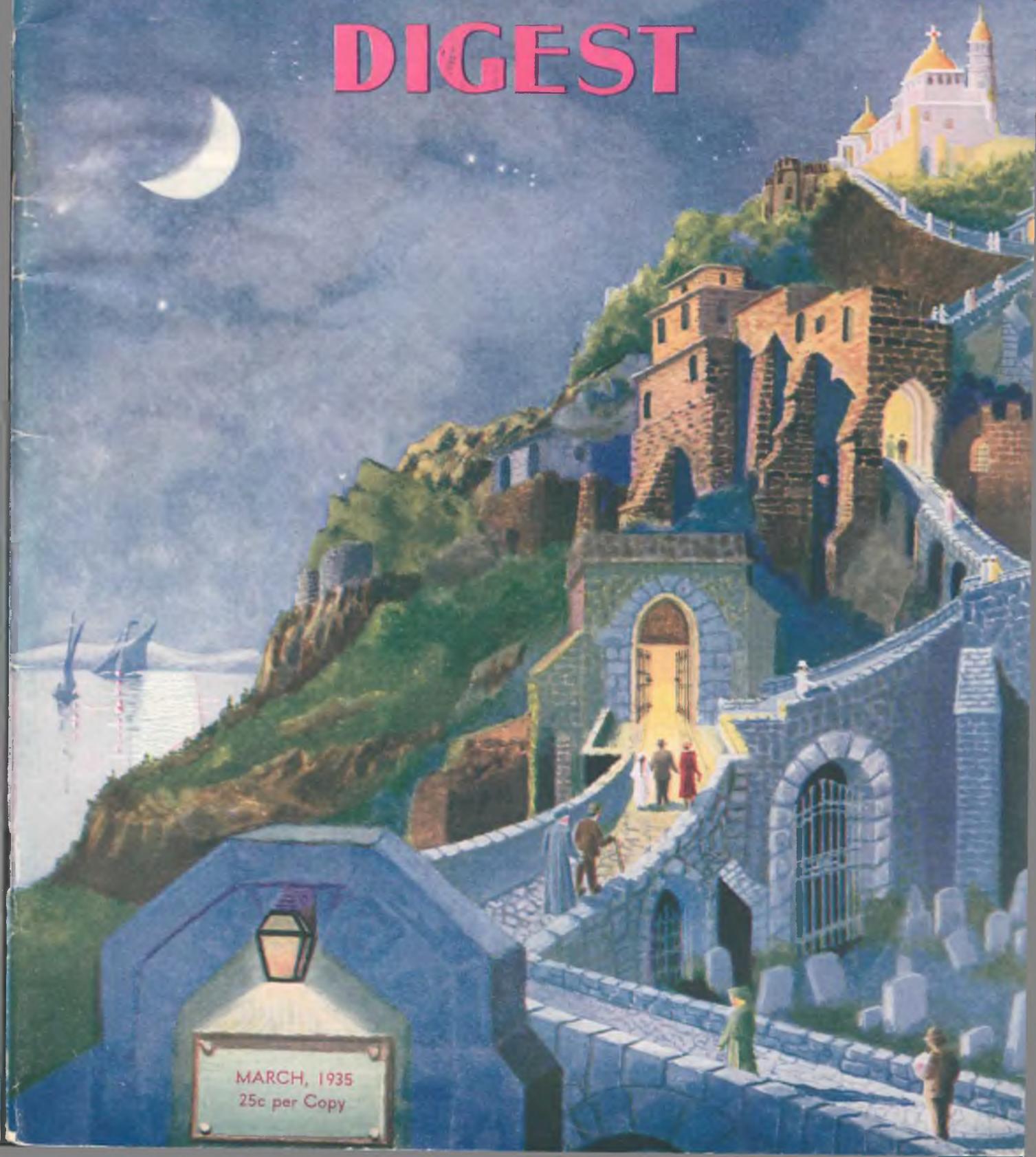
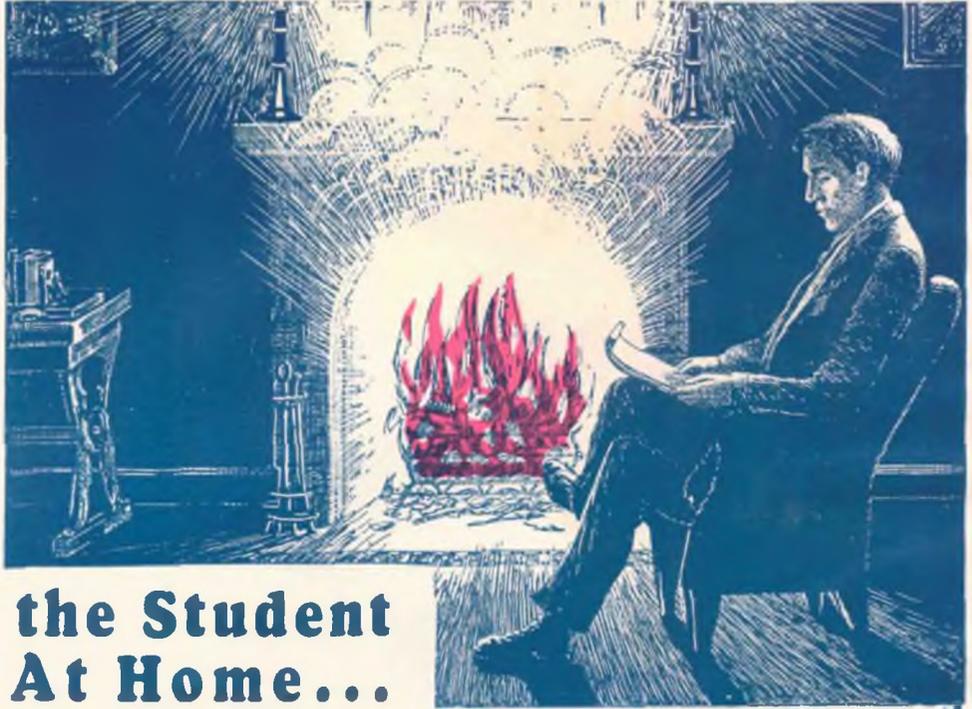


THE ROSICRUCIAN DIGEST



MARCH, 1935
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THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XIII MARCH, 1935 No. 2



PARE



EINSTEIN

CONTENTS

	Page
The Mystery City of Petra (Frontispiece).....	41
The Thought of the Month:	
The Worst of Human Weaknesses.....	44
Every Member Is Invited.....	47
Cathedral Contacts	49
Travellers Through Eternity.....	52
Pages From the Past: Laplace.....	58
God and the Cosmic.....	61
Ancient Symbolism	65
The Wonders of Creation.....	66
The Ministry of Music.....	71
Sanctum Musings: Does Universal Order	
Indicate Intelligence? (concluded).....	73
The Work of Egypt's Predecessors (Illustration).....	77



ARISTOTLE



ST. MARTIN

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

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

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

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



NEWTON



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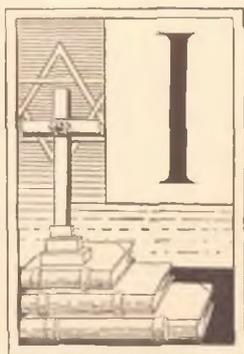


SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH

THE WORST OF HUMAN WEAKNESSES

By THE IMPERATOR



THINK that if I were required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years or more from men and women in all walks of life who

are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of insincerity as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned; but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

The person who is insincere in regard to one or more matters of immediate and serious interest to him is unconsciously creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such a per-

son severs a large portion of the natural Cosmic attunement which brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

It is only natural that each and every one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth we find the greatest amount of insincerity where it would seem that the least amount should be found. I refer to religion and business. There is no doubt about the fact that insincerity is one of the fundamental causes of failure in business.

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to his business or vocational occupation, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the business world who manifested extreme enthusiasm about his particular commercial activity

demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support.

I recall the days when a certain uniquely religious leader of a new and very fanciful religious cult, having its headquarters in the midwest, made a most bombastic and enthusiastic campaign in New York City, casting aside all of the conservative, dignified, rational methods of proselyting, public speaking, exhorting, and imploring in an attempt to take advantage of the human tendency to believe that extreme enthusiasm was a positive indication of profound sincerity. But as days and weeks passed this man soon revealed that thousands in the midwest had mistaken his enthusiasm, for he was not only insincere but positively hypocritical and deliberately deceiving. For a number of years his wild form of enthusiasm had misled the thinking of sane and rational people.

In the business world today, especially in North America where the conservative and dignified forms of propaganda are not rigidly followed, extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common, and while keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers for our consideration.

We have discovered in recent years through very bitter lessons that, after

all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western World.

It is only natural for the one who is sincere to be quite definitely positive and enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created falsely to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchandise he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands, is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. I would particularly apply all of this to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

In my recent visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my



contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life. If we were to judge the degree of sincerity of these people in Europe by our North American standard of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But, it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity that is lacking to a large degree in North America.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted, and just as willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And, there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit from it. We need not make a religion out of our study of a book; we need not make a fetish out of our in-

terest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of the time and the attention we are giving to it, or whether we would benefit more from devoting our interest to something else. If we conclude that the thing is worthy of our time and concentrated attention, then we should develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as a part of our outer consciousness.

In nearly every case where persons have written to our Council of Solace and welfare department for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and helpful instruction, there was lacking a degree of sincerity in the very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering the most from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our makeup.

Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weak-

nesses they may have and try to redeem these persons and lead them on a path that brings greater happiness and success. But I must again point out the unquestionable fact that to the same degree that we are sincere, privately, secretly sincere, in whatever we are doing and in whatever we are promoting and

supporting, or advocating and adopting, to that degree will we derive the utmost benefit from it and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.



Every Member is Invited

WE WISH YOU TO VISIT OUR HEADQUARTERS AND
ATTEND OUR NEXT CONVENTION

By THE SUPREME SECRETARY



WHAT a joyous occasion our next Convention will be! Already many fine features are being planned by the committee here at Headquarters and by various officers and members in different parts of our jurisdiction.

It seems that many of our members do not realize that regardless of whether they are new members, members in the lower grades, or higher grades, all are entitled to attend the Convention as members. Each section of our jurisdiction, and each lodge or group will have a delegate or representative officially attending the Convention, but every member who desires to do so may also attend and participate in all of the instructive, constructive, inspiring sessions and features of the daily program.

A visit to California is always the dream of every American who has not been here, and travel by railroad or automobile is so safe, so economical, and so pleasant these days that a trip across our great continent to the West

Coast, and a vacation spent in California should be planned by everyone who can possibly get away from business or social affairs for a few weeks.

