

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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Thought of the Month: The Fast To Something	404
The Christmas Spirit	407
The Mind, a Human Radio	410
Questions of the Times: "How Can Racial Prejudice Be Overcome?"	414
Proving Mystical Truths to Science	415
Cathedral Contacts: Let Us Be Thankful	419
The Errors of Belief	421
Self-Service	429
Sanctum Musings: Our Place In Civilization	430
Nature, Faithful Reflector of Man	433
The Trek to Mekka (Illustration)	437

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

TIE FAST TO SOMETHING

By THE EMPEROR



MAN is either propelled or drawn forward in life. In childhood he is gently and firmly propelled by guiding hands and hardly ever comes to realize this propulsion. In fact, as we look upon the life of the average child, we find it an excellent example of the old adage, "Ignorance is bliss." The peace of mind of the young boy and girl in ordinary circumstances arises from their ignorance of the dangers with which the future moment is fraught. It is all too soon that the realities of life must be looked upon and the future moment contemplated.

The boy grown to manhood becomes conscious of the demands upon him by intangible forces deep within his being. Virile and sentient, aware of the intensity of his appetites and bodily wants, life appears to him either as an impersonal process, or an incompleting scheme, of which he is the innocent victim. It is impersonal to him because it evidences no concern that sometimes he experiences the pangs of hunger and the gnawing of want, and at other times he lies in the lap of plenty. It resembles an incompleting scheme because it has made him a wondrous creature, a remarkable, animated mechanism, existing in a world which contains his necessities, but has provided him with no formula, system, or guarantee by which he can procure these things when he needs them. He is privileged to exert effort, to struggle

with nature like other millions before him and existing with him, and to seize his necessities from her if he can. The exertion, however, is annoying; he must remain awake when he would rather sleep; he must walk or run when he would prefer to sit; he must bind his hands and mind with will to a task when he longs to be free in both body and spirit. Consequently, he must decide early in life whether the pleasures which come from temporarily gratifying the appetites and desires are worth the price of the effort expended. He must ask himself: "Shall I continue this propulsion which the life within me urges?"

If he continues to propel himself by merely meeting nature's demands upon him, he finds himself treading a mill of days, weeks, months, and years. Endless they seem in time and monotony. If he ceases to tread, he is carried back into that oblivion of non-physical existence from whence he came. A continuation of the tread—feeding and sheltering himself—does not constitute an advance. It is merely maintaining a position between the unknown future and the past from whence he came. The passing of time eventually weakens the treader of life's mill. He gradually slackens his pace. It becomes more difficult to obtain the bare requirements necessary for this propulsion of life. Unless he has fortified himself to meet this period, he slips into poverty, deprivation, and into death—that oblivion he fears.

As a consequence, the young man on the threshold of life is advised or deduces from hurried observations that to avoid such a situation he must establish some goal that will draw him forward without the annoying propulsion of the

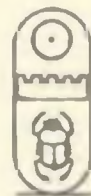
instinctive appetities and urges. He is told or led to believe that this goal must be one of wealth or power, for they alone will guarantee a gratification of those desires which life arouses within his body to compel the propulsion of his existence. Motivated by deep parental love, fathers and mothers sacrifice their personal comforts that a goal of a doctorate in law, medicine, engineering, or one of the classical professions may be attained. The college or university degree, with a subsequent practice, is held out as a way to obtain an insurance against being continually conscious in the future of life's persistent and annoying urges. There can be no denial that an excellent academic background, followed by a successful career, makes man *self-reliant*. He never becomes a social problem like the many millions of unfortunate humans who grow tired of the continual treading of the mill of life, and who submit to the gnawing, maddening pain of the denied appetities, which drives them to unthinking deeds of violence.

His kind of success often makes him feel quite *self-dependent*. He no longer is concerned with whether life is impersonal. He feels that he can bend to his will the other things of existence and meet all of life's demands upon him. He, in fact, more often prefers to think of life as an incompleated plan. It satisfies his ego to believe that his intelligence alone has linked the various concomitant animate and inanimate forms of the world and the vicissitudes of circumstance into a chain that continually draws him toward good fortune. He becomes a thorough isolationist. He is and things are. Any further relationship between himself and all else, he conceives as the result of his interest in them and his consequent mental and physical efforts. Things and people are to use—when there is no need of them to secure a personal interest, no further concern should be shown. Other men are customers or markets. Nature is a source of raw materials, mines, timber tracts, waterways, and oil fields. Just as one plucks an apple from a tree to eat or sell, so, too, he thinks nature is to be exploited. When she cannot be she is considered an enigmatic and necessary annoyance to endure.

There has, however, never been an age in which adversity and sorrow have not existed with power and wealth. Those with the wealth of a Croesus and the power of an absolute monarch have known loneliness and the lack of that friendship which is not just a reflection of their own riches or dominance. Many of them have come to experience that unspeakable terror of facing the unknown of life and of death about which they have never formulated any satisfactory explanation. It is at such times that even the most affluent and dictatorial are confronted with the specter of an unpaid moral debt to the cause or purpose which gave them existence, and upon which the longed for peace of mind depends. Such a "self-dependent" man, in the temporal sense, can make no sincere request for Divine or Cosmic help, because for the first time he realizes that he is *morally bankrupt*. There is nothing that he really knows or has fully believed but the existence of the physical self, and those things as tangible as itself and upon which it depends. He is overwhelmed with the realization that he should have *invested something* in a knowledge of the moral and spiritual purpose of his being. He should have returned something of himself, something unknown to him now, some condition of his mind or emotional self to this source of his very being, on whom now he finds himself—he, the independent reliant individual—very much dependent for peace of mind.

When now at last he turns to the immaterial things of nature, their very unfamiliarity mocks him. Their strangeness to him leaves him uncertain as to their reality or ways of relieving him. Conscience points out God, the psychic self, and the inner sentiments, but they are to him closed doors which he is timid about opening. His arrogant independence is reduced to tortuous solitude and a sense of overwhelming helplessness.

The most steadfast and self-perpetuating things in the universe have in their existence a function, even though they are not conscious of it. The sun gives forth light and heat. The seas, through condensation, bring forth the needed rains. Man, too, has a function, which both his existence and his self-perpetua-



tion must serve. As a highly evolved conscious being, it is his function, the reason of his existence, and of the impelling urges he has to exist, to contemplate the whole of existence and to acquire through knowledge of it a love and respect for it. Cosmic bodies that do not give forth light and heat are not suns. No sea can fail to give of itself through condensation, neither can man fail to meet his moral obligation to know the universe within him, without losing his heritage as man and becoming a cringing, grovelling, spiritless thing, alive only with the forces that cause the cells of his useless being to adhere into a mass. To fail to pay this moral debt is to ultimately become destitute of inner solace. It is necessary, therefore, that each of us *tie fast to something early in life*, something which transcends worldly knowledge and power, something that is not evanescent and that adumbrates more than the common interests of everyday existence.

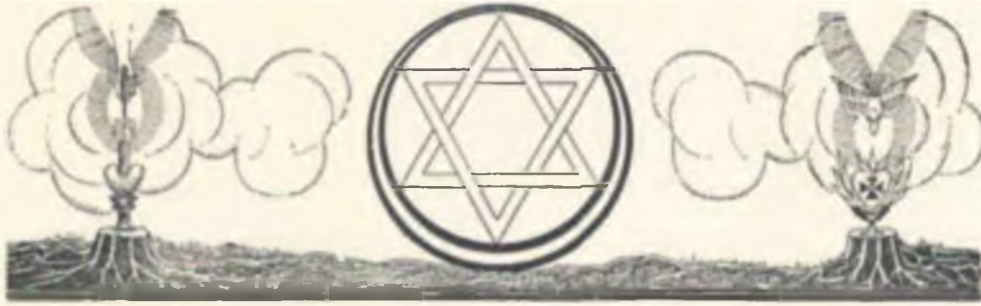
Men can not think alike, nor conceive alike, but in essence of divinity they are the same; consequently their moral obligation to fulfill the function of their existence is identical. It matters not how they ultimately interpret the primary cause of all to which they are bound, so long as they pay it homage—*invest in it*—through attuning their higher selves with it that they may draw upon it when their spirits are low. One may come to conceive the initial cause as a *just and benevolent personal God*

whose attributes man's better conduct, his morals, and virtues reflect. If such a conception gives expression to your spiritual self, **TIE FAST TO IT**, regardless of your economic or social position in the world, for in time it, of all things you may possess, will stand you in the most good. If that which is greater than yourself and behind the cause of all things is understood by you to be a *Universal Mind*, an impassionate intelligence to which you can periodically raise your consciousness and have it corrected of errors of thought and act—**TIE FAST TO IT**. Remain unshaken in your faith in it. If the greatness of the initial cause is made more intimate to you by conceiving it as a thorough going naturalism, a *perfect system of universal, immutable laws*, knowledge of which quickens your pulse and thrills your being, and to which you assign your adversities as well your good fortune, with the belief that they serve the glorious whole, of which nothing is either good or bad—**TIE FAST TO IT**. Let it be remembered that he who walks depends upon the firmament; he who swims depends upon the body of water; and he who really lives fearlessly and fully depends upon more than the mortal self and physical existence. Man is free in the universe only in his right to understand his function, not to willfully deny its existence. He must forever tie fast to that from which he can never be truly separated.

### ROSICRUCIAN PARK—IT IS MORE THAN A NAME

Some persons have a splendid imagination. They can visualize almost anything. In the minds of such persons the words, *Rosicrucian Park*, may engender complete mental pictures of the extent of our grounds and the attractiveness of AMORC buildings; however, it is far better not to chance a wrong impression, and send to interested friends or acquaintances one of the handsome view postal cards of Rosicrucian Park. These cards are actual photographs of the Egyptian Temple, Egyptian Shrine, Planetarium, Francis Bacon Auditorium, Science Building, and Administration Buildings. They display their attractive design and the beauty of the park in which they are situated. They instill in whoever sees them respect for the Order and admiration of its activities. You often use postal cards for your correspondence—why not use one of these? An assortment of TEN different views for 50c postpaid (6 views in color). State whether color or otherwise desired. Additional cards, 5c each. No sale less than ten. Send order to: Rosicrucian Supply Bureau, San Jose, California.

*The  
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December  
1939*



## The Christmas Spirit

By THOR KIIMALEHTO, Sovereign Grand Master



AD, indeed, is the heart of the mystic at the approach of the Christmas season. To him Christmas is more than the outward gaiety of a holiday period. Beautiful is the evergreen tree in the home, sparkling with silvery ornaments. Dear is the tale of

Santa Claus. Joyful are the family gatherings around the festive board, the eager eyes of children, their merry play, the greetings of friends, the happy reunions. It is a day of gladness and joy, universally observed in Christendom. Even the prisoner in his gloomy cell looks forward to the Yuletide. Even those who have drifted far from the church and from any religion attend the solemn and inspiring Christmas service. Once more the tale of the Christ Child and the Blessed Virgin will be told.

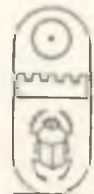
Beautiful is the story, beautiful the festive ritual, beautiful the day—but the true significance the world has yet to learn and to live. Would the Master of Galilee be accepted in modern Christian society? Has the Church learned the lesson of the Sermon on the Mount? No doubt the Master Jesus of infinite patience and love understands His erring children and forgives them, but can He be content? Where is the love that was His great message to the world? Marie Corelli, in "The Master Christian" depicts the Christ Child, coming in dis-

guise, rejected by the Church that professed to worship Him. The bishop that recognizes Him and follows Him is driven from his pulpit.

Sorry, indeed, is the picture that confronts our gaze. The most brutal wars of the ages are being fought in Europe and in Asia. The corruption of the Greek Catholic Church was one of the causes of the revolution in Russia. In the recent war in Spain, "good Christians" did not hesitate to butcher the vanquished in the pagan spirit of the Huns and Vandals. Christian Europe has many a sin at its door in the treatment of the natives of its colonies and protectorates throughout the world. The haughty, race-conscious Aryan is brutal, oppressive, and bellicose. Some political parties have frankly thrown Christianity and all religions overboard. They make no pretense at all to spirituality. They are openly materialistic, atheistic, and opportunistic.

In America, few realize how, under the present economic set-up it is practically impossible for the artist, the musicians, the actors, the dancers, the writers, the scholars, and the middle-aged workers to be absorbed by the commercial world. Big industry has no place for them. Modern society in a period of depression cannot support the arts and sciences adequately. In no period of history were great civic and communal projects the result of private enterprise alone.

