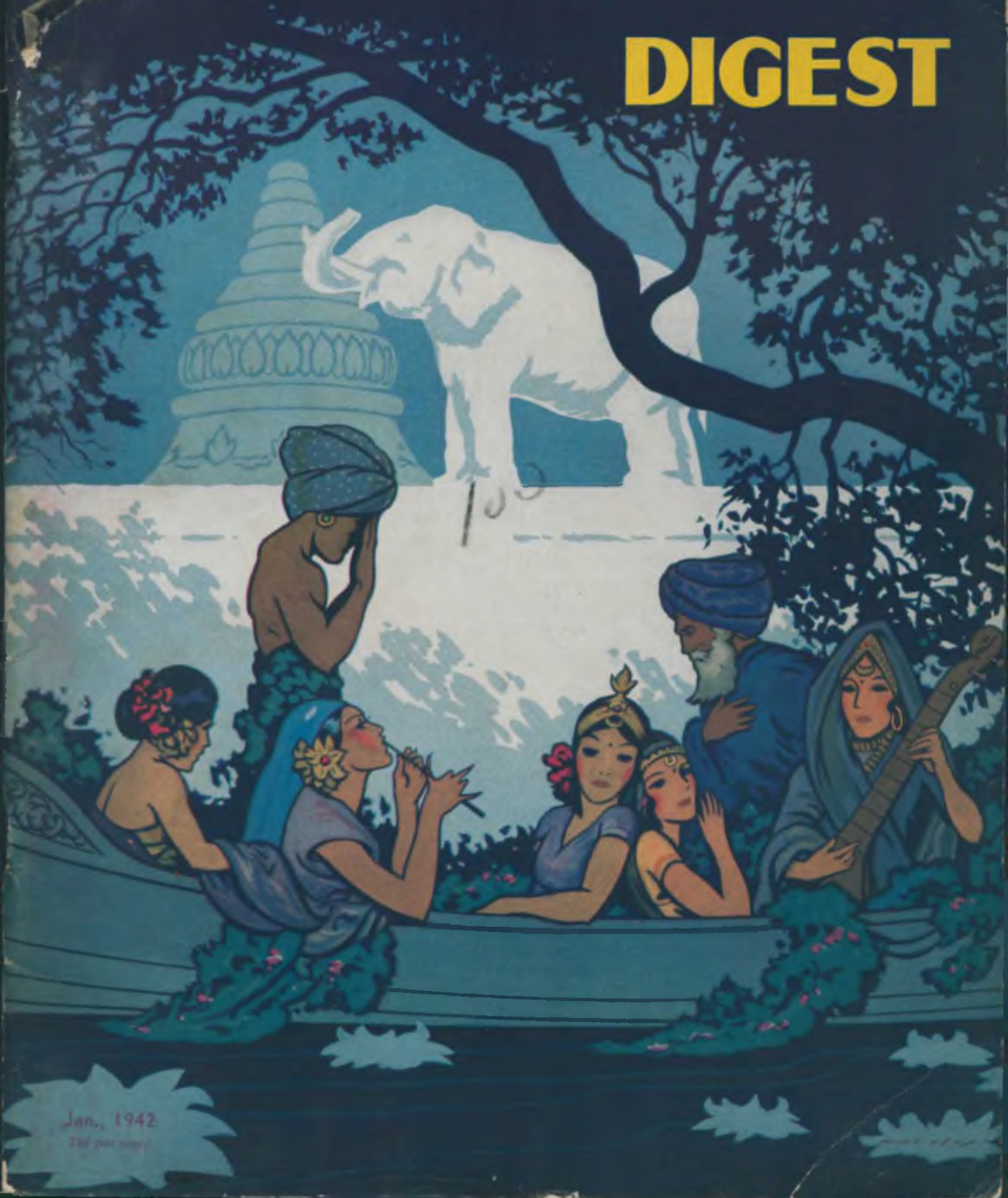


ROSICRUCIAN DIGEST



Jan., 1942
75¢ per copy



PERFUME OF THE SOUL

THE ancients attributed directly to divine source everything which to the human senses seemed perfect—the fragrance of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul. The one compounding the most exquisite scent became a favored person with pharaoh and high priest alike. They paid homage and sought his services.