Our Convention will last for the one week beginning July 14 and ending July 20. During that time there will be ample opportunity for sight-seeing and for enjoying all of the historical and fascinating side trips in this section of California. And on the way to the Convention, and after it is ended, our visitors have the opportunity of sight-seeing in San Francisco, Los Angeles, Hollywood, and other places. Think of the pleasure of being here among those men and women who think as you do, who agree with your view-point of life, who are anxious to discuss with you the problems and trials, the illuminating and inspiring experiences and revelations that have come into their lives, and who want to foster and encourage the great work of our organization; and think of the contact with the supreme officers, and with persons in all walks of life! And then there are the morning, afternoon, and evening lectures, discussions, and open forums. You will be permitted to have interviews with the highest officers, to visit all of the departments of the organization, and see them at work, to go through the beauti-



ful museum and see the rare relics from all parts of the world, to see the science building of the university with its students and experimenters at work. The grounds of Rosicrucian Park have been enlarged, magnificent shade trees have been brought from other sections and transplanted, and there are shrubs and flowers of all kinds, a fountain with colored lights in the evening, and every convenience for little group meetings and experimental sessions of a private nature, all in a beautiful surrounding with ideal conditions.

Make your plans now to come to the Convention next July. Come and participate in the discussions and make suggestions as to how the work of the organization can be improved, and how its administrative features may be amended and made more efficient, how additional elements of help to the members in solving their problems may be incorporated in the work of the lectures, and of the various welfare and advisory departments. Come with all of your suggestions, criticisms, comments, and help to make this year's Convention another great mark in the history of our organization.

Our membership today is larger than it ever was. All of our activities have been greatly increased, and in every physical and spiritual standard, we are up to normal conditions and beyond, despite the recent depression. We have passed the quarter century mark in the

history of our organization in its present cycle here in America, and now let us start the next quarter century period with greater enthusiasm and greater interest.

While eminent leaders in various fields of scientific research and metaphysical unfoldment are busy preparing lectures and special features for this Convention and arranging to come here from all parts of the country to interest, instruct, and guide you, you should be busy making your plans for the greatest summer vacation you have ever had. You will find it economical to live here during your stay, and with more pleasure and every form of recreation and amusement than you have ever had for so little expenditure of time and money. We can give you many suggestions about economical means of travel to the coast, and economical ways of living when you are here. For such information write now to the Convention Secretary, c/o AMORC Temple, San Jose, California, asking for such information. Remember that you have a voice, and each delegate and representative has a vote in making recommendations and in making comments regarding the activities of the organization, and this is your opportunity to help to make the organization greater, while at the same time enjoying the many benefits and privileges of its present excellent condition.

● READ THE ROSICRUCIAN FORUM ●

SPECIAL ANNOUNCEMENT

We offer for a limited time only, five back copies of "The Rosicrucian Forum" for the small sum of \$1.00, postpaid, which is CONSIDERABLY LESS than the usual price for such a number. Each of these magazines contains thirty-two pages of solid reading matter, special answers by the Imperator to many questions and special discourses of interest and value to members only. The following are but a few of the sort of articles you will find in these special back copies: "The Life of the Masters," "Creation Discovered," "Proof of Reincarnation," "Life on Other Planets."

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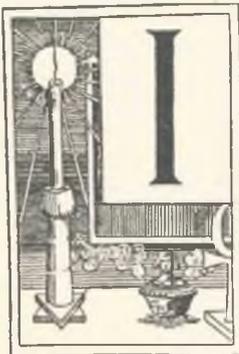
*The
Rosicrucian
Digest
March
1935*

Forty-eight



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual 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 Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

RELIGIOUS TOLERANCE



IF ONE could separate himself from this old earth and be placed somewhere in the clouds around it and view the earth through a telescope and with a radio that would bring him the minute sounds of the babbling mass of people, the picture

and the story of our present-day civilization would be a horrible commentary on our attitudes of mind.

Forty-nine

We all like to believe that we are children of God and kin under one Father and that we are universal brothers in a divine brotherhood, but we have all learned from our earthly experiences that it is not blood or the vestiges of inherited qualities that make us kin or tie us together into family clans or cooperative bodies, but unity of thought and like-mindedness of understanding. Herein lies the answer to world problems of today. We are not sufficiently like-minded to constitute the slightest degree of a universal brotherhood in the sense that it should exist. Not only do we have those necessary and admirable differences of character and per-



sonality constituting the crucible of life out of which the new race will evolve and from the fires of which with their purging processes, purity of character and goodness of individuality will form, but we have unreasonable and unsound differences of opinion more distinctive than the differences of character and personality, more stubborn in their persistence to dominate than even the persistence of a super-mind of a tyrant in the political world.

Superstition and false beliefs constitute the fundamental basis for these diversified earthly attitudes, but the vanity of man in insisting that his viewpoint is right and that all else is wrong is alone accountable for man's wilful and deliberate defeat of his best interests through his failure to unify his thoughts.

Much is said at times in our worldly, political affairs regarding the differences of opinion on national and civic matters and very often we are inclined to believe that these differences are responsible for world wars, for strifes and contests that throw the mass of man suddenly from a fair point of advancement backward to the most primitive elements of civilization and animalistic, instinctive activities. But in the final analysis we will find that the great differences in religious thought constitute a far more serious detriment to man's spiritual and worldly progress than all of his differences of opinion in matters political and civic.

It is a sad thing to realize as we view the earth from our distant vantage point that out of the flames that rise above our cities and nations, that out of the smoke and gun fire and gas that is constantly besmirching the beautiful aspect of this earth in hundreds of places, that out of the agonizing cries of those who are dying on the battle fields and those who are suffering the pangs of personal loss in their homes, that out of the scheming and satanic inventions of groups of human minds who are seeking more destructive ways to ruin civilization and hold the world in abeyance in its onward progress, we will find religious intolerance and religious bigotry as one of the keynotes of all of the differences leading to this horrible situation.

There is but one God, no matter by what name He may be known or in what form He may be comprehended by the individual or groups of individuals. The God of each one's understanding is the God unto him and unto him as he comprehends God can he worship and find peace and salvation. To him who lifts his heart up in worship and directs his thoughts divinely and seeks to know God, the God of the universe, the true and everliving God will reach out and extend His consciousness, reveal Himself to the seeker, and in time he who has dwelt in darkness and has lost his way in the labyrinth of religious channels and doctrinal chambers will discover the true God. It does not behoove anyone, therefore, to criticize and to be intolerant toward those who are seeking or to those who believe they have found or to those who have only partly comprehended. So long as they are prayerful and mindful of the urge within them to seek God and to seek attunement, they are deserving of our respect and cooperation and our sympathy.

But in thousands of spots in this great garden or earthly kingdom from the north to the south and east to west, in the Orient and Occident, in the primitive settlement of the partially civilized communes, to the boastfully aggrandized cities of modern empires, we find this challenge in religious thought, this attempt at dictatorship, this readiness to destroy others who believe not as we believe, this mockery of the God of someone else's heart, this shedding of blood because of difference of creed. Lives are destroyed, magnificent temples, aspiring to represent the ideals of God, are razed, magnificent works of art revealing in their hidden strokes the touch of God's guiding hand, magnificent instruments of music and soul enchantment, are crushed and broken while millions are forced to be hypocritical in their worship, deceitful in their attitude, anguished in their desires for peace and happiness, and denied the free and open expression of their religious comprehension.

"My God shall be thy God!" It is the ultimatum that has been carried upon banners in greater wars of the past and present time than the world has

ever understood. Of all the great things in life that are truly personal and individualistic and in which every individual should have the utmost freedom of expression and the greatest degree of privacy in experience, religion of any kind is the most sublime and the most fundamental to human happiness. For until religion or a creed of understanding can be indulged in freely, wholeheartedly, sympathetically and without the shadow of dictatorship, man will never find the true ecstatic transcendent pleasures of religious worship.

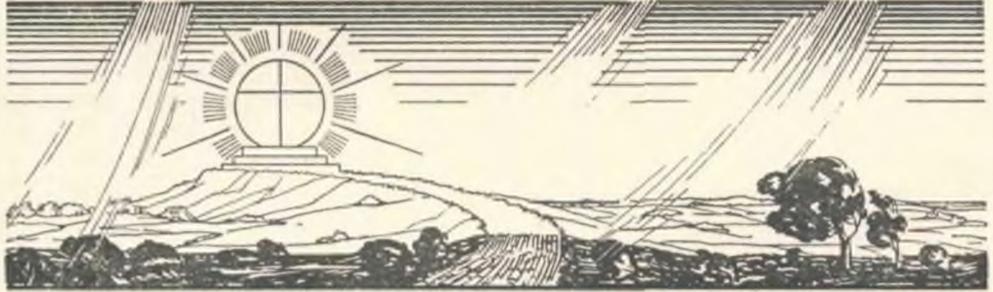
We have before us a communication from Sar Hieronymus, the Illustrious Rosicrucian Imperator of the countries of Europe, imploring the Imperator, supreme officers, and members of the Rosicrucian Order in North America to assist him and the other great Masters throughout the world in intervening with all human thoughts and attitudes in the continuance of this religious intolerance in all parts of the world. And he particularly directs the thoughts of North and South American members toward those situations closest to us in a political sense and easily within the scope of our personal influence through our united thoughts and attitude of mind. He points out that in one of our Central American countries—Mexico—there exists today a flame of intolerance that is constantly being fanned into conflagration as destructive as any religious form of persecution in the blackest periods of the past. It is not a matter of political dictatorship or unrest; it is not a matter of nationalism against a kingdom or empire; it is not a situation that is directed by man or woman controlling the political affairs of the nation. It is something that is *born out of the unsympathetic understanding of the mass of people, who, while of different opinion in the lesser conceptions of divine principles, insist that in the grander conception of God and the manner in which He is worshipped there shall be no other viewpoint, no other consideration, than that which a minority, or majority, adopt as the only way.*

In Mexico Catholic churches, temples, places of worship of all kinds have been destroyed or attacked. Several distinct

forms of religious worship have been severely affected and it may seem to many that the religious warfare there is confined to an issue between two forms of ritualism. But the truth of the matter is that wherever any sincere form of worship on the part of the humble follower is rent asunder and their sacred birthrights are taken from them, all religion will suffer, for the spiritual strength of the country and the people is weakened and the possibility of any form of religious worship becoming free in expression is remote.

And so we who are privileged to lift ourselves above the limitations of man-made creeds can reach up into the Cathedral of the Soul where all divinely attuned beings may meet in peace and harmony and we who know and believe that there is but one God, the Father of all creatures regardless of race, color, religious distinctions or nationality, are asked to remember the people in our Western World and in all parts of the world who are suffering under the torture of religious criticism and persecution and to send to them our thoughts of brotherly love that we may assist in keeping alive within their hearts and minds the desire for religious worship and the determination to find God in the sanctums of their homes and in the *Holy of Holies of their consciousness* regardless of the closing of their cathedrals or the difficulties they meet in their attempt to worship in the cathedrals of the land. And let each one of us be sure that in our contacts with human beings everywhere we hold in abeyance every word or thought that might be a criticism of the religion of others or of the leaders of religious thought or of the creeds or dogmas which men have found helpful no matter how they may differ from our own or how we may view them from our point of view. Let us unite in keeping the flame of religious worship burning brilliantly and intensely throughout the world for in it alone lies the path to the comprehension of God and which will eventually bring all men into the greater light of truth. Let there be peace on earth in our religious attitudes if in no other form of human emotions and desires.





Travellers Through Eternity

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

*Thus is the Heaven a Vortex pass'd already, and the Earth
A Vortex not yet pass'd by the traveller thro' Eternity.*

—William Blake.



WITHOUT the Divine Certainty that "God becomes as we are, that we may be as He is," nothing could be known, no progress could be made, no ultimate salvation could be attained.