Many a successful American business man is a self-righteous hypocrite and snob. Profits mean more to him than people. His religion is for Sunday only,



merely formal observance. He attends service, he supports the church, he observes the ritual; but the spirit he has completely missed. How can he reconcile his Christianity with membership in the so-called Christian-front organizations, anti-Semitic and fascistic in nature, persecutors of minority racial and religious groups? How can he reconcile his Christianity with the large number of social evils, crying to be remedied? How can we reconcile our Christianity with intolerance in social life and prejudice and discrimination in the business and professional world? How can we reconcile our belief in the brotherhood of man with the doctrine of isolation? How can we reconcile our Christianity with acute poverty on every side of us?

The Master Christian loved the poor, associated with publicans and sinners and healed the sick. He rebuked the smug, the rich, the arrogant, and drove the money-changers from the Temple. He pleaded with those who loved Him to be merciful, to be charitable, to give freely, to be patient and long suffering, and to dwell in peace with one another.

Brothers and Sisters, the message of two thousand years, nay of four thousand years ago, is needed with equal urgency today. We still need to learn to be patient, to be kind, to be forgiving, to be merciful, to be charitable, and to be humble. We still need to learn to be generous, to open our hands and pockets, not to let the left hand know what the right hand is doing. We still need to learn the lesson of brotherhood—not to discriminate in our social and business relationships. We have yet to learn to put the Christian ethic into practice in our daily lives. The divorce problem, for example, shows that the lesson of love is still needed in marital relationships. Intolerance, prejudice, and discrimination reveal the lack of love in our social and political life. The constant need of reform legislation and the ineffectuality of the clergy are evidence that people on the whole do not take their Christianity seriously.

Brothers and Sisters, I know that you as students of the Rosicrucian Order accept the mystic philosophy of life, the life of love and service, the life of humility. I know that you accept Jesus as one of the great Avatars and Masters. You have entered upon the Path. You are

treading the way to Liberation. You seek liberation not only for yourself but for others. As God desires salvation for all, so we desire salvation for all. As the Master was concerned about the one lamb that went astray, so are we concerned about those who go astray. We long to help the Masters in their difficult, age-old unremitting labors.

What better way is there than by practicing the Christian life? The havoc we see on every side is the inevitable consequence of the atheistic and materialistic philosophy of life. It is the dead-sea fruit of selfishness and callousness. Head and heart do not work together. The heart is frozen, unresponsive to the needs of human beings. Let us learn from the chaos existing in the world today, the horror of a philosophy that emphasizes self, the will-to-power, and ruthlessness; that rejects the working of divine laws, that rejects the existence of the soul, that rejects dignity of the human being and the preciousness of human life, that does not recoil from cruelty, persecution, and torture.

"Who knows what is right?" the bewildered man in the street asks. The answer is found in the heart. Ask your soul, your conscience, your innermost self. Can a philosophy that leads to purges and concentration camps be right? Can a philosophy that sends millions into exile for no other reasons than birth and religion be right? Can a philosophy that is grossly indifferent to the needs of the aged, of the sick, of women, and little children be right?

Christianity, above all, stands for the sacredness of human life. The Virgin Mary is a symbol of the sacredness of motherhood. The divine Child is a symbol of the sanctity of infancy. The Christmas tree is a symbol of the immortality of the soul, of life everlasting. The winter solstice reminds us of the spiritual Sun back of the material sun, of the spiritual phenomena back of all material phenomena, of the divine purpose back of all physical phenomena, of the divine purpose back of all life, and of every manifestation of nature. Santa Claus climbing the chimney symbolizes the divine gift of the sacred fire, the fire that both enlightens and destroys, the tree of knowledge that is both good and evil. This power is the fruit of the mystic life. When we utilize it in the spirit

of love and service, we become as gods. When we seek to use it to gain power, it becomes a consuming fire that destroys us.

It is not only the message of the Christian faith. It is the message of every faith. It is the message of the universal philosophy of mysticism. It is the message that every Avatar came to teach. It is the life that every mystic must lead if he desires to attain liberation, if he desires to become a servant of the masters, if he desires to become a helper of mankind. You need not call it the Christian life. Call it by any name you will. Only accept it and live it. Accept it because you believe in the beauty and holiness of mercy, pity, compassion, self-sacrifice, and love. Accept it because you know that the strong will destroy each other and the meek will inherit the earth. Accept it as the only foundation of a life of loveliness, joy, and beauty. Accept it as the only foundation of a life of peace and security, a life that encourages all the gifts of mankind — art and architecture, music and sculpture, religion and poetry, and the dance and nature study, and science and glorious friendships.

Many a poet has sung of a world at peace, of an eternal springtide of love and joy. Many a philosopher has depicted his land of Utopia, his lost Atlantis. Every prophet has dreamed of the time when "the lion shall lie down with the lamb, when the lion shall eat straw like the ox and a little child shall lead them." The time of joy and peace, the land of joy and beauty is a deep-seated faith of the human heart. It is a vision of things to come. It is a consummation to be achieved, let us hope, in the not too far distant future.

That is the dream of the Order, that is the purpose of our course of study.

We do not wish to train occultists alone. We do not wish to train the intellect alone, important as it may be. We do not want our students to aim only at personal success and power. It is true we teach the laws of health and happiness and success in life. We encourage delving into nature's secrets. We teach you how to evoke the inner, the hidden power. But we want power to be the instrument of love. We want occultism linked with mysticism. We want Head and Heart working in unison and checking each other. We want knowledge in the service of humanity. We want men of compassion, sympathy and love. We want to train citizens of the World of Tomorrow, the divine, cooperative state of the future. We want the ideal city that Ikhnoton sought to build, the republic of which Plato dreamed, the House of Salomon that Sir Francis Bacon described and the New Atlantis that he planned and worked for. We, too, work for the new age. We, too, build for the future. We, too, want to aid in training the citizens of the Aquarian Age.

This is the message of Christmas to the world. This is the message of Christmas to the members of the Rosicrucian Order. Let us advance the standard of the Order in every land. Let us intensify the circle of light around the world. Let us help the world achieve the ideal set forth by the great Prince of Peace.

May the joy of the Yuletide season enter the heart of every human being. May all nature share in the divine joy and peace. May the grace of God illumine our minds and hearts that we may the better serve. May the coming year witness peace on earth and good will among men.

SO MOTE IT BE.

### FOR YOUR BENEFIT

The Rosicrucian Research Library at Rosicrucian Park, with its attractive facilities, is available to all AMORC members. This library contains an especially chosen collection of several thousand books, many of which are unusual and rare. Their subjects embrace the physical sciences, the arts, philosophy, Rosicrucianism, mysticism, occultism, history, and biology. The Library is open daily, with the exception of Saturday and Sunday, from 1:20 to 5:00 P. M., and on Wednesday and Friday evenings from 7:00 to 9:30 P. M.; Saturday from 9:00 A. M. to 1:00 P. M. Its appointments include the latest scientifically designed chairs, correct illumination, and air conditioning. Rosicrucian members who can not attend, or who live at a distance, may benefit from this library as well. The subject matter of these books can be made available to you by a unique plan. Write and ask the librarian about this plan.





## *The Mind, a Human Radio*

By ROYLE THURSTON

(H. Spencer Lewis, Ph. D., F. R. C.)

From the *Mystic Triangle*, June 1929

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



SO MUCH is said in occult and mystical literature about the power of thought and the radiations of mental energy that the student is often misled in understanding just how these radiations manifest themselves and how there really can

be any radiations at all.

To understand thoroughly the power of thought without resorting exclusively to psychological principles, we should turn first to physiology and understand that all nerve energy is electrical. This fact immediately opens the doorway to a vast field of research and incidentally to a vaster field of speculation. Too many writers on occult and mystical literature, who are not properly trained in the real principles, delve too deeply and too freely into the field of speculation regarding the nature of nerve energy, and too casually or too superficially into the field of research. In other

words, such writers or students are profoundly impressed with the scientific statement that nerve energy is electrical, and with this fact as a premise or starting point begin to speculate wildly and illogically, and therefore come to all sorts of erroneous conclusions. The real conclusions, which should be the result of their proper reasoning, are far more interesting and surprising than the speculative ones.

It was Mesmer who discovered a method of proving the ancient mystical principle that all nerve energy is electrical. Up to his time this principle had been taught in the Rosicrucian teachings, and Mesmer was a deep student of the Rosicrucian work in his country. But, while the Rosicrucians in their laboratories had ways and means of proving that a nerve impulse was an electrical impulse, Mesmer wanted to prove that they caused or set up in the field around them certain vibrations of an electrical or magnetic nature. If Mesmer were living today, he would not have to resort to the involved methods he used to establish the fact that every electrical impulse sets up an electrical or magnetic field of radiations. There

*The  
Rosicrucian  
Digest  
December  
1939*



are thousands of electrical experiments recorded in the annals of the science of electricity showing that in recent years this fact has been well established. Many wonderful electrical devices now in use depend entirely upon the principle that an electrical field surrounds a point of electrical impulse; and if this were not so, we would have no telephone, radio, or many other things in common use. However, in Mesmer's time the science of electricity was not greatly advanced except in the laboratories of the mystic, the alchemist, and the free-lance investigator who was not bound by traditions or principles of science; therefore, many things now common knowledge in electricity were not known.

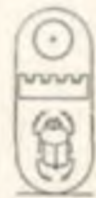
Mesmer believed that if the nerve impulse in the human body was electrical in nature, then more than just the physiological manifestation would result from such an impulse, and there would be put into operation some secondary impulse or radiation of the original impulse which would move outside of the human body. In other words, he came to the conclusion that if the nerve energy in the human body was directed and concentrated to points in the fingers, then in addition to merely producing a physiological effect within the finger, a secondary effect in the nature of radiations of that energy would result, and this secondary effect would tend to radiate or move outward from the point or place of the original impulse. This led him to believe that there would be radiations from the ends of the fingers in the form of very subtle waves of power or energy which could be detected by sensitive persons or perhaps sensitive instruments.

It is not my intention to review the experiments of Mesmer, although these will be found intensely interesting to every student of mysticism, especially inasmuch as Mesmer was greatly misunderstood by the average person in his time, and absolutely condemned as a fraud, or a person self-deceived, by the scientists and those who were not ready to accept his discoveries. It was unfortunate, indeed, that Mesmer's early experiments took on the form of such tests of these radiations as were soothing and quieting to the nervous systems of other persons, and caused them to go to sleep or to go into a quiet, peaceful, relaxed condition. We know today that such

conditions as this not only quiet the nerves and cause a sleepiness, but tend to cure nervous troubles and establish a condition of harmonium in the body where disease and pain are lessened. That is the reason why so-called magnetic healers have been able to produce such wonderful effects by the use of their hands, and this explains why many of the great Masters in the past, and especially the Essenes, were able to do such wonderful healing by the laying on of hands. However, the ignorant populace became fearful of this sleeping condition, and compared it to some strange coma or trance condition that might come to the patient. They wrongfully believed that if the "magnetic fluid" which emanated from the end of the fingers of Mesmer or other persons could produce a light sleep or a peaceful condition, that a little more of such fluid or a continuation of such treatments might cause them to go into a very deep or endless sleep. Such a conclusion was absolutely false and groundless, as we know today, but in Mesmer's day fear and superstitious beliefs, based on ignorance of facts, were always easily developed in the minds of persons and adopted as truths without investigation.

Therefore, Mesmer was accused of having devised a method of inducing trance or deep sleep. This condition was called Mesmerism, and later was likened unto hypnotism, whereas in fact there was no relationship to hypnotic sleep in anything that Mesmer really did. Because his experiments were dubbed and considered wrongly in this manner, the scientific and medical worlds ridiculed him, and his work had to end with disgrace to himself and to the ideas he tried to establish.

Now the whole truth of the matter is that not only is the nerve energy in the human body electrical, but it is like unto electrical energy of the kind we know in connection with all other electrical manifestations. In other words, it is composed of a negative and positive polarity and is a result of the relationship of a negative and positive stress attempting to co-ordinate themselves in a proper flow through a given channel. Therefore, the manifestation of this nerve energy is an alternating manifestation, consisting of phases of rest and action, or inactivity and activity, causing an un-



dulating impulse of such rapid beat or at such a rapid rate as to seem to be a continuous and uninterrupted flow.

I have said that science acknowledges this electrical nature of the nerve energy, and yet I must say that such acknowledgement is of only recent date, and was thoroughly presented only a few years ago in some very complete text books on physiology, written by such eminent authorities as to remove all question of the correctness of the statements. Until this fact of the electrical nature of nerve energy was established, no one knew scientifically what it was; and scientists, and physicians especially, did not know and did not seem to care, since they were concerned mostly with the flow of the nerve energy and its manifestations.