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INCA SUN ALTAR

Atop Machu Picchu, sacred mountain of the Incas, in the heart of Peru. This great altar of living rock is surrounded by the ruins of a vast citadel once occupied by thousands of devout persons. Emperor Ralph M. Lewis illustrates in the photograph the manner in which the altar was used and the ancient form of salutation. Legend relates that the Incas sought to tie the sun Deity to the shaft as he traversed the heavens, so that he might be compelled to hear their prayers. It is also speculated that this shaft was used for astronomical and time-determining purposes.

(Courtesy of the Rosicrucian Digest.)



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COVERS THE WORLD

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

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JANUARY, 1942

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

ROSICRUCIANS AND WAR

By THE IMPERATOR



AMERICA is at war! This means conflict with merciless powers and the inevitable consequence of temporary mental and physical anguish. The United States as a sovereign power would become but a theoretical entity if we removed from it

the human equation — the millions of men and women who live under its flag. However, it is not a system, a government, or state that is now involved in war, but a vast people. Therefore, as individuals, we rise not to debate issues or to expound political ideologies, but to defend a way of living—a mode of life for which, by direct expression or by the implied preference of residing here, we have indicated our favor. We enjoy religious freedom, the opportunity for personal enlightenment and attainment, and the sanctity of the home, with all of the happiness these provide the individual. Consequently, it is not political parties or bureaus, or a chief executive of our nation that has been attacked, but these benefits of a civilization which we have conceived and created.

We have not garnered within our domain all of the accomplishments of the times, nor do we honestly believe ourselves to be a superior people, but we can proudly say that, here in America, humanity has gained more than a foothold on the ladder of progress. With each generation these attainments have become more substantial, and a rich

heritage which our forebears bequeathed to posterity with satisfaction. While other nations boasted of their military accomplishments and might, and expansive empires, we have taken pride in our refinement of living and the mastery of life.

Has this ease of existence robbed us of the stamina and the courage with which we originally combatted those factors above which we have arisen? Do we still possess the strength to make sacrifices, not for a vague ideal, but for the established, worthy realities which we call our everyday life in America? Do we still have the courage to face adversity with self-confidence, and possible catastrophes with calmness and mental discipline? We must realize that this is not alone a war of self-preservation but a test of our social order and that character which is said to be a product of our kind of civilization.

As Rosicrucians, we are not demigods but mortals, just like our next-door neighbors. But we have been given keys through our studies, in our monographs, to unlock natural forces within us — forces, however, which all men possess. The knowledge and use of these powers makes us no exception to natural laws, nor does it afford us any immunity to their immutable effects, but it does guarantee us certain advantages. As Rosicrucians, we have the benefit of the high counsel of our teachings at a time when others are in perplexity. We have access to an unlimited reserve of infinite power when others are helpless because of a lack of resourceful knowledge. Of the multitude of groups that compose our progressive modern civilization, we as Rosicrucians today in this

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hour should exemplify that *personal supremacy* which can establish order when and wherever chaos reigns. We should be the first to typify the spirit of calmness, to reveal clear vision and the ability to look dispassionately on the events of the day. We should be the first to denounce hysteria, as a confusion born of ignorance and fear. We should typify that kind of mastership where the mind and the mental powers rule the emotions. If we start to abandon our way of living, we disclose a lack of confidence in ourselves and, moreover, in what we have professed to believe. If we show hesitancy as to the future, if we cease in this or any emergency our allegiance to those things in which during normal times we declared our faith, we thereby make hypocrites of ourselves.

This war which has now definitely engaged the Western World is a *test for Rosicrucians of North America*, as it has been for the last two years the test of Rosicrucianism of our Fratres and Sorores abroad. Were you sincere in your membership obligations? Did you really desire self-improvement, not alone for a personal richer and fuller life, but to aid the advancement of your fellow man? Did you mean it when you pledged to support and further those institutions which make these things possible? Answer these questions honestly, and conscientiously, to yourself. If you do, you will reveal your *inner development*—or lack of it.

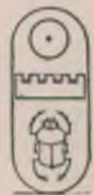
If you have today the same determination to remain steadfast, to study, to pass on knowledge, and to support these sources of knowledge, as when you became a Rosicrucian member, you have experienced personal evolution and that strength of character for which Rosicrucianism stands. If you fear, if you seek isolation from all normal, worthy activities, even when your personal affairs have not been affected, financially or otherwise, you indicate your own failure and that you have had but an objective understanding of the Rosicrucian teachings.