The earth is like a school. Every incarnation sees us going forward to a higher class, or remaining in the same position in which we were before. It would seem that a myriad-minded Instructor guides us in each life. Some follow His guidance, others do not; but no one moves to a higher grade until he willingly learns the lessons and solves all the problems set before him while on earth.

With added knowledge, experience, and memory, with the promptings of our Inner Self, we can advance and learn afresh. An obstacle in a past life may be overcome in a new one—unless we wilfully commit the same old mistakes.

"If the absorption into the divine in the after-life be the creed of some," Tennyson wrote, "let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be too short a preparation for so mighty a union."

In the school of life there are many classes to pass through, each class an incarnation, before we reach the highest one of all.

Today all self-thinking men and women see that instruction by man-made education, with its hypothetical reasonings and abstract definitions, causes us to reach a *cul-de-sac*, a limit to our searching, where our mentality is arrested in its growth; we find ourselves facing a blank wall of indeterminate knowledge.

"All that arrests the motion of thought is false," writes Ouspensky, one of our foremost modern teachers of Truth, in his *Tertium Organum*. "Therefore the true and real progress of thought is only in the broadest striving toward knowledge, that does not recognize the possibility of arrestment in any *found* forms of knowledge at all.

Fifty-two

The meaning of life is in eternal search. *And only in that search can we find something truly new.*"

Never before in history has civilization shown so ardent a desire for individual progress and learning — not academic teachings of mundane origin, but wisdom of spiritual source. Our generation is awake to the fact that we want to learn and to think for ourselves. We realize our advancement lies purely within us, through study.

Only through study and experience, and further endless study, will man's life become bright and rare. The vast regions of thought will open before him; he will become receptive to Cosmic messages in light and wisdom; he will be as a god on earth. To be given everything at once would only make him a slave.

Cosmic wisdom must grow slowly within us, by our own culture. Slow growth is best. The seed that quickly springs up into leaf withers before the blossom appears. Masters teach us carefully, gradually—occasionally giving us enough only in proportion to our powers of understanding; dropping a few seeds here and there, leaving us alone to foster them. To have all Cosmic power bestowed on us at one time would be to make us helpless! God would have our allegiance only through voluntary love; by Free Will.

"He, the Almighty, might well create all things in their finished state, He need not set out seedlings and wait for fruit to come to ripeness. But since man is more ready to strike up ties of friendship with that which has grown in him from small beginnings, than with that which is presented to him fully grown, therefore does God in His kindness allow the things that are to belong to man to grow up slowly within man himself. And as they slowly grow up with him, man becomes familiar with that which belongs to him. At the end of life, however, there stands God and waits for man to bring Him back the seedlings that did not grow to fruition in his life. And God takes these seedlings and gives them to another, in whom they will continue to grow, and then again to another and still to others, until finally they bear their fruit. These

seedlings are, however, as if new in each new man, for they were touched by God as He took them from one and gave them to another."

The above passage is taken from *The Human Face*, by Max Picard. It shows how man receives again the seeds of ancient wisdom with each incarnation, to foster them to full growth, if he works with Cosmic Guidance. (Ephesians 2:4-10)

In the Inner Man we have all passed through Heaven. As Travellers through Eternity we are passing through Earth for the new experiences it affords the ever-evolving soul.

"The sublime idea," Claude Bragdon states in a lecture, *The Language of Form*, "that the personal self of each one of us is but the transitory manifestation on the plane of materiality of an immortal individual whose habitat is on higher planes of being, has its analogue in the mathematical conception that all three-dimensional figures are projections on three-dimensional space of four-dimensional forms."

There is no gradual creation in Eternity, such as in Earthly Time, for in Eternity ALL exists at once and is known. Eternity needs *Time* to produce in *Space* the secrets of creation in material form. In this way the productions of time become steps for man's advancement. Our incarnations aid us to progress, so that men "*may rise on stepping-stones of their dead selves to higher things.*"

Those who open their Inner Selves to Cosmic Wisdom become transmuted from ignorance and darkness to knowledge and light. They become the artists, musicians, poets and architects of their time, for everything they do has beauty in it. As master architects they build into vast temples of beauty the various phases of life in which they pass through, for their life is based on Divine Plans. The harmony of their every act has music. They are poets because the Inner Man guides them; and the Inner Man is the Poetic Genius.

Many present day artists are woefully deficient in the understanding of True Art, as present day musicians, poets and architects are also deficient in the understanding of their particular



spheres of work. Where there is great art there is great advancement. A dearth of art breeds stagnation. And this is true of the individual's inner development, as of man-made schools of reasoning. In the past forty years there has been a sad lack of True Art. Within that space of time there have been wars, revolutions and worldly upheavals.

The New Age into which we are moving is for the True Artists. We are returning to the Art of the mystic philosophers, the real teachers of man. The sculptors of ancient days created in stone and marble what the artists painted in allegorical pictures—seeds of Cosmic Wisdom they had fostered to fruition within themselves, and which they put into material form for others to perceive who had yet to learn.

Legends tell us of wizards who, in their fearless bravery, were able to turn hideous monsters into stone by uttering certain magic words. To advance, they had to overcome evil, just as God had to subdue the dark powers of the universe before His creation of the world. *Without facing evil, and overcoming it, could perfect creation have been done?* The ancients declared that evil forces, created within them by their own imagination, had to have an outlet in material form, otherwise those dark forces would perhaps break out in some other terrible manner—such as in crime, or even murder.

The entry of these evil forces into their stone likenesses was inverse to the way in which the Spirit of God entered His own Image that was formed by Him for man.

"Animals are nothing but the forms of our virtues and vices, wandering before our eyes, the visible phantoms of our souls," said Victor Hugo.

Again, in the same monumental book: "To write the poem of the human conscience, were it only of a single man, were it only of the most infamous of men, would be to swallow up all epics in a superior and final epic. The conscience is the chaos of chimeras, of lusts and of temptations, the furnace of dreams, the cave of the ideas which are our shame; it is the pandemonium of sophisms, the battlefield of the passions.

At certain hours, penetrate within the livid face of a human being who reflects, and look into that obscurity. There, beneath the external silence, there are combats of giants as in Homer, melees of dragons and hydras, and clouds of phantoms as in Milton, ghostly labyrinths as in Dante. What a gloom enwraps that infinite which each man bears within himself, and by which he measures in despair the desires of his will, and the actions of his life!"

Each of our lives, with its actions and creations, should be the results of True Art. Yet it is not expected that every man and woman should drop what they are doing and take instructions in the higher arts. A housewife who controls her home and family with spiritual love is as supreme an artist as Raphael. The man who builds up his life and business on a basis of honesty to his fellow-men is a master-Architect, equal to Bramante, or Wren.

"A Poet, a Painter, a Musician, an Architect; the man or woman who is not one of these is not a Christian," says William Blake, in his cryptical style. "Jesus and His Apostles and Disciples were all Artists. Their works were destroyed by the Seven Angels of the Seven Churches in Asia, Antichrist, Science. Art is the Tree of Life. Science is the Tree of Death.

"The Eternal Body of Man is the Imagination; that is God Himself, the Divine Body; we are His Members. It manifests itself in His Works of Art; In Eternity all is Vision. The Poetic Genius is the True Man, and the Body or Outward Form of Man is derived from the Poetic Genius. Likewise the Forms of all things are derived from their Genius, which by the Ancients was called an Angel and Spirit and Demon.

"The Religions of all Nations are derived from each Nation's different reception of the Poetic Genius, which is everywhere called the Spirit of Prophecy."

We are returning to the true Religion—the knowledge that all religions are one; that the Divine Image is the True Man; that creations inspired by the

Inner Self—be they in the simple, or profound, spheres of life—are the results of True Art.

The old forms of reasoning, that some men are worthy to become gifted, others not, is dissipating into smoke in the fire of new thought. We know today that in our various great, or simple, states of daily life, we are houses wherein the Poetic Genius resides. We can let Him remain for our earthly duration, or merely ignore His Presence. To those who become aware of His Nearness He will reveal all the secrets of Nature. Our every act, under His guidance, will be True Art.

Throughout the centuries, those in possession of Hidden Secrets have been inspired by their God-given wisdom to hand down their knowledge to their fellow men. Yet to give out Divine Truths to the masses is not the best means of assisting progress. Only those willing to *seek* are the ones who *find!*

In 1927, Colonel Charles A. Lindbergh flew from Washington to Mexico. His flight naturally held the minds in both countries, and drew much interest toward the pyramids of North America, particularly those of the Sun and of the Moon, at San Juan Teotihuacan, which he visited. Like the pyramids of Egypt, these ancient Aztec structures contain, geometrically and mathematically, the hidden secrets of man and the macrocosm.

Architects from times most ancient have endeavored to leave behind in their works the secrets of the universe, and of man. Today their mystic meanings are being solved and understood by the world in general, especially by students of occult philosophy, particularly by Rosicrucians.

No knowledge is too difficult to learn and understand. All too often the mysteries we long so ardently to solve have their solutions facing us in our daily life, for how true it is that "*Wisdom cries out in the street, and no man regards it.*"

The same spirit that inspired the Gothic Age of enlightenment is surging through us again today! That is why the present architecture tends toward the architecture of ancient times—to the

Fifty-five

architecture of Lemuria and Atlantis, when the artists in those highly developed continents based their structures on Divine Plans, portraying geometrically in stone and marble the Hidden Mysteries of Man and the Universe.

A building of today tapers up into spires, rising from one plane to a higher one, until the highest seems to pierce the heavens; and though its base is planted on good, solid earth, its form does not belong to the world, or have other than heavenly beauty.

In his valuable treatise on True Architecture, *The Beautiful Necessity*, Claude Bragdon says: "Architecture mirrors the life of the individual and of the races, which is the life of the individual written large in time and space."

The following is a comparison between the *Style* of architecture, the *Time* of the world's education after the loss of Atlantis, the *State* of man's Inner Self, and the *Age* of his mental development:

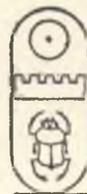
<i>Style</i>	<i>Time</i>	<i>State</i>	<i>Age</i>
Egyptian	Dawn	Mystery	Childhood
Greek	Morning	Adoration	Youth
Roman	Afternoon	Pleasure	Manhood
Gothic	Evening	Prayer	Maturity
Renaissance	Night	Dreams	Age

In almost every church we see over the central door the symbols of Regeneration and Perfection—the *Circle* encased within the *Square*, topped by the *Triangle*.

The more we know of symbolical diagrams the more we learn of Universal Art. The *Triangle*, the *Circle* and the *Square* become magic symbols, the keys by which all occult doors to Hidden Mysteries are opened! The mystic design drawn by the Emperor for a symbol of the *Cathedral of the Soul* hides, yet reveals, this great truth.

The *Circle* is the universe; the *Triangle*, the Trinity; the *Square*, man's fourfold, or sevenfold, nature. The two towers, or pillars, the duality in all Nature.