The relationship of this nerve energy to thinking is interesting. We know that the brain is the control board of the human nervous system, and it is, therefore, the control board of the electrical system of the human body. All impulses that move along the nerves of the human body do so electrically, as though moving along electric wires. When we put our fingers upon some things, the contact with a different substance causes them to receive an electrical or reflex contact with matter having a different polarity or potentiality than that of the human nervous system. The result is that that contact or impulse is transmitted electrically along the nervous system to the human brain, and there it is transmuted or translated into an impression, and we have a consciousness of what we have touched. It is like the present-day dial system on the telephones; by moving the dial and allowing it to swing backward to position, we cause a wheel to rotate that gives off a certain number of electrical impulses as it returns to its rest position. These impulses, from one to nine in number, are carried along an electrical wire to the control board of the dial system, which is like the control board of the human brain, where they register themselves by making the same number of impulses as they had at the dial. The impulses are transmuted into action, which sets other electrical devices into action, and thus the circuit is completed. In the human nervous system, a similar operation

takes place. A certain number of vibrations travelling along the nervous system to the brain and registering themselves there create impressions or thought forms which are realized by the consciousness.

Now we see by this that thoughts are thought forms, and thought forms are electrical impulses. A note on a violin string is composed of a certain number of vibrations and the difference between one note and another is a difference in vibrations. The difference between one color and another is a difference in the rate of vibrations. And the difference between the sensation of a substance that is hard and a substance that is soft is a difference in the rate of vibrations started at our finger tips and transmuted to our brain control board. Therefore, at the human brain centers the nerves of our body are constantly impressing and registering impulses of various rates of vibrations, which in turn produce thought forms.

As I dictate this article, my eyes wander about my room, and I am receiving numerous impressions by sight, all of them being transmitted by vibrations to the brain centers, where they are translated into thought forms of pictures. I hear my own voice speaking, and my stenographer hears my words. The words which I speak are transmitted, by vibrations of an electrical nature, through space to the nerves attached to the drums of her ears, and there through the impulses received on the ear drum send forth vibrations again along the nervous system to the centers of her brain, where such vibrations register themselves and create thought forms which become sounds. The same is true of tasting and smelling. During our waking consciousness as we move about, seeing, hearing, smelling, tasting, and feeling, we are probably having thousands of impressions transmitted to our brain every second, and these are rapidly translated into thought forms and realized as such by the translating process of our consciousness.

I am passing over the other phenomena of the nervous system that deal with the transmission of impulses from the brain centers to various parts of the body, as for instance, when one is writing, the brain sends out vibrations along

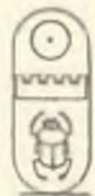
the nerves to the hand and the fingers, which cause pulsations of muscle energy, causing the muscles to retract and expand and thereby move the hand and fingers in the process of writing. The same is true in the process of walking, breathing, eating, and doing any of the other hundreds of things which result from the operation of nerve energy upon the muscles of the human body.

Going back again, however, to the thought forms produced in the human mind by the radiations of the electrical impulses there, we should understand one additional manifestation of these thought forms or impulses which general science does not take into consideration, because it is outside of its field of experimentation and research. The mystic contends and demonstrates, through various applications of natural law, that every time an electrical or vibratory impulse at the brain centers causes a thought form to be created, the impact upon the consciousness of that thought form and the directing to it of the higher vibrations of consciousness, cause that thought form to radiate vibrations of itself outwardly into space. These vibrations radiate like the vibrations from the antenna of a transmitting broadcasting station. They will go into space and impinge themselves upon the receptive nerve centers of other human beings who may or may not be conscious of the reception. But just as a receiving station or a receiving set must attune itself by proper balance and by the proper harmony of its capacity and induction, so that the slightest change of polarity coming upon it will be quite manifest, so must the human consciousness and nerve system become attuned to the incoming vibrations of thoughts. That is why there are so many experiments in the work of the Rosicrucian teachings intended to aid us in balancing, toning, and tuning our nervous systems and especially the psychic part of the nerve system which has to deal with the higher rates of vibrations like those sent off by thought forms.

This brings me to the concluding and important point regarding thought forms. During the process of translating the low vibrations of the nerve energy of the nervous system in the human body into thought forms which will be recog-

nized by the human consciousness, the vibrations of these nerve impulses must be increased or stepped up to the higher rates so that they will be within the scale of vibrations of human consciousness. The human consciousness is a part of the soul energy, and the vibratory rate of this energy is so much higher than the vibrations of the nerve energy that the two sets of vibrations are in entirely different periods of the scale of vibrations. The soul consciousness vibrates in the highest octaves of the scale, while the electrical nerve impulses of the nerve system are in one of the lower octaves of the scale. The human nervous system is designed to recognize and sense all the impulses of the lower octaves, but it is the nerves of the sympathetic nervous system that are sensitive to the vibrations of the higher octaves. That is why thought waves make very little impression upon our nervous system, if at all. But it is also the reason why we must develop the sympathetic or psychic nervous system to a keen perception of the vibrations which it has not learned to notice, or which it misunderstands if it receives them at all.

Therefore, psychic development in one sense means the development of the sympathetic nervous system to such high attunement that it becomes more and more sensitive to all higher rates of vibrations from within and from without the human body. As soon as this development is underway, we become more and more sensitive to external impressions of all kinds, and we become like a very fine radio receiving set that is susceptible to close and sharp tuning, covering a wide scale of frequency. If we stop to realize that the human mind is always, even from childhood, a potential radiating station of thoughts and thought forms, we will be more careful of what we think and what forms of thought we allow to develop in our consciousness so that we may always transmit, as we will always want to receive, only the best, the kindest, and most loving thoughts.





Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

## "HOW CAN RACIAL PREJUDICE BE OVERCOME?"

*As an editor and publisher, Herbert J. Pavey is in a position to help overcome racial prejudice through an educational medium.*

*Reverend B. Robert Lawson knows the need of brotherhood and understanding and has the opportunity of fostering them among his followers.*

**T**HE Negro-White race problem developed for the first time when the fixed social position of the Negro slave was changed by his emancipation.

Other historical racial prejudices were: The old French feudal lord firmly convinced of his "absolute, unchangeable" superiority to the white kind that served, fed him. The haughty Russ contemned, hated, persecuted the Jew. The land-owning descendant of the old feudal baron in Sicily, with his heaven-born superiority to the starving peasant whom he despised and pitilessly exploited. The Magyar of Hungary with his "absolute, unchangeable" superiority to the Croation, the Slovak, even the Rumanian, although Kossuth was a Slovak and the Rumanian derived his blood, speech from old Roman masters of the World. Now, Nazi persecution of the Jew with Italy following.

Frank Boas, America's distinguished anthropologist, emphatically says, there are no pure races and no proofs of biological evils in race crossing. Neither is there any evidence of superior or in-

*(Concluded on Page 418, Col. 1)*

**I**F WE are to solve the problem of Racial Prejudice we must begin with the cause rather than with effects. The injustices of one group towards another are induced by an attitude of superiority, real, or imaginary.

Ethnologically speaking, there is no superior race. This statement may be easily proved by a study of the alumni of a class, a college or university whose graduates include men and women of several races, including Negroes. Such a study will show that the graduates of the several races are of equal ability. Therefore the logical conclusion is that what appears to the casual observer to be racial superiority is really superiority of culture and environment, and the length of time and degree to which we have been exposed to such culture.

When we begin to study the question of superiority seriously, and impartially it seems to be more a matter of climate than of race. Any student of history will note that North Africa and Asia have a culture that antedates that of Europe by more than a thousand years.

*(Concluded on Page 418, Col. 2)*

*The  
Rosicrucian  
Digest  
December  
1939*



## Proving Mystical Truths to Science

By FRATER PAUL E. BURKY



OSICRUCIANS know, by mystical means, many things which science does not accept. This is only natural due to the difference in the approach used by mystics and science to unveil the secrets of natural phenomena. Many of our accepted

views have later been verified by science and still more are coming near acceptance at the present time.

Most of the accepted physical theories, now accepted as valid, were old to the mystics before the scientific scholars could prove, to their satisfaction, the truths involved.

The present theory of the field can be used to prove several of our mystical phenomena in a scientific way. By stating four principles of the field theory, we can place ourselves in position to begin our proof. The four principles are:

1. Every charge of energy has its attendant field. This holds for Electricity, Magnetism, Light, Heat, X-ray, and Gravity.

2. When a field of force cuts lines of energy there are other forces produced by induction.

3. When two or more fields come within each other's influence there is a variation in all, in proportion to their

field intensities and to the square of their distances from each other.

4. Science, like the mystic, now classifies light, heat, electricity, magnetism, and X-ray by the number of vibrations per second. In some cases science uses wave-length, which amounts to the same thing because it is based on vibratory rate and a velocity of 186,000 miles per second.

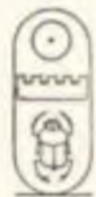
5. For emphasis, we state again: Gravity and electricity operate as to their intensity and the square of the distance.

Since, by our fifth statement of principle, we hold that gravitational and electrical phenomena operate by the same laws we will now try to prove them to be identical, or at least that they are of the same elemental composition and are inter-changeable.

Apparently the field of the atom is electrical; at least the fact that the atom, under certain conditions, emits electrons would so indicate. Assume that the gravitational field is the composite sum of the field forces surrounding every atom in the planet to which the gravitational field pertains. Science may not agree to this premise but perhaps we can prove it to be true.

Our second principle states that when a field of force cuts lines of force or energy there are other forces produced by induction. We now are ready for our first experiment.

The earth is rotating, with its gravitational field, and is continuously cutting lines of force in the form of light



and the forces of other gravitational fields. Does this produce an induced current? The earth rotates from west to the east. According to the established laws of the electrical phenomena, the positive current should flow from the south. Believe it or not, our experiment works. From the south pole comes a positive current in the form of our aid to navigation, the magnetic poles of the earth.

The fact that these poles do not coincide with the earth's axis may be brought up to refute our findings. Here we must consider that the magnetic force will follow iron in preference to any other medium found in its natural state. It is possible that such an iron core does run through the earth but not quite parallel to the axis. Then the deflection could be explained.

From our experiment it would seem that if the rotation of the earth were to change from west to east and rotate from north to south our positive pole would be to the west. Since at present we have not found such a condition, we will summarize our results and go on to our next proof.

This experiment gives some proof of the same identity of gravity and electricity. A revolving gravitational field cutting lines of gravity or light induces a magnetic flow of current. More than that, it is a possible indication that light is also of the same identity as gravity and electricity. Formulating our positive indications we have this:

GRAVITY = ELECTRICITY =  
VIBRATIONAL ENERGY =  
(LIGHT?)

The above theory is not exactly a part of the Rosicrucian Ontology but it will assist in the explanations which will be made of some of our most treasured premises.

Psychologists have found that the human brain in concentration produces a vibrational field that can be measured by electrical instruments. One of the phenomena of a high vibrational field is that there is always a part of the field dissipated into the atmosphere. This loss occurs when the charge is changed. It seems that part of the field does not fold back on its source but scatters into the surrounding atmos-

phere to be intercepted by other fields attuned for its reception. Radio transmission and reception are based on this phenomenon. Can we now apply this principle to our method of telepathy and projection? We can.

Here we have two facts that bear directly on our system of psychic projection and telepathy. By their use we can give scientific proof of the Rosicrucian Ontology. First the active human mind has a field, and second a highly charged field loses some of its self into the atmosphere to be intercepted by some other field attuned for its reception.

In our telepathy and projection experiments we charge the mind to a very high degree and when we wish to tune in on Cosmic channels we do the same thing. Please remember the distinction between mind and brain. This charging process is accompanied by the formulation of the impression to be released and where it is to go. On the completion of the formulation and the charging process the charge is withdrawn and part of the field released into the atmosphere where the attuned minds of others pick it up. Radio uses the directional antenna to direct the waves. The mystic just formulates the direction and place in his mind before the discharge.

This same principle is also responsible for the expression, "Nothing succeeds like success." When an individual has had success, he develops a corresponding field in his mental processes. In the same manner as in telepathy he unconsciously broadcasts a part of this mental field. Those who understand the law of projection, will agree that this law is often brought into use in an entirely unconscious way. When the formulation and release is done unconsciously it is just as effective as when done purposely.

