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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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SOCRATES



PAREZ

The New Queen of Egypt (Frontispiece)	1
The Thought of the Month: Making a New Start	4
Will Science Ever Produce Life?	6
Along Civilization's Trail: The Oldest Inhabited City of the World	10
The Needs of Modern Society	14
Cathedral Contacts: Jerusalem the Golden	18
Dealing With the Gifted Child	20
Pages from the Past: Hegel	23
The Healing Powers of the Bantu	26
Privilege Creates Responsibility	28
Why Don't We Succeed?	29
The Unforgivable Sin	31
Sanctum Musings: We Must Stand Alone	32
Winter, the Great Conservator	35
The Sanctuary in the Wilderness (Illustration)	37



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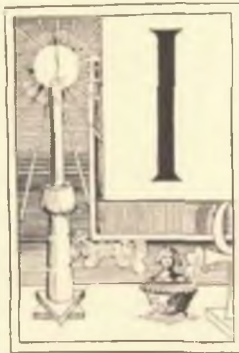
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THE
THOUGHT OF THE MONTH
MAKING A NEW START

By THE IMPERATOR



IT ALWAYS seems logical to editorial writers and newspaper men, and persons who have monthly messages to give, to use the first month of the year as an opportunity to say something about making a new start for the New Year.

When we stop to realize that the New Year does not begin on January 1st in all parts of the world, we find that while we in the Western World may be talking about the start of a New Year, there are millions of others in other parts of the world talking about the ending of a year, or looking forward to a New Year.

And just why should any of us feel that January is the right time to start anew in regard to business, health, social affairs or anything else? It is far more logical to look upon the sunrise of each day as a new beginning, and to figure that each day represents opportunities for more new starts than could be crowded into any one period of the year. In other words, we have three hundred and sixty-five new starts or new beginnings each year instead of the few we thought of on New Year's Day, or can think of on this February day.

And it is never too late at ten o'clock in the morning, or at noontime or late in the evening to make a new start in any direction. In the first place, we do not make a new start unless what we

have been doing has been wrong or unfortunate or unsatisfactory, and we do not make a new start unless there is some special opportunity that affords us all the advantages of beginning something that we have wanted to do or should do. Why, then, should we think that any one day in the year is any more important in this regard than any other day? There is no day in the year in which we cannot find errors in our procedure, mistakes in our conceptions, failures in some of our plans, and weaknesses in our separate scheme of things.

It is at such moments, when we realize these errors or mistakes or failures, that we should turn about and start anew. How foolish it would be for any individual who is proceeding along any special line in business or social affairs to say, "I will wait until the end of the year and do differently with the beginning of the New Year!" In most of the serious matters of life, days and hours are important when errors are being made or mistakes or misconceptions manifest themselves in our plans and our activities. Why, therefore, should we wait until the end of the year or the beginning of a New Year to change something that should be changed instantly? And there is no better time to change our course of activity or our course of thinking or living than to do it when we discover or realize that we have been in error.

So I am not going to say to all of our members and readers in this issue of *The Rosicrucian Digest* that I hope each member has made a new start and a new beginning for 1938, but I will say

most sincerely that I hope that the coming twelve months will prove even more happy and more successful than the past year, and that each one will take advantage of the opportunities that lie ahead to make such improvements or changes as will afford every opportunity for individual abilities and powers to make the best of manifestations.

By the time this issue of *The Rosicrucian Digest* reaches most of you, the year of 1938 will have made a good start, and you will have had enough days in the New Year to determine what your course and plan will be. But even the captain of a good ship will change the course of that ship after it has been under way for some time if he finds it advantageous or of benefit.

Perhaps the most important thing that most of us should change, at any time in the year and any year in the century, is our course of thinking and the resulting course of procedure in our living. There is another great change all of us can always afford to make, and that is to determine that we shall apply and

use our special God-given abilities and faculties to the very best advantage.

Throughout the world today mighty changes are taking place. At the end of 1938 we will be able to look back, as we did a few months ago, and see that the past year was fraught with many important changes. Life is composed of changes, and progress is a result of changes that are improvements. Failure in life consists of changes that were detrimental. Man possesses the will power to choose, to decide, to determine, and with persistency carry out his decisions. Our organization has been making many changes throughout the past year, and will continue to make many improvements and changes during the coming year, and we hope all our members and readers will keep pace with us in making life better individually and collectively for mankind.

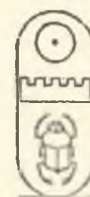
A careful study and analysis of the teachings and lessons that go forward to our members each week will enable them gradually to remold their lives and rearrange their courses in life to their greater happiness, prosperity and health.

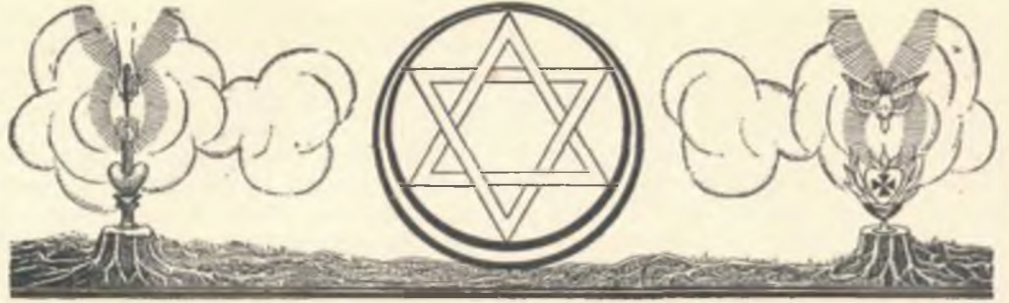


We bear within us the epitome of the whole history of worlds. He who should contrive to revive those memories would be the master of life and death. He would have nothing more to learn.—*Maeterlinck*.

NOTICE TO MEMBERS OF THE HIERARCHY

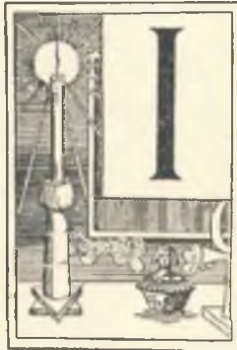
Once again the members of the Rosicrucian Hierarchy of North America scattered throughout the Western Hemisphere will participate in a Cosmic assembly and spiritual contact with the Emperor and other Masters of the Great White Brotherhood on the evening of Tuesday, February 8, which is the anniversary of a very important event in the early history of AMORC of North America, and is likewise an ancient esoteric anniversary. This special assembly will begin at 6:30 P. M., Pacific Standard Time, or 7:30 P. M. Mountain Standard Time, 8:30 P. M. Central Standard Time, and 9:30 P. M. Eastern Standard Time, and will last for fifteen minutes. Every member of the higher degrees of AMORC who has reached fellowship in the Hierarchy, and every member who is in the special assembly of the Hierarchy, is invited to devote these fifteen minutes to meditation and spiritual and psychic contact in his or her sanctum on this occasion, and to transmit to me and to the Supreme Council of AMORC such cooperative vibrations and visualized improvements and additional power for the organization as he or she believes will be of help and value to every member.





Will Science Ever Produce Life?

By FRATER PAUL H. BODENSTEIN, B. S.



If brevity be the soul of wit, infiniteness would be that of any discussion of this tremendous and speculative question, the final answer to which may never come in an eternity, unless the proof should be in terms of the simplest unit of life as we today define it.

As one scans the readily available literature, almost endless are the definitions, explanations, of life; many are far from definitive. While each and every one of us consciously and instinctively knows what life is and what it is not—that is, when it is present and when it is not—a systematic statement defining a thing or event in any line of study makes for concentration in that study. We shall confine ourselves here to LIFE as it appears to us in the elementary structures that are termed cells in biology and botany.

Herbert Spencer tells us, "Life is the continual adjustment of internal relations to external relations," a definition that is at once broad and bare and leaves the reader to speculate between the words. Clement Wood (*Outline of Man's Knowledge*) shows a strictly modern trend—even ancient in its width—in a safe statement, as "nothing in the universe can be defined by limits; things

can only be defined by centers," and amplifies this idea, commensurate with the recent findings in science and particularly in biochemistry, by stating that a sharp line of demarcation is no longer possible to draw between life and lifelessness; and "lifelessness merges and blends insensibly into life just as surely as day blends into night." A definition not so abstract is that of Dr. Osborn, "Living organisms differ from lifeless mechanisms, no matter how perfect, in being more or less self-adapting, self-reforming, self-perfecting, self-regenerating, self-modifying, self-resourceful, self-experimental, self-creative." And finally, there is the common confession often found of which the following will serve as an example: ". . . studies of great thoroughness and accuracy have led biologists to reach the unanimous conclusion that every living thing comes into existence as the offspring of other living things somewhat similar to itself. There is no other method known." *Omne vivum e vivo* (all life from life). (from *Creative Evolution*, ed. by Francis Mason). It would not be too overt to say that without an exception all careful students of biology, and eminent authorities as well, will admit directly or by implication that life is still a mystery.

When the question of science ever producing life is entertained it must be tacitly agreed that to venture an answer, though highly speculative, we would be expected to assume, if we do not know, what life IS—actually IS. Attempts to

*The
Rosicrucian
Digest
February
1938*

answer the question, imaginary adventures into the UNKNOWN — hypotheses — will have to be based themselves upon suppositions — hypotheses; entailing thousands and thousands of trials, experiments, collection and classification of observations, tentative hypotheses, theories, and (hopefully) laws.

Much, all without doubt, lies in the point of departure in framing a working hypothesis. What do we suppose LIFE really IS?—a question we must all have asked ourselves at some time. Life is IN us, all around us, and we are in the center of it; we are CONSCIOUS of its presence. Our consciousness tells us no more than we can gather from our senses, and this has brought us time and again to a blind alley. Have we forgotten, do we know, we possess an intuition? Do we exercise those hunches? Can we not cultivate more friendly relations with our subjective egos? Here it seems lies the realm in which, or from which, will come the answer.

The study of life is the study of protoplasm, that jelly-like and sometimes viscous mass of complex chemical substances which comprise the unit of life manifestation called the CELL. The study may be begun as with the classical amoeba and must progress into the "modern" (?) bacteria. With these cellular units we *must* begin. Such sciences as chemistry, physics, biology, biochemistry, bacteriology, fermentative chemistry, and even geology, have shared in the thought and experimentation on the question of the origin and generation of life.

"Who, or what, breathed life into non-life? and when and how was it done? As we trace life down from its manifestation in the form of the highest to its character in the lowest, simplest organism, and at the same time trace inorganic matter up from its simplest or elemental forms to its most complex forms, we find a very suggestive approach"

"But nobody has yet made an amoeba in a test tube, nor infusoria in a sterilized hay infusion It is only life that produces life. . . . The most complex molecules created by the organic chemist, with all their identity of chemical elements with protoplasm, are all

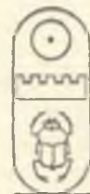
of that long way from amoeba and protoplasm which is measured and defined by the phrase non-life and life. There is a great gulf between what is living and what is not." (Evolution, by Vernon Kellogg, New York, 1924)

Compare the quotation above with the following of Dr. Vaughan (meeting of the Amer. Chem. Soc., Richmond, Va., Apr. 1927): "Calling attention to the recent discovery of particles of matter smaller than bacteria that pass through porcelain filters and grow and reproduce like living organisms, it is contended that the lowest forms of life have come into existence by chemical means." (from Creative Evolution, ed. by Francis Mason.)

These quotations show roughly the state of our knowledge, or lack of it, on the question of whence comes life.

From an analytical standpoint it is substantially axiomatic that no life is exhibited in anything that does not contain what biochemists term PROTOPLASM. It is the seat of life, and in which and only by which life is exhibited to our consciousness. The study of life is the study of the ACTIVITY peculiar to protoplasm.

In the amoeba or in the still more simply constituted bacteria protoplasm is a complex mixture of a number of definite chemical compounds of intricate molecular formulae together with simpler compounds. Besides water and salts containing the basic elements of sodium, potassium, calcium, magnesium, iron, manganese, etc., are the carbohydrates (sugars from the break down of starches mostly, as well as starches), the fats, and the proteins, which are molecular aggregates more complex than any others known to the chemist. Of the sugars and fats the molecular structure is for the most part fairly well known, and some members of these two bodies have been synthesized in the laboratory. Of the proteins not one is completely known in its molecular formula, though the action of certain chemical groups (radicals) are established; the so called amino-acid groups are undoubtedly connected with the sustaining and maintaining of the activity of the cell, in the process called metabolism. No protein has yet been made in the laboratory or



by man in the sense of complete synthesis from the elements or from simple compounds. They are the most important class of the substances making up the protoplasm.