In *Space* we see things together, all at one time. That is, a building is there, standing still for our inspection. It is solid *Form* given to spiritual *Imagination*. Thus Architecture belongs to *Space*. Music is transitory. We hear



various harmonies, but beyond stirring within our mind some hidden memories, while being played, music passes beyond physical hearing. At another time we might listen again; we cannot hear it constantly, or all at once. Thus music belongs to *Time*. That is why Bragdon—in his rare, but for art lovers, unfortunately slender, book—refers to architecture as *frozen music*. Just as Hugo called Notre Dame of Paris a *prayer in stone*. That it is musical, spiritual, *inspiration* turned into *mass*, was purposely so intended by its builder, Maurice de Sully, in 1163, when he reared it up on the ruins of the twin cathedrals of Ste. Marie and St. Etienne.

"In space alone, in space without time," states the author of *The Human Face*, "the nature of man is incapable of making itself clear. Man requires time. Man is set in space, true enough, but only in time can this setting in space acquire *meaning*. In time man unfolds himself in space, and that unfolding in space through the course of time is man's career."

Man's earliest idea was to form a material symbol of the *Spirit* working in *Matter*.

The Druids in ancient Britain conducted sacred rites amid great megalithic circles. These rites were eventually profaned, and human sacrifices made, which brought about the downfall of Druidic ceremonies. Amid these ancient stones worship and adoration were performed at the rising and at the setting of the sun, for the life-giving light and heat coming from it. The *Spirit* coming through *Form*.

The two upright stone pillars stood to early man's mind as the duality in Nature. With the lintel resting on top of them, the third form springing from that duality. These ancient symbols do not stand for Sex, as so many present people fondly believe. Sex is not represented in architecture at all—though the *Positive* and *Negative* forces of Nature are often misconstrued for such.

These two forces are frequently seen in stone decorations—such as the Egg and the Tongue; the Vertical and the Horizontal; the pointed blade and the rounded petal. Thus, the *Tower* of

Winds, at Athens, has erect pointed palm leaves above a single row of curved acanthus leaves.

Rosicrucian students in the first grades should find particular interest in architectural decorations throughout the ages, for they reveal an abundance of symbols.

"When we come to consider architecture through the world and down the ages, we find it bisected by a like inevitable duality: either it is *organic*, following the law of natural organisms; or it is *arranged*, according to some Euclidian ideal devised by proud-spirited men. In other words, it is either cultivated, like the flower; or it is cut, like the gem." (Bragdon—*Organic Architecture*.)

The twelfth century, the dawn of Gothic Architecture, was an age of intellectual awakening; of economic, political and social changes; of human advancement. Yet despite the many advantages the Gothic Age held for man, Pride perverted Divine Truth. To render up our Pride, accepting Humility in its place, is the hardest thing to ask any human being. The Master Jesus Himself had to face this test. (Matthew 4:5-7.)

Our greatest minds of learning often stop in their travel to the heights to look back, and down at the rest of humanity. A great mind feels godlike in his solitary heights and despises the rest of us on earth below. And right there is where Intellect falls if it does not possess Compassion!

From the ground, a Gothic structure spires to the heavens. It causes the onlooker to aspire to the heights. On the top of a Gothic cathedral, looking down to earth, the gazer sees no longer spiring pinnacles. Rushing out from him at every side are vast wing-like arms. People below look the size of insects. He feels a god, as Lucifer felt when he gazed down at poor mankind far below.

I am not sure whether this terrible, frightening effect was purposely done by builders of the Gothic Age. Yet the Great Lesson is ever there—that man can attain the heights, but he always has the Free Will to turn *Love* into *Power*; *Kindness* into *Cruelty*. No one, however advanced, should look down on his fellowmen too frequently.

Victor Hugo, in *Notre Dame de Paris*, shows us how the good priest Claude Frollo used to look down on the people in the Place du Parvis from the towers of the cathedral. From a good man he gradually became perverted into a monster, for he looked the wrong way! Our seeds of wisdom are given us to foster into growth. With our knowledge in full fruition, we must turn about and help others, less fortunate than ourselves.

True architecture is *organic*. It discloses man's True Self, rising out of the Invisible and returning again into that Invisible, as the columns of the Greek Parthenon all incline inward so that if their axes were prolonged they would intersect, forming a huge circle, as, geometrically, they do! (See *The Beautiful Necessity*.)

All master-architects based their plans on occult, or mystical, designs. Bramante designed St. Peter's in the form of a Greek Cross. At his passing, Raphael superintended the work, but disputes arose, many wanting a Latin Cross for a plan. At his death, the great Michelangelo undertook the labor and insisted on returning to Bramante's original ground plan; and from this the present structure rose. It is, naturally, *organic*.

St. Paul's Cathedral, in London, is built on the site of the Temple of Diana. The first structure was said to have been erected by Ethelbert, King of Kent, in 610. It was burnt in William the Conqueror's time. The next edifice was a Gothic church, taking two hundred years to build, and called Old St. Paul's. This was destroyed in the Great Fire of London, in 1666.

The present structure was begun by Sir Christopher Wren, in 1675, and completed thirty-five years later. Sir Christopher, besides being a student of occult philosophy, was also a scientific man, an inventor of various astronomical instruments. When he started to design St. Paul's he hoped to put into it the great knowledge he possessed.

"I build for Eternity!" Wren declared. He took two years to build the foundations alone, and many friends joked about his intention of keeping his word! But Wren, like all other great

builders, was working out his plans on Eternal Laws. Naturally he knew that in time even St. Paul's will have vanished into dust; but the Divine Plans of his work will be passed on, as they were passed on to him from ancient architects!

It is customary always to place in a new edifice a portion of an old one. When a centre for the dome was planned, Wren sent a workman to get a stone from the debris of the old church. The workman returned with a piece of a gravestone, on which was written RESURGAM! Wren regarded this as very symbolical, and a good omen.

The Sunday evening services are held under the blue depths of the cathedral's majestic dome. This was what Wren desired in his time. He sought to have people contact divine power in the centre of his church, as man may contact divine power in the centre of his own being!

A musician describing St. Paul's into music would open his composition in deep, majestic chords to foreshadow the hidden beauty the structure stands for. The central theme would be in 6/8 time, to accent the first and fourth beats, so that the fourfold nature of man will be heard rising to its fourth dimensional plane.

The architect of the Taj Mahal was another mystical designer. His structure contains in geometrical form the *Circle* and the *Cube*, man's eternal life.

The church of St. Sophia, at Constantinople, is another of the world's mystical puzzles. To begin with, its name is incorrect, since it was not named after any saint, but dedicated originally to *Hagia Sophia*—Higher Wisdom—as the forty windows at the spring of its dome would indicate!

The Byzantine form of architecture—which is coming again to the fore—makes much use of the *pendentive*, the triangular, spherical surface. In this mystical plan, on which higher structures can rise, we see the angular corners of the *Cube* rounded and made smooth. This is symbolical of *Squaring the Circle*; of *Circling the Square*! Herein we get in geometrical form the proof of man's Fourfold nature and Life Eternal!

(Concluded on Page 76)



PAGES from the PAST



PIERRE SIMON LAPLACE

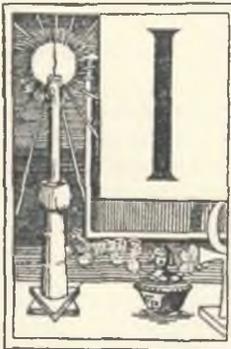
Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretations of other eminent authors or thinkers of the past. This month we bring to you the eminent cosmologist and astronomer Laplace.

Pierre Simon Laplace was born in Normandy, March 28, 1749. Even as a youth of eighteen years did he show signs of brilliance. At that young age he became teacher of mathematics at Beaumont. From 1770, for a number of years, he was extremely busy with Lagrange in establishing the permanency of the solar system, accounting for its perturbations and interactions, and attempting to prove that they were periodic and not adventitious.

His work entitled "Mechanics of the Heavens" was a gigantic exposition of the movements of the solar system, but the work which made him famous and for which all astronomers pay him a debt of honor is his "System of the World." In this work he advances his famous nebular hypothesis, in which he accounts for the origin of the universe. It attracted considerable attention at the time because of its logical explanation of cosmological mysteries, and because it was the most sound cosmological theory up to the time. His previous work had consisted of tracing the law of gravitation throughout the system of planets.

Laplace also tried being a politician, but he failed miserably. Politically he changed as often as the wind. During Napoleon's regime his views made him a count. On the other hand during the regime of the restored Bourbon king in 1817 he was made a marquis. He died March 5, 1827.

Below we bring you an excerpt from his famous nebular hypothesis. It is worthy of careful reading and study. If this excerpt is sufficient to whet your appetite for his complete works, they may be had at most any large free public library.



IN THE primitive state in which we have supposed the Sun to be, it resembles those substances which are termed nebulae, which, when seen through telescopes, appear to be composed of a nucleus, more or less brilliant, surrounded by a nebulousness, which, by condensing on its surface, transforms it into a star. If all the stars are conceived to be similarly formed, we can suppose their anterior

state of nebulousness to be preceded by other states, in which the nebulous matter was more or less diffuse, the nucleus being at the same time more or less brilliant. By going back in this manner, we shall arrive at a state of nebulousness so diffuse, that its existence can with difficulty be conceived.

For a considerable time back, the particular arrangement of some stars visible to the naked eye, has engaged the attention of philosophers. Mitchel remarked long since how extremely improbable it was that the stars composing the constellation called the Pleiades, for example, should be confined within the narrow space which contains them, by the sole chance of hazard; from

*The
Rosicrucian
Digest
March
1935*

which he inferred that this group of stars, and the similar groups which the heavens present to us, are the effects of a primitive law of nature. These groups are a general result of the condensation of nebulae of several nuclei; for it is evident that the nebulous matter being perpetually attracted by these different nuclei, ought at length to form a group of stars, like to that of the Pleiades. The condensation of nebulae consisting of two nuclei, will in like manner form stars very near to each other, revolving the one about the other like to the double stars, whose respective motions have been already recognized.

But in what manner has the solar atmosphere determined the motions of rotation and revolution of the planets and satellites? If these bodies had penetrated deeply into this atmosphere, its resistance would cause them to fall on the Sun. We may therefore suppose that the planets were formed at its successive limits, by the condensation of zones of vapours, which it must, while it was cooling, have abandoned in the plane of its equator.

Let us resume the results which we have given in the tenth chapter of the preceding book. The Sun's atmosphere cannot extend indefinitely; its limit is the point where the centrifugal force arising from the motion of rotation balances the gravity; but according as the cooling contracts the atmosphere, and condenses the molecules which are near to it, on the surface of the star, the motion of rotation increases; for, in virtue of the principle of areas, the sum of the areas described by the *radius vector* of each particle of the Sun and its atmosphere, and projected on the plane of its equator, is always the same. Consequently the rotation ought to be quicker, when these particles approach to the centre of the Sun. The centrifugal force arising from this motion becoming thus greater; the point where the gravity is equal to it, is nearer to the centre of the Sun. Supposing, therefore, what is natural to admit, that the atmosphere extended at any epoch as far as this limit, it ought, according as it cooled, to abandon the molecules, which are situated at this limit, and at the successive

limits produced by the increased rotation of the Sun. These particles, after being abandoned, have continued to circulate about this star, because their centrifugal force was balanced by their gravity. But as this equality does not obtain for these molecules of the atmosphere which are situated on the parallels to the Sun's equator, these have come nearer by their gravity to the atmosphere according as it condensed, and they have not ceased to belong to it inasmuch as by their motion, they have approached to the plane of this equator.