Others then receive these field vibrations and, without any realization of the why and wherefor, act in complete response to the received success vibrations. Furthermore, the persons acting in response to the field of the first individual, cause, by their own mental field, an increase in the success field affecting the first individual. Instead of just his own field acting it is a case of the fields of everyone, who gives

positive response, acting in behalf of the person to whom the field pertains. Another effect often follows—though not necessarily—and that is that the field set up for the first person induces a success field for the person reacting to that field.

Some of the advanced mystics can build up such powerful fields that even inanimate objects are affected. This is one of the main premises used in transmutation of the elements. Science, not understanding this law and its application, has consistently refused to accept the possibility of transmutation and has tried to accuse those, demonstrating the law, of clever schemes, such as crucibles with false bottoms in which the element to be produced was hidden. Recent advances in science, however, prove that transmutation is possible by purely physical means.

A failure-field can be produced just as easily, or more so, particularly when self pity is felt by the individual. Mystics well know that such conditions foster the unconscious use of the law applying to formulation and release. It therefore is essential that these principles be understood. Just as the positive action of this law gives rise to the adage quoted above so does the negative use give rise to the adage, "It never rains but what it pours."

Everything in the Universe happens according to the law of cause and effect. This is true even if we can not understand the cause. From the law of the field as applied to mental processes, we can see that to a certain degree we create our own success or failure. Of course there are other factors we know of and probably some we do not even suspect. Some of the known factors will be discussed as we go along.

Only the greatest of the Mystic Masters can exercise an almost complete control over all influences, because when the complete control is attained they become Ascended Masters. At this stage they have nothing more to learn so their presence here on earth is of no value to their Souls' evolution. In respect to the apparent lack of control, we can say that it is sometimes desirable not to try to avoid some of the events which, from an earthly point of view, are undesirable. Sometimes

such experiences are tests of fitness to continue the evolutionary process at the same rate of progress that has been enjoyed to that point.

An example of this is found in the earthly state of the Master Jesus. He could make the wind and the waves obey Him. His control followed the same law we have been discussing. Here the skeptic will say that even the Master Jesus could not control the mob that nailed Him to the cross. The answer is that it is probable that He did not try to control the mob for that was His Karmic test. The disciples relate how He prayed ALONE in the garden that the test could be avoided. Is it not possible that the human misunderstanding of the disciples could have overlooked the possibility that He was praying for courage to face a necessary but agonizing test? The human interpretation would be that the prayer was for the release from his Karma. This would seem to be contrary to the other incidents in the earthly stay of the Master.

Now let us consider another natural phenomenon not so related to our ontology.

Sun spots occur at intervals of approximately every eleven years. Scientists have found that there is some indication that they have an exciting influence on humanity. This is held to make people less tolerant and in that way to contribute to wars and other disturbances.

Just what causes sun spots? Could it be the collective gravitational forces of planets grouped close together so as to cause exceptionally high tides in the more fluid elements of the sun's surface? At the present time the planets, Jupiter, Saturn, and Uranus seem to be coming to such a position. Perhaps further checking of past records would prove this so. This brings up another question. In radio fields it is found that the angle of fields to each other has considerable influence on the vibratory rate induced by the fields. In view of this, is it possible that this also holds true with the angles and intensity of planetary gravitational fields and the corresponding change in that of the earth? It is probable, because we more or less



found that gravity and magnetism to be almost synonymous.

Here we have a change in the gravitational field of the earth, and the proof that every human has his own mental field. What effect does the change in the earth field have on the human field? Perhaps it is not the sun spots but the angular position that causes the unrest. It is possible that some day science will become one of the greatest believers in astrology.

While astrology is not an integral part of the Rosicrucian Ontology, the subject was brought up as a possible influence on the mental field. The mystic method of projection gives a means of building a counteracting field to overcome any existing planetary influences. Without using such a method the individual is at a tremendous disad-

vantage. Another thing to be considered is that persons able to give any accurate interpretation to planetary influences are comparatively rare. Astrology has many persons to contend with whose sole intention is to exploit the public. This gives the entire profession a very bad name as far as any scientific consideration is involved.

From the line of thought we have followed, the importance of the field theory in the scientific proof of our ontology can be appreciated. Perhaps at some other time we can see just what line of reasoning can be followed to prove our beliefs concerning the elements and their classification. To do this we will have to go into the problem of atomic physics.

*(Concluded next month)*



The soul is a fire that darts its rays through all the senses; it is in this fire that existence consists; all the observations and all the efforts of philosophers ought to turn towards this me, the center and moving power of our sentiments and our ideas.

*—Madame De Stael.*



## QUESTIONS OF THE TIMES

*(Continued from Page 414)*

*Herbert J. Pavey*

ferior races; there are differences in racial types, one racial type may produce a slightly higher percentage of exceptionally endowed persons than another. He denies the legitimacy of the term "inferior" when applied to an entire racial group.

The solution to the race problem will come chiefly through education, rooting out the false notions of race that from time to time are brought forth to brand certain groups of the human family with the stigma of inborn and unalterable inferiority.

*Rev. B. Robert Lawson*

Before the development of modern transportation and communication systems, culture was confined more or less to the North temperate zone. This opens a wide and interesting field of study, but space forbids our entering it.

I feel that if this field were explored, and the knowledge gained, disseminated, racial prejudice would vanish. In my opinion, the greatest contributing factor to racial prejudice is ignorance.

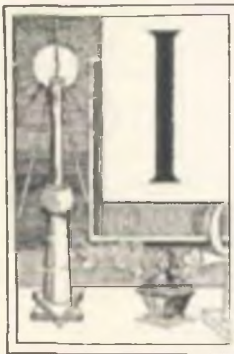
*The  
Rosicrucian  
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December  
1939*





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced 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 the 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.*)

### LET US BE THANKFUL



IT IS well known in the United States that closely related to our early history has come a tradition of setting aside a day of thanksgiving during this month. It, in fact, has become so commonly accepted that even though the splendidly prepared

proclamations of the Executive of our nation and of those of respective states are prepared for the purpose of bringing to our consciousness the many benefits which are ours and the things for which we should be thankful, as in many other things we do not stop to consider fully

the complete significance that this day holds for us.

It is quite probable that, as with many other things, the individual has gradually assumed Thanksgiving to be a day of personal thankfulness; that is, the consideration of the benefits which he, himself has to be thankful for, rather than thinking more deeply in regard to the fundamental purposes and ideals that underlie the observance of such a day. It is probably true that Thanksgiving as a national holiday is not entirely original in this country, but probably in no other part of the world has it been so universally followed as a custom, particularly in the last few decades.

The purpose of the establishment of Thanksgiving, or rather the setting aside of a day of thanksgiving, was for a group of people to collectively show



their thankfulness for the blessings both of a physical and spiritual nature which had been theirs over a period of time. While we do not know, it seems to me that the idea of individual thankfulness was somewhat subordinated by the collective group. Today too much is accepted without analysis. Those who are younger accept as a matter of fact many things which their parents could not have. I remember, and probably a good many readers remember, when electricity was not a common convenience of the household, when a telephone was a luxury, but today not only these two items have become practically universal, and at least unthought of insofar as their originality and convenience are concerned, but the inventive ability of various individuals in recent years has made so many things available even to the moderate wage earner that we seldom give thanks for the privilege that has become ours to use the laws of nature in this manner.

Most philosophies of life do not agree that the consideration of the negative is a proper attitude when a positive viewpoint can be adopted. Nevertheless, it is sometimes impossible to appreciate the positive without the negative. We should, for example, be thankful for the night which makes us perceive the light of day. We should be thankful for the rains which bring to us the harvest when their work has been completed. We could go on to show that practically everything with which we deal has its opposite, and while we cannot state that negative conditions should exist to make us appreciate the positive, there is certainly nothing that is to interfere with our contemplation of the negative which would bring us to a better state of mind for the consideration and understanding of the opposite factor.

Today there is no doubt that it is difficult to find all of the factors that we might wish which will be conducive to the contemplation of conditions other than those with which we must deal daily in our material existence. Nevertheless, there is one thing to which all humanity should turn, whether they live in this country or in any other, because thankfulness is a universal quality not confined to any one group. They should contemplate with thankfulness the God-endowed power of man to contemplate

Cosmic law. They should further be thankful for man's privilege to think, and in fact, not only for this privilege, but for the universal privilege of man to use his own thinking to better himself and those about him. There are, of course, those who may not be using this power constructively, but regardless of what limitation may be forced upon us by our environment whatever it may be, no physical power can limit or change man's right and ability to use his own mind. The power of thought is tremendous; it can accomplish things which are even beyond the ability of material accomplishment, and God has ordained that the universe should exist not as a puzzle or a mystery to man, but that he should use all within his grasp of the physical things of the world to study the rest of it. But in addition to that, he should use his mind and apply his constructive thinking to the physical world, to the contemplation of his own being and his place in a physical scheme of existence, and strive to understand not only through the knowledge which is his from his predecessors, but by his own constructive thinking.

Let us at this time, more than ever, be thankful for the ability to think; let us further realize the power of thought, and know that all who will set themselves to use this power constructively can exert a tremendous influence upon those materialistic phases of existence which might tend to be destructive. All who unite to use their minds and power of thought for constructive purposes are of course desirous of cooperating with others of like minds who set themselves to this same end and purpose. This is one of the purposes for the establishment of the Cathedral of the Soul in which like minds can meet and unitedly direct their thoughts for constructive purposes within themselves and in their environment.

If your ideas are in accord with these remarks, then regardless of what may be your position in life, or what your environment, training, or background may be, you are invited to learn more of the purposes of the Cathedral of the Soul and by following the instructions in the booklet entitled "Liber 777" unite with others of similar purpose. This booklet may be yours upon request.



## The Errors of Belief

By RALPH M. LEWIS, F. R. C., Imperator



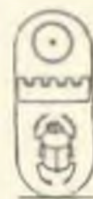
HERE are a great number of things which we believe and accept, and to which we hold fast, but about which we really know very little or nothing whatsoever. Most of these things that we believe come to us through tradition, often by

word of mouth, and are handed down to us perhaps by our parents, grandparents, school teachers, or others, and we never give them any further thought. We accept them in their entirety, but there comes a time sooner or later when we are brought face to face with our beliefs, when we must use them and rely solely upon them, and then often we learn to our sorrow that we know little about them, and that we have been tying fast to something which really has no foundation whatsoever.

For example, most of us are quite content to accept the belief that our sun is some ninety-three million miles mean distance from our earth. We do not question it; in fact, we know nothing about it. At the same time, that we may express such a belief, there is a school of physicists and astronomers who contend that in all probability light waves are bent in reaching the earth, and if they are bent the bending of these light waves would affect the size to us of

many of the cosmic bodies and the planets, and would throw out our scale of distances of these bodies from our earth and in many ways would seriously affect our present Copernican system of cosmology, which explains our solar system. Then, again, we freely express the belief that things have color. We say that something is blue, something else is red, or green, but if we were really to make a study of the subject, we would come to *know* that color is not inherent in an object; that no thing has color, but rather that the density of the object, its atomic and molecular structure, affects the light waves and permits only certain of the bands of the spectrum to pass by and holds back others, and those that reach the retina of the eye engender in our consciousness the sensation of a specific color, and we say, therefore, that the object is of that color, whereas actually the color is no integral part of the object at all.

So, from these simple examples, we can see the necessity of differentiating between *belief* and *knowledge*. To begin with, belief is merely an assumption of knowledge. When we believe something, we assume to know it, not by virtue of our own ability to perceive it, but because of other factors. There are two principal causes of belief; the first is reliance on authority. Some individual or group of individuals in whom we may have confidence, justifiable or not, advises us or informs us that such and such a thing is so and, on their authority alone, we believe what they say and



we accept that belief as knowledge. It is like the child who looks upon his parent as the acme of knowledge. When he has a problem, he confronts his parent with it, and whatever answer the parent gives the child believes it—accepts it implicitly—solely on the authority of the parent. If the parent tells the child that there is a Santa Claus, the child believes that there is. He doesn't know it, but he doesn't even question the belief. His conviction of his parent's wisdom causes him to accept the parent's statement as fact. We all do that sort of thing today — accept the statements of others as fact.

The other principal cause of belief is ratiocination; that is, the personal process of rationalizing or coming to a conclusion. A question arises in our minds, we sit down and meditate upon it; we think pro and con about it and we argue with ourselves and finally we come to a conclusion because we can not find any further argument to offer to ourselves, and when we reach that conclusion we personally are convinced that that is right and constitutes the facts in the matter. Such conclusions of our own become our beliefs, which we accept as the equivalent of knowledge, and erroneously so; therefore, I repeat, beliefs are merely the assumption of knowledge. Knowledge, on the other hand, is definitely experience — something that we have personally experienced, that we have not rationalized upon, or that does not arise out of the opinion of someone else whom we look upon as an authority. The things which we see, smell, taste, feel, or hear constitute our objective or empirical experiences and they constitute our knowledge of the outer world. We may interpret wrongly; time may prove that, but for the moment such experiences are true knowledge to us.