The Rosicrucian Order had its rebirth in America during the first World

War. It had to begin its operations, establish lodges, issue literature, conduct lectures, at a time of great national disorder and emergency. Its material resources were extremely meager, its membership but a paltry few. Because of the inner convictions and Cosmic strength of those members under the leadership of our late Emperor, Dr. H. Spencer Lewis, the Order expanded, even in the face of the great adversity. *Its principles were demonstrated* through the courage and sincerity of those few Fratres and Sorores who constituted its membership.

Today, twenty-four years later, have we that same conviction, or do we Fratres and Sorores just take our membership for granted? Has our membership become a sort of *fine intellectual cloak* to be discarded in the first storm? Shall we not show that we can take shelter in our membership, and that it is an armor that is a part of life, and next to life, shall be the last of our earthly resources which we shall sacrifice or desert? Let us give our nation our full support, morally, economically, and in every other way demanded of us. Let us be steadfast in our Rosicrucianism as well, so that we may keep our equilibrium. *The activities of the Rosicrucian Order, AMORC, shall prevail.* Its established and tested traditions shall not be relinquished, and we of the staff shall make special sacrifices that every benefit of membership may continue to you, for now is the need of that which the Order has to offer. Let us confirm our brotherhood spirit by our unity.

In closing, we say that since America is again at war, we can no better express our allegiance to it at this time, as a fraternal Order having its Supreme Temple in this land, than to repeat the historic announcement of our late Emperor, made upon the occasion of its entry into the first World War. The following, therefore, are a *photographic reproduction* and a reprint of that declaration of sentiment as they appeared in an issue of the "American Rosae Crucis" magazine of the year 1917.



June, 1917

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The War and Our Order



It has been declared that we are at war with a foreign country. The declaration is official; it is authoritative.

Our Order, through its highest Officers, has likewise declared—during the past three years—that neither war nor panic would affect the constant growth of this country's resources, stability or power for good. In this publication we have reiterated the Masters' assurances that war would never destroy or displace the greater dynamic forces making for national happiness, wealth and intellectual advancement.

The mere declaration that war does exist—even though that declaration is official—does not produce war. That preparations shall be made, that we shall contribute to any faction or participant engaged in bringing about a speedy ending of the war, or that we, as a nation, shall assume a definite attitude regarding the principles involved, are self-evident necessities. But, regardless of how patriotically we would, and should, do these things, they cannot, in and of themselves, constitute war in this country, nor will they bring war to the plains and hills, cities and towns of our fair land.

America, the North American Continent north of Mexico, is standing to-day solidly on the

foundation of the principles which have made it what it is. We are expressing, in a militant manner, our indignation at the attempt to belittle those principles, and it behooves every admirer of them to give his loyal support to his flag and his country.

Pending the activities of the contest abroad and the militant affirmations in this country all loyal Rosae Crucians will apply peacefully and constructively the laws and teachings of our Order. Our work of spreading the Light, increasing the power of individual illumination and advancing the growth of brotherly love will continue uninterruptedly. More Lodges are being established each month. Many of our Brothers, in every lodge, have enlisted or are ready for the call to the colors; but many others are working diligently to build up the Order in America as decreed years ago.

Not one plan conceived by the American Supreme Council in 1915 has been abandoned or modified; not a single barrier has arisen to prevent the culmination of any determined act, and no condition is either foreseen or expected which will hinder the onward march of Rosae Crucians in America.

Therefore, let all Rosae Crucians be true to their oath to honor and respect the American flag while maintaining an absolute and perfect state of Peace Profound.

"Not one necessary luxury, not one longing of the heart or mind, need be sacrificed by the average American to effect a very considerable or even stupendous saving. It is wilful or thoughtless extravagance which must be avoided, not only now during the war, but hereafter, if America is to learn the great lesson which conditions in Europe have taught.

"Ceasing to buy necessary or even luxurious clothes, furnishings, homes, foods, pleasure and recreation will bring disaster and financial ruin, WITHOUT CREATING A GREATER STABILITY of our resources as planned by the Government."