Let us presume for argument's sake that the proteins of any particular cell were completely known chemical substances, and further, that they could be artificially produced at will. At this point we are faced with one very pronounced characteristic of the cell (protoplasm, hence proteins) as a whole: **INSTABILITY**. This instability is a concomitant to the principal distinguishing feature of **LIFE**, i. e., *irritability*. The slightest change in the cell's environment, chemical or physical, immediate or remote, alters the composition and/or molecular rearrangement more or less profoundly. The very process of life — metabolism — means constant change and this means constant alteration. Metabolism is a cyclic process as is every process in nature and the Cosmic.

With the temerity of our ignorance let it be further supposed that at any given instant we could maintain the desired protein aggregate in a stable, suspended condition and at the same time exclude environmental change. What should we have? — a *potentially* living cell, or more accurately its protoplasm, of which all we need now know is how to start it going!

This, however, it not yet all. Volumes of data are collected upon the observations of cells from many material sources. Most of them have been seen to have a marvelous structure and organization, each part making up this structure having its own function and activity. The cell-wall, the cytoplasm, the nucleus, the nucleolus, the vacuole, etc., are names of parts of a typical cell of systematically distributed protoplasm. This is yet to be completed by the addition of fats (oils), carbohydrates (sugars, cellulose, etc.) and salts. Therefore beside chemical constitution we must be able to arrange our protoplasmic constituents according to structure that it may function in obedience to the laws of life.

Let us diverge, but only apparently, for a moment to another aspect of mod-

ern discovery. Beginning, say, from the discovery of J. T. Thomson of the conductivity of gases by the electric current from which evolved the ionization theory, i. e., that elements contain "particles" smaller than atoms: **IONS**; Edison's confirmatory evidence to the presence of charged particles in his partially evacuated bulbs; and Fleming's Valve, the progenitor of our present radio tubes; have contributed in an unprecedented way to the present conception of our electron theory. The earlier discovery of Crookes and his cathode ray followed by Roentgen's X-ray, and last but not finally, that part of the relativity theory pertaining to the increase of mass with velocity, all converge and cause us to be sympathetic to the modern trend or notion that **MATTER IS BUT ENERGY MADE VISIBLE**. Another point which at first thought may seem too remote to our discussion is radioactivity. It is sufficient merely to mention that this has been found not to be confined to uranium, thoria, radium, and the X-ray tube, but is also an emanation from plant life and from cells, noted in the latter during cell division (reproduction). May we hope that herein may lie the turning point in the mind of science?

This most superficial glimpse of the tremendous mass of data bearing upon the life process in its elementary (cell) manifestation shows to us still, as in the past, one outstanding aspect of scientific thought: the *paramount influence of matter and its action*. This aspect has acquired a fierce momentum from the past century. We think we can dimly see a turning through the advent of discoveries in the physics of electrons, radioactivity and the fashionable cosmic ray.

Up to the present moment (and this ushered by Millikan and Compton: cosmic ray discoveries) science may be termed the enlightener of the exterior. She has most laboriously uncovered the exterior face of nature and disclosed a myriad of facts pertaining to matter and the effects of matter. We may without apology put the fruit of science's labors in the statement: **A STUDY OF THE EFFECTS OF UNKNOWN CAUSES**. The architect and builder begin

with the foundation and we eventually view the superstructure, *the effect*. The cause was in the mind of the builder, and his operations were by deductive reason. Practically the whole of science today is the reverse, inductive reasoning.

If it is our ambition to create LIFE we must reverse our aspect by acquiring a knowledge of INTERIOR facts first, the knowledge of the CAUSE, then the effects, life, will follow. Life is manifested in matter, matter does not, as we are taught, manifest life. Matter, our living protoplasms, are effects of CAUSE, and this cause we must seek. We have been studying nature through the back door. By divine right we have the permit to enter through the front. By striving to peer deeper than superficial matter, the exterior of the cause, we may hold the hope that this mysterious gulf between the animate and the inanimate will have been an illusion, and see beyond the surface the Organizing Cause.

Would it be out of place to quote a passage from H. P. Blavatsky, in *The Veil of Isis*? While written in 1877 it is strangely pertinent as a criticism of the general aspect of modern science. "I- their [modern scientists'] unbounded glorification of matter, they sing the amorous commingling of the wandering atoms, and the loving interchange of protoplasms, and lament the coquettish fickleness of 'forces' which play so provokingly at hide and seek with our grave professors in the great drama of life called by them 'force-correlation' [transmutation of energy]. . . . Do they forget, or are they utterly unaware of the fact, that in the absence of its [matter's] legitimate sovereign [spirit] the throne [of nature] is but a whitened sepulchre, inside of which all is rottenness and corruption! . . . That matter without the spirit which vivifies it, . . . to be moved in predetermined directions, requires an intelligent operator at the great galvanic battery called LIFE!"



The spark of life within and without is ever the same.
In an atom is the whole kingdom of God.
In one grain are numberless worlds.
There is but one principle in soul and body.
He who knows this must follow the mystery of nature.

Ch'iu Ch'u Chi

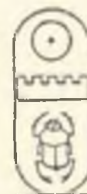


WE EXPRESS OUR APPRECIATION

Every member of the staff and all the chiefs of departments at Headquarters wish to thank our thousands of members—our friends—for the cards, telegrams, letters and tokens which they sent us during the Thanksgiving, Christmas and New Year holidays. We find it impossible to acknowledge and answer all of these communications individually and personally, but nevertheless we deeply appreciate the overwhelming evidence of good will and friendship expressed in these cards and tokens. It has been a marvelous manifestation of love, and every one of the officers and members of the staff wishes he could return in a personal message the kind thoughts that have been expressed.

Comments regarding the wonderful celebration and birthday party on the evening of Thanksgiving Day (November 25) will be made in a later issue of our publications.

THE EMPEROR AND THE SUPREME SECRETARY.





Along Civilization's Trail

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

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

THE OLDEST INHABITED CITY OF THE WORLD



FRANCE, we learned, was anxious to make Syria profitable to her—to develop it in some way so that it would not become an enormous expense or burden to the home land, as it very evidently now was. She could not, however, gain the confidence and respect of the people of Syria—primarily because of her foreign policies and her refusal to oblige her officials, both military and diplomatic, who were stationed there, to learn the native language. It is related that she considers it beneath French dignity and obliges the natives to learn French, if they wish to transact any business or affairs with her. This attitude caused a resentment which could not be bridged over by any protestations of friendliness. On the other hand, two other interests were seeking control in Syria. Turkey, who during the Ottoman Empire reigned supreme in Syria, as almost everywhere else in the Levant, had her agents constantly fomenting discord and dissatisfaction among the people, agitating against France and urging an overthrow of the French mandate and the return

of Syria to Turkish rule. The more intelligent of the Syrians oppose this move. They either recall experiences with Turkey in the past or are very familiar with the history of Syria under Turkish domination, and they desire Syrian independence, a complete Nationalistic government.

One of the two candidates for presidency was definitely a tool of the French government, and would have been in accord with any move France wished to make. The other candidate was said to be a tool of the Nationalist party that sought complete independence from France. The Nationalist party dared not run one of its own principal supporters, for France would have definitely prevented the election. The tool of the Nationalist party had to appear to be sympathetic toward France, but as we later learned, was really powerless to speak and act without consulting his supporters.

The president-elect of Syria resided at our hotel, and by a coincidence his quarters were directly across from ours. He was a small man, one who appeared to be more impressed with his own importance than with the welfare of the state. He was an enthusiastic motion picture fan, particularly upon those occasions when the only theatre of the city exhibited news reels in which he appeared. The local cinema was in the

*The
Rosicrucian
Digest
February
1938*

same block and only about two doors from the main entrance of the hotel, yet upon his frequent weekly visits to it, a car of state would pull up to the main entrance of the hotel, the president's uniformed military guard of six would stand at attention and present arms, while he entered the car and was driven about 400 feet further down the block. Then the car would stop, the military guard would march up to it, stand at attention, and again present arms while he left the car. At the end of the performance the whole ceremony was repeated. It was like a scene from a comic opera.

It seems as though the citizenry knew the status of the situation and more respect and awe were shown for the *Bedouin chieftain* — the principal political supporter of the National party, the power behind the scenes—who used the hotel lobby and foyer for his consultations. This political leader and hero of the National party, who is said to pull the strings that actuate the president, is a very intellectual type—eyes far apart, deep set, visionary, dreamy. Dressed in Western attire, he never made dramatic entrances, nor was he ostentatious in his mannerisms.

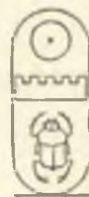
He had been incarcerated a number of times by the French authorities for inconsequential offenses, mainly, of course, for political reasons. He was the author of a number of books having considerable circulation in Syria and elsewhere, written mainly to reveal the purported oppression of Syria. One often reads of these political fracasés and intrigues, but one very seldom has the opportunity to see them demonstrated and enacted in such intimate quarters as the lobby of a hotel, and so openly disclosed. Syria, politically, has not yet acquired the subtleties or diplomacies of her larger sister nations of the world where the same things occur, but are rather more carefully staged.

Our next day was spent mainly in making preliminary preparations for Mr. Brower's and my departure for the strange land of Babylonia, known as Iraq or Mesopotamia. The following day was devoted to photographing some of the historic sites of this most historic city of Damascus with our Graphlex

still camera. We visited the "Street Called Straight," a very long and actually very straight street, which bisects the city from the Eastern to the Western gate, a street which had been in existence for several centuries. The major portion of this street is covered over with an arched ceiling, forming an arcade in which there are occasional skylights permitting a soft light which penetrates the dust and smoke fumes from the bazaars and shops below. On either side of the narrow street are little shops, most of them mere closets or cubbyholes, niches in the wall, over the entrances of which are suspended striped awnings of vivid hue.

The proprietors are frequently in native costume. They sit on their haunches before their shops, with knees up under the chin—the most uncomfortable posture for a Westerner, or one unaccustomed to it—or they sit upon small stools, the seats of which are of woven fibre or, like the stools of antiquity, of strips of leather. As you pass, they pull at your garments or run in front of you trying to block your way in as gracious a manner as they possibly can, endeavoring to have you turn and enter their shops. If they think you are English or American, or if they understand any English whatsoever, they cry "best goods," meaning that their particular bazaar or shop contains the best wares of its kind. The "best goods" cry, of course, is not to be relied upon, for four or five doors further on another one of these shops, with equal service and wares, can be found.

The city of Damascus has long been noted for its steel. A particular process was used by the early Damascans in making steel which caused it to be renowned among the ancients. Excellent cutlery, knives, swords and dirks, marvelous examples of craftsmanship, may be purchased at ridiculously small prices, if one is accustomed to buying in these bazaars, which means not purchasing at the first price demanded. The Syrians are also noted for their native candy which has a remarkable combination of flavors and is very attractively prepared. If one can overlook the methods of making it, and uncleanliness is not too repulsive to him, the candy is very enjoyable. A number of the bazaars special-



ized in the sale of rugs, hand-woven and having beautiful hues and a variety of design which would delight any lover of Oriental rugs. Although the prices were considerably less than any we had seen previously, these rugs were yet much higher in price than those which we were to see later on.

In the center of the city is a great mosque, originally a Christian church built by Constantine. Around the mosque are the original walls built by the crusaders. They are still in an excellent state of preservation. One enters the great arched gateway, and there before him is an enormous plaza of original flagging. The high wall surrounding it has, on each of its four corners, a minaret tower from which the Mouezzin, a nomad priest, calls the faithful to prayer several times daily with his musical chant. The area within the walls would comprise the equivalent of at least three or four of our modern city blocks or squares. In this area are also two or three small buildings, some partly in ruins, which are now shrines because of some historical significance. The great mosque itself is to the left of the court and runs the full length of it. There are several entrances typical of Byzantine architecture. We were amazed upon entering to find an enormous room without partitions and supported by Byzantine columns or spiral columns, graceful, tall and impressive. These columns supported timbers, upon which the flat stone roof rested. The entire area of this great space which must have been at least 300 feet in length and about 100 feet in width was covered by rare Oriental rugs, not only rare because of excellent material and design, but because they were several centuries old. One of them was the largest single woven rug I have ever seen. It did not consist of several sewn together. It was one continuous weaving and was nearly 200 feet in length and the complete width of the structure. Although showing considerable wear, it was still in an excellent condition. By a rubbing of the hand over the surface of the rug and brushing the nap back, in a few moments the original colors would return with brilliance. We were informed that a wealthy English nobleman some fifty

years ago had offered the Mohammedans of Damascus ten thousand pounds, or about \$50,000.00 for this rug and the Mohammedans were quite offended, because no price would be accepted for such a rug, having been so long in such a sacred place.