There is another type of knowledge, however, which is even of greater import, and this is *intuitive knowledge*—that knowledge which flashes into our consciousness in complete form, without suffering the processes of reasoning and which comes as a hunch or a complete idea. It is so thorough, so convincing, and so emphatic in its clarity that we can not possibly offer any opposition to it, and we accept it wholeheartedly. This is truly intuition. Intuitive knowledge is more convincing than any other because

we know that we have not reasoned upon it, therefore, we have not in our mental processes made any mistake in coming to a conclusion. The conclusion has been reached somewhere else, on some other plane than in our mortal mind. We further know that intuitive knowledge can not suffer the errors that defective senses at times impose upon objective knowledge—that is poor sight, faulty hearing, and so on. Plato, in his dialogues, has Socrates refer to this intuitive knowledge as the knowledge that is elicited from the soul, that is, the re-awakening or calling forth of the complete knowledge of the soul. When we know the means to generate this intuitive knowledge, it comes forth frequently at our command; at other times it crashes through by the momentum of its own force, and in most cases this intuitive knowledge is all too infrequent for our own welfare.

Now, having considered the distinction between belief and knowledge briefly, it is advisable to take up a few of the important things which we believe and about which most of us unfortunately really know very little. Most of our doubts about the worthy and important things of life are the results of our lack of knowledge of them and the fact that we have merely believed them. For an example, take prayer. Most all people pray. Some make it quite an elaborate, pretentious ceremony, but it is not necessary for an individual in public or even in private to get upon his knees, wring his hands, and wail in order to pray. There are many who can pray just as effectively when walking along a street, a crowded thoroughfare, and to and from business, and whose prayer is a silent one, and who give no outer indications of their mood or inner action. Even those, who, when in the company of others, would smile in a sort of patronizing way if they were asked whether they prayed, do use certain methods, certain psychological formulas which, if analyzed, amount in effect to prayer.

Prayer is perhaps as old as the thinking of man; it is at least as old as the conscience of man. Primitive prayer, that is, prayer as it existed among primitive people and as it exists among primitive people of today was merely a desire, a wish that the individual had framed into a request, which request

was made of some supernatural power which the individual thought or believed existed. In other words, it was something wanted and that wish was put into words and action, and suggested to and requested of the power thought capable of granting it. Primitive prayers, in contrast to those of today, were not reverential. Primitive men did not respect their gods, they did not love them. In fact they feared them. The spirits, as they referred to them, were thought, because of their powers, capable of accomplishing many things not within the province of man, thus they were dangerous and consequently they were very much feared.

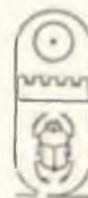
If we today witness a primitive religious ceremony, in which there are prayers offered, we find the primitive man groveling in the dust, face downward before the graven image which depicts his god or gods. He has no love, nor any admiration — a mere fear — he only hopes by his prayer to appease the god and to win his consideration. Genetically, prayer is related to spell and charm; that is, to certain magical processes, of which spell and charm are a part. Today, with our enlightened conception of prayer, we may be reluctant to admit that it evolved out of magic, and yet such evolution is the result of man's personal evolution. Spell and charm are mimetic processes; that is, man by a process of mimicking hopes to suggest by his actions to the supernatural powers, or his gods, what he hopes that they will do for him. The line of demarcation between spell and charm, and prayer is whether or not the process is vocative in any part, whether or not there is a calling forth to the powers the things desired or wished, in the form of an appeal or request.

Early prayers were a combination of both the mimetic and the vocative. For example, the Australian bushman, or aboriginee, is perhaps one of the most primitive types of man now in existence; in so far as his mentality is concerned he is equal, perhaps even inferior, to the prehistoric neanderthal man. When he wishes to have the supernatural powers inflict injury or penalty upon his enemies, he takes his spear and goes to a high mound and throws the spear in the direction of his enemy or enemies, even

though they may be many miles distant, and he will throw this spear time and time again in that direction; thus by a form of mimicking or suggestion, he hopes that the supernatural powers will gain from that act the idea that they are to destroy his enemies. However, he will accompany his actions by the words —strike and kill— which he repeats each time he throws the spear, and, therefore, crude as that may be, it constitutes a prayer because it is an appeal to a supernatural power to accomplish something in behalf of man, which he fears he can not do himself.

The Maidu medicine man, of the Maidu Indians, a California tribe, which occupied the region of the Sacramento valley, when desiring to inflict some supernatural injury upon the enemies of his tribe, would burn certain roots which he had discovered were not only obnoxious but fatal when the smoke from them was inhaled. He would have collected a large number of these roots and when the smoke had attained a certain density and volume, he would chant: "Smoke blow this way," and he would point in the direction of the tribal enemies, and repeat the phrase over and over again, occasionally injecting the phrase: "Do not blow our way, but blow their way." It was not that the Maidu medicine man thought that the smoke actually would reach the enemies and be inhaled by them, but it was merely a magical process. The poisonous smoke would suggest to the gods or spirits what form of vengeance they were to impose upon the enemy, and to be certain that the spirits understood that it was meant for the enemy, they used the vocative: "Blow this way," pointing in the direction of the enemy.

With the development of religion and man's more definite defining of what constituted the spiritual, a transition took place in his prayers. No longer were his prayers ones of *compulsion*— an attempt to compel the gods or the deity, by persuasion or appeasement, to perform some deed for man, but instead they were *an appeal*, a sincere request for a consideration of what man thought an urgent need and for his welfare. Among primitive peoples, as even among many peoples of today, prayer was not a regular custom or practice, it was a



refuge. It was resorted to only in times of emergency, crises, or dire need when man's own ability had failed and he had exhausted his own efforts and lost his confidence; then and then only would he turn to his gods. When the lands were parched with drouth, the crops or grazing lands withered, and the people became improverished, the cattle in the fields died of thirst, and pestilence and plague were rampant, then man would take refuge in prayer and ask his god to intercede in his behalf; or if torrential rains would cause a flooding of the streams and rivers, and the angry and swirling waters would wash away his simple abode, and nearly all living things, including members of his tribe or family would be drowned, then he would turn in prayer to his god for refuge; or when after relying upon his military strength and his prowess with weapons and his own cunning and scheming, he was unable to repel an invader or enemy, and his people were being ravished, then as a last resort prayer would be invoked.

Primitive peoples placed little confidence in individual prayer, that is, the ability of the ordinary man or woman or tribesman to properly word or phrase a prayer that would be heeded by the gods. They were of the belief that only certain persons, trained in the methods and rites of casting a spell or invoking the power of the spirits, should pray; that only those persons who had knowledge of the spirits, of their temperament, what their weaknesses and strength were, should endeavor to offer petitions by prayer for man's welfare, and so primitive man felt that he must have an *intermediary* — someone especially trained in the ways of the gods — and there sprang up from this belief a priesthood, a special class of men selected for their spiritual, religious or magical leanings, and who were thought because of their training to have easy recourse to the gods. The humble man and woman had to place their prayers in the hands of this priesthood.

Moving onward in the evolution of prayer, we come to the early Jews, a very religious people. Their prayers are as old as their religion; in fact, prayer occupied the central part of their religion, and all of their rituals and rites

revolved about it. However, the Jews, almost from the inception of their religion, conceived that the individual could commune with his God, and though they had a priesthood and the priesthood performed certain ceremonies and directed the peoples in their religious thought, yet the Jews held fast to the belief that the humble person without title or position could reach his God through prayer and that his request would be heard and heeded, as well as those of the High Priest of the temple. To the Jews, God was a judge, an all-wise counsellor, to whom they would turn presenting their problems as an attorney at bar presents his case to a judge at law. The prayers of the Jews are principally of four kinds. The first — prayers of *thanksgiving*, utterances of appreciation of the benevolence and magnanimity of God in bestowing bounties upon the individual, whether it be a bountiful supply of food, the good health of himself or family, or his security and peace of mind. Then there were the prayers of *praise*, the hallelujahs, the joyous singing of the greatness and magnificence of God, the recognition of his omniscience and omnipresence. Then the most common of all, of course, were the prayers of *intercession*, whereby man asked the Divine power to intercede in his behalf to prevent a threatened wrong or calamity, or to aid him when he had exhausted his own means of protecting his interests. And, finally, the prayers of *confession*. When the pangs of conscience smarted so greatly that man could not sleep, and he could not get away from himself and his wrongs, no matter where he travelled on the face of the earth, and he felt that he must unburden his soul, lift the inner oppression and share it with an understanding mind, he turned then to his God and confessed. To show his good faith — that he was not attempting to secrete or conceal his wrongdoing — he told all of his sinful acts and hoped for mercy and new strength to rectify the wrongs he had committed.

The prayers of the Jews, with which we are most familiar, and which are found in the Old Testament, are the Psalms. The Hebrew prophets spoke at length, in allegorical and mystical phrases and sermons to their followers, and people would return to their homes to

dwell upon these words of the prophets, and from out of their ruminations came the thoughts, the songs which developed into the psalms, in which they endeavored to glorify the words of their prophets.

In a consideration of Christian prayer, we must attempt to group together all of the various denominations and sects, and consider Christian prayer from its most general aspect. The Christian considers his deity as a father—a *supreme father* — a loving, generous, kind, merciful, and sometimes fearsome father. He looks upon himself and the rest of humanity as the children of this father. As all children, when they err or are confronted with troubles and strifes, turn to their parent, who to them is all-wise and having had far greater experience is thus able to aid them in their moments of weakness, so too the Christian turns to his God — this Supreme Father—to ask for a solution to his personal problems, or to be shown a way out of difficulty, or for whatever one would turn to a father for, recognizing the father as superior in power and in wisdom.

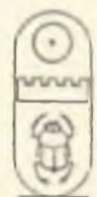
There is still another type of Christian prayer—that of *resignation*. When a Christian in prayer turns to the Supreme Father and resigns himself by using the very phrase that is incorporated in some of the prayers — in other words—“Thy will be done,” it means that the individual submits his will, his own thoughts, his individuality completely to his God, and becomes an absolute dependent upon his God and is ready to allow anything to occur or happen without any further effort on his part, considering what may come as the will of God. Mystics and philosophers criticise this attitude of mind. They say it is the denial of man’s own spiritual nature. They say that the Supreme Being has endowed man with certain spiritual attributes, that It has given him the means to draw upon spiritual powers so that he himself may accomplish and do, and not merely be a dependent, and, therefore, he should not resign himself to any circumstance as the will of God.

The more evolved Christian concept of prayer, or shall we say, the more liberal view, is that prayer should not be indulged in only as a refuge or for inter-

cession, but as a daily contact as well, because it results in the cleansing of the soul; that when man prays, the soul is brought into communion with God and is purified by this contiguity. The mystic again takes objection to a certain phrase of this type of prayer, and though it is definitely progressive, the mystic says man’s soul does not need cleansing. Since the soul is the Divine essence or element of man’s dual nature; since the soul is not a separate segment, broken off from its source, but completely and always in contact with the Divine, it can not be defiled or desecrated by man’s conduct, because it lies not within the realm of man’s power to destroy or defile that which is of God, and therefore his soul is always the essence of purity within him.

The Rosicrucian concept of prayer represents and parallels the pure mystical concept, and it is a very rational, intelligent view that is acceptable to any liberal-thinking person. Rosicrucians say that prayer is a method whereby man can *ascend* and *attune* with God. There is no question about it that when man prays he is concerning himself only with spiritual interests. The very act of prayer means the turning of your consciousness toward a power, a state of being that is above and beyond the mortal, mundane existence and that constitutes an ascent, a lifting up, a reaching out and beyond the things of the earthly realm. If man sincerely prays, his ascent will be successful, his consciousness will be projected into that Cosmic realm, where attunement with the Divine Mind is possible, and so the true state of prayer is one of *ascent* and *attunement*.