—Dr. H. Spencer Lewis, 1917.

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1942



If I Were God

By GEORGE GORDON BOND, F. R. C.



FROM time to time every individual puts himself in the place of someone else. If you are asked for advice, you answer: "If I were you,—" and if you think you have been unjustly treated you say to your antagonist, "Put yourself in my place."

To put oneself in the place of another means to assume that one's personality, viewpoint, prejudices, weaknesses, abilities, and from the viewpoint of that personality to make decisions which otherwise would be difficult.

Social, political and other group problems have pressed upon humanity for ages, but in few instances has any individual or group in a position of authority attempted to arrive at a solution by considering the whole problem. Instead, each little group attempts by some means to acquire Power, and then devotes its entire efforts to building up its prestige and privilege at the expense of other groups. We see this situation today in every municipality of the country. We see it emphasized in the sectionalism of the country's business and politics. It shows up again in Congress where Labor, Organized Business, Isolationists, Veterans, Old Age Pensioners, and countless others fight bitterly for their specific interests

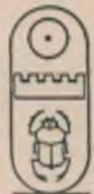
with no regard for the best interests of the whole United States.

If true, as we say, that God is the immanent Universe, that God is not outside nor even inside the Universe, but is, in fact, the Universe and all that is part of it; if, as we say, God is present even in us, then it is not sacrilege for us to strive to assume the personality—if that is a permissible term—of God.

Rather than sacrilege, it is the end we must seek if we are to attain Sonship and regain our heritage as children of God. Isn't the real solution to our physical problems to pattern our forms and actions after the ideal instead of patching and rebuilding upon a basis of material imperfections? to pull ourselves toward what is higher, rather than to push desperately only to arm's length away from what is lower? And that simply means that all of us, in all circumstances and under all temptations, must strive as best we can to act as if we were God.

When anyone makes a mistake the common excuse is: "Oh, well, that is human nature."

Human nature is a most inclusive expression. It is true that human nature is a devilish, base, animalistic thing; it is also a spiritual, angelic, heavenly thing. Each individual may determine by his own free will which side of his nature he wishes to emphasize, and he may, by his own choice, try to carry out consistently the personality he is striving to build. Man is as often tempted to do right as to do wrong. Is a man



possessed by demons? He may also be possessed by angelic hosts. Cain expressed human nature; Jesus equally expressed human nature. Truly, we may say that human nature is an undefined and an unattained state of being. It is not yet created; it is evolving. And each of us, by our daily actions, assists in that evolution. We determine our individual goals, and human nature becomes what we make it. When enough of us decide to act as if we were God, the world will become what God intended it to be.

This does not mean that some men can decide what they think is God's Will, and then attempt to force their opinions upon everyone else. That is what has caused war and massacre and hatred for ages. It does not mean that one must accept another as a representative of God, and do his bidding as though his authority actually came from God—it is this substitution of authority for inspiration, of force for free-will, that has created the binding and depressing Dogma, and not only caused theological controversy, but increased the power of superstition.

The meaning is that each individual must through his own effort reach up into the nature of God, attempt to commune with God, and receive for himself Divine inspiration. Then he must conduct his own life according to this inner voice, but must never compel others to obey him.

We have heard so much about the need for spiritual power and light, and so much about the need for religious influence, but the fact is that attempting to enforce one's own ideas of ethics, morals and religion upon others is not using spiritual power. That is to act as if you, and you only, knew what God wants. The real need is for us *all* to act as if we were God.

The cure for all our inharmonies is to become one with the One. This is neither to accept another's authority, nor to enforce authority over another; it is to act conscientiously and individually as if you were God.

Take religion: surely it is human nature, at least as we see it constantly, for a man to be sure his beliefs are right, and to think all who disagree are wrong. But God, since he is everything,

contains everything, every religion and belief. All religions proclaim the worship of God. "If I were God" could I then attack my neighbor, who is equally a part of God, because he perceives a different facet of Truth than I?

Brotherhood ceases to be a theory and becomes a fact, if I am God. If God is in me it is not because I am unique, but because he is in everything that is, in me, in all creation, in all living beings, and especially as an individual consciousness in all human beings. Maybe my brother is an unevolved person of a young race; perhaps his skin is colored differently than mine. We may have no common meeting point of either physical or intellectual interest. But I am neither superior nor inferior to him; I am simply different as an individual, and as a child of God I am not even different. I cannot despise him for his race or low state of evolution because God cannot despise Himself. Nor can I oppress him, deny him privileges equal with mine, nor attempt to suppress his efforts to evolve—for God cannot deny Himself; man may blaspheme, but not God.