Let us now consider the zones of vapours, which have been successively abandoned. These zones ought, according to all probability, to form by their condensation, and by the mutual attraction of their particles, several concentric rings of vapours circulating about the Sun. The mutual friction of the molecules of each ring ought to accelerate some and retard others, until they all had acquired the same angular motion. Consequently the real velocities of the molecules which are farther from the Sun, ought to be greatest. The following cause ought likewise to contribute to this difference of velocities: The most distant particles of the Sun, and which, by the effects of cooling and condensation, have collected so as to constitute the superior part of the ring, have always described areas proportional to the times, because the central force by which they are actuated has been constantly directed to this star; but this constancy of areas requires an increase of velocity, according as they approach more to each other. It appears that the same cause ought to diminish the velocity of the particles, which, situated near the ring, constitute its inferior part.

If all the particles of a ring of vapours continued to condense without separating, they would at length constitute a solid or a liquid ring. But the regularity which this formation requires in all the parts of the ring, and in their cooling, ought to make this phenomenon very rare. Thus the solar system presents but one example of it; that of the rings of Saturn. Almost always each ring of vapours ought to be divided into



several masses, which, being moved with velocities which differ little from each other, should continue to revolve at the same distance about the Sun. These masses should assume a spheroidal form, with a rotatory motion in the direction of that of their revolution, because their inferior particles have a less real velocity than the superior; they have therefore constituted so many planets in a state of vapour. But if one of them was sufficiently powerful, to unite successively by its attraction, all the others about its centre, the ring of vapours would be changed into one sole spheroidal mass, circulating about the Sun, with a motion of rotation in the same direction with that of revolution. This last case has been the most common; however, the solar system presents to us the first case, in the four small planets which revolve between Mars and Jupiter, at least unless we suppose with Olbers, that they originally formed one planet only, which was divided by an explosion into several parts, and actuated by different velocities. Now if we trace the changes which a further cooling ought to produce in the planets formed of vapours, and of which we have suggested the formation, we shall see to arise in the centre of each of them, a nucleus increasing continually, by the condensation of the atmosphere which environs it. In this state, the planet resembles the Sun in the nebulous state, in which we have first supposed it to be; the cooling should therefore produce at the different limits of its atmosphere, phenomena similar to those which have been described, namely, rings and satellites circulating about its centre in the direction of its motion of rotation, and revolving in the same direction on their axes. The regular distribution of the mass of rings of Saturn about its centre and in the plane of its equator, results naturally from this hypothesis, and, without it, is inexplicable. Those rings appear to me to be existing proofs of

the primitive extension of the atmosphere of Saturn, and of its successive condensations. Thus, the singular phenomena of the small eccentricities of the orbits of the planets and satellites, of the small inclination of these orbits to the solar equator, and of the identity in the direction of the motions of rotation and revolution of all those bodies with that of the rotation of the Sun, follow the hypothesis which has been suggested, and render it extremely probable. If the solar system was formed with perfect regularity, the orbits of the bodies which compose it would be circles, of which the planes, as well as those of the various equators and rings, would coincide with the plane of the solar equator. But we may suppose that the innumerable varieties which must necessarily exist in the temperature and density of different parts of these great masses, ought to produce the eccentricities of their orbits, and the deviations of their motions, from the plane of this equator.

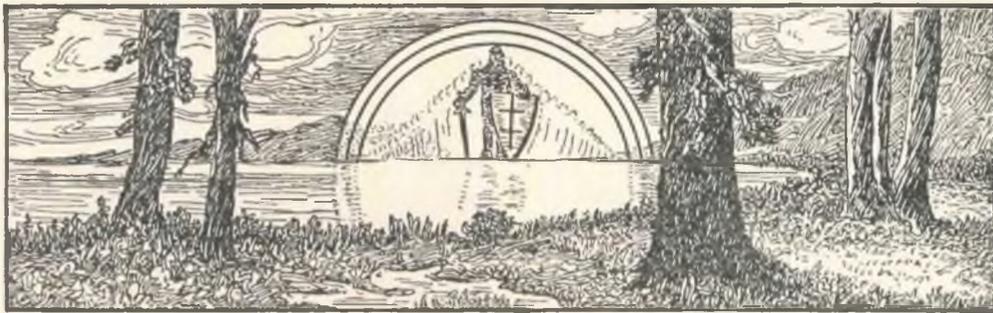
In the preceding hypothesis, the comets do not belong to the solar system. If they be considered, as we have done, as small nebulae, wandering from one solar system to another, and formed by the condensation of the nebulous matter, which is diffused so profusely throughout the universe, we may conceive that when they arrive in that part of space where the attraction of the Sun predominates, it should force them to describe elliptic or hyperbolic orbits. But as their velocities are equally possible in every direction, they must move indifferently in all directions, and at every possible inclination to the elliptic; which is conformable to observation. Thus the condensation of the nebulous matter, which explains the motions of rotation and revolution of the planets and satellites in the same direction, and in orbits very little inclined to each other, likewise explains why the motions of the comets deviate from this general law.

*The
Rosicrucian
Digest
March
1935*

THE ROSICRUCIAN NEW YEAR

The Rosicrucian New Year of 3288 begins on Thursday, March 21, and all members, and all lodges and chapters are advised to take note of this special occasion. Be sure to read the article pertaining to the Rosicrucian New Year that appeared in the January issue of this magazine.

SUPREME SECRETARY.



God and the Cosmic

THE ROSICRUCIAN ASPECT OF THESE MOOTED TERMS

By THE EMPEROR



VERY few years it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our mem-

bers who advance through the degrees and reach the higher ones are never left in doubt as to our attitude in these matters, but many of our younger members or those in the lower degrees and a great many of our readers and friends are deprived of any correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions and monographs.

Some years ago the term *Cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the

term *Cosmic* is more or less popular and is not a surprisingly new word to those who are just entering the paths of mystical instruction. The popularity of the word *Cosmic* is based upon its varied applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term which would include the studies of the earth in its relationship to the *Cosmic* scheme in which our planet is placed. But the popular use of the word *Cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *Cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by our use of the term *Cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of



the readers. Very often the term Cosmic is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: That there is but one everliving God, the Creator of all created things, the Father of all human beings, loving, merciful, and just, omnipotent and omnipresent. The Rosicrucians have no other god but this God which is the God of the Christians, the God of the Jews, and the God of many other religious groups of people. Secondly, all Rosicrucians are agreed that the soul in man and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the Fatherhood of God and the brotherhood of man.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, any kind, or any place, or of any intelligent power, any conscious energy, or any group intellect or providence co-equal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and look to it for inspiration and guidance or revelation, or no matter how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

Recently in these pages one of our departmental officers attempted to explain some of the problems surrounding our understanding of the Cosmic and he made a statement to which some of our members and readers have taken exception because of their hurried reading

and misunderstanding of the significant idea that was contained in his somewhat veiled expression. In referring to the tendency on the part of a great many individuals to throw all responsibility of our welfare and our future upon the Cosmic and to expect the Cosmic to guide and direct them as though it were an intelligent power invested with divine authority to intercede in the lives of individuals, Frater Miles in his article in the January issue of *The Rosicrucian Digest*, attempted to explain the fact that neither God nor the intelligent laws operating in the Cosmic world were concerned in the immediate and detailed affairs of our daily lives. He used the following expression, which was misunderstood by some of our readers: "We must learn through individual and personal contact with this force that God, or the Deity, has no personal interest in us as human beings. That which we call God manifests as a divine, ineffable law and that law is serviceable to our minds only when we comprehend it."

The phrase that seemed to astonish and surprise some of our readers was that which stated that "God has no personal interest in us as human beings." Proof that this statement was misunderstood lies in the fact that most of those who have quoted it in their enthusiastic arguments about the possible error of understanding on the part of Frater Miles, quoted the words as "God has no personal interest in us." It is highly significant that of the twenty-five or thirty letters that have come to my hands from various parts of this country and Europe in regard to this matter, all but two of the writers failed to add to the sentence the qualifying clause "... as human beings." It is quite evident that those writers thought that this point was of little significance and yet the entire contention on the part of Frater Miles has its essence and its heart in that qualifying phrase.

I stated above that the soul in man is a segment of the divine consciousness and omnipotence of God. Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or

is resident within a human form has little more bearing upon the fact that man is a living soul than has the outer clothing which he wears over his physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the clay body of man in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image. If we accept the idea that God created man in the image of Himself, it can only mean that we are spiritual images of our spiritual Father. Any other interpretation of this idea would be not only incongruous but wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man, the earthly composition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of souls on earth is to permit them to carry out and function in the manner decreed by God and to bring His earthly spiritual image into contact with such experiences as will aid in evolving the soul personality of each individual, it must be apparent that the purely physical part of man, or in other words, his body, is of little concern in this great scheme. This must become even more apparent when you stop to consider the fact that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about man's physical body. Not only is it true that the man or woman of adulthood no longer has the same physical cells and elements of the body possessed when a child, but every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this

changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character, and will have no heritage to carry on into the future. The soul within, however, will remain the same and has been the same for aeons of time. It is immortal and unchangeable except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: First, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and secondly, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials and tribulations of life. If God's intervention and interest in us was constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

This brings us at once to the question of prayer. It might appear from a casual reading of Frater Miles' argument in his article that he had little or no faith



in prayer as it is generally understood, and doubted that God would answer our prayers to the extent of intervening in most of the experiences of life. Those who have read our little book entitled, *Mystics at Prayer*, will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that He intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations and pass judgment upon them and on the basis of that judgment petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is to attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine understanding. The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers is the most rational and reasonable desires of his heart based upon his comprehension of universal law and order and universal justice. The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create or produce himself or obtain by the sweat of the brow, nor would he ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Take, for instance, the conditions that existed during the great World War when many Christian countries were lined up on either side of the battle field as enemies. Throughout all of the Christian countries involved in the war there were constant prayers of-

ferred not only in the homes of individuals but in the churches on Sundays and other days by representatives of the religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located, victorious in the war. It meant that during the World War there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battle field while in other countries ministers devoted to the same Christian religion or other forms of religion were praying to their God that their people be saved from pain and so-called death but that the soldiers on the opposite side be visited with His wrath and judgment. Can any mystic or any sane and rational person believe that God took any interest in our human affairs at that time to such an extent that He would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us as human beings He would have allowed the World War to have been started or to continue for even a day let alone several years? It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict, through such resort to primitive instincts, to such violation of divine and man-made laws and to such repudiation of the higher instincts of human brotherhood that He permitted the war to take place or that He permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in our human experiences to such an extent that He is watching what we eat and ready to intervene and interfere with our partaking of wrong food because it may cause us ill health or, having an interest in our human welfare, and therefore, knowing of our wrongful acts, remains wholly indifferent refusing to intervene and deliberately allowing us to suffer while He is conscious of our human situation. It is for these and various reasons that the mystic claims that God is not interested in us as human beings and will not

grant us the petitions we utter as human beings and will not intervene in our purely human experiences but is mindful constantly of the spiritual evolution taking place within us and does guide and direct our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.

