoplasmic cells, was bi-polar, and had both a positive and negative polarity. I recall well indeed that even as late in modern research as 1916 this statement on the part of Rosicrucianism was highly and bitterly challenged by every medical man, and every scientific mind that contacted our teachings. Along with our statements that all electrons were not negative, but that some were positive, and some negative, our insistence that every cell had within it the two polarities of negative and positive seemed to be such an incredulous and impossible thing that our remarks were attributed to the fantastic vagaries of a wild and unrestrained mind. When we insisted that even every cell of blood having the heart to carry its vitalizing energy throughout the system had a negative and positive polarity, and that it was the dissemination of its positive nature and the gradual elimination or weakening of its positive polarity that constituted an impoverished blood cell, and that it was because of its need for a rejuvenation of its positive polarity that it returned again to the heart and the lungs, our ideas were rejected as being fantastic and absurd. We were told often in bitter expressions and occasionally with much contempt that every scientific examination of the blood cell revealed that it had no polarities of the nature described by us, and that no cell in the human body was either positive or negative in its potentiality, and that there was no such thing as an electric potentiality to any part of the body. Yet Dr. Crile now says that the tests in his laboratory made by himself and others show that all cells have both a positive and negative pole with equivalent potentialities, and that this includes even the protoplasmic cells. Anticipating what these men may discover next let me interrupt my present argument to say that the Rosicrucian teachings have taught for many centuries that the process of conception in reproduction is electrical in nature, and that the attraction between the male and female cell, so to speak, is magnetical and electrical, and that the contact of the two cells produces an electrical condition which prevents further contacts, and the de-

velopment of the ovum is due to a positive cell penetrating and becoming a part of a negative cell, and thus establishing that unity of polarities that is necessary for the growth and development of a cell. When we speak of a negative or positive cell we mean one which is essentially positive or essentially negative, or potentially positive or potentially negative, but still having within it some degree of the opposite pole, for while all cells have both potentialities or polarities they are either greater in the positive or greater in the negative, and thus come within two broad classifications.

By the foregoing statement our members will see that we as Rosicrucians have long since possessed the secret of conception in life, and understand its processes in a more detailed and precise manner than science has attempted to investigate, and we, therefore, understand the cause of the differences in sex, and what determines sex at the time of conception, and many other matters which we presume and hope the scientists will investigate and discover now that they have opened the pathway to an unbiased study of the electrical nature of man.

I said at the beginning of this discussion that Dr. Crile is nearly correct in his statements. When he says that "Mind is a product of electricity generated by matter" he is nearly correct, for the truth is that matter does not generate the electricity, but radiates it. The sun

is the source of all electrical energy in the universe, and this energy is of various rates of vibration and that which is in matter is of a definite rate distinctive from that which constitutes soul or other forms of electrical energy or divine essence. The nature of the electrical energy in matter is termed spirit by the Rosicrucians and this spirit energy in matter is utilized, directed, and controlled by not only the adrenal gland and the thyroid gland, but a number of others as outlined in our teachings. We see, therefore, that Dr. Crile in associating two or three of the glands with the mind in the control of this electrical energy is closely approaching the truth. Probably only his previous concepts and misunderstandings of the nature of the human body and its forces has prevented him from properly interpreting the results of his investigations, but now that he has made such a glorious and noble shaking off of the shackles and bonds that held him to the false theories of science, and is attaining freedom of thought in his work, he will discover the real facts, and have another announcement to make to the public very shortly.

Anticipating questions that may be asked we wish to say that Dr. Crile is not a Rosicrucian so far as we are able to learn, and is not interested in our teachings or our work, but we hope that some day he will find it advantageous to take up our studies and thus aid himself in his continued researches.

DO WE LIVE INSIDE THE EARTH?

Study carefully the picture in this issue of the "Digest" entitled, "Galileo before the Inquisition." Galileo dared to oppose the accepted traditions of his time by introducing a new conception of the universe in support of the early ideas of Copernicus a century before him. The masses laughed at Galileo, ridiculed him, and his life was threatened. Yet because of his scientific achievements, we know more of our universe than would have otherwise been possible. Today, there are new conceptions about the world in which we live and the universe, which are just as revolutionary, just as opposed to the old traditions, yet they too may throw new light upon the universe, if we have the courage to peruse them. Thinkers today are saying: "Is the earth a cell like every other cell, with life in its center? Does mankind exist in the center of the earth instead of upon the surface as he believes? Is the sun the great ball that we imagine it to be? Are the planets as large and far away as they seem?"

These questions and many more are discussed in a fascinating way in a special series of lectures, which we have prepared, entitled *Arcane Cosmology*. They are complete with all of the necessary charts and diagrams. They are the views of old and modern thinkers, and scientists, based on the research of Neupert, Koresh, and others. The entire course of *Arcane Cosmology* consists of twenty-one lectures. You may receive *two a month for only 50c*, or remit for the entire course at once. Address *Arcane Cosmology* Secretary, Rosicrucian Brotherhood, AMORC, San Jose, California.



PAGES from the PAST



KEPLER

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we introduce to you John Kepler.

Kepler's great contributions to astronomy are due to his early association with Tycho Brache, a Danish nobleman born in 1546, a maker of astronomical instruments and the compiler of the famous Rudolphine Tables. Kepler, however, was more than a scientist; he was a metaphysician. He was not satisfied alone with observation of the movements of the Cosmic bodies, but he tried to formulate a metaphysical theory for their origin and their relationship.

John Kepler was born in Wurtemberg in 1571. He inherited very little of his father's estate as his father, just before his death, lost the bulk of his estate through endorsing papers for a friend. Kepler was sent to a monastic school and finally to the University of Tubingen. Physically, he was sickly; mentally, he was alert and ranked second in his class. He became interested in the Copernican system and through this interest became the assistant in 1599 of Tycho Brache. His first assignment was the study of the planet Mars, of which he continued his investigation after the death of Tycho.

We have published for you below excerpts of Kepler's writings on the principles of astronomy. There is a masterful beauty to his writings. In their simplicity and forcefulness, you are conscious of a lack of technical phraseology and terms, yet it seems that you are being made acquainted with the profound mysteries of the universe.

ON THE PRINCIPLES OF ASTRONOMY



WHAT IS ASTRONOMY? It is the science of treating the causes of those celestial appearances which we who live on the earth observe and which mark the changes of times and seasons; by the studying of which we are able to predict for the

future the face of the heavens, that is, the stellar phenomena, and to assign fixed dates for those which have occurred in the past.

WHY IS IT CALLED ASTRONOMY? From the law (nomos) or governance of the stars (astra), that is, of

the motions in which the stars move, just as economy is named from the law of domestic affairs (oiconomia) and paedonomy (paidonomia) from the ruling of youths.

WHAT IS THE RELATION OF THIS SCIENCE TO THE OTHER SCIENCES?

1. It is a branch of physics because it investigates the causes of natural objects and events, and because among its subjects are the motions of the heavenly bodies, and because it has the same end as physics, to inquire into the conformation of the world and its parts.

2. Astronomy is the soul of geography and hydrography, for the various appearances of the sky in various districts and regions of the earth and sea are known only by astronomy.

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3. Chronology is dependent upon it, because the movements of the heavenly bodies prescribe seasons and years and date the histories.

4. Meteorology is also its subordinate, for the stars move and influence this sublunary nature and even men themselves.

5. It includes a large part of optics, because it has a subject in common with that; that is, the light of the heavenly bodies, and because it corrects many errors of sight in regard to the character of the earth and its motions.

6. It is, however, subordinate to the general subject of mathematics and uses arithmetic and geometry as its two wings, studying the extent and form of the bodies and motions of the universe and computing the periods, by these means expediting its demonstrations and reducing them to use and practical value.