If I were God I should ever strive to create, to replace the old with the new, the imperfect with the improved. Regarding wars, strikes, riots, injustices, persecutions: of course I should be opposed to violence and destruction and to tyrannous personalities; but I should realize that in every destruction is the opportunity for a new creation, and that even in the hateful personality God is, though denied, as He is in me. So I could not hate the evil-doer, nor attempt to take vengeance for his violence, though I should be forced to replace evil with good, and to re-create on the foundation of his destruction.

What about Peace? I should understand that Peace does not exist in material creation, but is a condition of the Soul. It cannot exist in human affairs until human nature has transcended the material. Never shall Peace be attained because human beings are sick of fighting and bloodshed, too cowardly to face a foe, too selfish to give up comfort and security to assist the downtrodden. Peace can never be a negative condition and cannot be attained through negative desires, because it is the highest gift of God. Peace must be a positive

condition of Love, Forgiveness, Fraternity and Hope.

War will never be eliminated because men hate it, or attempt to outlaw it, or to police it. If I were God I should know that struggle and conflict are parts of earthly existence; that the battle between light and dark, and good and evil, and degeneracy and progress, is continuous, and that no man and no angel may evade the conflict. But physical conflict, material passions, destruction and bloodshed are wasteful and indecisive. If I were God I should see myself as part of this universal struggle, and when all men see themselves so, we shall eliminate war as we now know it because it is inefficient and actually hinders the real battle.

War and struggle of all kinds may be eliminated when human nature attains to the Peace Profound of God's kingdom, when you and I can act in fact as if we were God. Until that time none can find where he may hide from the strife.

Right now one question confuses many persons who wonder if it is right to bear arms, to fight, to take life, and otherwise to take part in war. How does this attitude, "If I were God" affect human relations? Of course there is no answer anyone can make for you without usurping your own understanding of God. You must live up to the highest law you know, and must deal with your brother according to your highest knowledge. One may say, of course, that one is a part of his country, and as such a part is guilty of any wrong his country does anyway, while disloyalty and disobedience would be an additional guilt.

But when we become confused in our understanding, it is helpful to turn to Jesus, the highest example we know, whose every action was as if He were God. Certain principles are clear: one must never harm his brother for revenge or for personal gain. Jesus would not even defend himself. But one may act unselfishly. Jesus did not hesitate to chastise the hypocrites, those who knew the law and perverted it, those who attempted to oppress their fellow man. His teachings refer to the individual; politics and the struggles of nations seem not to have concerned

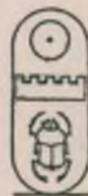
him. In all his talks concerning Peace we see that he referred invariably to the Peace that the individual could attain in attunement with God, and the peacefulness of one's relation to his brothers.

May I intrude a completely personal observation on a specific, current question, into this broad metaphysical question? Surely any man who attempts to evade his present duty to this country in any capacity where he may be of service upon any grounds at all is guilty of the basest ingratitude to God, for the blessing of having been born into a state where he is free to choose for himself the manner in which he may develop as an individual, and where he is free to worship God according to his own understanding.

For ages past only a few of each generation of the earth's populations could learn the Truth and study the Cosmic lessons. Only a small group in each generation could contact those who knew. The masses could only learn what they were taught by their masters, and had no means to believe except as they were told. Even the religions of those days were on the side of authority, and instead of teaching men how to develop themselves and become Sons of God, it taught them to accept their earthly slavery, poverty and ignorance as their just lot and to look for their reward in a speculative future state.

In our beloved United States, in spite of the imperfections of business, society and government which no honest person can deny, men have the highest opportunity ever accorded to human beings in this world, so far as historical record reveals, to be free, to think and act for themselves, to assume the initiative and responsibility of free men, to acquit themselves like the angels.