Toward one end of this great room were four wooden shafts, like posts, reaching to the roof from the stone floor. Around these shafts which were set about eight feet apart, forming an eight foot square, was an Arabian grillwork of wood, through which one could look. The floor of the center was a mosaic, the colors were a delicate pastel shade, and the design consisted of flowers, vines, and clusters of grapes. On the center of this mosaic floor sat a small gold chest, about two feet in length, one foot wide, and about eighteen inches high, apparently of hand-beaten gold. Our curiosity was naturally aroused by the special prominence given this chest and we engaged one of the Moslems in conversation. Speaking fair English he advised us that the chest was supposed to contain the head of St. John, the Baptist, and beneath the mosaic floor was the tomb of St. John, the Baptist. It may seem strange to many Christians to know that St. John the Baptist, as an individual, is venerated by these Moslems as well as by the Christians, not because he was a Christian but because he was a holy man to them and because his deeds and the accomplishments of his life were highly respected by the Mohammedans. No one has ever opened this chest, according to historians, to determine whether or not it does contain a skull which might be in some way identified with St. John, the Baptist. Whether or not St. John, the Baptist's remains are beneath the mosaic floor no one knows, but history does recount the legend that St. John the Baptist was entombed there.

Our journey carried us through a number of little winding cobblestone streets, all filled with small bazaars and shops, and containing a jostling crowd of jabbering citizens, who turned to stare at us. Foreigners, particularly Europeans and Americans, do not frequent Damascus since it is far off the popular tourist track. Those few who

do come do not go into the native quarters, as we were doing. We finally stopped before a large wall, more rightly the side of a building. It was covered with a white stucco, badly soiled and which had broken away in part, exposing mud brick behind it, with an occasional natural stone protruding. We walked to the entrance way which consisted of two large wooden doors, planks hung on crude hinges, suggesting no evidence of the beauty and quaint interior we were to see.

When the doors were opened, we unconsciously gave vent to words and phrases that indicated our pleasure at what we saw. Before us was one of the most attractive gardens I have ever had the pleasure of viewing. It was not as elaborate or as expansive as many of the spacious lawns and gardens which we find in America or England—in fact, it was rather small, but it was as though we were looking at an old Persian print, or as though there had materialized before us, a scene out of the Arabian Nights. Here was a true Persian Garden, such as fabled in song and story. In the center was a mosaic pool. The artistic design consisted of Arabic characters and geometrical symbols. The center of the pool had a bubbling fountain. In its center were lotus and water lilies and water plants with which we were not familiar. The flagging which was uneven in the courtyard was of a variety of stones of beautiful natural colors, some a light shade of blue, some terra cotta, some slate, some almost as black and shiny as onyx. About the flagging were large vases, terra cotta, evidently hand-made, because they were not of uniform shape or size, and did not sit level on the flooring. Some of them showed indentations, traces of the potter's fingerprints, and in these vases there were growing shrubs and flowers of brilliant hues, and vines which climbed the walls and high windows.

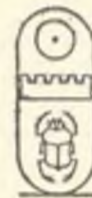
Toward one end of this patio—or more properly Persian garden, and of which we were to see many in the near future—was an arched walk. Stepping up onto the walk and walking its extreme length, we entered another doorway into a very small, but high chamber, which housed a huge sarcophagus which was quite plain, without color or

design. In fact, the tomb chamber itself was without any ornamentation, without any splendor of any sort, and yet it contained the remains of one of the most famous characters in history and the most beloved by the Mohammedans. It was the tomb of Saladin who lived between 1138 and 1193, A. D. and who died in this city of Damascus. He was a great military lord and defender of the Moslem faith and renowned for his opposition to the crusaders. Although fierce in warfare, in actual combat, he was noted not only for his bravery, but for his kindness to prisoners, to the men, women and children whom he captured, and for his high idealism. His word was his bond and he countenanced no lies or treachery. He despised the breaking of promises which was common among many of the crusader leaders, who would resort to any means to accomplish their end in the name of Christianity.

* * * * *

Our party was to be further divided in Damascus. Frater and Soror Shibley had remained in Jerusalem, Frater Brower and I were to take our elaborate cinema camera equipment and photographic apparatus and paraphernalia with us further East on our venture across the Mesopotamian desert. Soror Gladys Lewis was to remain in Damascus, awaiting our return some ten days later. Damascus was hardly the place to leave an unescorted American or European woman. Even native Syrian women were infrequently seen out of doors, or in public places, except when escorted by their husbands or some male member of their immediate families. On such occasions they were veiled. American and European women are accustomed to greater freedom and dislike being confined, and yet it would be obviously dangerous to go about these bazaars and native district, and even the main thoroughfares, without an escort. Soror Lewis, however, insisted that we proceed as scheduled, so we prepared for our departure, and one of the most exciting adventures we were to experience on our entire journey. We retired early that night, as we were to leave at sunrise the next morning.

(To be continued)





The Needs of Modern Society

By FRATER WM. FRANK FRERICHS, A. B., L. L. B.



TO EVEN the casual observer of society today there is evident in many quarters a certain bewilderment, a certain sense of baffled frustration, the attitude, well described by Shakespeare, that looks upon life as "a sound and fury signifying nothing."

Such a credo is without doubt due in great measure to our swiftly changing modern world — a world in which the new is daily supplanting the old, in which empires topple, in which democracy apparently yields the sceptre of state to the despot, benevolent or otherwise, in which old traditions, conventions, customs and beliefs are challenged, if not defied, and often overthrown. And in the trying times of this transition period many have had their supposedly firm foundations shaken and they can find no new or substitute credo immediately discernible.

As is well known, not a little of this consternation has been created by the advent and phenomenal growth of the machine in the last half century. Despite its vaunted blessings, the machine has helped to emphasize and stress the material beyond all due proportion, has accomplished a distortion of values beyond measure. Too often we lose sight

of the obvious requisite of a true perspective that the machine is a servant merely, not a goal.

It cannot be gainsaid that these twin developments—the sudden transformation of our times together with the development of the machine—have caused materialism to run rampant throughout the world, leaving in its wake, on the one hand, a group of cynics, materialists, skeptics and mechanists, and on the other extreme, a group of impractical reactionaries who would unduly negate the material. In between may be found the doubters, the positivists, the hesitant, the vacillating, the perplexed, the hedonists, even the nihilists.

To avoid the ills of such results each and every person will find it necessary, sooner or later, consciously or unconsciously, to adjust himself or herself to the rapidly advancing times and innovations demanded by the evolving consciousness of mankind. This will, perforce, require the relinquishment of many customs, some revered and treasured, some already in tacit disuse. Although this has occurred many times during the swing of the pendulum down through the ages of history, this modern change will be the more thoroughgoing, the needs of society and the individual more profound.

As Pope long ago pointed out to a heedless world, "the proper study of mankind is man." Paradoxical it may seem, in view of the persistent study of the human organism by science, to state that one of the most urgent needs of

*The
Rosicrucian
Digest
February
1938*

modern man is in the field of physical health. Despite the hard won advances of science, the general health improves at a painfully slow rate. The reason for this, however, can be laid in no small measure at the door of the individual who in the past has been content to ignorantly or indifferently violate the laws of Nature, and, when already overtaken by a malady, run to the physician for "cure." It is almost platitudinous to say that preventative therapeutics is superior to other systems of physic. Yet few practice it, and the professional medicos who occasionally counsel it, seldom exemplify it in their personal lives.

It is possible that the essential simplicity of a preventative hygiene deceives many into doubting its efficacy. Yet the return to Nature, as Rousseau so sagely counseled, is a salutary process. A naturalness in all things will demand, for example, frequent surcease from the drab, stifling artificiality of the city, to the sunshine of the country, a forsaking of the malnutritive pottage that passes as modern man's provender, for the simply prepared fare of Nature's board. In short, a change in man's customary mode of living, a different concept of work, rest, sustenance, hygiene, recreation and viewpoints will engender a wondrous betterment in the health of the average person as well as the confirmed hypochondriac.

In the accomplishment of these conceptions will come a realization that the standard, criterion, or norm of health of the past has been too low. Too many have lived and died without experiencing the health that the Creator intended man to enjoy — the health that manifests as a feeling of well-being and buoyancy, as a lack of consciousness of the body's existence. In the complexities of modern society as never before, a vigorous health, a boundless energy, is needed to withstand and cope with the greater demands and strains placed upon the human system, particularly the nervous system. He who would accomplish much can accomplish more if he be possessed of a powerful vitality. Society needs not so sorely the huge hospitals for the attempted cure of those already diseased, as it needs sources and channels for the unfolding knowledge that will teach man how to live for

the best interests of his health and attainment; that will provide unbiased, impartial and accurate information, untainted with the self-seeking motives of commercial interests; that will disseminate knowledge of nature's laws, that living in accordance with such laws is the great law of physical well-being.

Adjustment and orientation to the advancements of the present and future era, similarly, will demand an attunement by the individual with what is popularly termed metaphysical psychology, that is, the understanding and proper approach to the problems of existence that confront man on every side, in his home, business and social life, recreation and thinking, as well as the great social problems that confront humanity in general, all to the end of man's highest happiness and accomplishment.

To the ever-growing body of people who are hungry and eager for such knowledge, there is the need, just as in the field of physical health, of a source of reliable, unbiased information that will unfold to people the manner in which the mind of man was intended to be used, that will point the way for man to awaken his slumbering powers and come to the realization of what he is and what he can do.

As these principles dawn upon man, many present-day customs and habits will disappear. The mania for speed, the hurry and dash, the breathless and senseless rushing in the face of Eternity, the neurotic craving for stimulation and excitement, will be gradually displaced by the poise and calm and power of knowledge—a lesson well known in the Orient but so far little regarded in the Occident.

Likewise, the present dominance of the herd-instinct will gradually be supplanted by the phenomenon that every person will think for himself. Although this may be a novelty in the present state of society, wherein man's sheep-like tendencies are unabashedly exploited by such divergent groups as journalistic and radio commentators to fashion designers and motion-picture producers, yet the trends of world affairs unerringly point the way to a mental age in which reason will rule, instead of the emotionalism of the past, and it will



therefore behoove each person, if he has not already done so, to learn to think for himself.

Closely allied to the need for the mastery of the tenets of a true psychology in this process of orienting oneself to the newer dispensation, is the need of what may be termed a spiritual perspective. By no other means can the perplexities and seeming contradictions of the modern scene be unraveled and reconciled. Through the acquisition of a spiritual understanding one's attitude toward life will gradually and subtly change. There will come a vital realization of the meaning of life and its objective, through the *living* of man's Divine Heritage, a grasp of the principles of existence impossible under the perfunctory ritualism of the past. In this newer understanding science will be seen in its true role, as a handmaiden to the advance of the moral order, as a constructive ally, not, as too often happens, a glorifier of the material with its powers prostituted for destruction in the production of lethal gases, munitions and instruments of death.

In the same manner, humanitarianism will come to be seen as a force of universal destiny, and therefore a definite part of the newer doctrine of living. This will require not a passively intellectual sympathy with, but an active, living practice of kindness to, all living things, human and animal. While such has been taught by the Avatars of the past to a world where such conduct has more often been the exception rather than the rule, the time has arrived wherein each person who would orient himself to the advancing times, must personify such attitude as one of the cardinal doctrines of his personal philosophy, and, more importantly, must *practice* it.

From the living of this ideal should spring the qualities of tolerance, helpfulness, patience and cheerfulness. An enlightenment with respect to many long-standing needs of society should occur. For example, modern society's treatment of the criminal may well be called a remnant of the so-called Dark Ages. A considerable shirking of duty is involved in the custom of segregating the violator of what society is pleased to call its norm of conduct and entombing

such malefactor, who is actually a mentally-ill human being in need of psychiatric aid, in a steel cage for a period of years, which, in the opinion of other human beings, will compensate society for the transgression, and, it is hoped, accomplish a regeneration of the individual.

Should, however, the person commit what the lawmakers have designated as a more serious infraction of the social well-being, an authorized representative of the state will clamor for his head, and the defense for his freedom. And a conviction or acquittal may often depend more on the zeal of the respective counsel, than on the impartial truth behind the scenes. If, as most civilized commonwealths still permit, the death penalty is imposed, the state will in due time, all appeals having been disposed of, deprive such human being of his or her life. The means used are various, since the conceptions of what constitutes a "merciful" death also vary. Elaborate precautions to prevent suicide are of course made, and should the condemned contract an illness that threatens to be fatal, a valiant fight to save his life will be waged in the prison hospital!

A civilization which disregards the underlying psychological and oft-times pathological history of the criminal in its endeavors to alleviate crime, and exacts a life for a life, is manifestly in need of enlightenment, and it devolves upon each progressive person to aid the evolution of the social consciousness to the point where such methods will be realized to be the atavistic remnants of an ancestral barbarism.