HOW MANY, THEN, ARE THE BRANCHES OF ASTRONOMICAL STUDY? The departments of the study of astronomy are five; historical, in the matter of observations, optical as to the hypothesis, physical as to the causes of the hypotheses, arithmetical as to the tables and calculations, mechanical as to its instruments.

* * *

SINCE WE MUST BEGIN WITH APPEARANCES, EXPLAIN HOW THE WORLD SEEMS TO BE MADE UP? The world is commonly thought, accepting the testimony of the eyes, to be an immense structure consisting of two parts, the earth and the sky.

WHAT DO MEN IMAGINE CONCERNING THE FIGURE OF THE EARTH? The earth seems to be a broad plane extending in a circle in every direction around the spectator. And from this appearance of a plane bounded by a great circle the appellation, orbis terrarum, the circle of the earth, has arisen, and has been taken over by the Scripture and among other nations.

WHAT DO MEN IMAGINE TO BE THE CENTER OF THE EARTH? Each nation, unless it has become familiar with the notion of the circle, thinks by the instinct of nature and the error of vision that its country

is in the center or middle of this plane circle. So the common people among the Jews believe still that Jerusalem, the earliest home of their race, is situated at the center of the world.

WHAT DO MEN THINK ABOUT THE WATERS? Since men proceeding as far as possible in any direction finally came upon the ocean, some have thought that the earth is like a disc swimming in the waters, and that the waters are held up by the lower part of the sky, whence poets have called the ocean, the father of all things. Others believe that a strip of land surmounts the ocean which keeps the water from flowing away, and these suppose there is land under the water, saying that the water is held up by the earth. Besides these there are still others who, since the ocean seems higher than the land if it is looked at from the edge of the shore, believe that the earth is, as it were, sunk in the water and supernaturally guarded by the omnipotence of God lest the waters rushing in from the deep should overwhelm it.

WHAT DO MEN IMAGINE TO BE UNDER BOTH THE LAND AND THE WATERS? There has been great discussion among men marveling concerning the foundation which could bear up the great mass of the earth so that it should remain for so many centuries firm and immovable and should not sink; and Heraclitus among the early philosophers, and Lactantius among the ecclesiastics said that it reached down to the lowest root of things.

HOW ABOUT THE OTHER PART OF THE WORLD, THE SKY AND ITS EXTENT? Men have thought that the sky was not much larger than the earth, and indeed was connected with the earth and the ocean at the circumference of the circle, so that it bounded the earth; and that anyone going that far, if it could be done, would run up against the sky, blocking further progress. With this idea of men the Scriptures also agreed.

So also the poets said that Mt. Atlas, a lofty mountain on the farthest shore of Africa, bore up the sky on his shoulders, and Homer placed the Aethiopes at the extremities of the rising and set-



ting sun, thinking that because of the contiguity of the earth and sky there, the sun was so close to them that it burned their skin.

WHAT FORM DO THEY ASCRIBE TO THE SKY? The eyes ascribe to the sky the shape of a tent, extending over our heads and beyond the sun, moon and stars, or rather the shape of an arch overspanning the terrestrial plane, with a long curve, so that the part of the sky just over the head of the spectator is much nearer to him than the part that touches the mountains.

WHAT HAVE MEN CONCEIVED IN REGARD TO THE MOTION OF THE SKY? Whether the sky moves or stands still is not apparent to the sight because the tenuity of its substance escapes the eyes, unless indeed those things appear to stand still in which the eye can perceive no variation. But the changing positions of the sun, moon and stars in relation to the ends of the earth was apparent to the

eyes. For the sun seems to emerge from an opening between the sky and the immovable mountains and ocean, as if coming out of a chamber, and having traversed the vault of the sky seems to sink again in the opposite region; so also the moon, and the planets, and the whole host of stars proceed as if strictly marshaled and drawn up in line, first one and then the other marching alone, each in his order and place.

And so, since the ocean lies beyond the extreme lands, the mass of men have thought that the sun plunges into the ocean and is extinguished, and from the opposite region a new sun issues forth daily from the ocean. The poets have used this figure in their creations. But, indeed, there have been even philosophers who have declared that on the farthest shores of Lusitania could be heard the roar of the ocean extinguishing the flames of the sun, as Strabo recounts.

ALL ABOARD FOR THE CONVENTION

California Welcomes New Members and Old, July 16-22

Yes, every new member and every old member is welcome. Every member who has been in the Order but a week or a month and everyone who has been with us for years, will be welcomed by every official and every citizen of the State of California. Those who have been to our Conventions in other years know how various officials representing the various departments of the city and of the business interests and of the citizenry of the State have spoken from our platform and welcomed the Rosicrucians and invited them to enjoy every benefit that this wonderful part of the world affords in the summer time.

If you are a member of the Order you owe it to yourself to come to the Convention this summer and contact the Supreme Temple and the other buildings, the officers, the members, and the many interesting features that are offered to you. Your registration as a member of the Order will admit you to every Convention session, every private class, every special feature, and every general form of activity throughout the week without any costs whatsoever. Wherever you may be, if you can drive here by automobile, make it the goal of your vacation. If you live at distant points you will find the trip by auto, train, or steamship intensely interesting and you will find the week or two weeks spent here more glorious than any other vacation you have had in a long time. Bring the members of your family with you, if you wish, and if they are not members of the Order they will find so much to occupy their time in sightseeing and entertainment during the Convention week that they will not miss your absence. We will do everything we can to help you make their visit as happy as will be yours.

Be sure to be here for the opening session on Sunday evening, July 16, and plan to remain for the magnificent banquet and closing ceremonies, music, song, and speeches on Saturday night, July 22.

Start the new cycle of the new period of prosperity for North America by coming to the West, the Golden West, the land of happiness, sunshine, flowers and rebirth. You will go home feeling like a new being, inspired, rejuvenated and thrilled with new ideas for meeting new conditions in every walk of life. There are plenty of hotels, auto camps, and every other facility to take care of you without previous reservations so come along happy and be happy while you are here and leave with greater happiness.

California welcomes you and wants you to come.

All aboard for San Jose!



This Thing Called Man

PROFESSOR BREASTED BRINGS US NEW LIGHT FROM EGYPT

By THE EMPEROR



ALLOW me to introduce to our readers that very eminent authority on things Egyptian, Professor James H. Breasted. I ask him to step out upon our platform and make himself known to us through his marvelous understanding of Egypt's history and mysteries of that great land and strange people. Perhaps hundreds of our readers have become acquainted with Professor Breasted through several of his wonderful books, but if you do not know him I am sure that you will be happy to become acquainted with him at this time, and will want to make him a friend and advisor in your studies of the mysteries of the Orient.

In fact, I feel sure that through this introduction Professor Breasted in the medium of several of his books will find his way into your home, your sanctum, and become a companion in those hours of the evening when you can relax and allow yourself to be taken on a personal journey into the very intimate affairs of the lives of great men and the schools

of great thought in Egypt, and there dwell and rest and find inspiration for many happy hours at a time. And these books—vibrating with the living enthusiasm of the author, and animated with the actions of the great creators of civilization—will become cherished possessions, friends that you will not want to part with except to loan them to your closest acquaintances with caution and discretion. Professor Breasted is a recognized authority in the field in which he has labored for so many years. He is a specialist with all of that devotion to one subject which we may expect of a real specialist, and his chosen subject has been the suppressed, secluded, obscure, but mysteriously fascinating facts of the ancient life and teachings of the Egyptians. As with every true specialist, he has always made sure that every expression he uses, every word selected, every idea portrayed is consistent and precisely the correct one without any personal bias or prejudice. Having been associated with many expeditions of research in Egypt, and having lived there for many years taking part in every form of investigation, and having been associated with the great museum at Cairo, this man with a unique trend of inquiry, and a most unique love for ancient facts, and an unusual ability to paint word pictures



that become things alive, has been one of the world's most interesting guides to ancient Egypt.