To the mystic, of course, prayer is always a personal effort and accomplishment. It can not be anything else but that to the mystic. There is one condition of equality that exists among men. In every other way they may be unequal, but so far as their soul essence—their spiritual selves—is concerned they are equal. The soul being a spiritual thing must be perfect, otherwise the foundation upon which all of our concepts of spirituality rest would fall; we must agree then that there are no degrees of spiritual perfection. There are no souls that are more perfect than others or less perfect than some. Con-



sequently, each individual can, through prayer, be drawn into that attunement and communion with the source of his own soul. Each has the equal right to be drawn into such a communion. Furthermore, from a mystical point of view, God is a symbol of justice and righteousness; therefore, partiality can not exist and there can not be any classes of persons who by their station in life will be more favored in their prayers. The very fact that one desires to pray immediately puts him into a spiritual state, and as we have said, there are no degrees of spirituality; thus, each individual can have that same inner satisfaction which comes from proper prayer and needs no intermediary, no functionary, or dignitary to pray for him. *Sincerity* need be his only qualification. The Rosicrucian mystic states that the reason why so many persons decry prayer today, and look upon the continuance of prayer as a sort of atavistic tendency, a sort of carrying over from primitive times of a superstitious custom, is because to them prayer has lost all of its efficacy. Every individual who takes such a position with respect to prayer would tell you that he does so because he personally has given prayer a test and has found it wanting. He has prayed and he hasn't had the results he expected. If the individual would let you probe into his methods, you would find that the elements of his prayer are at fault. Most individuals pray with the attitude of command. They demand that their God provide this or that. They use prayer as a sort of liturgy of force, as though it had the means of compelling the deity, by the very act of praying, to provide their wants. Most individuals' prayers lack the essence of humility. They do not petition, they insist.

The mystic says prayer should be a petition submitted to the Supreme Being, with the hope that if in the mind and intelligence of this Being what man seeks or feels he needs or should have is in accord with right, and if he is worthy to receive it that he shall be shown how he can bring it about himself. "It is useless," say the Rosicrucian and the mystic, "in prayer to ask for an exception to natural law, that some law of the universe affecting man be set aside to assure his personal interest or to relieve him of some stupid

blunder he has made through his arrogance and willfulness. Divine justice exists in the fact that all men and all women, regardless of social cast or standing are subject alike to the same universal laws and principles, and what temerity it is for man to ask that an exception to the immutable laws of the universe be made on his behalf. It is far better that one pray frequently, if necessary, to be enlightened as to the Cosmic scheme, to know something of the laws of existence, how they function, and how they apply to himself, and their relationship to the whole, than not to heed them, and, when he perceives that disaster is about to befall him, ask the Divine mind that an exception be made in his behalf. A prayer that contains a thought of injury or injustice toward another to further a personal end must, of necessity, fail when man asks that the Divine Being, the symbol of love and justice and righteousness, become a partner of his in wrong doing toward another fellow-human being. Man shows how absolutely ignorant he is of Divine things and prayer itself when he makes such a request. There are many men—business men—who, in their own way and fashion, pray that a competitor or a business rival will fail, will lose customers, will go bankrupt, and go out of business so that they themselves may succeed, and yet their competitor is a law-abiding and morally upright man and has done nothing to provoke Divine penalty. How degrading, how even sacrilegious, that man should try and make of his deity a conspirator.

The Rosicrucians and the mystics say that prayer should be used for many things besides refuge; that man should pray when he is not in want, when he is not in danger, and when he is not faced with despair; that man should pray when he is happy and when his heart sings and when he has plenty; that the very act of prayer is beneficial; that the *ascent* and *attunement* are refreshing, intellectually as well as spiritually. We all know that many persons climb mountains, not just to see what is in the valley below, because they have come from the valley, but they climb it because of the many advantages in invigorating air, in healthful exercise, aside from the panorama revealed when they reach the top.



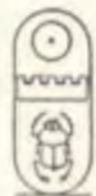
It seems appropriate, in discussing the things that we believe in contrast to things that we should know and often do not know, that we now consider the subject of *initiation*. Most all of us at first believe we know quite a little about initiation, and when the word is mentioned we recall the various initiations we have had, not only in the Rosicrucian Order, but perhaps in other fraternal orders with which we are affiliated. Actually, however, what we really recall is not the significance of initiation, not what initiation is, but the particular rites of the initiations in which we have participated.

Initiation literally is the beginning of something, the starting of some process. Initiation, however, in its earliest definition meant *the introduction to mysteries*. The term *mystery* as used in ancient times is not as we commonly think of *mystery* today. A *mystery* meant a phenomenon, a truth, a law of nature, as distinguished from the vulgar facts of our everyday experience. For instance in ancient times man knew how to till the soil and he knew the process of planting the seed and watering it and cultivating it, and he knew how to harvest the crop. Those were vulgar facts, so-called, that he could not help but perceive, but the mysteries consisted of the study of the laws behind these facts—what was life itself? What was growth? Why was life uniform in its general characteristics? Why would the same seed always produce the same ultimate fruit or grain, or why the evolutionary process, the step by step development without transition? *These were the mysteries*, and so there were formed in ancient times what we now commonly call *mystery schools*—groups of sincere, intelligent men and women who banded themselves together in secrecy, in fear of religious intolerance and persecution, to make a search into nature and into their own beings to find some of these laws and to better understand their own existence and the Supreme Deity.

The ancient historians, Herodotus and Plutarch, as recorded in some of their accounts, were permitted to visit some of these *mystery schools* and to witness the ceremonies. They were, however, obliged to take certain oaths of obligation, and as Herodotus says,

his lips were sealed, that is, in so far as the explanation of the mysteries themselves were concerned, but he does tell us some interesting facts which were not a violation of the confidence placed in him. He tells that one of these *mystery schools* in Egypt held its great ceremony on a sacred lake adjoining the temple. There are, of course, many sacred lakes in Egypt. One in particular used for many important ceremonies was the sacred lake at Karnak Temple. A remnant of it is still in existence. Herodotus says that at a certain time a magnificently ornamented barge put out upon this lake with initiates and those who were ritualistic officers and teachers, in costume, and there he witnessed a most inspiring drama, revealing the nature of the mysteries.

We are even given many more facts about these mysteries in a stele of the XII Dynasty, about 1800 B. C., which refers to the Golden Chamber mysteries, which concerned the conduct and lives of Osiris, Isis, Horus, and Anubis. Osiris, often referred to as Unnefer, was thought to be the creator of all; that is, he was a symbol of the creation of the universe, and in this ceremony it was dramatically portrayed, as we would look upon a play today. There was depicted how the universe came into existence—a simply presented cosmology—and then as the drama unfolded, Osiris was said to be slain and Horus and Isis performed certain ceremonies to have him reincarnated, to show that he was immortal, and while those scenes were being enacted, very dramatic in every detail, the master-teachers would point out laws and principles and explain to them the philosophy of immortality and the truths of it. This Golden Chamber mystery, or initiation ceremony, lasted it is said, according to the inscriptions on this stele, from 6:00 P. M. of one day until 6:00 P. M. of the next, the ceremony being in twelve-hour periods. The candidates, or neophytes, were prepared for their initiation, and only those believed most worthy were accepted. A process of purification, or what we may term baptism was indulged in. They were obliged to bathe themselves thoroughly and then have their bodies rubbed with oils, representing the purging and cleansing of the mind, as well as the



body, of impure thoughts and elements. The night before the initiation, they went through a probationary course. They prayed, they chanted, they meditated, and then just prior to the initiation itself each candidate was obliged to go and find himself palm leaves, which he would wrap around his head in the formation of a halo.

These mystery schools spread to the western world. One of the most prominent was that of the Eleusinian mysteries. Prior to their introduction from Egypt certain other rituals and ceremonies were conducted at Eleusis, in Ancient Greece. The simple people there performed certain agrarian rites. These agrarian rites consisted of the worshipping of a goddess of fertility, who gave them abundant crops. This goddess was Demeter, and she had a daughter Persephone. These simple rites were devoted to dramatizing the life of Demeter and her daughter and their relationship to the peoples, and her magnanimity in having the soil bring forth an abundance of crops; but when Athens became the cultural, philosophical center of the world, all of this was changed, and Eleusis was selected for a center of mysteries of far greater importance. It is said that on the thirteenth of a certain month of the Greek calendar, the young men candidates had to begin their preparations for initiation, which preparations lasted some three days. Finally, on the sixteenth of the month, there began the march to Eleusis, which was nearby. On the way they sang hymns and stopped to offer prayers at certain sacred shrines. The populace was allowed to accompany them on their journey and to participate in the singing and chanting, but when Eleusis was reached and the gates of the sacred temple were approached, all others had to stand aside in silence while the candidates, the neophytes, filed in.

The Greek Archaeological Society, in comparatively recent years, has not only discovered the site of Eleusis, but the ruins of the sacred temple itself, and these ruins reveal the fact that the seating capacity of this temple was some three thousand persons. Further archaeological information and discoveries and philosophical traditions go on to explain that inside this great temple of mystery

a great drama was also enacted, a drama concerning life, man, his soul, the duality of his being, and immortality; and each neophyte had to understand thoroughly the philosophic and mystical significance of what he witnessed before he was permitted to leave, or before it was considered he had been duly initiated. Here he witnessed the dramatization of the greatest truths and knowledge that man had conceived to that time. Needless to say, only those who were sincere, who were *highly worthy*, and whose purpose in taking the initiation was accredited were inducted into these Eleusinian mysteries.

Our Rosicrucian understanding of initiation incorporates many of these elements of initiation that have come on down to us through the ages. As Rosicrucians, we say that initiation brings into *the realm of reason* the purpose of the mysteries. By mysteries, we, too, mean the truths, the secrets of the laws of nature, but that initiation also brings into *the realm of emotion* the spirit, the feeling, and that inner response which is so necessary for initiation; consequently, we must understand that initiation is a dual state or condition. It is the intellectual grasping or comprehension, and it is the psychic realization and emotional response as well. Even laymen, for instance, can not feel that a scientist could contribute a great deal to our knowledge, or be brought really close to secrets about the universe not known to man, if he approached them purely from a cold, calculating, intellectual point of view; that there has to be some zeal, some fire, some motivating force that compels him to investigate, and obliges him to use his intellect, like a sharp tool or instrument, to pry loose the gems of nature's secrets. We know, for example, that our greatest scientists are not those who are merely great mathematicians, or those who have a great ability for analysis, but those who as well are impressed by the magnificence and magnitude of the universe, who when they are peering through a giant telescope at the inky reaches of the heavens, or through a microscope at a pulsating cell, have aroused within them a spirit of adventure—a keen desire to know—which initiates them into the mysteries of our universe.

So, in conclusion, let us draw to the fore of our consciousness those important things that constitute *our beliefs*, and expose them to the light of analysis

and inquiry, and if we cannot know them, if we cannot understand them, we must not merely believe them, for often a belief is false knowledge.



## Self-Service

By FRATER T. H. MILLER



ROOF of an expanding consciousness is found in the new ability to recognize one's self under the raiment of different mental habits and concepts, but simultaneously one finds that further expansion may alter the present raiment even more than it has already been altered. One finds, in fact, that such further expansion depends upon the desire to have one's mental and emotional raiment continually changed, refined, and improved upon.

Mindful of the law, we cannot wish to give to others that which is our own. But seriously, how many of us could wish upon others the fruits of our own imperfect ways? Nor can we hope, in an article such as this, to give to others a part of ourselves, that they may enjoy some of the pleasures and advantages that we consider to be our own particular blessings. There is no paradox in this.

Giving can be no more, or less, than the returning to the Cosmic of that which will flood into the life that is kept open at both ends. There are those who are full to a nauseous sufficiency. Mistaking their discomfort for an insufficiency they open their arms still wider and shamelessly ask for more.

None lives, who is not full. Life is the presence of infinitude. The present state is determined by that relationship, that balance, that adjustment, which the

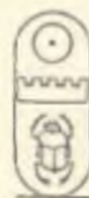
individual makes and maintains between the receiving and the returning sides of his or her own life. Like light, life is a flow, not a reception only.

It is natural for the neophyte to be deeply concerned, and to wonder how he or she should begin to make this return to the cosmic, in order to start the flow. There may seem to be no available surplus of material things that can be returned to the cosmic reservoir. There may seem to be no surplus in the form of a special talent or gift which the neophyte can devote to the service of others. Vainly he may cast about in his own life for a long time, looking for some tangible bit of his own contents, that he might consciously and willfully prime the great pump and start the desired flow. No one can tell or show this wonder to another in so many words or signs. The great injunction is: *Man know thyself*. Within thee there is much. First know thyself. The desire is the thing. The *thing* is the *desire*.

The cosmic can be depended upon to give. How much more can we hold? A long look within one's self reveals enough there to start a flow beside which Niagara soon becomes but a tiny rill.