As a hallmark, also, of the adjustment required by a spiritual perspective, should come an attunement with the ever-growing sentiment for the advocacy of peace and the eradication of the insanity of war, which certain customs of thousands of years' standing have almost made man believe an indispensable necessity of existence. An understanding of the essential unity of all human beings will help such attunement. An understanding of the common parenthood and goal of all races will foster such realization. Moreover, it will behoove the individual to abolish in his mind the custom and habit of pro-

vincial thinking, that is, thinking which is largely limited to boundaries of hamlet, city, state or nation. This is an ubiquitous cause of friction, strife and enmity the world over. Come to learn that an expanding consciousness will expand the horizons of citizenship. Cultivate the realization that while one is a citizen of his country, he is also a citizen of the family of nations — a citizen of our abiding-place called Earth. And in this process will come too the realization that one of the greatest needs of modern society is the need for peace.

In rounding out one's personal adjustment to the advance of contemporary society, and in developing an understanding of its needs, it is well to frequently recall Pope's aphorism before quoted, that "the proper study of Mankind is Man." The species called "Homo sapiens" has well explored the outposts of the earth, but the exploration of the future will be chiefly concerned with what advanced scientists and psychologists so aptly term the frontier of the unknown-*inside* of man. Society now needs the investigation, research and knowledge of man himself, and less of matters external to man. Each individual can practice this with profit in his own life when problems arise. Instead of rushing posthaste to someone for "advice," someone who is probably no more sure of his infallibility than you, look within yourself, take counsel with your inner self. The answer is there. Emerson's words on self-reliance will become doubly significant if you will learn to look more within for counsel, for enlightenment, for knowledge, for solace, for pleasure, for healing.

As the perfection of Nature's harmony, order, proportion and rhythm comes to light with the research of the

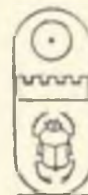
inner world these elements of beauty should inculcate strong appreciation of beauty, and the realization of the need for it in one's own life and in our civilization. The industrialism and the prevalence of the machine in the modern world have created a vast need for beauty, and your adjustment to the changes of conditions will be smoothed and enhanced by your insistence, within your means, of beauty in your environment, home, and the world of form, in the literature you read, the art you look at, and the music you listen to.

To list the host of customs and habits that must give way before the advance of modern civilization would serve no useful purpose. If the fundamentals of an enlightened philosophy of life are practiced by the individual, the incidentals will take care of themselves. And society as a whole will realize, for instance, that it is in need of less laws from the legislative mills, more adherence to the laws of nature; less preoccupation with the shallow sophistication and evanescent foibles of the day, more regard for the eternal verities of existence; less artificiality, more naturalness in all things.

As Nietzsche said—a transvaluation of all values. This will be a salutary process involving a shedding of non-essentials, a discovery of the true, permanent values, which the thinkers of old in the Golden Age of Greece so euphemistically called "the good, the true and the beautiful." These values, which have ever been discernible to the seeker, will, as is not realized to any appreciable degree by the many, make for genuine and lasting happiness, physical well-being, a life with a meaning, a life with a goal, and an incomparable joy and zest of living.

THE NEW HOME OF THE NEW YORK CITY CHAPTER

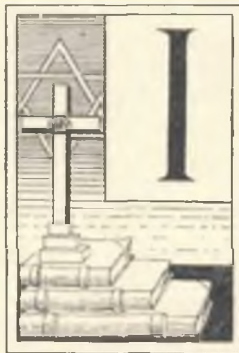
The Rosicrucian, AMORC, Chapter in New York City has just moved into splendid new quarters at 250 West 57th Street. All members and the public at large are invited to visit their excellent reading room and avail themselves of the other facilities which the quarters afford. The Chapter rooms are open week days and Sundays from 1:00 to 8:00 p. m. for inquiry. Sessions are held for members at other hours.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests 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.)*

JERUSALEM THE GOLDEN



IN OUR childhood days, in churches and in Sunday Schools, many of us learned to sing a sweet old hymn that referred to Jerusalem as the Golden City. We were taught to believe that Jerusalem in Palestine was an earthly representation of

the spiritual headquarters of the world, that it was the center and power of all that was religiously grand, noble, and beautiful. Too many individuals, however, pinned their faith in something that was an artificial creation in their minds. They looked upon Jerusalem in

Palestine as a place of spirituality and extreme piety, a place whose very vibrations engulfed you and made you feel that you were living not on earth, but in the very heart of a spiritual kingdom. Thousands of Western World tourists who have visited that Jerusalem have found that it is "Jerusalem the Golden" in more than one sense, and too greatly so in a material sense. During the past few months we have learned to our great sorrow that it is not a place of spiritual peace and religious tranquility, but once more a place of warfare and destruction, of bloodshed and horror, rather than the things represented by the Prince of Peace in his earthly mission.

Many of the great cathedrals standing in Palestine are not only silent in these days when they should be filled

*The
Rosicrucian
Digest
February
1938*

with spiritual song and spiritual thought and spiritual words, but they are partly destroyed, and when an echo does move from column to column and reecho down the nave of such a structure, it is more often the sound of an exploding bullet or a scream of terror.

But there is one cathedral which man can enter at any time and find absolute peace and harmony, love and mercy, song and inspiring words. That is the cathedral the soul enters in its meditations and in its holy communion. Regardless of where the physical body may be taken in its earthly form of worship, the soul within must find a Holy Sanctuary and must find the divinity and spirituality which it needs for its attunement.

For this reason, the Cathedral of the Soul, created in the minds of mystic philosophers and those who love to indulge in silent meditation has become a very real and actual place for the soul's temporary extensions beyond the earthly plane. It is a meeting place of all those who are like-minded and who are seeking contact with God and the Heavenly Angels amid the vibrations of peace and power. If you have not indulged in this sublime and inspiring pleasure of enter-

ing the Cathedral of the Soul in the moments that you are alone, send for our little booklet called *Liber-777* and learn how you may dwell in the Cathedral of the Soul for a few minutes at a time whenever you feel so inclined, and no matter where you may be living or where you may be situated. You will not only be inspired by this spiritual contact but your health and strength of mind and will power will be improved, and you will feel ennobled and purged and enriched in many ways.

There are no dogmas, no creeds or doctrines that restrict or limit you in entering the Cathedral of the Soul, for you can go there freely with your religious beliefs, understandings and interpretations, and find others who agree with you and harmonize with you. You may enter freely, and leave freely. You may stay as long as you please. It is the one universal cathedral that welcomes everyone, and to enter it you comply with no obligations that you cannot meet easily and willingly. The Cathedral of the Soul has become a joy to millions and it will become your sacred dwelling place in the hours or minutes of turmoil, unrest, weariness, ill health and perplexity.

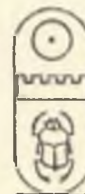
SHAKESPEARE'S DIARY

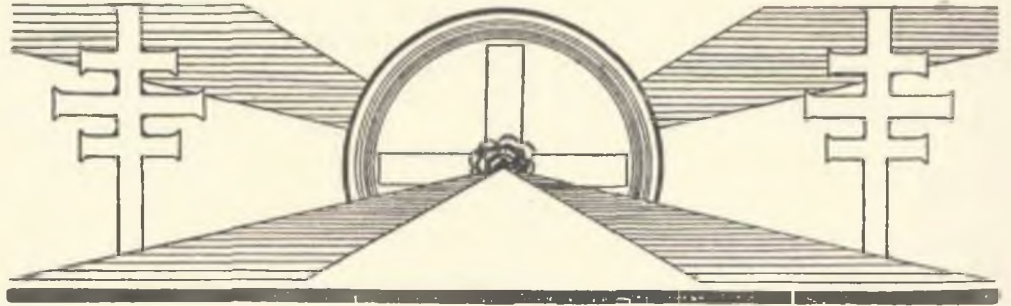
This book, known also as "The Personal Poems of Francis Bacon" is, in its third edition, large and improved. It is the *private diary* of the greatest of Great Britain's sons—the mystic philosopher, Francis Bacon. It is really a secret record of the emotions that swept over Bacon's life from youth to old age, containing a great love story, one of the world's greatest tragedies. It contains many references to Bacon and his associations with the Rosicrucians. The key to its proper translation was discovered among "The rubbish heaps of the Elizabethan Era." The book is a foreign importation and is sold postage paid, for only \$1.60 per copy. Send your order to the Rosicrucian Supply Bureau, San Jose, California.

ARE YOU AN INSTRUCTOR OF SCIENCE?

If you teach—or have taught within recent years—any of the subjects of physics, biology, chemistry or cosmology, and have academic degrees in the subject from a recognized university, please write at once, to the address below, giving us all particulars with respect to your experience and academic standing. We wish to receive this information from members of the Rosicrucian Order only, for a matter of record.

Grand Secretary
ROSICRUCIAN ORDER (AMORC)
Rosicrucian Park, San Jose, Calif.





Dealing With the Gifted Child

By EDITH BRANDIS



STUDIES made on the nature of intelligence in the last fifty years, indicate that from children born, "unselfed," "disinterested," "naturally altruistic," come our governing classes.

These children grow into the great but frequently un-

known men and women who make the researches, inventions, studies and syntheses in knowledge which enable the race to progress. They may become composers of music or other artists, leaders or teachers, experts in economics, sociology or statemanship.

They light the way for others by simply being themselves. They develop, if unimpeded, this self from an inner compulsion, adult from the fact that it is extraverted. The thing they do is more important to them than the thing they have or can acquire.

Emerson is only one of those who have told us that Nature makes only individuals. The character of the individual is to be different from every other being. In truth, therefore, all children are different, even though the educational curve shows us that far more of our race cluster around the norm or average.

Since the gifted child is atypical, highly individualized, through a better

nervous organization he will have access to a far wider range of reactions, capacities, than the normal-average child. Rules can not be made for his ongoing. His path cannot be charted. He has his own inner compulsion, his own rate of speed of learning.

If his environment affords him freedom, perhaps encouragement for what is in him, he may progress satisfactorily according to his inborn capacities, be happy, useful and effective.

Should such a child, however, meet obstacles too great for his own overcoming, and but little sympathetic understanding in his environment, his great natural energy may be dissipated or misdirected to a point where he is "lost" and his life amounts to little. In such a case society is the loser.

For the most part as parents and teachers we can at least try to understand the "altruistic" child, the extraverted, characterized by intellectual curiosity and energy, and we can at least try not to get in his way.

Sometimes the child is born completely adult as far as what we call moral sense is concerned. He is not jealous, envious, resentful, is not embittered by ill-treatment, has no particular sense of acquisitiveness at the expense of others. He intuitively loves good. Such a child should be protected as best we can do it from envy, jealousy.

His way of learning may be by a process of discrimination. If two viewpoints are presented, he will know the true one, because there is something in

him that responds to it. He will perhaps say of an attempt to teach him by a generalization, "Of course. I know that." With such "knowing" we must have understanding, patience.

It is often at this point that stupid handling gets in his way. The parent or teacher will think, "How can a child know this thing? It took me years to learn it. He is lying. I'll have to take that conceitedness out of him."

Then begins a course of discipline to take the "big head" from the child, and substitute what the parent thinks of as a becoming humility in the presence of his elders and betters. Should the parent succeed, the child shall have for the whole lifetime lost that part of an adult viewpoint which is a feeling for and understanding of essentials.

"My boy thinks he's so smart!" is more often indictment of the parent than of the son.

Here is a story of a gifted lad told me by his father, who was City Engineer of the Capital in the state where I once lived. The boy was then nearly grown, earning his way through University, taking courses in a well thought out plan for his future, continuing, as the father was well able to see, "On his way." He told me:

"When our second son, Roland, was born, my wife and I were delighted. We felt that we had learned much about the handling of children from our three years' experience with our first born. The new baby looked like his mother's side of the house, and we expected to find in him the same comfortable, easy, pliable nature that went with his looks. This shows you how little we knew.

"When the baby was two or three weeks old, my wife noticed that he didn't like to be cuddled. How so tiny a child could make this understood is indeed strange, but so it was.

"Long before we thought him old enough, he tried to hold up his head, to sit alone. He made movements of impatience at a helping hand. He would accept nothing that he could do for himself.

"In his second year he began struggling with buttons and almost before we knew it he was dressing himself. Once telling, or showing of any new process was usually enough. He learned to put

on his shoes, lace and tie them quickly. He would not sit on laps. He refused to be kissed or petted. He did not like to be handled by anyone.

"My wife and I were puzzled to know how to meet some of his independent ways, although we got on better with him alone, than when my parents or hers were with us. They were committed to 'training up a child in the way he should go,' and we were not so sure.

"In our boy's fourth year he began to point to letters and ask, 'What's that?' and we soon found he was teaching himself to read. After that we kept children's books around and in a very little while he was reading for himself and to his brothers, three years older.