To Rosicrucians, especially, Professor Breasted has endeared himself eternally for his sympathetic investigation of the peculiar life and mysterious mission of Amenhotep IV, the traditional founder of the Rosicrucian Brotherhood. Breasted's book dealing with the life of Ahkenaten, as Amenhotep called himself later in life, is the most beautiful and inspiring picture of ancient Egypt that has ever been given to man, and yet it is not fiction, and not cold fact, but an inspired revelation based upon firsthand knowledge which Professor Breasted found in the ruined temples and archaeological monuments of Egypt. That book and others like it written by Mr. Breasted should be in the home of every Rosicrucian who is building a library for the future. Breasted's other books have become standards of authority in high schools, colleges, and universities, and when Breasted speaks, the world must accept what he says, for he has proven himself to be worthy of final consideration in the matters of Egypt with which he deals.

Therefore, having introduced this kindly, brilliant mind and character, let me take you into his study in Chicago where he is associated with the Oriental Institute of the University of Chicago, and see him at work before a pile of manuscripts putting the final touches to a new book which will be offered to the world this coming fall. In this pile of manuscript pages we see man being unfolded and revealed in a new light, and in an astonishing manner. It is as though a master moulder was recreating man in the manner that the great Creator originally devised and matured him in the eons passed, revealing him to us step by step, stage by stage with the great strides that were so magnificently made in the mystery days of mysterious Egypt. We have the privilege of looking into this unpublished manuscript and seeing in advance what Mr. Breasted is going to give to the world as his newest contribution to fascinating historical literature. We are going to read extracts from this manuscript, and then praise it, and wait for it to come out in book form, and then endorse it by buy-

ing it and recommending it to others, and making it contributory to the advancement of man's mind and intellectual comprehension of the great principles of the universe.

Let us turn to the first part of this new book dealing with man as a wonderful creation, and we notice that Mr. Breasted has selected an intriguing title for his new book which he calls "The Dawn of Consciousness and the Age of Character." In the preface he says, regarding man's destiny and his evolving mystical spirit:

"The most present need of America at the present critical juncture is not more mechanization but more character. Over 4,000 years ago the social prophets of Egypt were hurling the same truth regarding their own land at the technocrats who built the pyramids, the greatest feat of engineering ever achieved in the ancient world.

"The process of mechanization which America has carried farther than any other people will, of course, go on, and should go on, but not at the cost of character. The latest engineering vagary, a typical American fad called 'technocracy,' according to its vocal high priest, is a complete substitute for all the normal processes of human society, and as for any traditional sense of social responsibility we have the pontifical deliverance that technocracy would even displace philanthropy.

"A glance around us at our present social situation discloses that this is only one of many points at which human experience is being blithely thrown overboard. Even in the public schools human development, which is the subject matter of history, is being displaced by a vague miscellany called 'civics' and 'social studies.' The alleged educational authorities who are ruling history out of our schools are cumbered with little knowledge of human experience or the development of humanity.

"The most fundamentally important thing in the developing life of man has been the evolution of morality, the emergence of character, a transformation of human life which can be historically demonstrated to have begun but yesterday.

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"Man began as an unmoral savage. How did a world totally without any moral vision rise to social realization and learn to listen with reverence to the voices within? It is now quite evident that the ripe social and moral development of mankind in the Nile valley, which is 3,000 years older than that of the Hebrews, contributed essentially to the formation of Hebrew literature which we call the Old Testament.

"The rise of man was the result of man's social experience, rather than 'revelation.' It is a fact of profoundest meaning for thinking people today. Out of prehistoric savagery, on the basis of his own experience, man arose to the vision of character. That achievement, which transformed advancing life, human and animal, on our globe was from a characterless universe, as far as it is known to us, to a world of inner values transcending matter, a world for the first time aware of such values, conscious of character, striving to attain it.

"With that achievement man had discovered the new country, but he had not yet explored it. The discovery is a recent event and explorations have consequently but just begun. They are an unfinished process which must be continued by us by every generation."

Man a Wonderful Creation

Glancing up from our reading of this interesting preface we hear Professor Breasted say:

"This thing called man is the most wonderful creation in the universe. We must look at him with long vision and remember that his history goes back to unrecorded time. But historically he is wonderful. Nothing has been able to keep him down. He stands now at the beginning of a new exploration, that which is more important than anything in his entire history."

We are reminded here of what the Rosicrucians have said in the pamphlets issued by them regarding the beginning of a new cycle in 1933, and how this new cycle will usher into history and introduce into the very consciousness of the human race a realization that it is a cycle of regeneration and rebirth, and that the whole world will be affected by

the evolutionary changes of a Cosmic nature taking place in man from this time onward. We hear again Mr. Breasted say, "Emerson glimpsed all this with a prophet's vision when he said that man was only at the cock crow and the morning star stage. The country that man is now mentally and spiritually crossing into is the kingdom of the mind and the spirit. I am convinced that this is the meaning of the great changes that are taking place after this so-called depression. There are values close at hand that are undreamed of. Man is aware of this, but what he needs is the technique to take hold of that awareness, something beyond a vague idealism."

Thus we are reminded of what that wonderful Rosicrucian, Raymund Andrea of England, says in his book, "The Technique of the Master". But we turn again to listen to Professor Breasted touch upon the new cycle and the old cycles of time, and the fact that man is affected by the Cosmic changes that reveal themselves in cycles of definite periods. Professor Breasted claims that there have been cycles of depression, and then great uplift beginning in the twenty-third century before Christ, and that at the very early date man began to turn his attentions to the things of the inner self, and the inner values instead of seeking for all power and all wealth in the physical world.

In his book Professor Breasted traces the evolution and developing consciousness and Cosmic power of man beginning with that early period of awakening in the history of civilization, and then gives carefully translated extracts from the writings and carvings on the walls of ancient Egypt, showing how the mystery schools and the schools of philosophy and the leaders of high thought guided the evolving consciousness of man. The new manuscript prepared by Breasted contains many of these surprising ancient thoughts, and among them we find the following as typical of the many others:

"Righteousness is for eternity. It descendeth with him that doeth it into the grave—his name is not effaced on earth, but he is remembered because of right."—From the Eloquent Peasant of Heracleopolis, 23rd century B. C.



"A man's virtue is his monument, but forgotten is the man of evil repute."—From an Egyptian tombstone about 22nd century B. C.

"The people of his time shall rejoice, the son of man shall make his name forever and ever—Righteousness shall return to its place, unrighteousness shall be cast out."—Neferrohu, Prophet of Egypt, 2000 B. C.

"O Amon, thou sweet Well for him that thirsteth in the desert; it is closed to him who speaks, but it is open to him who is silent. When he who is silent comes, lo, he finds the Well."—An Egyptian Wise Man of about 1000 B. C.

We hear Mr. Breasted speaking again, and we stop reading long enough to listen to the fascinating facts he has discovered:

"These ideas found in the writings of the ancient mystics are the first thoughts on the world, on God, and human conduct that we know of. There were thinkers who lived long before the Hebrews, long before Moses, and long before the first of the Hindu philosophers about eight thousand years ago. That which I call 'Memphite Drama' was written on black stone by an Ethiopian King who copied it from papyrus that had been eaten by worms. Here is found at the close the first conception of social morality in human history. It says that, 'the God decrees death to him who doeth what is hated, and decrees life to him who doeth things that are loved.' This reveals the law of right and wrong, the oldest moral utterance. And there is another astonishing sentence that sounds like nonsense at first but is, after all, a marvelous truth: 'Ptah is the heart and tongue of the gods.' Now Ptah was their conception of a supreme deity, and heart means mind, and tongue means creative power, so we have a supreme mind creating by thought. The reading of the First Chapter of the Book of John in connection with this idea will prove very helpful."