Can any man be so ignorant as to believe that God has forbidden men to defend that which is right and just? Can any man be so deluded as to believe that it is possible to evade the Tempter, and that any "appeasement" can for long oppose the steady conquest of Evil when the forces of Good avoid battle? Can any man be so craven as to imagine we ought not to fight for



Right, either because fighting is wrong or because we may be overwhelmed?

These of course are not the sentiments of a philosophical dilettante. But any philosophy worthwhile, any dream not just a fancy, should be capable of being translated into action. The everlasting conflict has reached a crisis, and no man deserves to call himself a follower of the Master who attempts to isolate himself in a sheltered, safe nook as soon as the battle-field comes into view. If we are to follow and cultivate high ideals, and attempt to learn the laws of nature and of God, and to act as if we were God, we must live the earthly lives He has given us to live, and do His work on earth. If we wish to preserve for ourselves and our brothers the right to live on earth as children of God, acknowledging no master but God, we must meet valiently the challenge of Darkness, of Danger and Deceit.

So one answer to this question of personal conduct in time of war is this: that the man attempting to follow a higher past must, in behaving as if he were God, bear patiently and lovingly all persecutions and all injustices where only he himself is concerned as an individual. But he not only may, but *must* fight with fullest vigor against any persecution or injustice to his fel-

low man. This places upon the individual the fullest responsibility to his lawful, representative government that he be loyal, and protect its interests as his own to the point of bearing arms in its behalf if necessary.

I am confident that the Divine Spirit in those who aid us will regard us as worthy to advance, even though mistaken in our understanding perhaps, when we are loyal, honest, brave and sometimes violent; and I am equally confident that those who are indecisive, confused and timid will never proceed far along the path, even though they may extol among themselves their quality of harmlessness which is really nothing, in their case, but physical ineffectiveness.

Though my thoughts on this subject have been numerous, and, I hope, useful to others as to me, nothing describes the essence of the idea so well or so briefly as the Golden Rule. The law: Do unto others as ye would have them do unto you, is based on the fact that whatever you do unto others you do also unto yourself, and of course this is so because God created all as a part of himself; and, because God has placed in each of us a part of Himself, we must, unless we deny Him, accept the guidance of this Self within and act as if we were God.

ASCENDED TO HIGHER INITIATION

Grand Councilor, Frater Charles D. Green, passed through transition at 2:00 P. M., December 19, in Pittsburgh, Pennsylvania, the city of his home. Notwithstanding their understanding of Cosmic laws and principles, this will come as grievous news to all of the fratres and sorores of AMORC who knew and loved him. He was a practicing physician in Pittsburgh for many years, and, in fact, until the time of his transition. His great number of patients came to look upon him as more than one attending their physical ills. They also looked upon him as a kindly advisor and mentor.

Dr. Green was initiated as a member of the Rosicrucian Order, AMORC, during its first Convention held in Pittsburgh in the year 1916, over which the late Emperor, Dr. H. Spencer Lewis presided. *Continuously* since that time, he has been an *active member* and ardent worker for the AMORC. He has served numerous times during the years as Master of the First Pennsylvania Lodge, and recently as a Grand Councilor of the Order. His mystical insight and admirable character were especially beloved by Dr. H. Spencer Lewis, and the late Emperor was proud to have him as a personal friend.

Frater Green exemplified the ideals of the Rosicrucian Order in his personal life. Though he was profound in his thinking and idealistic in his views, he was nevertheless an excellent administrator and realistic when concerned with the affairs of the day. The Cosmic gains another great personality by his "Crossing the Threshold."



Sacred Cities of the Andes

By THE EMPEROR

The following is the third episode of a narration by the Emperor concerning his recent journey by air, train, and pack, into the interior of the Andes to study and film the ancient capital, temples, and cultural remains of the once lost Incan Empire.—Editor.

WINGS OVER THE JUNGLE



HE constant drone of the motors discouraged conversation. The large Douglas planes of the Pan-American Lines are well insulated against exterior sound, but the rhythmic pulsation of their motors has a tendency to lull one to sleepiness. Cruising

at 200 miles an hour, it was just a few hours past that we had left Mexico City, now we were 9000 feet above the Guatemalan jungles. The word jungle engenders thoughts of impenetrable vegetation and marshy ground, steaming from intense tropical heat, and alive with venomous snakes and insects. Air travel, however, is an anodyne for these horrendous elements.