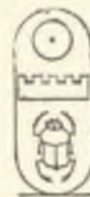
"When Roland was in his sixth year, we moved to an irrigated ranch, the third boy was born, my wife and I having grown accustomed to our odd son's independent ways and finding him very helpful, we ceased to worry about him. We said, 'At any rate, he isn't dull. He's reading early. He'll be all right.' We gave both boys ground for gardens and on the ranch they had much freedom.

"The main ditch flowed through the ranch. When full, it ran swift and strong to a weir or measuring device at the lower end, not far from the house. I taught the oldest boy to swim and taught Roland all he seemed willing to learn from me. He was perfectly fearless in the water and was soon paddling around sturdily if awkwardly.

"I made only one condition about the boys' swimming. Both must stay out of the ditch when I was away from home. To this they agreed and I felt quite happy about their safety.

"One day my wife was forced to go to town taking the oldest boy, leaving Roland and the baby, now a toddler, with me. I was working in the shade of a tree at the house, setting up a tractor. I brought out a blanket for the baby, put him to sleep, saw that Roland was at work in his garden. Then I crept under the tractor to make a final adjustment.

"I was under the tractor longer than I realized. When I came out the baby's bed was empty. He was stumbling up



the ditch bank a hundred yards away. The ditch was running bank-full, the water roiled from rain. Horrified, I ran. The baby vanished. Then I saw Roland running, angling down the ditch. I saw him take off in a clean dive that took him to the middle of the surging water.

"When I reached the ditch an instant later, he had the baby by the neck of his dress, he was treading water, going down with the stream. At the weir I took them out.

"I worked over the baby a moment, found him all right, then we lay on the bank in the sun a moment to rest. Something was puzzling me. That dive! I had never taught my son to dive. So far as I knew, he'd seen no one dive but me, and that but a few times. How had he learned to tread water? How had he learned to dive?

"I finally asked him, 'Son, how did you know what to do?'

"It gives you some idea of what we had unwittingly done to the boy when he asked, 'You won't scold, daddy?' When I assured him I would not he told me, 'I watched you dive two times. It looked nice and I thought I could do it. I've been getting up moonlight nights and diving when the ditch wasn't so full. You see, you only made me promise to stay out of the water when you were away from home.'

"That's right. And how did you learn to tread water?'

"Oh, when the water was up to my eyes, I walked down the ditch tippytoe, and pretty soon I knew how. You don't mind, do you?'

"I said, 'No, son. If you hadn't done that, we might not have any little brother, now. So, you see, it's all right.'

"He drew a long breath and said, 'I'm glad.'

"When my wife came home I told her what had happened, and I also told her that it was plain to me, but for Roland's determination to learn what he chose in the way he chose and his ability to think instantly and effectively in an emergency, we'd have lost the baby. It might be we had the sort of child whom it would be well to encourage on his own road.

"She said, 'I've thought that for a long time. Let us give the problem some

real consideration, perhaps ask a child psychologist about him. There was no one like him in my family and you say there's none in yours. Maybe he calls for more intelligent handling than we've been giving him.'

"We took up the question of the child who is 'different' with a child psychologist at the University. He explained to us what the independence of the child meant in terms of its value to society.

"After that, as much as we could, we cleared the way for the boy. We found that the same general methods used for him served well for the other, slower ones, who at that, were not slow. We have tried to think of the children as younger brothers, and we have carefully refrained at any time from playing the heavy parent. 'It's so, because father says so!' We learned years ago that our gifted son will always lead us in thinking. We don't mind. We are proud to be able to follow as far and as fast as we can. We are glad that we learned before we had got in the way of, or unwittingly damaged, his true self which promises to be so valuable to his fellow men."

The idea that every human being is an individual on his own road is a very old one among some peoples. It is more recent in our culture. Its effect in the minds as well as in the affairs of men should naturally be cumulative. We expect it to be so. With intelligent parentage we expect children to be born with "advanced standing." They do not begin where their parents leave off. They may begin far out in some other direction.

That there is a gap between the generations as individuals, many parents somewhat dimly realize. They say, "I want my child to have wider opportunity than I had." Even with this idea, the gap between parents and children, between individual and individual, requires much effort to bridge.

That such effort is, indeed primarily should be, the work of the parents was discovered by my engineer friend and his wife. Such parents, such children, continue on their way together, with at least the beginning of mutual respect and understanding!

PAGES from the PAST



GEORG WILHELM FRIEDRICH HEGEL

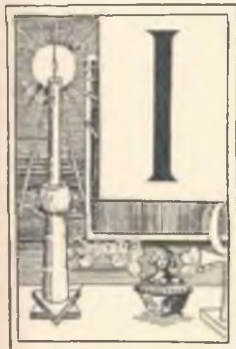
Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present excerpts from the work of a German philosopher, George Wilhelm Friedrich Hegel.

Hegel was born at Stuttgart, Wurtemberg, on August 27, 1770. When he entered the university of Tubingen, at eighteen years of age, he began the study of theology but soon found himself more interested in philosophy and the classics. After obtaining his certificate he chose to follow the occupation of tutor until an inheritance from his father made it possible for him to return to a more studious life.

In 1805 he accepted the chair of philosophy in the university, and during later years taught at Nuremberg, Heidelberg, and finally at Berlin. From 1817 until November 1831, when he was stricken by cholera, he devoted himself entirely to writing, publishing such works as "The Philosophy of Right," "The Philosophy of Religion," and "The Philosophy of History."

The name of Hegel is often linked with that of Schelling who influenced him greatly for a number of years until he broke away and formulated a philosophy which has been described as "an attempt to view the development of civilization and of each individual mind as the history of the effort of the world-spirit to realize itself in its fullest and highest capacity." The excerpt quoted below is from "The Development of Spirit."

THE DEVELOPMENT OF SPIRIT



IF WE glance at the main epochs in the whole history of Philosophy, and grasp the necessary succession of stages in the leading moments, each of which expresses a determinate Idea, we find that after the Oriental whirl of subjectivity, which attains to

no intelligibility and therefore to no subsistence, the light of thought dawned among the Greeks.

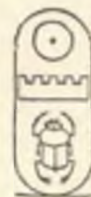
1. The philosophy of the ancients had the absolute Idea as its thought; and the realization of reality of the same consisted in comprehending the existing

present world, and regarding it as it is in its absolute nature. This philosophy did not make its starting point the Idea itself, but proceeded from the objective as from something given, and transformed the same into Idea; the Being of Parmenides.

2. Abstract thought, *nous*, became known to itself as universal essence or existence, not as subjective thought; the Universal of Plato.

3. In Aristotle the Notion emerges, free and unconstrained, as comprehending thought, permeating and spiritualizing all the forms which the universe contains.

4. The Notion as subject, its independence, its inwardness, abstract separation, is represented by the Stoics, Epicureans and Sceptics: here we have



not the free, concrete form, but universality abstract and in itself formal.

5. The thought of totality, the intelligible world, is the concrete Idea as we have seen it with the Neo-platonists. This principle is ideality generally speaking, which is present in all reality, but not the Idea which knows itself: this is not reached until the principle of subjectivity, individuality, found a place in it, and God as spirit became actual to himself in self-consciousness.

6. But it has been the work of modern times to grasp this Idea as spirit, as the Idea that knows itself. In order to proceed from the conscious Idea to the self-conscious, we must have the infinite opposition, namely, the fact that the Idea has come to the consciousness of being absolutely sundered in twain. As spirit had the thought of objective existence, philosophy thus perfected the intellectuality of the world, and produced this spiritual world as an object existing beyond the present reality, like Nature,—the first creation of spirit. The work of the spirit now consisted in bringing this Beyond back to reality, and guiding it into self-consciousness. This is accomplished by self-consciousness thinking itself, and recognizing absolute existence to be the self-consciousness that thinks itself. With Descartes pure thought directed itself on that separation which we spoke of above. Self-consciousness, in the first place, thinks of itself as consciousness; therein is contained all objective reality, and the positive, intuitive reference of its reality to the other side. With Spinoza Thought and Being are opposed and yet identical; he has the intuitive perception of substance, the knowledge of substance in his case is external. We have here the principle of reconciliation taking its rise from thought as such, in order to abrogate the subjectivity of thought: this is the case of Leibnitz' monad, which possesses the power of representation.

7. In the second place, self-consciousness thinks of itself as being self-consciousness; in being self-conscious it is independent, but still in this independence it has a negative relation to what is outside self-consciousness. This is infinite subjectivity, which appears at one time as the critique of thought in the case of Kant, and at another time, in the

case of Fichte, as the tendency or impulse toward the concrete. Absolute, pure, infinite form is expressed as self-consciousness, the Ego.

8. This is a light that breaks forth on spiritual substance, and shows absolute content and absolute form to be identical;—substance in itself is identical with knowledge. Self-consciousness thus, in the third place, recognizes its positive relation as its negative, and its negative as its positive,—or, in other words, recognizes these opposite activities as the same, *i. e.* it recognizes pure Thought or Being as self-identity, and this again as separation. This is intellectual perception; but it is requisite in order that it should be in truth intellectual, that it should not be that merely immediate perception of the eternal and the divine which we hear of, but should be absolute knowledge. This intuitive perception which does not recognize itself is taken as starting point as if it were absolutely presupposed; it has in itself intuitive perception only as immediate knowledge, and not as self-knowledge; or it knows nothing, and what it perceives it does not really know,—for, taken at its best, it consists of beautiful thoughts, but not knowledge.

But intellectual intuition is knowledge, since, in the first place, in spite of the separation of each of the opposed sides from the other, all external reality is known as internal. It is known according to its essence, as it is, it shows itself as not existing of itself, but as essentially consisting in the movement of transition. This Heraclitean of Sceptical principle, that nothing is at rest, must be demonstrated of each individual thing; and thus in this consciousness—that the essence of each thing lies in determination, in what is the opposite of itself—there appears the apprehended unity with its opposite. Similarly this unity is, in the second place, to be recognized even in its essence; its essence as this identity is, in the same way to pass over into its opposite, or to realize itself, to become for itself something different; and thus the opposition in it is brought about by itself. Again, it may be said of the opposition, in the third place, that it is not in the Absolute; this Absolute is existence, the eternal, etc. This is, however, itself an abstraction

in which the Absolute is apprehended in a one-sided manner only, and the opposition is apprehended only as ideal; but in fact it is form, as the essential moment of the movement of the Absolute. This Absolute is not at rest, and that opposition is not the unresting Notion; for the Idea, unresting though it is, is yet at rest and satisfied with itself. Pure thought has advanced to the opposition of the subjective and objective; the true reconciliation of the opposition

is the perception that this opposition, when pushed to its absolute extreme, resolves itself; as Schelling says, the opposites are in themselves identical—and not only in themselves, but eternal life consists in the very process of continually producing the opposition and continually reconciling it. To know opposition in unity, and unity in opposition—this is absolute knowledge; and science is the knowledge of this unity in its whole development by means of itself.



● READ THE ROSICRUCIAN FORUM ●

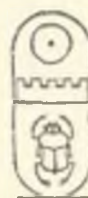
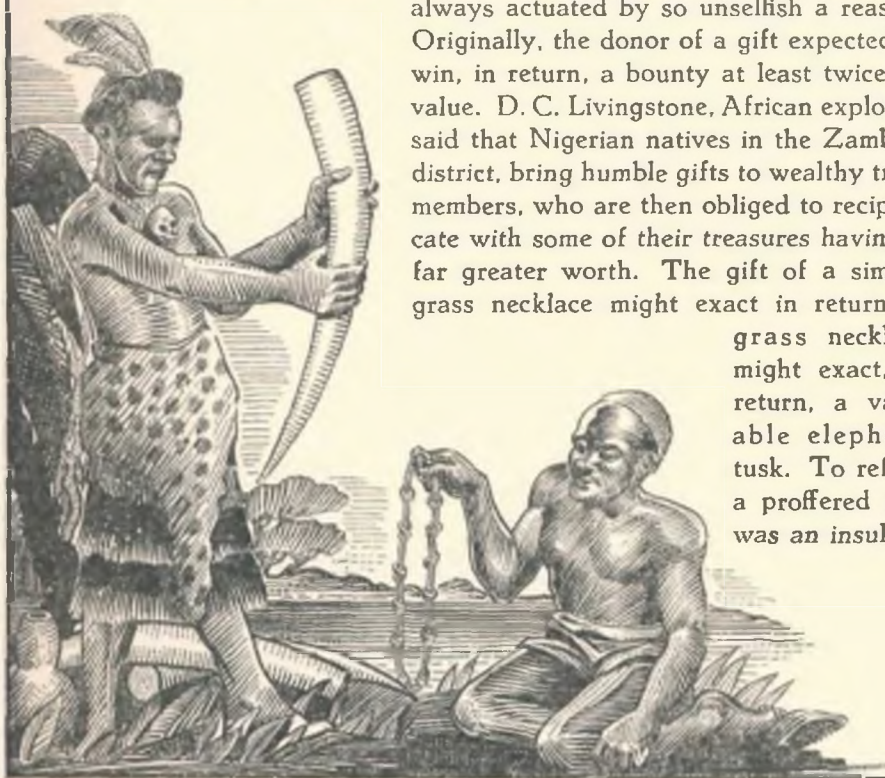
How It All Began . . .