As we prepare to leave Mr. Breasted's studio he calls our attention to his suit-

cases and other equipment being packed, and informs us that he is getting ready to go back to Egypt for another expedition. He says at this time he is going to fly from point to point in Egypt whereas in his first trip through that country in 1894 he had to travel by donkey. Thus the achievements of man have enabled one man in his lifetime to change from the primitive type so popular with the ancients to the most modern type of the modernists, and yet this man will not lose his sympathetic touch with the times of the past, or the people of those mysterious days when the pursuit of truth was the dominant factor in the lives of many, and when the most astonishing facts of nature were discovered and preserved for us to this very day. While Professor Breasted and his wife are delving deeply into the arcane facts of that great land of light we shall be waiting for the publishers to bring forth this new book. We are recommending that every member who can do so should have a copy of it, and our Supply Bureau is going to be equipped with copies of the first edition, especially sent to us by the publishers, in order that we may introduce these first copies into the homes of many of our members. This first edition will become rare as has every other first edition of Professor Breasted's books for there is something fascinating about the possession of the first edition of any new book that is going to become a permanent companion in one's home. The new book will probably have approximately four hundred pages, and we note that there are sixteen pages of illustrations, and that the price will probably be about two dollars per copy. Here is a golden opportunity for those of our members who love to read of man's evolution and the great light that came into Egypt, and have the facts from an authoritative source unbiased and unblemished by personal creed or belief.

Announcement about the readiness of the book will be made in this magazine as early in the fall as it is possible to announce it.

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Digest
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READ THE ROSICRUCIAN FORUM

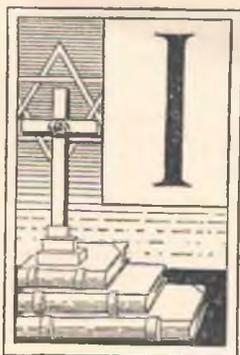
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SANCTUM MUSINGS

ON THE CONCEPT OF A CAUSATIVE UNIVERSE

EDITOR'S NOTE: This month we bring to you another article on abstract metaphysics. It is purely speculative. To some extent it is in opposition to the accepted theories of the day, or even to some of the principles of Rosicrucianism. Yet it compels us to resort to a new method of reasoning. Most of us use the affirmative method—a positive declaration of our views and then endeavor to prove them. When reading an article of the type below and wishing to confute it, we are obliged to follow the method of negative reasoning, which reveals the strength or weaknesses of our own affirmative arguments. We might add that if this type of article is not desired, not enjoyed, or if it is otherwise and its value appreciated, we would like to hear from you.



IT IS commonly believed that all being had a purposeful beginning, that all that is in existence was pre-conceived and is not the result of a spontaneous formation without an objective. The human mind clings tenaciously to this concept, perhaps

because it is consistent with human experience.

In the mundane world—the world of business affairs, of government and church—all activities are meditated upon in advance unless they be what we choose to call “accident”. Intent is the essential requirement behind every act. While man admits of accident in the world of his own creation, he is reluctant to admit the probability of accident occurring in the universe. His

reason for so doing is probably the feeling of insecurity that it would afford him. The great catastrophes that he witnesses, or that Nature shows indisputable evidences of having occurred in the past, he attributes to Divine purpose, the volition of a deity—not Cosmic accidents. The savants of science declare this phenomenon to be the result of conflicting Cosmic forces, causes devoid of intent, which produce effects not conceived by mind.

This, too, appears to remove the manifestation of natural forces from the realm of accident. Yet to most men, if Cosmic causes are devoid of intent, they must be accident. Man thinks of the universe as moving forward toward an end, or at least an ideal, which is the purpose of the universe. Therefore, he reasons, whatever the effects of the manifestations of the universal forces—even when they are destructive to man's interests—they represent a stage in the evolutionary trend toward the culmination of the ideal of perfection. Accident



does not fit into his conception. All being that man is aware of and that he gradually has discovered over a period of centuries of investigation, he has subjected to a method of reduction. He has, for example, taken the complex substances of inorganic matter and disintegrated them until their identity has disappeared and they are naught but a primary energy. The complex forms of matter, before reduction, were, in dimension and weight, generally dissimilar, but their basic natures were found to be similar. This similarity, however, was not of matter in the chemical sense, but in the uniformity of its development.

In other words, where forms were different, the physical laws by which these forms were created were found to be the same in all instances. It was the disclosure of these laws that established the fact of the unity of matter and exploded the theological doctrine that each form of matter was an individual creation. It was further ascertained that these laws were the only stable characteristic of matter. Whenever and wherever they were invoked, the results were identical. These laws, then, were the causes of the physical world, for every effect in it could be traced to them.

"But of what," has been asked, "are these laws the result? Are they the effect of still another cause—an anterior one?" Their immutability seems to sustain such a contention. For matter in its manifestation conforms to a systematic and orderly development from which it can not deviate. Then it may be concluded that the apparent order of matter's basic nature is the consequence of some cause equally as methodical and permanent. Shall all the aspects of the universe that man has discerned be attributed to a single, primary cause or to several of equal potency? It is commonly held that there is a single cause. The reasons given are: First, that since the myriad forms of matter are reducible to but a few causes, these, in turn, may be further reduced to a single cause; second, if there were several primary causes, their effects would be unrelated and there would be an absence of unity in the universe. We would have being that was not only different in form, but in essence. A distinction is generally

made between the natural laws of the universe, the causation of all being, and the theoretical, primary cause of which they are the effect. The former are not considered in themselves an absolute intelligence, or as being purposeful, but merely as potentialities having the possibility of becoming an actuality. But the primary cause is considered to be teleological—its effects, the fulfillment of a purpose. Yet is it not equally as probable that the primary cause may also be devoid of intent? Effects are the end of a cause. A cause cannot exist apart from an effect. Ice cannot exist apart from coldness, moisture from water, or pliability from softness. A cause is the existence of things or conditions, the combination of which will inevitably produce an effect. Thus, everything is either an effect of a cause, or a cause which is a potential effect. Cause is never volition, as is erroneously thought.

For analogy: Hydrogen and oxygen, when compounded in proper proportions, bring about water. But water is the consequence of the nature of these elements; the effect cannot be avoided when they are properly compounded. The chemist's mind that related them did not instil in their nature the potentialities that produced water. Perhaps it may be said that water would not have resulted in the chemist's test tube if he had not willed to produce it, and therefore he is the intentional cause. The cause of water is not the intentional combination of the elements, but that the elements that came together were of such nature that water could be compounded from them. If the chemical qualities necessary for water were absent, no intelligence could produce water. Man is not the intentional cause of civilization, for example, but merely the cause. The characteristic processes of man's mind are the qualities of which civilization is composed. As long as the cause—man's mind—exists, the effect—civilization—is inevitable. Remove man's mind, a cause, and its effects are non-existent. Man's mind is a potential cause of effects.

We have previously declared that being is the effect of causative, universal laws. Is it possible to separate being from law, or law from being? If a thing is of the same nature as something else,

then they are alike. Being and its laws are one, for if law exists, it then is being, by virtue of its existence. The differences in being are but the complexity of the law. Accepting the proposition that the foundational laws of the universe are being, let us reason further to ascertain whether they could possibly be the effect of a primary, CONSCIOUS cause. Those who advocate the conception of a conscious, primary cause in the universe declare that it is antecedent to being—that the intelligence responsible for being is not apart from it—rather an external force that subordinates all being to it. This separates a cause from its effect. But how can effect endure when its cause is removed? It is not sufficient for cause to generate an effect; it must participate in it constantly. Hydrogen and oxygen, when proportionately combined, create water; yet their qualities must be permanent or their effect is changed.