Life, the presence of infinitude, is diffuse and diverse, beyond all means of the finite mind to calculate its magnitude.

The neophyte, that darling of the gods, shows much of the willfulness that characterizes the most cherished infant born into the mundane plane. With firmness that is always gentleness itself he will be repeatedly corrected until his growing feet become strong to walk the path of adulthood; until he comes to admire and *desire* the fashions, the ways, of a higher plane.





## SANCTUM MUSINGS

### OUR PLACE IN CIVILIZATION

By THE SUPREME SECRETARY



ANY readers can remember that in the form of education prevalent not so many years ago, not only was it a part of the educational process to teach the three R's, but in the teaching of reading, for example, to utilize the reading knowledge of the individual for various other purposes. Many forms of textbooks which were used contained lessons on the various attributes of man, intending to give the student a foundation of knowledge for social living as well as for the mechanical process of reading itself. It was believed that by instilling in the mind of the child certain principles in connection with the gaining of an ability to read that these would become fundamental precepts and ideals for his whole life. Whether the process was completely effective or not is somewhat debatable. Now the education process has turned more to the specific task at hand, that is, the teaching of a process such as reading, and leaving the character education to that particular field in itself.

Regardless of what may be our personal opinion of the older process in comparison with those now used, there is no denying the fact that a great field

is opening in what we might refer to again as "character education." An analysis of the educational process in use in civilized countries today clearly shows that the greatest advancement has been made in the objective fields. It has been only in comparatively recent years that courses of study in character education have been provided for public schools. The ultimate purpose of this type of training is to instil in the minds of future citizens certain conceptions which will tend to make them better fitted to be a part of the social system into which they must enter and participate regardless of what may be their future occupation or profession. As civilization advances, there are apparently more and more misfits. This is due to the complex demand of civilization; it does not mean that the individual is of a lower status insofar as his innate qualities and capabilities are concerned, but it means that with the advancement of civilization there are more opportunities for the limitations of individuals to be noticed.

At first thought this last statement may seem odd. We have heard so much about the possibilities that are available to us which were not available in other eras of the past that we do not realize that limitations are also placed upon some of us to a greater extent than they might have been before. However, advancement made by man along the road of advancing civilization has not only added to man's achievements, but has

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Rosicrucian  
Digest  
December  
1939*

placed before him another field of understanding, another state or condition which in turn requires another advancement on his part. Complexity in itself is a means of eliminating those unable to meet more complex situations. Twenty-five years ago or even less, a merchant could, without particular consideration to the display of his products or to the diversity of his stock of goods, make a good living by merely having available for his customers those things for which they asked. Today in competition with organized merchandising, with a diversity of products, and new things for the enjoyment and for the elimination of certain tasks, the merchant—unless he is using the most attractive means possible to display and to present his merchandise to his customers and potential customers—finds that he is lost in a field of advancing and changing demands. This is a simple illustration of how an individual in one particular field must adjust himself differently in order to meet the requirements that are being forced upon him, possibly against his will.

We might come to a specific question in relationship to a consideration of these factors. The question is, if civilization brings to our attention those misfitted to meet it, is civilization truly a form of advancement? We know that more and more fail to meet the social requirements of today's existence. Leaving out of our consideration the shift in population, which of course is one factor but not entirely explanatory of conditions, we know that penal institutions, institutions of correction, and hospitals for the treatment of chronic conditions are more nearly filled to capacity than they have been in most eras of this nation's existence. These individuals have failed in some way to meet the requirements of modern living. They have found themselves, in the case of those who are actually physically ill, incapable of adjusting their physical and mental organization to the requirements and needs of everyday living. Would these people, these same ones who are now wards of society because of physical incapability or refusal to conform to the regulations of social existence, have been good citizens in other ages of the past? In other words, if the complexities of civilization have brought about a condition which has in a sense been a

contributing cause to the lack of achievement on the part of these individuals, then it is logical to believe that these same individuals, had they lived when there were fewer requirements in making social adjustments, would have been able to meet the stress and requirements of everyday living of another age. It is possible that the victim of hysteria, brought about partly by the rapid pace of modern living, might have been a normal individual. The criminal, who has taken advantage of wealth and the gambling impulse of many humans, might not have been thrown into such environment in the past. If such conclusions are absolutely true, then it would be apparent that civilization is a curse and, by its requirements, intensifies certain limitations of individuals. Civilization itself appears to have condemned these unfortunates to a life which is anti-social.

There are, however, two distinct points to be considered before such a conclusion can be accepted as final. The first is, that there are two phases to civilization and its effect upon the individual. While it is true that the requirements of civilization have placed certain limitations on some individuals, it is also true that it has made possible the expansion, growth, and development of other individuals. Specific illustrations are not needed. Consider the first outstanding scientist that enters your mind. Could he have had the opportunities of serving humanity in the scope that he has, had it not been for the possibilities that advancing civilization offered him? While there has been degradation concurrent with the advancement of civilization there has also been tremendous achievement which is indicative of the power of man to advance to a better understanding and partial control of the factors within his environment. The second point is most important but often unconsidered when these questions are discussed entirely from a materialistic viewpoint. To explain man's place in a changing world it is necessary that the metaphysical conception be considered in addition to a strictly materialistic philosophy. Considered from the mystical point of view, man is dual, a physical body and a non-material soul. From the viewpoint of the mystic, in contradiction to the materialistic philosophy, this soul of man is the



real part of his being. Experience is the means by which the soul learns and moves toward the point of fulfillment of its purposes. Therefore, we cannot put the burden of responsibility upon civilization for all who have suffered because of it, nor can we give the full credit and praise to civilization because of all the benefits that have come from it; because in the final analysis civilization and the experiences offered by it constitute a part of an individual's development, a part of his adjustment to life that has caused him to act and react as he did at a particular time and place.

The mystical principles involved in the explanation of Karma teach us that fundamentally it has been a precept of practically every religion and philosophy taught for centuries, that "as ye sow, so shall ye reap"; that in past lives or experiences in this life, opportunities are placed before us as individuals which are for the purpose of giving us the opportunity to prove whether the soul, which is our true being, is capable of meeting certain conditions which are to be a composite part of our complete experience. Through the medium of physical conditions the soul is destined to learn to grow in the medium in which it is placed. Until we avail ourselves of the opportunities to advance it to the point of learning where it can comprehend the actual consciousness of which it is part, we have not fulfilled our purpose as a soul existing in a physical medium. Consequently, as a result of Karma, the individual life which we now live is manifest as it is because of the way in which we have met conditions before; that which we have established in the past makes that which exists today.

Emerson said, "I am a part of everything I have met." He meant that we are constantly adding to our total experiences with that with which we come in contact. We are constantly creating Karma and, insofar as our individual adjustment to conditions is concerned, whether they be material or abstract, there will be an eventual existent condition at some point in the future as a result of these present activities. Thereby, we establish our Karma and our present and future can be no different than it is, simply because we have made it what is

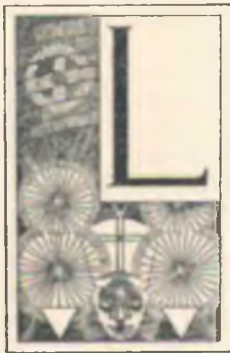
is. From this it is quite evident, to revert to our previous illustrations, that the individual whose limitations are being emphasized by civilization is the individual whose limitations in a previous age would only have been emphasized less. He might have been unnoticed as a misfit in a previous era, it is true, if he were in exactly the same stage of development as he now is, but that is the whole point. The individual who becomes a misfit under present conditions is the one who has met certain challenges in the past and has failed to meet others, just as we all have; but because of a creation on his own part he is now in a position to meet even greater challenges, and in some of these he has found himself incapable of meeting temptation or meeting the stress. Nevertheless, again it is all a part of Karma, he has made himself what he is and is faced with another opportunity, another test. Had he not been advanced to the point where this test should be met, he would not be where he is; he was ready for the test, but he did not meet it.

This viewpoint of Karma closely relates itself with a theory of fatality. We might ask where does education enter this field? Can we, by education, change this condition? If we could not, then progress, civilization and advancement would appear empty, but just as it is the destiny of the individual, just as he is in a sense destined to live where he is now because of his advancement to that point, so is it the composite and collective duty and destiny of humanity as a whole to provide for each and every individual the objective and spiritual comprehension which is the heritage of the human race, to help in every way to direct and support every individual so that he may be capable of meeting the test which will be his. Therefore, in a sense we are not only obligated to meet our own individual problems and tests, but to contribute our share, based upon the knowledge and experience we possess, to make things a little better and more helpful for those who may be meeting a more serious crisis, or who may be less capable than we in facing a test. The support of every thinking person to plan character education and other guidance intelligently is imperative in any age or era of man's existence.



## Nature, Faithful Reflector of Man

By LILLIAN R. CARQUE, *Dietician*



**L**OFTY and noble spiritual thinking—the antidote of materialism—combined with the simple life, will ultimately place us more in sympathetic relation to the laws of nature and the laws which govern our being. Thus we obviate the need for the

restoration of any violated equilibrium physically, mentally and morally in the universe. Evil is due to dislodged or usurped vital vibratory energies, inhibiting natural law from operating harmoniously. In ignorance, greed, selfishness and gluttony man creates an atmosphere that is antagonistic to the universality of the law of harmony, and hence he calls into play discordant vibratory currents. Purity and sobriety of heart and mind, fortified by nobility of character will inevitably accrue to man as virtues, when he has learned to direct his animal appetites and passions subservient to the commands of the mind and soul.

In the selection of his food and in the control of his appetite, the individual passes a test of character more severe and critically unerring than if he stood before the most august body of judges. His power to control his appetite, face to face with the numberless opportunities that every hour of the day prompt its gratification, requires more firmness

of will and strength of character than many a temptation of vastly more formidable aspect. The character of the food deliberately chosen by an individual for his diet is determined, directly or indirectly, by his own character. The evolution of the mind must be invariably in advance of dietary progress. For example, a mind controlled by mental greed responds to foods of a corresponding grossness.

At the emergence of more refined impulses in the mind, there ensues a dietary response in the form of the more hardy vegetables such as turnips, onions, carrots, cabbage, cauliflower, peas and beans. As the mind of man continues along the upward path of culture, we notice among the coarser tubers, the finer leafy vegetables such as lettuce, watercress, celery, and parsley. Fruit is the latest expression of nature in the evolution of foods, undeniably in response to the urge in the individual for a more refined diet. The mind began to feel the need of subtler nourishment to sustain the stirring yet feeble impulses toward a higher, more sympathetic life. In fruit we have the finest form of nourishment yet evolved. Its high manifestation of electric and magnetic energies; its readiness to enter into the vital processes of physiological chemistry; its nutritive value united with ease of digestion, and its non-irritating roughage in just the essential and balanced proportions, give to fruit a dietetic value unparalleled in the scale of other natural foods.



The constantly increasing demand for fruit, with a subsequent increase in the quantity and quality of its output, indicates a general ascent of human life along all the various avenues of human expression. The advent of the reign of fruit in the realm of diet is significant. It stands as an answer to a demand for higher ideals and modes of life. Dietetic purity and balance have a direct ratio to moral purity and balance. A persistent craving for a pure, wholesome diet will arise within ourselves only proportionate to a mind whose own purity demands a corresponding purity of food.

Hence an exclusive diet of leafy vegetables and fruit for a man of gross passionate mind would involve the same difficulties in the combustion and distribution of heat and energy in his system, as would the explosive heat generated by some swift combustion fuel like paper in a steam engine. In either case the inadequacy of the engine to adjust itself to the rapid heat evolution would render the use of such fuel not only impractical, but dangerous.

A fruit diet which in a refined, self-controlled and idealistic nature would result in the most beneficial changes, would very probably give rise to tissue starvation and progressive emaciation in an eccentric, passionate and ungovernable subject. A gross animal-disposed and animal-fed nature, if suddenly reduced to a diet of fruit and green-leafy vegetables, would be likely to come to grief in his experiments and suffer physiological disturbances, because of the failure of his digestive functions to react normally on the high-tensioned discharge of the subtle polarizations of fruit yielding a quick-burning sugar, ready for immediate absorption into the blood stream.

A slower means of combustion is more harmonious to a nature dissipating tremendous leakage of vital force through assorted forms of mental, moral, emotional and physical misconduct. Such a life is constantly making demands upon the organism for copious quantities of fuel more tardy in ignition to replenish a continuous and even violent diminution of energy. Only to the extent, therefore, that our moral and physical development have evolved di-

gestive and assimilative powers corresponding to a higher phase of diet, is it advisable to alter our food habits fundamentally.