GIFTS

TODAY, in theory, we confer gifts to display our spirit of munificence. Primitive persons, however, were not

always actuated by so unselfish a reason. Originally, the donor of a gift expected to win, in return, a bounty at least twice its value. D. C. Livingstone, African explorer, said that Nigerian natives in the Zambesi district, bring humble gifts to wealthy tribe members, who are then obliged to reciprocate with some of their treasures having a far greater worth. The gift of a simple grass necklace might exact in return, a

grass necklace might exact, in return, a valuable elephant tusk. To refuse a proffered gift was an insult.

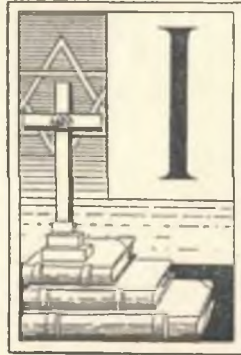




The Healing Powers of the Bantu

By HELENA LIEBERMAN

The author is a resident of Cape Town, South Africa, and is thoroughly familiar with the customs and beliefs of the people of whom she writes.—The Editor.



IF YOU believe it, nothing is impossible, — this is the philosophy that has come down to the modern world from ancient sages. Modern science tends to query too much, to trust too little. It is therefore refreshing to turn to the life of a primitive people

to find what great power intrinsic faith may wield over the mind of man. With the native of South Africa, his mind is so permeated with his own beliefs that they have a profound effect on his actions.

The ailments of the Bantu are few and are generally attributed to witchcraft. A man is sick when an evil spirit has gained command over him, and it therefore follows logically that when once that spirit is warded off, he becomes well again. The natives of South Africa, like many other primitive peoples, believe in the force of the Evil Eye, and the witch-doctor alone has the power of removing the spell when once it is cast.

None of the native doctors know anything at all about anatomy and no surgical operation except of the simplest kind is ever performed by them. A native

with a broken limb or a wound, or any other injury that he can understand the cause of, is a perfect stoic and endures pain without complaint. As a matter of fact, owing to their simple diet and their being so much in the open air, wounds with the natives heal much more easily and rapidly than with Europeans. But an attack of rheumatism, for instance, the nature of which the Bantu cannot comprehend, at once prostrates him and makes him terrified in the belief that he is a victim of witchcraft.

In the study of the beliefs and practices of a primitive people, it is difficult to draw the line between faith and magic. The Bantu people cherish many strange rites and indulge in supernatural beliefs. They practise magic extensively and have a firm belief in it; but it is difficult to say with certainty exactly what powers they believe are being influenced by the magical ceremonial.

They are pronounced spiritists. Spirits, good and evil, are always at work, and to reduce life's risks to a minimum, the native protects himself with potent fetishes and charms. He will hardly ever undertake any matter of importance without the aid of certain charms.

Charms are preventives and are used as safeguards and luck medicines against all the ills of life. The doctor's fetish basket (*chipe cha fishoko*) contains the most weird and miscellaneous

*The
Rosicrucian
Digest
February
1938*

collection of charms which are supposed to enable one to meet every contingency that may arise. Some of the medicines used are small pieces of nearly every part of the human body, including hair, heart, finger and toe nails, poisons from different adders, burned honey bee, pounded meteorite, and herbs. Medicines for the cure of diseases and charms are classed together by the natives of South Africa.

Native doctors are of different types. There is the herbalist, whose knowledge is imparted from father to son. He considers it his duty to dress differently from his fellow-tribesmen; wears his hair longer, and ignores European attire of any sort, with the exception of the blanket. He has a large and curious collection of herbs and other medicines, some of which certainly do possess curative properties. As a class these doctors have built their reputation on their successful results. They have as part of their equipment a set of divining bones, by means of which they claim to be able to diagnose the complaints of their patients. The herbalist (*Ngaka*), is in flourishing circumstances as his charges are often exorbitant and he insists that the efficacy of his treatments depends on the payment of his fees. He inspires confidence easily and thus brings about a condition somewhat akin to auto-suggestion, through the aid of which the patient recovers.

There are certain native mixtures, the component parts of which are never divulged by the *Ngaka*. These mixtures do indeed possess strange properties. For instance, *Sibiba*, a mixture prepared by the native doctor as an antidote for snake poisoning, is commonly used in the country not only by the natives, but also by Europeans. It is believed that the medicine is composed of certain parts of a venomous snake mixed with certain roots and herbs.

Not infrequently the *Ngaka* is consulted by Europeans, many of whom claim to have benefited by the treatment received. District surgeons are now busy analyzing certain of the native medicines. They claim that there are probably native poisons that are as yet quite unknown to medical science.

Small-pox, chicken-pox, sleeping sickness, dysentery and malarial fever are

all known to the native doctors and they have names. Moreover, isolation of the sick is generally practiced by them and the patient is put in a hut by himself. *Chifufya*, or sulphate of copper, scraped off the copper stones and mixed with water and a native medicine in a snail shell, is much used for sloughing ulcers and fever sores.

Transfusion of chicken's blood is used for dying persons, often with wonderful results. Milk that has been kept in skin bags, where it fermented and acquired a sharp acid taste, is given to most invalids. One of the most common forms of treatment for nearly every complaint is bleeding and cupping. Animal horns are procured, cut off near the point, and perforated at the blind end. Wax is put over the hole and then pierced to allow suction. A few incisions near the affected spot are made while the horn is soaked in water. When the blood is flowing gently, the horn is put over the place and sucked. The wax is then pressed over the hole to close it. The horn is removed and the wound wiped out. The patient is convinced that the disease has been extracted and so makes the effort to recover.

Much is done by the Bantu doctors on the lines of faith healing. For most ailments the native doctor applies certain taboos. For instance, the leper is prohibited from eating mud-fish (of which the natives are very fond); he must not partake of bloody-meat or drink strong beer. Medicinal leaves are rubbed on the leprous sores, causing them to blister. After some period the wounds heal naturally and the patient becomes normal again.

The aim and object of a Bantu woman's life is to be the mother of as many children as possible. The barren woman may be sent back to the home of her parents. The native doctor is, however, first consulted. He subjects the woman to various forms of treatment besides giving her certain amulets to wear that restore her confidence in herself. It is alleged that many a woman has become pregnant through the treatment of the herbalist.

The natives of South Africa are also great believers in the potency of love philtres. One who deals in these is greatly feared by the young women of



the kraal. He is, however, frequently consulted by those of his fellow tribesmen who have been unsuccessful in their love affairs. One of the favourite and fashionable "Love Charms" worn by the native women to enable them to gain the affection of a man is made from the hair of an albino. Another love charm is a herbal medicine, *Muti*, which is used in bath water and is supposed to be an unailing remedy to cure a husband who is running after other women, and make him fall in love with his own wife again.

The natives have implicit faith in these charms and medicines, and by strength of their belief alone they seem to accomplish what they desire. In recent years, attempts have been made to force the Bantu people to accept the dictates of science. On the whole, however, they retain their old practices and maintain that their own means of combating disease is as efficient as any that may be offered them. They are a healthy and virile people who live simply and in close association with Mother Nature.



Privilege Creates Responsibility

By FRATER JOHN X. PENNINGTON, F. R. C.



THE attainment of the Goal of Happiness is the paramount desire of each mortal, and every act and deed in the life of each one of us who is motivated thereby. The pursuit of Happiness is the God-given privilege of every one,

and the search for the Goal may be conducted in any manner the individual may desire. As long as one follows the guidance of his Conscience he may proceed with confidence, secure in the knowledge that, through the Divine guidance which comes through this channel, he will surely be led as directly to the Goal as the lodestone draws the bit of steel to itself, for the act of obeying the voice of Conscience is in itself happiness.

But, as with every privilege, there is attendant responsibility, namely, that the individual, in his search for Happiness, must not only respect but even safeguard the same privilege of his brother. He must never encroach on his brother's privilege nor permit it to be encroached upon, for if his brother's freedom is lost, his own freedom will inevitably be sacrificed also. Perfect

Happiness is attained only when all have attained it.

While he heeds the voice of his own Conscience he will respect the privileges of his brother, but when he ceases to listen to it and instead listens to the voice of Self, which is the Tempter who continually urges the individual to covet that which rightfully belongs to his brother, the privilege of Freedom is revoked and an outside agency must step in and regulate the erring individual.

This may be through the application of mortal laws or codes of Ethics, though these are as yet very imperfect, being the creations of the imperfect mortal mind. But when they fail to operate with justice, then the perfect, immutable Laws created by the Supreme Architect of the Universe automatically function, and sooner or later the erring one finds his actions circumscribed in ever-contracting limits, and eventually the privilege of the unfettered pursuit of Happiness is lost, and with it, temporarily at least, is lost the opportunity of reaching the Goal itself.

Therefore, when certain individuals seem to encroach upon or circumscribe the Happiness of others, they are objects of pity, for through their own perverted ideas they have lost the Ultimate Goal of Life—Happiness. Judge them not, for they are already judged!

Twenty-eight



Why Don't We Succeed?

By FRATER ERNEST W. BLASE, F. R. C.



WHILE I was walking down the street this rainy day, a heavy dump truck came to a stop, right at the place where the alley ran into the street, and I recognized and greeted the driver and owner — a one-armed man. What was left of his

other arm had a shiny metal hook at its end. This man, from all appearances was in fair circumstances and made his living hauling. This *in spite of* his limitations. Like this man, others by the thousands—having similar limitations—*Succeed*, while we — with no physical limitations—*Fail*. What is the reason for this?

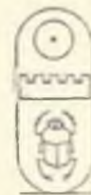
We fail for the reason that we never seem to Learn—in spite of the fact that, throughout nature, examples are given momentarily. As students of Rosicrucian teachings through our beloved Order AMORC, we should succeed where others fail, if for no other reason than this: We are taught all of the fundamentals of nature to begin with, and all of the reasons for things expressing themselves, as they do, right before our very eyes. And this should leave no doubt or hindrance in the way of our making a success in life. Furthermore, in the very beginning of our work, we are given the most *simple* lessons—and

possibly this is one reason why so many of us fall down right at the beginning and never seem to recover thereafter. As for those who have stick-to-itiveness—certainly, they finally wake up.

Come, let us reason together! All presentations in nature (all that are apparent to us) were, from the very beginning, intended as object lessons. For example: The bird in flight for thousands of years suggested to man the possibilities of flight, hence the airplane. Birds and reptiles which swam upon the waters suggested to man—boats and ships. The old wise adage: "As in Heaven so on earth" was not merely an idle saying. Everything we behold has its original in Heaven; and while we may argue as to what is meant by "Heaven" in this article we will have it mean this: A Sphere in which all idealism exists.

We may liken our lives here on earth to a kindergarten. From the kindergarten we enter the primary grades of school; from these we graduate and enter high school; from there, there is no end to higher schools of learning. So, striking an average what do we have? A school! Where? On earth. For what purpose? To learn. To learn what? The lessons of life.

And some make the necessary effort to learn: The hunchback goes his way and in spite of limitation—succeeds. The seemingly poor woman with one arm sells papers for years on the street corner, in all kinds of weather. A one-armed man whom I know runs a very



successful coffee route upon which he serves hundreds of customers, and he succeeds where others, with two whole arms and hands, fail. This same man raised a family and finally purchased a beautiful home costing around fifteen thousand dollars. But—he had personality, was always full of pep, cheerful, and never knew what it meant to be a quitter.

The "Magic Key"

Some years ago, when a number of us attended an advanced Rosicrucian class, a member who was a physician and who came up through two schools of medicine, made the following statement during the discussion period: "I find that much that I have learned must now be un-learned." What the Rosicrucians had taught him was so far in advance of what the colleges taught him—regarding fundamental principles—that, in this sense, what he said was true.

As students of our teachings we face questions from those who are not members. For example, I was asked: "Why do there have to be so many kinds of people; so many different races, creeds and colors?" I replied: "All of these are the polishing stones that some day will reveal the diamonds of our souls." We face criticism too. Often we have to face acquaintances who know that we are Rosicrucians, and we know what they are thinking about when we are in their presence, or at other times. They may be saying to themselves, "I can't see where so and so is any better off today than he was some years ago. In fact, I think that he is not getting anywhere." And—this very thought comes to us members every now and then (and all the while I am writing I want all of you to know that I am including myself in the picture for the reason that I have had the same experiences) for past education, past environment, all, including the American mind, have too often taught us to obtain our objectives the easy way. That makes us lazy! We want to climb the celestial heights too quickly; we want the "secret word" or the "secret golden key" right now, and

without any sincere, altruistic efforts on our part. How absurd!