However, for the sake of analysis, we will permit the introduction of the proposition that the primary, conscious cause is separate from being though exercising an influence on it. If this be so, then being—meaning, of course, as previously concluded, the foundational laws of the universe—is generated from non-being; for if the primary cause is distinct from being, from what, then, did it generate being? Whatever existed from which being may have been created was itself being, because it had existence. It is maintained that mind was the original cause, absolute reason, the instigator of being. If this be so, then it is certainly not apart from being, but is being. Mind cannot realize something apart from what has actual existence. The idea always participates in "things". Ideas are the association of elements of the known, combining them into new forms. Since mind itself is being—if it exists—then its reasoning is composed of being and its concepts are being. May we not conclude, then, that being and mind which is believed the original cause, are one and that one is *being*. Is it not rational to conclude that it does not intentionally generate its effects but is merely causative? This conclusion brings us to the point of stating that being is its own cause, that it is self-generating, for, as Socrates said in

"The Phaedrus," "Now, the beginning is unbegotten, for that which is begotten has a beginning; but the beginning is begotten of nothing, for if it were begotten of something, then the begotten would not come from a beginning."

Is there, however, a characteristic about all being that we may recognize as its prime cause, even though it may not have intent? It is not too bold an assertion to say that all being and motion are synonymous. No being, either a complex form or its basic nature, has ever been discovered that was devoid of motion. Without attempting to be circumlocutory, it is logical to say that if motion is the primary nature of all being, motion, then, is absolute being and the primary cause of the universe. Is it possible to define the nature of motion and, by so doing, have a finer appreciation of all being? Let us try.

Motion is change. For example: Any force which would be projected in one direction at a constant intensity would not be motion, but because of its constancy would be static. Perhaps there arises in your mind the experience you have had of watching a river flowing constantly in one direction, and which you feel justified in referring to as an example of motion, which seems to be contradictory to the above. In reality, however, the river has an apparent beginning and end. Its directional flow, in contrast to its beginning, seems motional. The rocks over which the stream trickles are, by appearance, motionless. Here we have the effect of change. To the eye the rock appears to be matter at rest, and the stream of water, matter in action, causing the realization of motion. At the mouth of the river, where it empties into a large bay or the sea proper, we say the river ends. This is change again, a further reason for our realization of its previous motion, as the river is absorbed by a larger body of water we cannot see its flow. In other words, at the source and at the mouth of the river we have matter which, in contrast with the river, gives us the impression of motion. Along the banks of the river, far from either the source or the mouth, the river also appears in motion and constantly flowing in one direction. We say it is in motion because we contrast it with the seemingly motionless



banks. However, were we on an absolutely level, glass-like, swiftly flowing river with neither sky nor banks or any other object visible, we would lack a realization of motion; and, in fact, if there were no other objects, or beginning or end of the body of water, or tides, it would be motionless, as far as our senses could be concerned.

Motion, then, is alternating action—a change in the flow of energy. Motion is neither energy flowing constantly forward, backward, upward, nor downward, but alternating. If action at any time were to be directional, it would cease to be motion for there would be an absence of change. But why the change? Is there, after all, a cause anteceding motion which accounts for the change? If being and motion are synonymous—and being, we have declared, is self-generated—then, logically, so must motion be. It is a recognized principle in physics and the sciences related to it that all motion has contra-poles—extremities between which there is an alternating flow. The poles, however, cannot be held to be the cause of motion alone, but are equally as much the result of motion. Motion generates its own poles, and thus maintains itself because of the poles.

Let us assume that motion—or, for a more comprehensive term, action—has a maximum intensity. This maximum intensity could not prevail equally throughout everywhere or we would have a static condition. For analogy: If an object has constantly an equal pressure upon it from all sides, motion is impossible. When the pressure from any one direction is lessened, the object accommodates itself by moving toward the area of least pressure. To further exemplify: Let us suppose we had a perfect glass cell of twelve inches diameter. The true center of that cell could only be of certain dimensions; beyond those dimensions it would no longer be the center because if we kept on increasing the center area it would eventually occupy the entire cell. If we poured sand into the true center of the glass cell until eventually the limit of the capacity of the center was reached, and we continued pouring the sand, it would overflow the center and seek another area. Then the greatest quantity of

sand would no longer be in the center of the glass cell, but elsewhere. When the new area was filled, it, too, would overflow and seek another. Thus action, when it reaches its intensity in an area, finds its inherent pressure too great and discharges itself toward an area where its pressure is less intense.

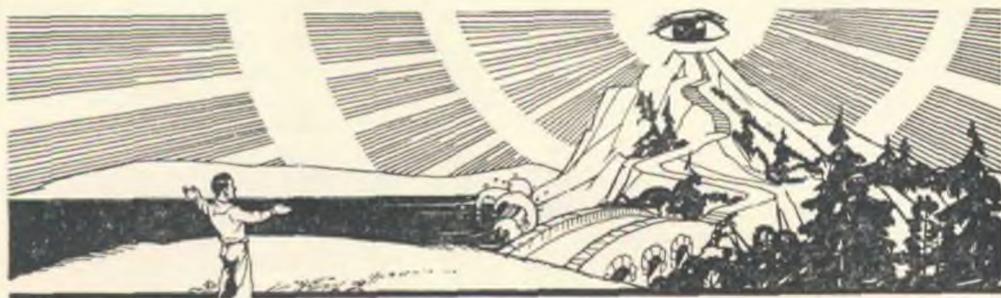
Though action permeates the universe, its intensity alternates from maximum to minimum. When the minimum attains the maximum, it projects itself again toward the minimum. The maximum intensity is always the positive, for by contrast to the minimum it is the most active. We can see from this that the poles of motion are never fixed or we would have a continuous flow and no change—therefore, no motion.

In this we find the origin of the law of duality, for every manifestation of a phase of motion has the quality of duality of polarity. In the development of anything based on physical laws, the principle of duality must be recognized or the attempt will be a failure. Cosmic action is not of specific intensity, but upon a sliding scale. This accounts for the Cosmic forces, each of which seems distinct in the universe. If they were, in reality, distinct, unrelated, it would be necessary to discover a rational cause for each of them. But we have seen that their natures are of motion and governed by the primary principle, duality. Thus, there can be no dispute as to their relationship.

Cosmic action or motion has a mean intensity—a state between its maximum and minimum. The degrees of intensity over or below the mean are the different phases of motion or our Cosmic forces—as, for example, electricity, magnetism, etc. As the differences in the vibratory rate of light produce various colors, so the differences in intensity of motion produce various phases; and the exterior natures of these phases are as distinct, one from another, as green light is from red. Because of the similarity of the fundamental characteristics of the various Cosmic energies—that is, phases of motion—these characteristics are considered the basic laws of the universe. Inasmuch as every manifestation in the universe is the result of an energy, and the energies are all of the same origin,

(Continued on Page 193)

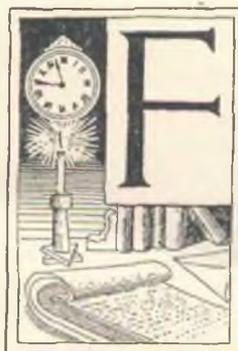
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Interesting Facts For Students

OUR MEMBERS WILL APPRECIATE THESE
IMPORTANT ITEMS

By THE GRAND MASTER



FOR many years we have been issuing some supplementary lessons dealing with Cosmogony expressing various ideas regarding the universe, its form, nature, and principal laws. These supplementary lessons deal with a unique and surprising theory of the universe known as the cellular theory, and thousands of our members have been keenly interested in the very important facts revealed in these lessons. The lessons were not made a part of our regular course of instruction inasmuch as the investigation of this unique theory of the universe has not been completed, and we cannot offer all of the statements in those lectures as tested and proven facts as we do all of the matter contained in our regular lectures.