At our altitude, the jungles were a great vividly green carpet, whose nap appeared rather uneven. This vast carpet had as a design wide brown irregular bands woven through it. These bands, even large from the air, were, in fact, great tropical rivers flowing from the interior into the Pacific. Where these bands were interrupted by patches of green, it signified that the vegetation was so dense in that area that it obscured a view of the waterways. Only

for comparatively short distances are these rivers navigable. Many of them, in the interior, have never been seen by white men at their surface, and are known only to the aborigines, various savage Indian tribes who inhabit the region. For a distance from their mouth, clearings are made in the jungle growth along their banks, and these are pineapple and banana plantations. Small boats, using sails and auxiliary gasoline engines, carry the products of these plantations to Pacific ports, where they are loaded on the freighters of American and other foreign fruit lines, to find their way to the dining tables of the world. The uniformity and persistence of the verdure seemed to make the term "Green Hell," often applied to the jungles, an exaggeration, but fortunately we knew their appeal was deceptive and due only to our remoteness from them.

To encounter serious air difficulties in this region can mean but one thing—disaster, even if the plane lands without causing great injury or death to its occupants. The smooth carpet of the jungle, as seen from the air, actually consists of great trees of nearly uniform height, interspersed with gigantic plants, many of which grow to the height and sturdiness of ordinary trees of the Temperate Zone. To land would be impossible, unless one was fortunate enough to find the occasional savannah, and



even this might be covered with low stubby vegetation, and, therefore, a menace to planes. A plane, if it fell, would penetrate twenty or thirty feet below the surface of this vegetation as seen from the air, and become absolutely invisible. If the occupants remained alive and were able to build a fire, so that the rising smoke could actually be detected, it might take weeks for a party to reach the survivors, by attempting to hack a path through to them. The smoke signals would not be visible from the ground, because of the dense foliage, and likewise, planes overhead could not be seen. Consequently, a relief party could not be successfully guided by a plane. In fact the jungle has but a crepuscular lighting caused by the almost solid leafy ceiling of entwined limbs of trees and enormous foliage.

Unlike the air lanes of Europe and the United States, there are no air beacons for hundreds of miles in such regions, nor are there emergency landing fields. It is for this reason that planes are prohibited from night flying; however, the day hazard still remains. To the credit of the airway systems which fly through this territory, it must be said that accidents are very infrequent and reduced to a remarkably low percentage of the miles flown. This is due principally to the skill and training of the personnel.

A sudden upsurge and slip to one side by the plane, which might be summarized as a gentle bump, since the weather was excellent, indicated a change of topography. The jungles had suddenly given way to a coastal range of mountains of approximately 4000 to 7000 feet in height. They were covered with vegetation and neither on their slopes nor in the valley were there any signs of habitation. The plane was now beginning to drop altitude, in preparation for a landing, and banked for a turn to the East. Suddenly we emerged from above the mountainous terrain, to a high plateau, and in but a few minutes had landed at the Guatemala City Airport.

Guatemala City, in which we stayed over night and part of a day, is situated on a high plateau. Consequently, the tropical heat is mitigated, as well as

would be the ordinary cold of such an altitude, and as a result the city enjoys a climate of perpetual Spring. Perhaps the greatest impression made upon the visitor is the very evident cleanliness of the City. The streets and sidewalks were not littered, but actually scrubbed, as were also the steps of homes and entrances to stores, reminding one of the exceptional cleanliness of the cities of Holland. One is not met at each corner with a miniature whirlwind of dust and dirt, as in many of our cities in the United States. Of course, the almost daily torrential tropical showers, which are of short duration, contribute to this cleanliness, but the Guatemalans, and even the native Indians, are exceptionally clean in their persons and in their quarters, both business and residential. The balmy air is almost intoxicating, and one feels that he would like to linger longer in this modern and beautiful Central American capital.

The influence of the colossus to the North — the United States — is everywhere apparent. The business section of Guatemala City is irradiant with Neon signs and artistically illuminated show windows in which the principal articles offered for sale are American-made products. Likewise, highway billboards advertise well known United States petroleum companies and their products, as well as automobiles, United States made typewriters, tires, and refrigerators. In the modern section of the City, which is very extensive, the visitor, if he had no knowledge of his whereabouts and did not overhear the use of the Spanish language, would believe himself in some city of the United States, of about 200,000 population — probably in California or Florida, because of the Spanish influence of the architecture. Though one is impressed and somewhat puzzled by this connotation for preference to United States' merchandise in Guatemala, it is when he spends some time at the airport that he begins to glean the true meaning of this.