Come! Let us repeat what I have said and be honest with ourselves. Let us look at ourselves, as though standing before a mirror where we can see ourselves "as we are." Ready, all together: "*I want to obtain all of these things with the least effort on my part.*" How preposterous, I say! Now let us speculate on what the self behind the image would say: "You (Brother or Sister) have the audacity to look me in the eye and say that YOU are a Rosicrucian. I say, if that is how you want to attain it; if that is how shallow you think the teachings are or what a Rosicrucian is; you will never be given the key or ever know the way, the truth, the life."

Every now and then I run into persons of both sexes who are still tramping from movement to movement, from group to group—SEEKING. In most cases I find them wanting the magic key—*right now*. They go from one false messiah to another and pay with gold and silver as if the magic wand could be bought. The fact of the matter is—we don't want to face our real selves at any time. We detest pulling the masks off of our faces! And this reminds me of the days when we went to masquerade balls. Remember how funny, how hideous most of us looked while dressed and masked? And—wasn't it a grand and glorious moment when we took off our masks and beheld our friends or our sweethearts, as they should be, without their masks?

Come—let us reason more in line with the keys given us by Socrates, Plato and Aristotle. Let us peep into the hall of fame and speculate as to whether or not these men forged to the top with ease: Amenhotep IV, Pythagoras, Aristotle, Newton, Bacon, Socrates, Zoroaster, Confucius — and in fact all of the great minds, including also Madam Blavatsky, all of the personalities who left footprints on the sands of time. All of the Great Masters attained through altruistic worthiness, alone. They were continually tried, and tested periodically in the larger sense of the word, while on the other hand we should recognize

the fact that through nature we are being tried and tested—momentarily.

Some years ago there was a song called "Me and My Shadow." Likewise our Real Selves can never be escaped from. Whether in hell or heaven, awake

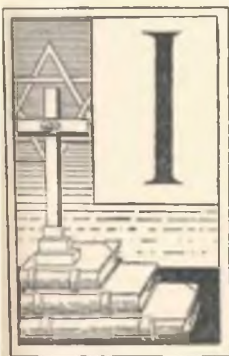
or sleeping—the Self persists. Let's be honest with ourselves! Let's tear off the mask! Let's *be—ourselves!* And—we can only do this by again becoming like unto little children, in the kindergarten of life.



The Unforgivable Sin

A GREAT TRUTH EXPLAINED IN SIMPLE LANGUAGE

BY A JUDGE IN AN EASTERN COURT



IT HAS been authoritatively stated that there is but one sin that is unforgivable. When the limitless ingenuity of man for error is considered, it is a matter of some comfort to know that of all the evil which man consciously and unconsciously ac-

complishes, all sins but one can be and are forgiven.

What is this one unforgivable sin? Is it murder, rape, arson, larceny, mayhem, degeneracy, perversion, fraud, deceit or kidnapping, that crime which now is even more detestable than murder? These and many other crimes are listed in the penal laws, and more or less appropriate punishments are designated to be meted out to the individuals who commit them. But the Unforgivable Sin is not known to our books of modern law, and is committed more frequently by the members of the cultured classes, the so-called intelligentsia and the respectable, reputable scientists, than by the lowest and most uneducated of the criminal classes.

What then is it, this Unforgivable Sin? The answer comes briefly, without explanation, elaboration or interpretation. *The Unforgivable Sin is the Sin against the Holy Ghost.* No more are we told, nor do we need to be told more. A man may commit murder, and his sin

remains unforgiven cosmically only as long as he maintains the attitude of mind which impelled him to murder. So with the other crimes. When the individual repents, when he has learned his Karmic lesson and has made Karmic compensation and adjustment, his sin is forgiven and his upward progress is resumed.

What is the Sin against the Holy Ghost, and how is it committed? This Sin is the persistent refusal of the individual to acknowledge the dependence of all created upon the Author of the Universe and is committed by the individual deliberately, wilfully and constantly denying his soul the opportunity of approaching that Cosmic Author for guidance, support, education and fulfillment. Such refusal and denial constitute the starvation and attempted annihilation of a soul, and therefore are an attempt to create a definite flaw in the Perfect Entirety. Such a sin cannot be forgiven, and the personality which persists in it is punished eternally. The Soul which he denies is not destroyed, but the guilty personality is utterly lost and completely eliminated upon the soul's departure.

"What shall it profit a man that he gain the whole world, if he loseth his own soul?" The loss inevitably follows the commission of the Unforgivable Sin. The Soul cannot commit sin of any kind. It is perfect in beauty, in excellence, and in power. Only the personality can sin, and if the sin be the Unforgivable, the personality perishes.

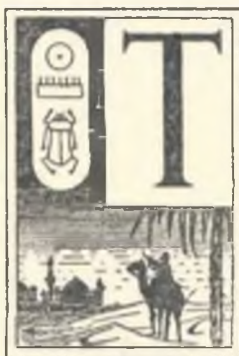




SANCTUM MUSINGS

WE MUST STAND ALONE

By THOR KIIMALEHTO, *Sovereign Grand Master*



THE MOST difficult lesson that life has to teach us is that we must stand alone. Every crucial experience in life must be passed through alone: birth, marriage, death, and illumination. If we wish to be fed, we must eat our own food. If we wish to learn, we must make the necessary effort. Every bit of development in every way must be achieved through individual exertion.

We must enter the Path on our own initiative. We must continue of our own free will. Coercion is never exercised. Very frequently there is no encouragement from any source. Often there is no understanding or sympathy on the part of others. You must stand absolutely alone. You must continue because any other course of action is unthinkable. You must continue because you must be true to yourself. You must continue though the goal ahead seems very remote, for life in any other direction no longer seems attractive. Life outside of the Path seems to one who has gone but a little way, aimless, unbearably trivial, irritatingly superficial.

*The
Rosicrucian
Digest
February
1938*

Henri Fabre, the great naturalist, in his fascinating book, "The Social Life of the Insects," describes a species of caterpillar that cling to one another in a long line. Round and round they go in circles, totally blind to anything a fraction of an inch beyond their ken. So do average human beings seem to one who has irrevocably placed his feet upon the Path. How can people spend an afternoon in inconsequential chatter and bridge games when there is so much work to be done in the world? How can people see stupid pictures and read trashy books when there is so much wonderful knowledge to be gained, so many interesting fields of exploration in every kind of human activity? How can people see the evil all about them, how can people read of the tyranny and oppression prevalent in the world and not be moved to eradicate it? How can intelligent, refined and educated people absorb malicious propaganda, hold base prejudices, and unthinkingly utter remarks that are sabre-thrusts? How can people enjoy warmth and comfort and ease when starving and suffering hands beat upon the door? Of course, it is true that we cannot walk around with a chip on our shoulders and refuse to recognize every little relaxation life affords or arbitrarily try to force a change in our social system.

Your fury rises at the conceit, vanity and smug self-satisfaction evident on

every side. A burning desire consumes you to spend every moment tellingly. You must make up for lost time. And when you have inwardly taken the vow that forever binds you to a new life, you find that you stand alone. No one will congratulate you on the new resolution that you have taken. No one will commend you for lifting a lance in the battle of right against wrong. No one will appreciate your spiritual strivings or give you courage to dare, to struggle, to press on to the heights. No one will say joyfully, "Another champion to fight the battles of the Lord!"

Even the people who love you will hamper you every step of the way. "You must proceed slowly," they tell you. "You must avoid conflict. You must avoid friction. You must be diplomatic. You must think of yourself first." You, yourselves, can add the time-worn, shop-worn cliches that well-meaning friends hurl at aspiring souls. With the best intentions in the world, they would clip the eagle's wings. They would destroy the young deer's fleetness of foot. They would dampen the ardor of the heart burning with love and zeal.

You must stand absolutely alone. You must find your strength within. You must believe in yourself. Any outward support proves to be the reed of Egypt that pierces the hand that leans upon it. You must learn to listen to your heart. You must learn to follow the promptings of your soul. You must learn to look for guidance from within. The judgment grows strong through exercise. The intuition develops through obedience to its promptings. The power to stand alone is the fruit of loyalty to your ideals despite fierce, unremitting opposition.

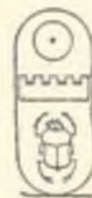
Henrik Ibsen in a powerful play, "An Enemy of the People," depicts a physician who discovers that the water of the town is polluted. The town earns its livelihood through the sick people who come for the healing waters of the baths. When the people of the town learn of the physician's discovery, they turn against him like a pack of wolves. They call him "an enemy of the people." They fear that the income of the town will be affected.

John Galsworthy, in an equally powerful play, "The Mob," portrays a true patriot who courageously opposes the intention of the government to enter upon an unrighteous war of annexation. He is killed by a fanatic. The final scene shows a statue erected in the public square in his honor.

It is hard to believe that you are right when multitudes oppose you. It is hard to remain unswervingly loyal when loyalty means the sacrifice of everything that you hold dear. It is hard not to falter, not to feel doubt as to whether the cause is worthwhile when loyalty means severing the ties that have become rooted in the soul. When we come to the parting of the ways, we must bid ourselves be strong and of good courage. When the time comes to wear the crown of thorns, though deep be our despair, we must unflinchingly say, "Thy will, not mine, be done."

You must stand alone. You must take the course your soul dictates. You must follow the star that shines for you alone. The deeds of others who stood alone will be your inspiration. The lives of others who stood alone will be your encouragement. The patience, the fortitude, the sublime firmness with which others faced martyrdom will steady the trembling hand that shrinks from taking the cup of tears. When the hour comes, you must stand alone.

Open your Bible. On page after page you are told of the fight that must be fought alone. Abraham had to leave his father's house and his birthplace and journey to a land where he was an utter stranger. Joseph was cast into prison on a false charge. Moses, as an adopted son of the daughter of Pharaoh, had a brilliant court career in his very hand; but his heart made him identify himself with a despised and rejected slave people. Nathan, the prophet, stepped before the guilty king and made the accusation that has rung down the ages, "Thou art the man." Ahab, King of Israel, turned upon Elijah, the prophet, and cried tauntingly, "Art thou he that troubleth Israel?" Jeremiah was struck by a priest in the temple and was put into the stocks to be jeered at by the mob. In the performance of his divinely



imposed duty such bitter opposition was his lot that in despair he cried aloud:

"Woe is me, my mother, that thou hast borne
me

A man of strife and a man of contention to the
whole earth!

I have not lent, neither have men lent to me;
Yet every one of them doth curse me."

—Jeremiah, Chap. 15 v. 10.

Turn the pages of history. Has the lot of the reformer, the thinker, the pioneer ever been easier? France let her savior, a fair young girl, go to the stake. Picture the trial in which she had to face all those learned doctors of the law. Henry Hudson, in the very bay that he discovered, was cast adrift in a boat with his son. Lincoln was shot in the hour of victory. The pages of history drip with the blood of its benefactors.

Will you say, dear friends, that they were wrong and that their accusers and jailers and tormentors were right? Nay, society was wrong, and these lone figures were gloriously right, right in the eyes of conscience and of God, and vindicated years later by mankind, slowly catching up to their vision of the truth.

What is the lesson for us to learn? A very stern one, brothers and sisters. We must be faithful to the truth as we see it. We must not expect the plaudits of the multitudes. We must not depend upon the approval of friends or family. We must inwardly strengthen ourselves to face criticism, reproach, and opposition. Take as simple a matter as diet. Today diet is one of the standard methods of treatment of the medical profession. Would you believe that the first men to acquaint the public with what diet can do were outside the ranks of the medical profession? Would you believe that their sensible ideas were ridiculed and scorned by physicians? Would you believe that people threw stones at these pioneers in the streets of New York City? Do you know that in New York State the medical society still relentlessly runs every naturopath out of town? The chiropractors are also persecuted.

Many of us are under the false impression that living the life of truth and love will exempt us from struggle, con-

flict, and opposition. By no means. When we stand for righteousness and justice, we must be prepared to oppose unrighteousness and injustice. When we stand for truth, we must be prepared to fight falsehood. Would we be free men, we must be eternally vigilant. A people careless of its liberties will find them trampled upon. The exploiter, the usurper, the dictator, like hissing snakes, ever await the opportunity to strike. Women gained the long due right of suffrage after years of struggle. Our country had to pass the agony of Civil War to free the slaves and maintain the Union.