Within recent years a group of religious and social students not connected with our organization has likewise adopted this same cellular theory of the universe as the keynote of its philosophy and theology. And the claim has been made in the past two

years that the Rosicrucians, especially we here in America, had adopted the cellular theory from the pamphlets and literature of this other group. Some time ago an article appeared in our magazine stating that while we had added to our supplementary lessons of Cosmogony some of the new facts found by the investigators connected with this other group, it was not true that we had taken the original and fundamental principles of the cellular theory from the literature of this other organization, inasmuch as the cellular theory appeared first in Rosicrucian publications and teachings issued in Germany and Europe long before this other organization had come into existence. However, the claim was continually made that the organizer of the other group, known as Mr. Cyrus Teed, or "Koresh," was the actual discoverer and original inventor of the cellular theory.

We have been making a very extensive search into the ancient manuscripts and teachings issued by the old Rosicrucians in an attempt to find the first or earliest mention of the cellular theory in connection with the mystical writings of the Rosicrucians. The search has been tedious and it has required the services of eminent authorities in many foreign countries who have voluntarily



taken up the great labor and have diligently examined the most ancient and precious of secret manuscripts of the Rosicrucians hidden in old vaults and archives where they will be preserved for ages to come, and in libraries and private records covering the past several centuries. We have looked upon the claims as a challenge to the honesty of the Rosicrucian system of original research, and we were determined that regardless of cost in time and money we would find the positive proof and bring it out of the musty old records of the past into the light for protection of our North American research files.

We are happy to say now that at last we have here in our research department in San Jose the original Latin and German publication of the Rosicrucian Cosmology and Kabalistic Compendium known as the *Opus Mago*. This very rare and very large book contains many hundreds of illustrations, engraved in wood, and written in the year 1708, and finally brought together in the year 1719 with its dates printed in several places in type of unique arrangement. This book is listed among the rare Rosicrucian reference publications as one of the most costly ever produced, and one of the most important, and is also referred to as the Rosicrucian, Theosophical, Kabalistic Cosmogony. Bear in mind that the word or term "Theosophy" was used as a special subject of study by the Rosicrucians long before any organization outside of the Rosicrucians had adopted the word as a special descriptive term for a separate or personal philosophy or system of thought, and the first Rosicrucians to come to America in 1694 used many manuscripts (now preserved in the archives of America) containing the word Theosophy as a title of some of their special Rosicrucian studies.

In this rare old book referred to above there is a special section devoted to the subject of the *Cosmology of the universe* and especially the magic system of the universe. In this section there are excellent color illustrations made from excellently engraved wood blocks and steel plates. The first of these shows the universe as a huge cell with the sun in the center surrounded by the Cosmic realm of Divine power, and this sur-

rounded by the mystic area, and then the strata of ether in which the clouds are located, then the strata of magnetic field, and then the earth surface with its varying polarities and magnetic conditions. In one of the cellular bands of the ether is represented the Zodiac with the planets and the stars moving in this band around the sun. It is a perfect diagram of the cellular theory. The other diagrams relate to geometrical, alchemical, and Kabalistic principles involved in the study of this magic field, as the universe is called. It was from this old manuscript, undoubtedly copied from private manuscripts in the possession of Rosicrucian mystics of long ago, that the general teachings of Rosicrucian Cosmology were extracted. This book then constitutes positive evidence that no person or organization born in the nineteenth or twentieth century invented the idea of the cellular universe. The delegates and members attending the Convention this summer will have an opportunity of seeing this rare old book and very valuable addition to our research library.

Other interesting facts for our members relate to the progress of Rosicrucianism throughout the world. No doubt many of our members read in the newspapers that in Germany the very thing occurred which we predicted in some of our writings several years ago; namely, that in 1933 the revival of fraternalism in Germany would take a very distinct turn and become established on a better foundation than heretofore. The first move in that direction was taken by the Rosicrucians who have been carefully and secretly laying the foundation for their new cycle of 108 years. We have participated in these activities by offering our services and some of our funds to aid in that glorious work, ever remembering that Rosicrucianism in North America was made possible not only in the first cycle beginning with 1694, but in the second cycle of 1909 through the co-operation of the European jurisdictions. We are still assisting various leaders in various parts of Germany to revive Rosicrucianism, and now the present dictator of Germany has taken it upon himself to reorganize Freemasonry with the idea of making it comply with the rules and regulations of

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the government. The dictator seems to be fearful lest some of the fraternal organizations in Europe may become active in a political sense, and is therefore seeking to control their activities. The Rosicrucians have never been participants in any political activity, nor affiliated with any political party. This has saved them from coming under any government control or restrictions. In Italy the fraternal organizations will probably be controlled by its dictator, although reports from the Rosicrucians there who are looking forward to their new cycle of activity in a few years report that since Rosicrucianism has had no political associations in past years it may not come under the regulations of the dictator. In Belgium there is a very active form of reorganization of the work which had its beginning right after the World War, and is now culminating in the establishment of a magnificent world-wide organization. Egypt has been increasing its activities for many years building up its Rosicrucian membership in its new cycle which started years ago. We are happy in the fact that one of the Egyptian Consuls to America is associated with our organization here, and through other high representatives in Egypt we are in very close contact with the Egyptian organization, and expect very shortly to make some interesting announcements in this regard to our advanced members.

A Great Compliment to Us

Among the interesting events in the North American field of mystical development is one which we look upon as a very great compliment to us. It is the formation in Florida of a small movement which has the very ambitious hope of some day becoming a very large school of Western world thought, but seems to be operated by those who are utterly unfamiliar with what they want to do. They have started into the field of psychology and semi-mystical teachings with the avowed and rather peculiar object of limiting themselves to so-called Western world teachings. This is puzzling indeed to those who have spent many years in searching the world for interesting systems of thought, for all such research has revealed that the

only mystical systems ever established in the Western world were those introduced here by the Aztecs, Mayans, and others whose whole religious and mystical systems were based upon superstitious ideas associated with what might be called pagan mythology. Such traditions and teachings are of no practical value whatsoever, and were abandoned by the originators of them as fast as they became civilized. However, this new organization, while claiming to adhere to its purpose of teaching only these, abandoned its useless Western world teachings and adopted Eastern world symbols and mystical signs in its literature, seemingly unaware of the fact that such Eastern symbols can have no connection whatsoever with Western world teachings.

The compliment to us, however, lies in the fact that in their ambition to manufacture a purely arbitrary and wholly personal system they proceeded to cull from other organizations those features which they thought were attractive, and they must have thought a very great deal of the Rosicrucian teachings of AMORC, and must have placed a high estimate on all of AMORC's literature for they most certainly borrowed quite freely from us without benefit of permission. We know, of course, that the principal promoters of this new movement are ex-members of AMORC, and therefore are thoroughly familiar with the Rosicrucian literature, teachings, and general methods of operations. But such familiarity does not give to any student the right to adopt or borrow and apply for personal uses such matter as rightfully belongs to the AMORC.

In looking through their lessons sent to some of our members in the East who were tempted by the prolific claims of the organization to look into their studies, it appears that they have borrowed not only from us very freely but from various sources without stopping to consider the incongruity of their actions. Not only have they used Eastern symbols and oriental emblems in connection with what they call Western ideas, but they have adopted the Rosicrucian Cross as one of their emblems. In one book they have placed a picture of what appears to be a por-



trait of Jesus as a frontispiece, and in the rear of it a black-robed figure of a man taken from the published books of a man known in Europe as "The Beast" because of his own claim in that regard, and because of his very unenviable reputation. Thousands of persons who know of this European character, and his reputation are startled and shocked to find one of his black magician pictures in the literature of this Western world institution.