But looking at the statements made by Frater Miles and other writers in this regard, we come to understand

better what Jesus meant in many of His statements and what He intended to convey in many of His parables and allegories but which we in modern times have set aside in the false belief that we may substitute our judgment in place of the divine decree and petition God to intervene in purely human, worldly affairs because of God's direct, personal interest in us as human beings instead of spiritual segments of His own sublime consciousness and omnipotence.

ANCIENT SYMBOLISM

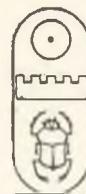
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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



This illustration depicts the pelican shedding its blood for its young, which is an ancient superstition and has been proven false. When this was believed, however, the pelican was adapted as a symbol of Christ shedding his blood for the church and for mankind.

This, however, is purely a theological interpretation of the symbol; it has another purely mystical significance. It is a symbol of self-sacrifice, that as we give of ourself, of our possessions, of our intellect and our ability, so we nurture our virtues, develop our character and our personality, and as the years go by our self-sacrifice is reflected in good deeds which live long after ourselves, the result of the sacrifices we have made.

This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.

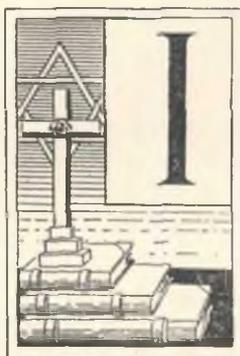




The Wonders of Creation

THE FULFILLMENT OF A DIVINE PURPOSE

By CHIEF MACHINIST M. LOTT, U. S. N.



IN this amazingly stupendous universe of ours, worlds are born, live and grow through vast periods of time during which they fulfill the divine purpose, in the economy of creation, for which they are intended, and die. It is the

law governing all created things—this process of evolving from the Primal Essence, becoming perfected in form and material composition and devolving through all the stages of disintegration, finally becoming again identified with that from which they were created. All material things, although composed of a substance which is itself eternal, have a point at which they begin to manifest in definite form and another point at which form ceases. It does not follow, however, that when form ceases to exist anything has been destroyed or removed, but rather that form has been dissolved and the essence of form has been reassimilated in the Primal Binary Essence which is omnipresent in all the Universe.

In the vast scheme of the Universe there are untold numbers of nebulae (island universes) whirling through space at terrific rates of speed, separated by billions of miles of seemingly unoccupied void, creating from out of their being millions of suns, stars, worlds and worldlets. So unimaginably huge is the entire whole that the mind of man refuses to conceive its immensity. The beginning is shrouded in mystery and the end is unthinkable. However, they to whom it is given to think profoundly may derive great inspiration, and awareness of the enormity of material creation, by borrowing the calculations and interpretations of science relative to the size and extent of the universe. To this end let us look for a moment into the findings of Astronomy and Cosmogony.

It is maintained, by foremost authority in these sciences, that the radius of the observable part of the universe is a distance equal to three hundred millions of light years. Thus the diameter of that part of the whole which is within the province of man to explore is on the order of six hundred millions of light years. When it is remembered that light travels through space at the amazing pace of one hundred and eighty-six

*The
Rosicrucian
Digest
March
1935*

thousand miles a second and that in one year it will cover six trillions of miles, the awful distance represented by six hundred millions of light years confounds the senses. They refuse to comprehend such infinity of extension, and this is not enough. It is further claimed that the entire universe is about six billions of light years in diameter. This distance stated in linear measure is thirty-six sextillions of miles. Such enormity transcends the scope of the most profound imagination.

Now let us try to comprehend what man sees when with the aid of his great telescopes he peers out across space to a distance of three sextillion miles. First, we must remember that light proceeding from objects viewed through such enormous distances began its journey towards the earth some three hundred millions of years ago. What terrible catastrophes and far reaching changes may have occurred during such ages can be but a matter of conjecture. Even before the appearance of animal life on mother earth and long before the advent of man as a contending factor in the affairs of the world, light rays that are at this very moment being photographed by our astronomers were on their endless way across the long reaches of space. It will thus be seen that light just now emanating from these far distant suns, stars, and moons, will not register on the mirror's of man's telescopes until after some three hundred millions of years have come and gone. One can only vaguely guess at what may transpire in this universe of universes in the course of so many ages.

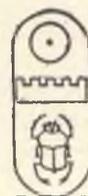
What man sees is not what in reality exists at this time, but what did exist, or transpired, long ages ago. We look not upon reality but upon the ghosts of what was once reality in the Cosmos. Things just now occurring in these far distant places may never be viewed by human beings—at least not by men such as now inhabit the earth. For, who can tell what might be wrought in the lives of animals and of men during the millions of years which must necessarily transpire before these changes are manifested in our sphere. It could even be that the sustaining substance of life, or the atmosphere of earth, might have been withdrawn and life as we know it may have departed, perhaps by meta-

morphic process, to other, newer, and more favorable realms in the Solar System. The Solar System itself might have undergone such vast changes as are not now even dreamed of. All things are forever "becoming." The Eternal Law of Change is the order of the universe.

Spiral Nebulae

All the material manifestations in the firmament, such as the stars, suns, planets, etc., are disposed throughout the universe in colonies. These colonies, or groups, assume the form of huge rotating spiral masses. On photographic plates these enormous clouds of rotating matter present the appearance of huge pyrotecnic pin wheels spinning about a luminous center with vast luminous clouds extending far out into space in the form of spirals. The centers are more or less dense and seem to attract the less dense clouds or gaseous matter forming the outer reaches of the spiral. Within these spirals may be seen thousands and even millions of stars and suns in the process of formation and following in the trail of the receding, attracting center. Now to form an idea of what it is like within the sphere of one of these great spiral nebulae let us consider our own galactic system. The sun and all the stars visible to the naked eye are situated in a plane which is bounded on its periphery by the milky way and together constitute the great Galaxy, such as those described above, to which our Solar System belongs. Outside of this system, our own particular universe, lie the "Extra Galactic Systems" or island universes. These "Extra Galactic Nebulae," together with our own, occupy the vast vaults of seemingly endless space which it is the province of Astronomy to explore and photograph, and of Cosmogony to vivify and interpret.

It is estimated that there are one hundred million nebulae or galactic systems, located within the observable part of the universe, and that the entire universe is the home of some five hundred trillions more. Some idea of the enormous masses involved may be had when we find that for each and every one of these trillions of systems an average mass eight hundred million



times greater than that of our sun is claimed. Now, the equatorial diameter of the sun is approximately eight hundred and sixty-six thousand miles and its mass is more than three hundred and thirty thousand times greater than the mass of the earth.

The Solar System, consisting of the sun and its retinue of planets and satellites, forms a unit that occupies a niche in space more than five and a half billions of miles in diameter, yet this seemingly huge entity is but a modest part of the great galaxy to which it belongs. In fact, this enormous mass is but a single cell of the whole nebulae—a mere atom—in the universe with its central sun as the positive nucleus and the planets as the negative particles rotating about its center. The solar system is to the galaxy as the galaxy is to the greater universe.

Early Interpretations

In the early days of man's tenancy on earth, and before he became aware of Evolution and the Great Law of Change, the entire universe was generally attributed to a single creative act. Among some of the more primitive races, animals, birds, or reptiles, were often apotheosized and credited with the act, or acts, resulting in the creation of the world and the universe. The gods of other races were anthropomorphic in principle, and were responsible for the creation of the heavens and the earth solely for the benefit of man. The process of creation was the simple one of assembling raw materials and fashioning them into present forms. Little or no thought was given to the origin of these raw materials, and evolution or change had no part in the interpretations placed upon material creation.

About six hundred years B. C. the philosopher, Thales of Miletus, challenged these mythological conceptions regarding the origin of the universe; and, in the fourth century B. C. our great master Empedocles, inspired with Cosmic Consciousness, taught that all material creation was the result of combinations of the four primary categorical Principles, fire, earth, air and water. Later, Plato, the greatest of the pupils of Socrates, concluded, and taught, that all the manifested forms of

creation result from the coming together of unlike forces in nature—the uniting of opposites. In the light of our mystical understanding of the great laws of Changes and Polarity it is easy for us to perceive the great significance of the teachings of these early philosophers and mystics, and to appreciate the important influence their conclusions have had upon our present day mystics and scientists in their pursuit of the solution of the mysteries of creation. It is due to their tireless investigations that we are in possession of the precious knowledge pertaining to the Primal Binary Force out of whose negative qualities proceed all material manifestations, and in whose positive nature is contained all the forces of life.

More Modern Postulations

Since the days of the Grecian philosophers many theories have been advanced purporting to explain the origin and formation of the vast nebulae of the universe and their constituent suns, stars and worlds. Among the more prominent of these philosophers and scientists, who in recent times have bent their talents and efforts to the solution of the mysteries of universal creation, we find the names of Sir Isaac Newton, Immanuel Kant, and Pierre Simon De Laplace. In the last decade of the eighteenth century Laplace propounded what is known as the "Nebulae Hypothesis" accounting for the formation, development, and presence of these manifestations in the universe. His theory, briefly summarized, contends that a body on beginning to give up heat starts to rotate about its own axis; and, that a heated body, such as a gaseous or liquid sphere, will shrink in size as it continues to cool thus causing the speed of rotation to increase proportionately. Assuming the original body to have been spherical in form, and to have been composed of a flexible material such as liquid or gas, it is clear that after rotation began it could not have retained that form. Upon beginning to spin the spheroid would become flattened at the poles and somewhat distended about the equatorial regions. This form is assumed by all slowly rotating bodies, and is comparable to

Sixty-eight

the shape of our earth, which has a larger diameter at the point of its girth than through the polar axis. Now as the frequency of rotation of our cooling and shrinking mass continues to increase a point will ultimately be reached where the form becomes flattened, from its poles downward, until the shape becomes that of a double convex lens.

Any further increase in the speed of rotation of our greatly distorted spheroid would result in matter being separated from the narrowing edges of the equatorial regions and thrown clear of the original mass by the centrifugal force thus generated. Should this process of increasing speed continue it would result in just sufficient matter being dislodged and separated from the main mass to permit it to accommodate itself to the faster rotation and retain its lenticular form. All these masses as they are separated from the original mass, become individual spinning entities and as the cooling process is more or less accentuated according to the size of the mass, assume periodicities of rotation peculiar to themselves. These new entities appear on astrophotographic plates as suns, stars, planets and asteroids inhabiting the great luminous spirals and forming the celestial retinue of the great nebulae to which they belong. These new suns, in their turn, divide and multiply thus giving birth to whole families of worlds and worldlets such as those of our own solar system. In this manner Laplace has populated the entire universe with all its galactii, nebulae, suns, stars, and other manifestations of material.

Sir Isaac Newton conjectured, that, in the beginning, all the Primal Essence of which matter is composed was distributed equally and evenly throughout the entire universe—all space; and, that the celestial manifestations are the result of condensation having begun, in spots, causing the surrounding medium to start receding towards the vacuous center, thus finally collecting the greater part of all the primal essence into the various galactic masses. This recession of the primal medium towards certain centers or points of accentuated condensation constitutes the force known as gravity. According to the Laplacian theory the shrinking process, or gravity, was the cause of the various masses be-

ginning to spin about their axes. In this respect the Newtonian theory goes more deeply into the process of creation, giving us a picture of the action of the Primal Essence in the beginning and of the way and manner in which it has assumed the countless forms now manifested in the universe.