It is test and trial all along the way. Only the strongest can survive. It is the final test of your soul development. To be right and to know that you are right when everybody else is wrong. To be faithful to the right in poverty, in exile, and in suffering. To carry on through the hours of deepest depression. To carry on in loneliness, discouragement, and tears.

What is the aim of this fiery discipline? You become absolutely dependable. Your will becomes like tempered steel. Your nerves are under perfect control. You are beyond the power of any influence that would swerve you from your appointed task. You stand unimpressed by the thousand conflicting forces and influences in the world. You know your own mind. You know your own soul. No specious argument can ever sway you.

When you consider these ideas, many questions arise in the mind. How shall you know that you are right? How shall you know that you are taking the right course? How shall you know that you are exhibiting real independence and not mere stubbornness and obstinacy? How shall you reconcile standing alone with sharing in the tasks of the group? Friends, there lies the paradox of the spiritual life. There lies the enigma of soul development. Only your soul can tell you. And only time can prove that you are right. He who has found the Inner Light and he who recognizes the Voice of the Cosmic owes allegiance to Conscience and to God alone. He is beyond any man-made law. He becomes a teacher of the world like the prophets of old.



Winter, the Great Conservator

By SOROR ELSA ANGLE, F. R. C.



WHO thinks of winter as the preparatory stage of spring? As the promoter of happiness and success? It is one of the most abused seasons in that its mission is not fully understood. So plain and unsightly, stripped of the gayety of former

seasons, somewhat serious and stern, we forget its great responsibilities. Yet, it is the friendliest season of all seasons because it goes silently about its great task of laying the foundation for new life to come.

Nature takes her rest in renewed activity, and while she presents to us a barren aspect she is assorting and reconstructing, branching out below and above the ground and conserving everything of actual value. She protects well everything in her charge and gets little credit for it. Occasionally she wraps herself in white blankets and dozes for a spell and smiles contentedly because all is well.

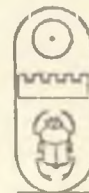
She knows of all those seeds that have life within them which will burst forth at the right time, though now they look dormant, taking a much needed rest. There are thousands of creatures waiting to come out rejuvenated when the sign is given. The sap in the trees and bushes has only receded and gath-

ers new strength so that it can spring into activity and thrill every twig with its vigor, causing them to burst out in new splendor.

What a marvelous season winter is! So gracious in its patient loving activity, not working for today but for tomorrow. Spring is the evidence of its work, but *who remembers that?* When the early grass and flowers appear under the dissolving white blankets, when the chilliest winds cannot discourage the tender shoots or the song of birds, should we not remember then, that something wonderful must have preceded all this precious new life? Winter may then be gone but it lives in everything we now love and admire.

The flowers of today are the seeds of former beauty; the myriad creatures we behold are the offspring of a former life; the tumbling brooks are enriched by the dissolving white blankets of a former season. All is really only a new phase of eternal life, ever re-creating itself.

When man comprehends this divine system and knows himself a part of it, he will be thrilled with his chances for eternal unfoldment. There will be no more thought of going, but just of coming. Man arrives continuously at a given station, he prepares continuously for arrival at the next station. He may choose his own luggage which shall accompany him and serve him at his given point. Mistakes in equipment do not have to be repeated, in fact they serve in enabling us wisely to make a more careful selection.



Life viewed as a great preparation for future events becomes exhilarating and full of interesting purpose. One sows his own seeds and reaps his own fruits. There is Justice and Wisdom apparent everywhere; to keep within eternal laws assures safety and progress. We may herald spring as the great resurrection

season but we may not forget that spring can bring only what the prudence of winter could preserve for future unfoldment and that man does make his own destiny!

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so—"



Believe me, all is well, the passions and those whom passion kills, and those who do not give in, and he who sneers every time an idea appears, and he who sacrifices himself that an idea may live, and he who, in order that his idea may live, sacrifices millions. Jesus would not have been Jesus without Judas and Caiaphas, nor two thousand years of war without Jesus, nor the hope of peace without two thousand years of war.—*Elie Faure*.

VISIT ROSICRUCIAN PARK

Rosicrucian Park is gradually becoming not only a show place of San Jose and vicinity, but one of the attractions of the State of California. Here we see a little bit of old Egypt—stately colonnaded temples, a majestic obelisk, ornamental sphinxes; thousands of exhibits from ancient civilizations; rare works of art; beautiful grounds with strange plants and shrubs from various parts of the world. Rosicrucian Park and its buildings are visited by thousands of persons annually. The grounds are available to everyone daily. The buildings are open week days from 9:00 a. m. to 4:00 p. m. On Sundays the Rosicrucian Egyptian Museum is open from noon until 5:00 p. m. The Planetarium is open Sunday evenings at 7:30 and the astronomical lecture and demonstration start promptly at 8:00 p. m. On Tuesday evenings at 7:30 p. m. a session for local and visiting Rosicrucians is held in the beautiful Supreme Temple by Grand Lodge officers. The Egyptian and Oriental Museum is also open to the public on Monday evenings from 7:30 to 9:00 p. m. for the benefit of those who cannot visit during the day. Members and the public are advised that *the administration offices are closed on Saturday afternoons and Sundays.*

FROM OUT OF THE MYSTIC EAST

From far-away Cairo, with its noisy, colorful bazaars, from the hands of Egyptian craftsmen who ply the trade of their enigmatic ancestors, come many of the handsome objects offered by the Rosicrucian Supply Bureau—tiny scarabs, crude, artistic, with a wealth of strange tradition behind them; hand-wrought brass lamps of the style which graced tents of the Bedouin tribes who have trekked the desert wastes for centuries; hand-woven tapestries in the designs of which live the glories of ancient Egypt. If you are fascinated by the atmosphere of mystery and history which surrounds these objects, these useful products of the descendants of an ancient people, write today for the free catalogue of Egyptian objects, to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

*The
Rosicrucian
Digest
February
1938*



THE SANCTUARY IN THE WILDERNESS

Where lush tropical vegetation, nourished by periodic inundations of the Nile, borders on the desert waste, are scattered the crude Coptic temples. These churches are of one of the earliest Christian sects. They are a branch of the ancient Eastern church first established in Constantinople. Modern Christians would find the Syncretistic rituals of the Coptics far different from those of their own faith. Although crude dogmatically as a religion, and hardly acceptable to the Western mind of today, this is one of the purest forms of the early Christian sects still in existence, partly due, perhaps, to isolation from civilization.

(Courtesy of The Rosicrucian Digest.)



The Universe Beneath Your Reading Lamp!

WITHIN the cloister of your own home, in your favorite nook illuminated by the rays of your reading lamp, you may find adventure and startling knowledge. Without the aid of stupendous telescopes or the intricate paraphernalia of the physicist, you can glimpse some of nature's profound secrets. Your pulse will quicken as your thoughts explore space, and you contemplate the form of the strange world you live in. For centuries man thought the earth the center of the universe. This theory was then challenged and supplanted by another. Then he was told the earth was a minute speck in a sea of unlimited space. This theory, too, is challenged with the advent of the new one of the bending of light waves.

Now comes one of the most unique and gripping cosmologies of all. It is that the earth is a gigantic cell. The earth itself is the universe, and that within its center are vast Cosmic bodies which we previously thought were millions of miles distant. It is declared that the earth is like unto all other cells of living matter and that it has life and action within its center. This intensely interesting subject is discussed in a series of simply understood and to the point lectures entitled **ARCANE COSMOLOGY**. It is one of the special subjects taught by the Readers' Research Academy. The course consists of twenty-one lectures. Two a month will be sent you for only 50c a month. You can subscribe for one month or for as many months as you please, until the course is completed. Do not fail to get this real enjoyment and pleasure for this nominal sum.

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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.

THE PURPOSES OF THE ROSICRUCIAN ORDER



Member of
"FUDOSI"
(Federation Uni-
verselle des
Ordres et
Societes
Initiatiques)

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

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.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

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Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO" Radio Station W6HTB)

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This Jurisdiction includes all countries of North, Central and South America and all land under the protection of the United States of America.

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Junior Order of Torch Bearers (sponsored by AMORC). For complete information as to its aims and benefits address General Secretary, Grand Chapter, Rosicrucian Park, San Jose, California.

The following principal branches are District Headquarters of AMORC

Los Angeles, California:

Hermes Lodge, AMORC Temple. Mr. Paul Deputy, Master. Reading Room and Inquiry office open daily, 10 a. m. to 5 p. m. and 7:30 p. m. to 9 p. m. except Sundays. 148 N. Gramercy Place.

New York City, New York:

New York Chapter, 250 W. 57th St. Mr. Joseph Weed, Master; Martha L. Mullins, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Dr. Horace I. Hamlett, Master, 491 Claxson Avenue, Brooklyn; Ida F. Johnson, Secretary, 286 McDonough St., Brooklyn. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 181 W. 135th Street. Inquirers call: Prospect 9-1079.

Philadelphia, Pennsylvania:

Benjamin Franklin Chapter of AMORC; Mr. H. Baker Churchill, Master; Mr. George M. Stewart, Secretary, 617 Arch Street. Meetings for all members every second and fourth Sunday, 7:30 p. m. at the Universal Peace Institute, 219 S. Broad Street, 2nd floor (over Horn & Hardart's).

Birmingham, Alabama:

Birmingham Chapter. Convocation for all grades, each Friday night, 7:30 p. m., Lodge room, Tutwilder Hotel. Mr. Edgar D. Finch, Master, 1129 S. 16th Ave., or C. C. Berry, Secretary, 721 S. 85th Street.

Pittsburg, Pennsylvania:

Penn. First Lodge. Mary S. Green, Master; 610 Arch Street.

Detroit, Michigan:

Thebes Chapter No. 336. Mrs. Pearl Anna Tift, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

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Francis Bacon Lodge, 1655 Polk Street; Mr. Elmer Lee Brown, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

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The Marie Clemens Lodge. Mr. Pierpont F. De Lesdernier, Master; Temple and reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Chicago, Illinois:

Chicago Chapter No. 9. Fred D. Wedge, Master; Mrs. Sue Lister Wastlund, Secretary. Telephone Randolph 9848. Reading Room open afternoons and evenings. Sundays 2 to 5 only, Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m. Chicago (Colored) Chapter No. 10. Dr. Katie B. Howard, Master; Nehemiah Dennis, Secretary. Telephones, Drexel 4267 & Hyde Park 5776. Meetings every Friday night at 8 o'clock, 12 W. Garfield Blvd., Hall B.

(Directory Continued on Next Page)

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Thomas Jefferson Chapter. Thomas W. Kuhn, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Evelyn Paxton, 5357 Broad Branch Pk., N. W.

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St. Louis Chapter. Douglas M. Bryden, Master. Melbourne Hotel. Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m.

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Winnipeg, Manitoba, Canada:

Charles Dana Dean Chapter. Mr. Ronald S. Scarth, Master, 834 Grosvenor Avenue. Session for all members every Sunday at 2:45 p. m., 204 Kensington Building.

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Mr. T. Goss, Master, 9533 Jasper Ave. E.

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Mr. E. Charlton, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Ave.

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Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master. Jerusalem-gatan, 6, Malmo.

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De Rozekruisers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunze-straat 141, Amsterdam.

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The United Grand Lodge of China. P. O. Box 513, Shanghai, China.

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Auckland Chapter AMORC. Mr. J. O. Anderson, Master, 317 Victoria Arcade Bldg., Shortland St., City Auckland.

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The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, F. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

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Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General. Karang-tempel 10 Semarang, Java.

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The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 26, Avenue Ismailia, Heliopolis. Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salimon Pacha, Cairo.

Africa:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

The addresses of other foreign Grand Lodges and secretaries will be furnished on application.



PYRAMID OF THE SUN

Archeologists have found more than a strange resemblance between these pyramid temples of Mexico and those of Egypt. Not only is the manner of construction the same, but the mathematical units of measurements used in building are alike — that is, the dimensions of the huge blocks and the number of them to each tier. One theory advanced for the reason of the similarity is that the ancient pyramid builders of Egypt reached Eastern Asia and then found their way to North America, by a land bridge which existed at that time, across Bering Strait, and thence migrated Southward to what is now Mexico.

(Photo by Cia. Mexicana Aero Photo, S. A.)



Have You Had These

Strange Experiences



WHO has not experienced that inexplicable phenomenon of sensing an unseen presence? Who has not suddenly realized that he has been listening to a conversation within himself—an eloquent appeal to self from some intangible intelligence? Who has not had that tenseness, that sensation of a suppressed excitement, as though some power were seeking to manifest through him? Too long have the restrictions of orthodoxy and the ridicule of unenlightened persons kept these common-place occurrences shrouded in secrecy. Millions now admit the existence of an *intimate persuasive power* . . . but centuries of superstition have caused them to fear it.

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