This organization in Florida also issues a little book called, "Instructions to the Neophytes," in which headlines and phrases have been freely taken from our own guidebook to Neophytes, and many of our original and wholly Rosicrucian methods of operating have been adopted without warrant. The Rosicrucians in America were the first and only organization in this country to ever arrange with its members for a definite night of study in a secret place at home known as the sanctum, and with certain concentration periods connected with the sanctum periods, etc. Yet this organization in Florida copies the sanctum and home study concentration period as part of its plan and uses language and phrases identical with that appearing in our literature. The Rosicrucian Order of AMORC was the first and only organization of a mystical nature to introduce into the Western world the idea of psychic projections, and the use of the word "projection" to convey the idea of a special mystical projection known to the Rosicrucians was never used by any other organization in this sense until AMORC introduced it, and it has been a word used exclusively by the Rosicrucians for many years, and yet this organization in Florida copies the phrases regarding projections in some of its lectures and attempts to use the same methods for teaching this Eastern process, unaware of the fact that it can have no association with what they call Western teachings. We were surprised in reading through their literature to find so many of our own words and phrases such as the headlines "System and Order," "The Sanctum," "Ritualistic Contact," "Special Time for Home Study," and many others used in a way that clearly

shows that they were copied from our literature.

The organization claims to hold a charter for its authority granted by the Supreme Council of the Great White Brotherhood. We have absolute proof that they have no such charter granting them the authority to start a new cycle of western traditions, and associating the Rosicrucian emblem with it, and taking freely from Rosicrucian literature such emblems and phrases as will help them to make a good impression upon seekers for light. Some of the emblems which appear on their letterheads and otherwise are photographically copied from our own charters and certificates, and under microscopic examination show that they have the very same errors in drawing and technique as are apparent on our certificates. Some of their letters are signed by names that appear to be oriental or Hindu, but these are not the true names of the individuals and are disguised names, while the organization itself operates with only a post office box as its sole address.

When new organizations advertise widely that they have new and surprising wisdom found only in the Western world, and of greater value than anything that has ever come from the Orient, and then turn about and copy much of their matter from an Eastern organization, it appears very probable that the lessons and lectures may be of little value. A careful reading of the many lessons that have been sent to us by disappointed students in various parts of the country prove that such an assumption is correct. There may be a place for this work in the scheme of things, and it may be that the Western world teachings of mythology and abandoned superstition of the primitive people of this continent will interest some students of ancient philosophies, but any organization offering such teachings should make sure that it does not have to resort to the literature of Eastern organizations, and especially the Rosicrucian Order, to find its foundation stones. This is why we say again that each and every time some new organization establishes itself in North America and copies from our literature and lessons, we feel complimented, for it indicates that there is no higher source

than Rosicrucianism to which these new schools can look for their fundamentals.

In the past fifteen years a dozen such new schools have been started and then gradually passed out of existence. We accept the Florida compliment for as long as it shall continue, *unless* too many and too much of our private teachings and Rosicrucian matter appears in their literature.

I hope that our members and readers who have written to us asking about this new organization in Florida will now understand why we have not thought it worthwhile to prepare any special article dealing with their temporary gestures of compliments. We may in the future publish the documents from which their purported authority originated showing from whence it *really did come*.



Sanctum Musings

(Continued from Page 188)

the principles governing their being are the same. The cellular shape of the particles composing universal energies is not a mystery when two principles are understood. The first is what we have just concluded—that all energies are of the one Cosmic motion. Therefore, any basic qualities of one will be found in all. If the minute particles of one energy conform to the shape of a cell, so will the minute particles of another. The second principle is the cause of the cellular shape of these particles of energy, as for instance the electron, proton, atom, protoplasmic cell, etc. The self-generated poles of motion previously mentioned must not be thought of as directional, as though the intensity of Cosmic action followed along a definite plane. For instance, we must not conceive of the maximum intensity of Cosmic action discharging itself along a horizontal plane, from east to west, or from north to south. The contra-poles must be conceived of as magnetic fields, one equal to the other in attraction. Let us imagine the positive pole—Cosmic action at its maximum intensity, as a lake in a desert. We will further imagine that all there is is the lake and the desert, and that there is as much area to one as the other. The lake is surrounded by the desert area. The predominant quality of this positive pole—the lake—is moisture. It is that which makes it positive, in contrast to the parchedness of the desert. The lake has this quality of moisture on all sides, not just on one

or two. The desert has the quality of parchedness on all its sides surrounding the lake. If the topography of the desert is equal on all sides of the lake, and if the lake overflows, it will spread out evenly over the desert from all sides. It will not extend itself in one direction only. In other words, the discharge of water from the lake will be equal on every side, and the reception of the water by the desert will be equal. The discharge of the positive therefore to the negative will not be directional, but circular. The desert area will then become the lake, or positive pole, and the dry center where the lake formerly existed will become the negative; and the discharge back to the dry center will also be circular rather than directional. If this were not so, and motion—Cosmic action—were directional, then there would be areas of absolute vacuum, an absence of motion, and of course an absence of being. Man has never found proof of a vacuum in Nature, and we have the right to deduce that the above is the reason therefor. All being, we of course realize, is formless. The form it appears to have is given to it by consciousness and reason, human or animal. Form is the fourth dimension that mind gives to being. It is the interpretation of the sensations produced in the consciousness by the vibratory impulses of the phases of motion, the universal energies.

We are accustomed to refer to the evolutionary trend of the universe. Most



of us are convinced, as previously remarked, that there is an ideal of perfection, a sort of Aristotelian entelechy toward which the universe is moving and which at some time will be realized. We have also experienced conditions and universal aspects which seem to assure us that this *summum* perfect state is to be attained by periods of evolution and devolution, each evolution rising to a higher level, rather a "down one, up two" movement. The reason for this conception is founded upon the observation of processes of organic generation. We notice the acorn develop into the sapling, the sapling into the mature tree, and that apparently ends the process. Then we observe another process—the decay of the tree into coal, and coal, through pressure and heat, into the diamond. We refer to the process of organic generation—the corn to the oak—as evolutionary, and the process of the matured oak deteriorating and reaching finally the form of the diamond, as devolution, or breaking down. We are not justified in asserting, however, that one of these processes is the higher, and is evolutionary. All that we are aware of is change and its different results. By what criterion do we declare one the higher and the other the lower? Did not man himself establish the criterion? Since man did so, it is purely arbitrary and not absolute. Who shall definitely prove, according to the Cosmic scheme, which is the *summum bonum*, the tree or the diamond?

The end of most processes of matter of which we are aware is but the finality of an expression of a phase of Cosmic motion. The dead, matured oak, was the finish of the process of that phase of Cosmic motion we term "life". Life reached the maximum intensity permitted by the elements in which it was confined; transmutation then took place; life changed into another phase of motion purely inorganic, molecular.