Comparisons

It has been said that, "As above so below." And, in order that we may understand more fully these major entities of the universe, let us resort to a comparison of the forms in the realms of the Macrocosm to those belonging to the Microcosm. We are taught that the cells of organic matter are generated from protoplasm, live therein and have their being within this surrounding medium. Protoplasm then is but another name for the Primal Essence as it manifests on the negative plane, and from which plane or polarity all material form originates. The cell consists of two parts, called the nucleus and the cytoplasm. The nucleus, or center of the cell, has a positive polarity and is entirely surrounded by the negatively polarized cytoplasm. Under the microscope the mass appears as a rapidly vibrating vesicle with a large number of very fine threads, fibrils, known as chromosomes, apparently radiating from the surrounding medium towards the center, while at one side of the nucleus is located a small structure (centrosome) which science calls the "Attraction sphere." By virtue of its vibratory nature this minute vibrating entity attracts to itself electrons from the surrounding medium out of which it is formed, thus growing in size or weight until the point of maximum cohesion has been reached. At this stage of growth the so-called "attraction sphere" divides itself and the divisions being of like polarities assume positions on opposite sides of the nucleus. These two like forces repel each other violently and in so doing literally pull the positive nucleus asunder and in this manner accomplish what is known as the "fision" of cells—a complete division of both polarities accomplishing two entities out of the one original. The beginning of a cell, then, is the attractive propensity of a positive principle for its negative or



opposite affinity in nature. Whether the cell manifests on the material or the immaterial plane depends solely on the predominating polarity. Cells generated out of protoplasm are preponderantly negative and therefore manifest only on the material plane.

The multiplication of cells, or growth of material formations, proceeds in accordance with the law of numbers. A mass vibrating with a definite frequency of number will have an inherent attractive power which will obtain as long as the vibrations continue; but, with a limited capacity to retain that which is attracted. When the capacity of the cohesion set up by the vibrations has been exceeded a division of the material mass must necessarily follow. In the *fission of cells on the material plane* the negative quality being in the ascendancy, division first occurs in the cytoplasm. The division of the centrosome brings about the division of the less powerful nucleus. The frequencies of vibration account for the differentiation of cells into distinctive classes and the harmonies pertaining to these numbers are responsible for their segregation into the particular groups of material by which they manifest to the senses of man.

The law of numbers as propounded by our ancient master PYTHAGORAS is responsible for the wonderful process of mitosis by which the right quality as well as the exact quantity of protoplasm is concentrated about a positive nucleus to permit of proper differentiation of cells in the formation of matter. Knowing the laws governing the process of cellular growth and multiplication, it is not a difficult stretch of the imagination to visualize the growth of the great macrocosmic masses and their division and subdivision by the same laws and processes.

Consider a mass such as that of our sun as being a positive point, or the nucleus of a macrocosmic cell, vibrating with a definite frequency and hav-

ing an attractive power, in accordance with its number, over all the negatively polarized primal essence falling within its particular harmony, in the scale of Cosmic vibrations. It would follow that upon a sufficient quantity of the essence of matter being captured and held within the sun's sphere of attraction any additional negative matter would disturb the balance of polarity within and a fission of the Solar System would ultimately result. By the law of numbers the two resultant entities would assume their rightful positions in the galaxy and continue to grow until such growth brought about the necessity for further division.

The working out of these laws in the Microcosm is a rapid process and little time is required for cell multiplication to produce mass enormously out of proportion to the original. Witness the elephant's mass compared to the minute cell from which he sprang. In the Macrocosm, however, the time required for the fission of a galactic cell, or even so correspondingly minute an entity as a solar system, would run into untold ages, as time is measured by man. Perhaps the time required for the accomplishment of a division of matter on so grand an order would be proportional to time and mass necessary to division in the Microcosmic scales. Then truly the old adage, "As above so below," becomes axiomatic. There can be no *conflicting laws within the process of creation*. What applies to the amoebic cell applies equally to the great cells of the macrocosm.

"God of the granite and the rose

The molecule and the morning star,
Thy spirit thro' all being flows

And far is near and near is far.

Almighty father, Lord of all,

Teach us to view with equal eye
The small in great, the great in small,
The wonders that about us lie."



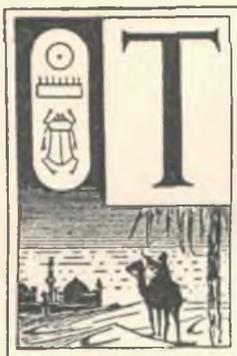


The Ministry of Music

ITS PLACE IN SPIRITUAL AND CULTURAL UNFOLDMENT

By SOROR VIOLET COWGER

(Director of Musical Instruction, Rose-Croix University)



TO MANY persons, music is a form of entertainment. To some it is a means of culture, self-expression, and refinement. To others it is a relief from trouble, care, and distress. To a few it is an agency through which the vibrations of thought

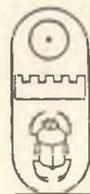
may be lifted to a higher state of consciousness, bringing to the individual healing in many problems and the realization of a finer existence.

Considering any or all of these classifications, it may be said that music is a ministry, giving to all the quality they desire to obtain through it. However, it is the last, and probably the least considered classification, with which this article is designed to impress the reader.

Bearing in mind that music is a channel through which we may reach a higher state of consciousness, let us mentally view the millions of people who attend religious services. To large numbers of these, the music heard in

Temples, Cathedrals, Churches and Missions, is more expressive of the Divine than any other part of the ceremony. For this purpose, the greatest composers known to the world have given of their highest ability that millions may, through the exalted vibrations of tone, lift their consciousness to the realization of reverent Worship, Joy and Peace. Many of these melodies are so impressive that the individual carries the consciousness of them throughout daily activities. Surely it may be said, then, that those who produce such music have performed a sacred ministry, using music as a constructive agency to radiate Cosmic Vibrations of a higher consciousness.

Let us consider the millions throughout the world who attend concerts of the highest type of classical compositions, performed by symphony orchestras, string quartets, trios, vocal ensembles and soloists. Here again we find highly trained artists, at the height of ability, giving forth vibrations of tone that express the depths of emotion, including the widest range of thought from the worship of Deity to the simplest emotion of the human experience. Vast audiences are swayed by these vibrations. Human thought is up-



lifted until the individual consciousness is removed from daily problems and carried to a height of enjoyment that colors the life and activities of the person for a period of time following. This again is constructive service on the part of the musician, for the individual who receives the impression of these vibrations, although often unaware of it, has received an impetus that carries him to a higher sense of existence, coloring to some extent his various activities.

Nowhere is music a greater ministry than when taught in the public schools. Here thousands of young children are awakening to a sense of the vibrations of tone. The constant practice on instruments and in voice, constitutes a training in general poise and musical appreciation that has a decidedly elevating effect on the child's general health, personal appearance, and mental point of view. Some colleges of the present day have included in their curriculums the training of verse choirs which may be classified as a form of

"Spoken Music," the voices being chosen for the harmonious rise and fall of tone in the interpretation of the finest gems of literature. Visualize, if you will, the highly elevating and constructive character of this training on the student, who is learning to express in tones of voice the very highest ideals in poetry and verse, and the uplifting vibrations given the audiences of their many concerts.

In conclusion, let us look into the studio of the private teacher. How great indeed is the opportunity for constructive service for the teacher who works with one individual at a time. Careful analysis and devoted attention to the student will reveal where the mental viewpoint may be changed so as to remove sickness, correct wrong personal habits, improve personal appearance, create fine poise, and elevate the entire character of the individual. Truly may we say that the Cosmic Vibrations of Music are a Ministry.

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In Boston at 739 Boylston Street there is located the district lodge of the Rosicrucian Order, AMORC, with a very attractive temple, large reading room and library. All members in the vicinity of Boston are invited to attend the public sessions which are held by the Lodge on Sunday evenings. AMORC Rosicrucian literature is also available there. You will receive a courteous reception at all times.

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SANCTUM MUSINGS

DOES UNIVERSAL ORDER INDICATE INTELLIGENCE?



(Editor's Note: This article is a continuation of last month's Sanctum Musings and is concluded in this issue. We suggest that you therefore refer to the February Digest and read the explanatory note preceding the forepart of this article.)

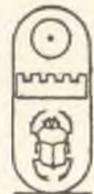


THE phenomenon of life, insofar as we are aware, is the only one which in its nature parallels this entire procedure of being and affords an excellent demonstration of our hypothesis so far. We find life not a distinctive energy or force in nature

that can be isolated from form, but always dependent upon form for its manifestation. It is not that life, as other so-called universal energies, produces its own distinctive form, for we find life in forms which are composed of the same chemical properties as those which are inanimate and have never, so far as we can determine, been animate. This causes us to logically conclude that life, as we perceive it, is a binary force—the combination of two of the qualities of absolute action or universal being.

In some mysterious manner so far unfathomable, two qualities of absolute being, two phases of its progressive action, instead of customarily changing one into the other in the ascending or descending scale, have combined and produced an energy or quality of action which though not of the order of the scale, is yet in it.

We have said it is an action, because it cannot fail to be. The two qualities of the absolute action or being which compose this creation or life energy have been checked. Their natural tendency for transition into the next higher or lower quality of being in the scale, depending upon whether the scale is ascending or descending, has ceased. They have assumed a state of quiescence, a relative non-existence, in comparison to their progeny life force which by contrast is active and being. The point of combination of the two qualities of being which compose life is the minimum point of the force of life. It is at that point that life begins its existence or has its being. From there on, life has a scale of development of



its own. As it becomes more complex in form in the process of evolution, like absolute being, it acquires, because of this, no more reality but a different quality. Its simplest form is its minimum of existence; its zenith is its greatest complexity.

Like the whole of being, life is in constant oscillation. It ascends to its most complex form and then in reproduction returns to its minimum — the cell. In the end of genera we find the zenith of a process of life. As the qualities of absolute action or being which compose life have not only once come together, but are continually combining, causing the beginning of life in innumerable processes of its own, we find complex genera existing at the same time as the less complex. The cell of the most complex or highly developed genera, as it moves forward in the process of evolution, goes through the stages of the lesser complex genera just as being, as we have shown, moves forward through its lesser qualities each time in attaining its next greatest quality. The embryo of the human during the period of gestation assumes the stage of other less complex living forms before reaching its final stage.

The oscillation between the minimum, the point of possible change from the existing to the non-existing, is maintained in life as in the whole of being. Like in being also, the action of life is not merely rhythmic, an alternation between its first greatest quality and its simplest. If it were, life would never have advanced beyond its first simple organism. It has gradually changed its quality or, as we biologically say, its genera. The advancement in some instances is so slow that untold thousands of years are required before there is any appreciable difference in the final form of a genus.

We have reduced order to absolute action, or being, in our search to find intelligence in order. We have not, however, given intelligence any separate consideration. Therefore, we shall direct our attention for the moment to the most obvious nature of intelligence.