It is a mistake to regard human nature and physical nature as entities progressing through separate air-tight compartments. Mind and matter, form and idea, spirit and substance, in every ramification of life and consciousness, follow the same principles and orders of expression, are subject to the same laws of rise and fall, of growth and decay, of evolution and involution. Nature advances only to the extent man advances. Mentally, she responds to human thought and imagination with the same necessity as she physically responds to the seeds and nuclei of growth deposited in the soil. If the seed is degenerate, the resulting growth also becomes degenerate; while with no seed, nature will yield no response—a fact equally applicable to conditions pertaining to the culture of the mind. For man is at once the villifier or degrader as well as the purifier of nature, according to the character of his motives; and hence he refines or elevates, purges and perfects—or debases—all matter of life, organic or inorganic, by his thoughts and motives. While he demoralizes the whole of nature and *himself* through the poison of his selfish emanations or vibrations, yet the case of humanity is not hopeless, for while evil defiles, altruism serves as the purifier or antidote.

Viewing the food situation from its deeper aspects, the processes of ingestion, digestion, secretion and excretion become involved in the mysteries of alchemy—physiologically called metabolism—that cunning, mysterious and ingenious vital phenomenon that readily converts the food ingested into the more complex human cell, blood, bones, lymph, heat and energy. Thus the lower forms of life inherent in the foods ingested are fused with the higher and more intelligent human cells, and transmuted or sublimated, so to speak, to an accelerated vibratory activity, impressing or liberating the absorbed nutriment with the higher potencies of the human organism.

The gamut of physiological processes, namely the impress given to the food subsequently to become an intrinsic part of replenished bodily cells, is progres-



sive or retrogressive, constructive or destructive, according to the purity, intelligence and power residing in our THOUGHTS and MOTIVES. Only the pure mind can give a sound and progressive direction to the activities of the body, while an impure, fitful, purposeless or selfish mind interferes with the normal rhythmic rates of vibration, prohibiting harmonious function of healthy cellular activity. Evil thoughts and words, fear, worry and anger—while eating or at other times—condemn every atom of our body and retard the upward and onward evolutionary flight of the food partaken of, by infesting it with our destructive vibratory forces. This misapplication of natural law rebounds back to man—the thinker—with an impact most destructive to his body, producing morbid instead of sound tissue change in the organism. Those who are cognizant of the unity of all life must not concern themselves solely with what benefits will accrue to themselves by the adoption of a rational dietary. They must also help, by wholesome and lofty thoughts and motives to liberate, sublimate and elevate the foods ingested by uniting them with the ascending or more progressive manifestations of vital force resident in the normal human kingdom, and thus yield to the nutriment consumed energies more powerful, with more latent dynamics or potential force. Has it not come within the range of common experience that the adoption of a rational dietetic regimen has been powerless to sustain a cure, so long as the patient continues to acidulate his feelings? Thus food, which in the final end processes of metabolism, would have been potentially or actively alkaline, is rendered acid by our wrong thoughts and feelings. Equally and strikingly significant is the fact that this acidity is carried back to the mineral and vegetable kingdoms in renewed life cycles, thus reacting unfavorably on the whole of nature.

Human beings breathe in oxygen and exhale carbon dioxide which includes two atoms of oxygen to the molecule. Plants, including all vegetation and food-bearing trees, take up this gas from the air, which will support neither respiration nor combustion and decompose it by liberating the oxygen and retain-

ing the carbon for the gradual building up of the plant. Thus we see the unceasing reciprocity in nature, the human kingdom impressing the vegetable kingdom with a purity or non-purity, resulting in either a normal growth or in a degenerate yield.

Nature would be powerless, either for good or ill, were it not for the influence of mind over matter, exhibited in the relation of man to his environments. The living sapphire of the grape, the animated gold of the orange, the spirit of the ruby and emerald in the apple, coupled with their luscious exhilarating flavors—or the deadly poison of the hemlock, the venom of the snake, the deadly ferocity of the beast of prey—constitute, one and all, the fateful but low-governed returns of human modes of consciousness, the rebound of dynamic thought, the progeny of the mind nursed and reared in the zone of motive, and projected by imagination as creative, fashioning impulses into the various kingdoms of nature, molding their character and tendencies.

The progressive works of beauty and power in horticulture; the constant advance in magnificence of the annual exhibition of flowers, fruits and animals indicate the advance in grandeur of the human intellect, reflected in its influence on nature, her creatures and environments. The lily can unfold its symbolic purity; the rose its queenlike poise and swelling beauty; the pansy its sweet, pensive appeals; the chrysanthemum its lingering charms of grace and color, only because the minds, active in the cultivation of these flowers have chosen the good, the true, and the beautiful as inspiring and guiding motives. Nor would the apple, the pear, the orange and the grape, ever have been able to reveal their treasures of palatable exuberance and nutritional force, had not man's ingenuity elicited them from their primitive types of small, bitter, valueless berries. There are biological records by which the inquirer is able to trace the career of the magnificent Belle Fleur apple from the most insignificant beginnings in the Peruvian woodlands of South America. Similar origins are back of the French prune, the California fig, the Bartlett pear. Every step in the pathway of man's cultural endeavors—no matter how cluttered or rough-shod



the way—is at once a eulogy of the past and an incubation of greater potentialities in the future.

It is this solidarity and reciprocity between man and nature, this parallelism between the human and the cosmic process, that ultimately shall lead us to the solution of the problem of diet. As beauty in the form and expression of the entities of natural evolution unfolds in response to *ethical and esthetic ideals*, so the nutritional or assimilative properties of the plants unfold in response to moral ideals. In the last analysis, the question of diet is a question of moral growth, and man's conscious fulfillment of all his duties to the whole of life, for all life is one.

Endowed with the potentialities of life and moved by natural impulse, each individualization of the One Life is ever pushing forth into greater expressions—now a bird, there a flower, here a fruit, yonder a mineral—all imbued with the promise, potency and power of every future and higher form of life. Every-

thing is the expression of the one universal creative unfoldment or evolution, moving and acting through such forms, bodies or coats of flesh as serve as appropriate vehicles, through which expanding intelligences or differences in ranges of perception and growing comprehensions may express themselves. Every particle of even seemingly inert, quiet and solid rock is in constant rapid motion, and is conscious in its own degree on its own plane of development.

In each higher realm of nature, molecules become more complex, more sublimated or purified and possessed of greater potential energy, reaching their highest culminating point on this planet in the human kingdom or man. Yet nature—unaided by man as an ethical and creative force—cannot go on in her work. Thus we carry out the great law of evolution, culminating not only in the physical, mental and moral regeneration of the human race, but helping to sublimate, liberate and elevate the kingdoms below man in their upward and onward evolutionary flight.



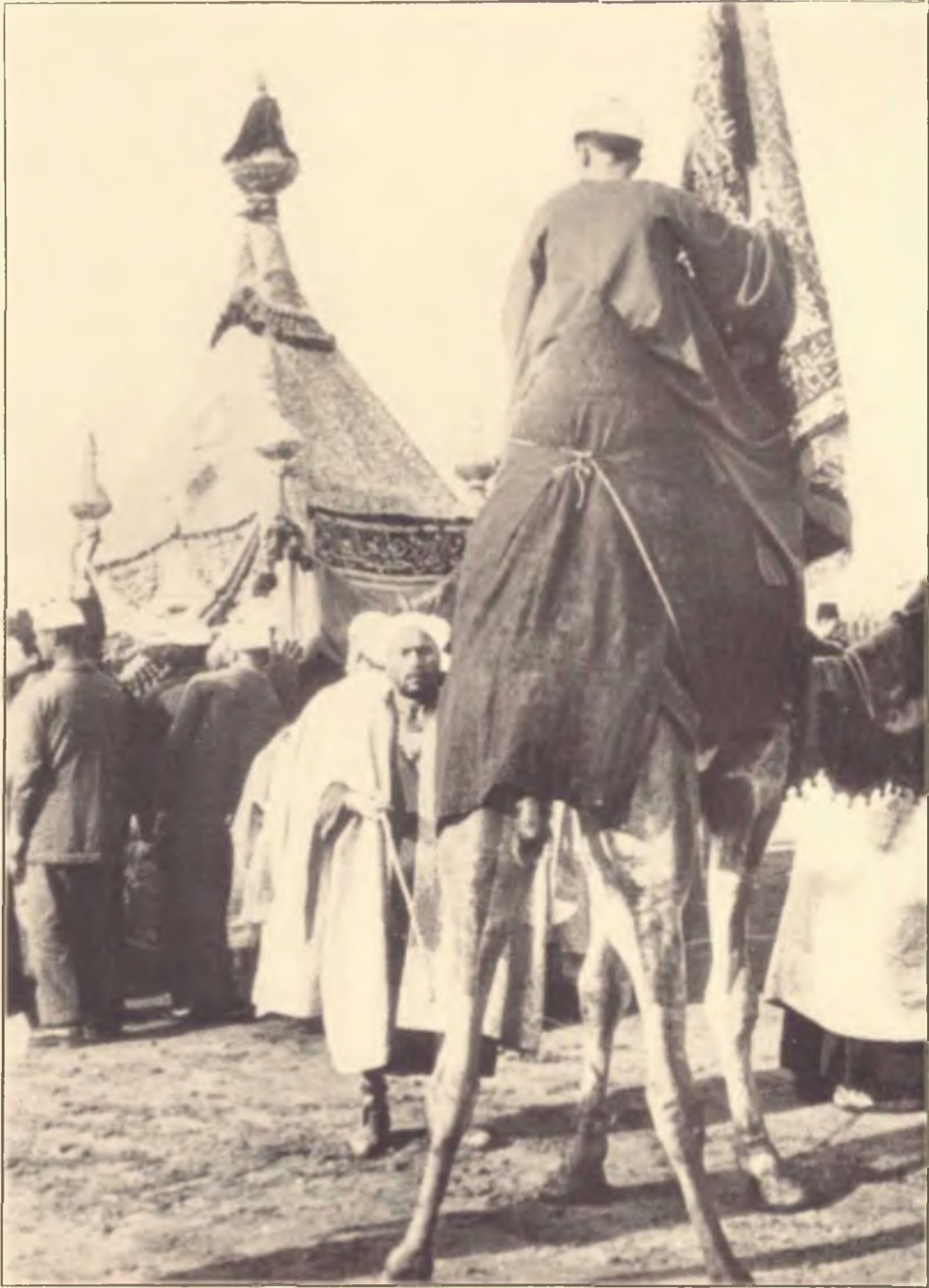
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### AN OBLIGATION TO HUMANITY

#### THE PROPER CARE OF YOUR CHILD

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*The  
Rosicrucian  
Digest  
December  
1939*



### THE TREK TO MEKKA

Faithful pilgrims preparing for their journey to Mecca, Arabia, the birthplace of the prophet Mohammed. It is a high point of distinction in the life of every Mohammedan to have visited the holy city of Mecca, and to have looked upon the sacred Kabba, a black stone, a meteorite thought to have been sent by Allah to earth as a message to the people. The departure of the pilgrims, shown above, from Cairo, Egypt, is an occasion for great celebration and festivities. Some pilgrims spend their entire life's savings to make one such trek.

*(Acme Photos)*

# Unmask Your Personality



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ality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



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Hermes Lodge, AMORC Temple Mr. George A. Baldwin, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 8 to 8 p. m.; Saturdays, 12 noon to 4 p. m. 148 No. Gramercy Place.

##### Oakland:

Oakland East Bay Chapter. Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle 12th and Alice Sts. Inquirers call: FRUITVALE 3139W.

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Clement Le Brun Chapter. Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

##### San Diego:

San Diego Chapter Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary, Phone La Mesa 2396. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park

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Mr. Charles F. Merrick, Master, 411 Sunset Dr., S. Miami, Phone 4-5816; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd St., Miami.

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Chicago (Colored) Chapter No. 10. Mr. Nehemiah Dennis, Master; Mr. Robert S. Breckenridge, Secretary. Inquirers call Cedarcrest 5509 and Hyde Park 5776. Meetings every Friday night at 8:00, 12 W. Garfield Blvd., Hall B

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Oklahoma City Chapter, Alfred H. Trostman, Master, Phone 4-7792, Ward D. Brosam, Secretary, Phone 5-4510. Meetings every Sunday night (except third), Shrine Auditorium, Sixth and Robinson, third floor.

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Sydney N. S. W. Chapter, Mrs. Dora English, Master, Box 1103-H, G. P. O.

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Victoria Lodge, Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St. Secretary, C. Baugh Allen. Phone E-6939.

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