Going back to a general criterion by which man measures the trend of the phases of Cosmic energies and determines that they are ascending, we find life most commonly used as the standard toward which man believes all energies are moving. He asserts that life of all the universal energies—or as we shall say, phases of Cosmic motion—is su-

preme. If life is the ultimate end of the universe, and especially life in its most complex form, as man, why is it not dominant over all else? Why is it dependent upon favorable conditions, as for instance temperature and moisture? Why is it that extraneous forces, instead of being subservient to life, may even destroy its forms? Life appears to be sensitive to conditions; it needs an ideal environment for its continuance. It seems from observation that life, or the state we term "life," is induced into material form only when there is a physical state existing which is conducive to life. We readily point out the virtues of life and do not attribute them to inorganic matter, and assert that these are the reasons for our opinion of the supremacy of life above all other Cosmic forces. The first of these virtues of life is self-motion. It is the most obvious to us. Whether we contrast a pebble with an anthropoid ape, or a granite boulder with an insect, the conspicuous distinction is the attribute of self-motion of the living matter. Yet, if we say motion is not inherent in inorganic matter, we deny the foundational principles of all physics and deny motion as a universal cause of all. We must admit that all inorganic matter has what we please to term "electronic properties," which are generally conceded to be particles of energy, a phase of Cosmic motion. It may be contended that that motion is inherent in the form of inorganic matter and is the cause of its substance, yet does not propel the substance as a whole in any direction. There is no locomotion. It is further contended that locomotion of inorganic matter is only possible by the application of an external force, as the application of the power of gravity on inert matter. Inorganic matter appears inert to us because the rapidity of the pulsations of the energy composing its substance is too great for the human sense to detect without mechanical devices. Inasmuch as all inorganic matter is infused with the same energy, and the variations of its intensity in each form are not discernible to the human senses, all inorganic matter, regardless of its substance, is placed in the common category of inertia. But inert matter can be externally moved, we have said, by the appli-

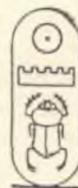
cation of external force. This external force, it may be argued, is not volition; the "dead matter" does not will to have gravity move it, and living matter apparently does will to move.

From this it is contended that living matter is superior to inorganic matter. Living matter is not alone affected by external forces which "move it," but by dual phases of internal motion. One of these internal phases is what gives living matter its approbation as a supreme force in the universe, whether it is deserving of it or not. Let us first consider the lesser phase. The substance of living matter, the chemical properties of its form, are the same elements that compose inorganic matter. Therefore, that phase of motion discussed, termed electronic energy, is inherent in living matter and is one of its phases of internal motion, but it does not give it power of locomotion. The other and higher phase of motion—higher because we consider its results supreme—gives living matter the power of self-motion. We may say this phase of motion is consciousness. Immediately the question may be asked, "And what is consciousness?" To say that it is an internal phase of motion is not sufficient.

We have previously remarked that life does not appear to be a separate, independent Cosmic energy, capable of conquering all extraneous conditions, and it is always related to electronic energy which underlies the elements composing life's form. Therefore, life appears to be the result of the combining of energies. Let us think of life as the result of a Cosmic energy, unnamed, infusing matter. The two phases of motion—electronic and the unknown phase—produce a third which we call "life". Therefore, life is a binary force. (See "On the Nature of Love and Beauty" under the heading of "Sanctum Musings" in the December, 1932, issue of the "Rosicrucian Digest" for further elucidation on this point.) All living matter has an elementary consciousness or sensibility. It reacts to external influences and appears to react to internal agencies. All living matter also seems to have an intelligence; it resorts to acts which are for its welfare, as, for example, the flower contracting its petals at night and opening them in the morn-

ing, turning toward the sun, etc. This intelligence is the sensibility or consciousness of living matter; but even if the intelligence and consciousness are one, we still have to explain how this gives organic matter self-action. If we are to presume that life is the combination of two Cosmic phases of motion, must not these two phases be of equal proportion? If either one were to absorb the other entirely, or dominate it, the third nature—or life—would not exist.

For example: The figure 2 is not a separate entity, but is a unit of two separate ones and at all times is composed of their nature. When two opposites of equal proportion unite, the unity of the two must be of a different nature than either of the elements composing it, yet it is composed of the nature of both the elements which brought it about. From this we conclude that life is an equal proportion of the two phases of motion composing it. It is the state of balance between the two. It has no true nature of its own, but is the balance of the phases of motion composing it. It may be compared to a state of neutrality between two opposite fields, like the field of neutrality between the two poles of a magnet. This balance, or life, rebounds from all external influences which are apt to disturb it. It constantly adjusts itself, maintains its balance, by propelling itself forward or backward, advancing or receding. A gyroscope may give us a fair conception of the principle of this balance, or life. It is free to move in any direction, and will do so, all the while maintaining its balance. It will rebound from an object to maintain this balance which, if disturbed and lost, would leave the gyroscope inert. The manner in which life, or the balance of the two Cosmic phases of motion, reacts to external influences gives it the appearance of what we denote as "intelligence," or "a consciousness." In man, a higher complex organism, life develops more sensitive organs to better evade external forces, for his balance is more easily disturbed. The brain, for example, in man is so hypersensitive that it has an awareness of its own rhythmic force. In other words, the brain is able to detect the pulsating energy which composes its own being. It is sensitive to its own



state of balance. This produces what we designate as "self-consciousness," the realization of self; and these sensations of the inherent balance or life realized in the higher, complex living organisms are better known as the instincts and emotions.

But what of the other prominent virtue of life to which much approbation is given as the supreme force of the universe? What of reproduction? Reproduction is the fundamental law of motion in a different guise. Motion is self-generated, as we have stated, and is the result of the creation of its own contra-poles. The moment alternating Cosmic action ceases, all motion ceases and consequently, all being. Inorganic matter is constantly changing its form—in some instances man can observe it with the naked eye; in others it is only discernible with highly sensitive instruments. When matter is infused with the unknown phase of Cosmic energy which produces a state of balance of the two, or life, the complete change in the form of that matter ceases; at least, it is suspended. From this we must deduce that the unknown energy entering matter also ceases to change, for if either were to change after being so combined, their balance, or life, which is dependent upon their constancy of nature, would cease to be. Still their nature, which is motion, can it actually cease? How can we reconcile this? Life proceeds to generate its own poles; the two phases of Cosmic motion combine and the

balance, is in reality a new phase of motion; it also reaches its inherent maximum intensity and seeks to discharge itself, and to do so it is obliged to divide itself as we find in the simple cell. The portions of this cell become, in turn, separate cells, and of a different potentiality, and eventually attract each other, combining again. This separation and combining continues, for example, from the amoeba to man. The process is termed "reproduction," and the polarities are designated as "sex" in the higher organisms. As life is the balance of two Cosmic phases of motion, it continues to generate itself and must do so in form, for only in the forms of life is the balance which constitutes life. Life is not one condition, but three. Life is triune, and the minute cell contains this triune condition. Break down the cell, the form, and you separate the two phases of motion and destroy their balance, or life.

In all the foregoing have we seen causes, and all related to one primary cause which we have seen fit to say is motion. Yet nowhere have we found it necessary to work into our theory, or conception, a *conscious* cause. And would a conscious cause give us a more complete universe than we have? Is the conception of a conscious cause really necessary to give us a thorough understanding of our universe and its origin? We hope that all of the above will have answered this question.

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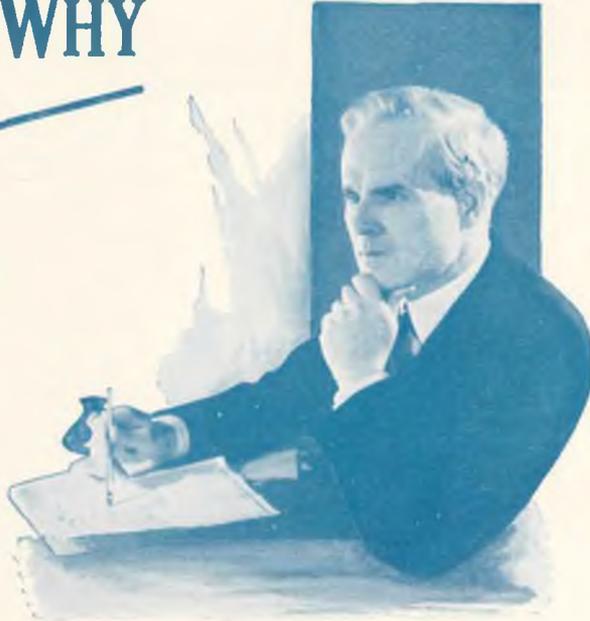
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