It is best that before doing so we summarize a previous conclusion, as this conclusion has an important bearing upon our understanding of intelli-

gence and its relation to our purpose. The conclusion was that the action of absolute being is one of the two causes of all results. Being and action are synonymous, but action is maintained only because of the opposite state—non-being—making as we have seen oscillation possible. Therefore, being is all, yet it continues to be only because of its opposite state. In this sense, non-being becomes a negative cause and being the active cause of all existence.

Now as to intelligence. What is the commonest attribute of intelligence, that which we recognize as a display of intelligence? Is it not volition, the exercise of will? Certainly we do not consider a being intelligent that acts automatically, that constantly pursues one course of action when there are others, or when the action is reasonably not preferable or best.

An intelligence may be an active cause and therefore possible of results. But intelligence is such, because it either determines the result it desires and chooses the second and passive cause, to unite with it to that end, or chooses the passive cause with the hope of bringing forth an unknown result.

It is true, of course, that an intelligence that brings together, for example, an atom of sulphur and three of oxygen, producing a molecule of sulphuric acid, is employing physical causes, but the physical causes are as but one in uniting with the motivating intelligence of the chemist, which constitutes a cause. An action must display intent, or it is not intelligent action. When there is only one course of action open, and one that cannot be avoided, that which participates in that action cannot be considered as intelligent. Action is the result of intelligence when there is an alternate course of action, and which the acting being is aware of.

Let us apply this conclusion to absolute being. If the action of absolute being, its order, is intelligent as it is generally said to be, there must be an alternate state or course that it could follow if the present one of being is really intentionally pursued. The opposite state of orderly being, or the action of being we consider orderly, is said to be disorder—chaos. Therefore, if being is intelligent, it must pursue its

order in preference to pursuit of chaos. But is and was chaos ever possible? If it is not and was not, then being had no other alternative than TO BE, and what we determine as order is not the result of intelligence.

A true chaos could only be possible if there were things or conditions having existence without causes, and therefore entirely unrelated. Chaos would need be as absolute as is order. A thing exists, we have seen, by virtue of its causes. If it is, it is because of its causes. Remove them and you will remove the thing or state. An absolute chaos would need to be a state where things maintain existence without causes. If a thing exists because of its causes, you immediately have order and not chaos. Before chaos could be realized there would need be some thing or things which were thought to be in a chaotic state.

We find, therefore, that even the theory of chaos requires being for its consideration. Being, as we have seen, can only be being. What else could it be? It is, therefore, dependent upon its self causes, its action and its opposite state, non-being. It continues because of the necessary order of its action. If this order were to cease, the oscillation cease, that would be chaos, but such chaos is not possible because with a cessation of the rhythmic oscillation being would cease, and with the absence of being there would be no chaos, for what would be chaotic?

Furthermore, the various qualities of being, that which accounts for the forms and forces we perceive, are the result, we have seen, of the rhythmic oscillation of being. That which is called "chaotic" and includes various forms of being, would in fact not be chaotic because the variation of form, the multiplicity of form, would therefore be an indication of the very order which we have considered, and that accounts for the qualities of being.

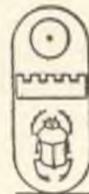
Absolute being and its action have no other course to pursue other than the one by which we recognize it. Its order, then, is not, we repeat, the result of intelligence. Man presumes nature's order is intelligent by comparing its order with the artificial order he brings into existence in his own world. Man creates

his orders by a process of assembling things already in existence which, though orderly according to natural law, are in relation to his concept or plan disordered until merged by him. Thus the cement, lumber, brick and steel to be utilized in the construction of a building, as they lie upon the site where the building is to be erected, stand in comparison to the plan of the architect as disordered. Man realizes that the result he views as orderly was the result of his intelligent selection of things or conditions which actualized the order he conceived. He further realizes that the other things or conditions which he intentionally avoided using would have, if used, produced a thing or condition which would, in contrast to his conceived order, have been chaotic.

This is not so with absolute being. What it is is not the result of discarding a part of itself, and the selection of its own nature. All that is is all there is, All of being is dependent upon the two prime causes—being itself and its negative opposite, non-being. Being has no other alternative than the order which it displays. Its order as shown is not the result of intelligence. If man had but certain materials to work with, and the forms he desired to create though infinite in number had to be created in sequence, and no other course could be pursued, his assembly would then hardly be called intentional and intelligent, and yet that is the order of nature.

Just as man presumes that the universal order is intelligent, so, too, he presumes in his world a state of chaos. His chaos is but relative to the order which he can perceive. In nature he quite easily perceives order, and he has come to realize that when he perceives what appears to be chaotic, it is the result of his inability to comprehend the entire order of a natural process. After all, what do we define as chaotic? Is it not that which seems an ubiquitous state; that is, without beginning or end?

Upon first thought the reader is apt to challenge this statement and recite numerous examples in nature where man is not aware of a beginning or end, yet derives from them a realization of order. If the reader will give a little further thought, it will be realized that there is a marked difference between an



absolute beginning and an arbitrary one. It is admitted, for instance, that we may look over a section of land comprising thousands of acres, profuse in growth of a certain specie of wild flower, and perceive the orderly arrangement of the petals of those we inspect, note the uniformity of color and scent, and not become aware of an absolute beginning or end to this order. However, at the time we first become conscious of the order that constitutes its arbitrary beginning to us; and when we perceive a change or something of a different nature, or further, when we perceive the horizon, we perceive the order's relative end.

It is, we repeat, therefore, only when we are unable to mentally establish, even though unconsciously, an arbitrary beginning or end, that we conceive a state of chaos. To use a homely example, if we suddenly enter a room in which the furniture does not in its arrangement follow some conventional order, if the furniture of a living room, bedroom, kitchen and office were crowded into one room without retaining their respective arrangements, we would say a chaotic condition existed. No conception of order would arise from our perception of the arrangement in comparison with our experience. The individual pieces being of different form, no order would be suggested by uniformity. Not knowing which piece was placed first or last in the room, no absolute beginning or end to the ar-

range-ment would be known to us. We would not recognize in the arrangement any element of order, not even a relative beginning or end.

If, a week later, in another city, we visited a home in which a room was identically arranged, and still another the following week, the arrangement to our consciousness would take on the semblance of order, and why? The uniformity of arrangement would suggest order. The original experience would constitute the beginning of a process of arrangement. The end would be the last experience of the arrangement had. It might be said by the reader: "Then the state of chaos is, in reality, a lack of appreciation of succession, or when one's experiences are not sufficient to establish a concept of succession." Such an explanation is true, but it is also because we cannot arrive at an arbitrary beginning or end of the characteristics which constitute the idea of succession and order.

In conclusion, therefore, if universal order is the assurance given for the validity of the doctrine of universal intelligence, can we now say, from all of the above, that we have found in universal order, intelligence? Or shall we say that universal order gives no indication of universal intelligence, and we are compelled to seek, if we wish to retain our belief in the doctrine, some other assurance or proof?

THE END



Travellers Through Eternity

(Continued from Page 57)

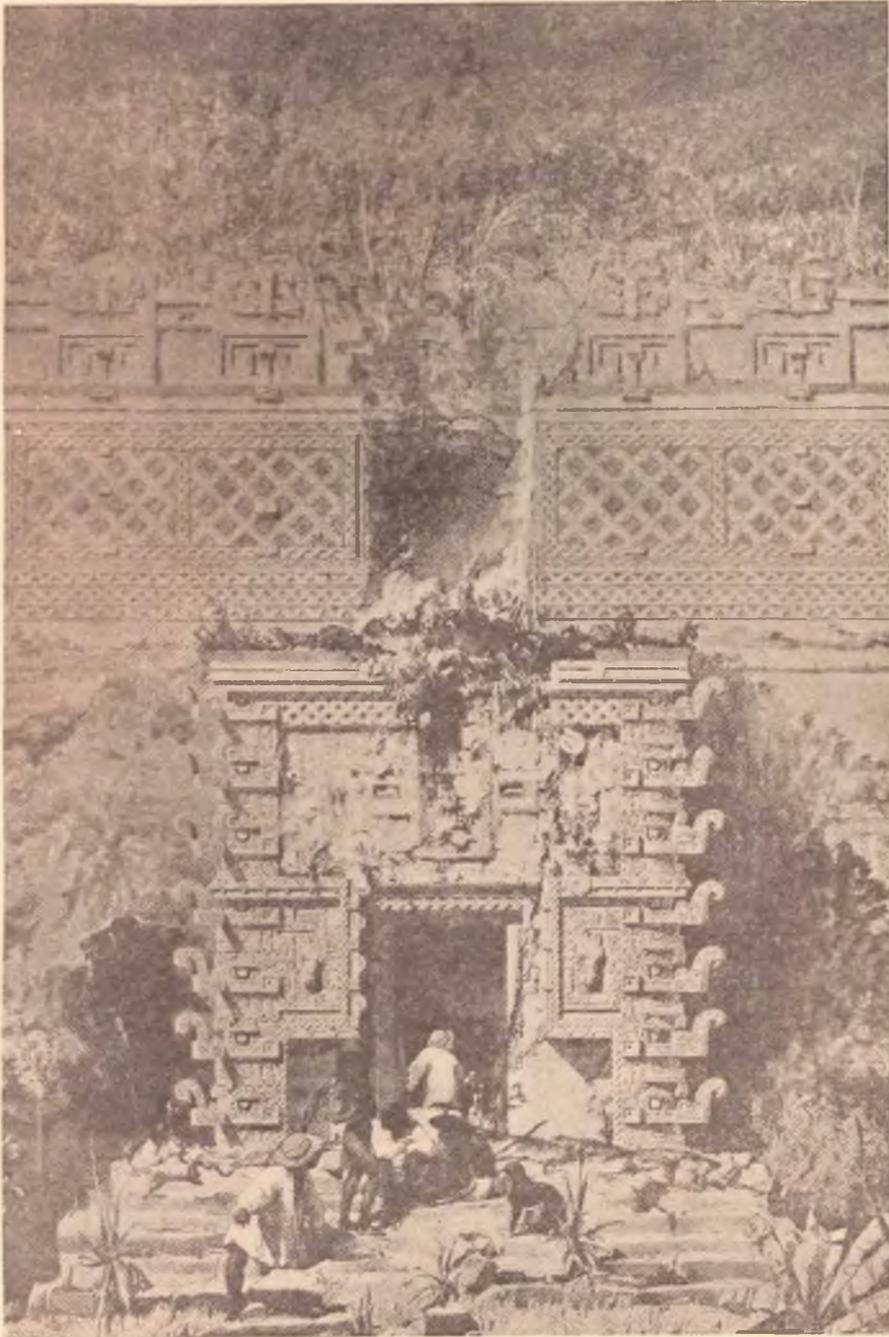
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*The
Rosicrucian
Digest
March
1935*



THE WORK OF EGYPT'S PREDECESSORS?

In Yucatan, in the midst of rank tropical vegetation which has so rapidly encroached upon it as to nearly conceal it, are the vast remains of a strange, highly civilized people. There, magnificent temples, stupendous pyramids, and enigmatic symbolism are so similar to those of ancient Egypt as to cause speculation as to whether these people once, in some inexplicable manner, reached the shores of Egypt and imparted to the people there, their culture and learning.

—Courtesy of *The Rosicrucian Digest*.



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

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