I have had the opportunity of visiting various airports throughout the world, but one of the finest, not alone from the technical standpoint, but in the artistic design of its buildings, is that of Guatemala City. In units, the buildings number about eight. Each is at least 100

feet or more in length. Also unlike what may be seen in the airports of the United States, there is a harmonious unity of architectural design. The buildings are of concrete, stucco finish, and they are painted in the brilliant colors which lend themselves to this tropical setting and atmosphere. Their roofs are of vivid red tile, and part of the faces of the buildings and all floors are of glazed tile arranged in geometrical patterns. The furniture is massive and of the design of the Spanish Colonial period, that is, mainly heavy wood carving with leather trappings. The field of the airport is most extensive, with wide asphalt runways. The length exceeds perhaps 5000 feet, and the runways are in every radius of the compass, allowing planes to land in the wind from almost any direction. Considerable enlargement of the field was under way, and quite conspicuous were the United States-made tractors, bulldozers, and trucks, and other American road construction machinery.

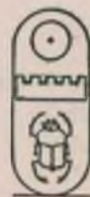
What justification was there for such a large commercial airport at Guatemala City? Unlike Mexico City, air traffic to and from this airport was comparatively light. We were informed that only an average of four transports stopped there daily; consequently it would have been an unsound commercial venture, as was quite apparent, to invest in excess of two or three million dollars in such a field, buildings, and accessories. Since a garrison of Guatemalan soldiers were stationed at the field, it was conjectured that it might be used for an Guatemalan military aviation field. Standing upon the air depot terrace, the morning of our departure, we observed, as could many others who were present, two twin-motor United States bombers just within one of the hangars, the doors to which were thrown open. Soldiers in the uniform of the United States were standing nearby conversing. Inquiry brought the comment, which now confirmed our opinion—if reliable—that the Guatemala City Airport was in reality also to be used in the event of any war in which the United States would be involved, as an air base for units of the United States' Army Air Force. We surmised that though the Panama Canal Zone has numerous air

bases, in the event of their destruction, the air field at Guatemala City could be used as a secondary base of defense. It is but a few hours' flying time from the Canal. This arrangement between the two governments, which obviously is not secret, and is for their mutual hemisphere defense, accounts for the elaborate buildings and most efficient landing field and accessories of the airport.

The remarkably high exchange of money which Guatemala enjoys, whereby its monetary unit is the equivalent of the United States dollar (the United States dollar and the Guatemalan quetzal are on a par in Guatemala City) is undoubtedly due to the financial strengthening of Guatemala by the Government of the United States. This is perhaps the result of these military concessions which Guatemala appears to have granted United States.

As you fly Southward from Guatemala City, you pass picturesque active and inactive volcanoes. They are especially spectacular because of their conventional conical shapes, which we like to think of all volcanoes as having. This form indicates that they have not as yet blown off their cones. The plane flew close by the renowned Pacaya volcano, altitude 8346 feet, from which belched smoke and cinders. The little stucco village on its slopes, and adjacent fields, have an ashen hue from the air, for, in fact, they are continually subject to a rain of fine ashes and cinders. There is something very ominous and mysterious in the deep rumble and the ebullience of an active volcano. It is easily understood why early man was so deeply awed by this phenomenon, this seeming animation of a mountain. It appeared to be a monster, trenchant and ever ready to destroy all.

Soon we were flying blind; heavy storm clouds, like a great curtain, had settled down over the plane. Angry and fast moving, they not only obscured the ground but even the tips of the wings were not visible. The clouds swirled about furiously, and the heavy craft bobbed up and down like a cork in a violently agitated tub of water. Suddenly the pent-up fury broke. Rain lashed heavily against the glass ports of the plane. Lightning flashed and crackled close by, illuminating the interior of the



plane with an eerie ultraviolet light. The craft would jolt and shudder as she plunged against rapidly moving cross currents of air. As she would free herself from a bank of clouds and enter an open area, we would experience a down-draft. The plane would suddenly seem to drop as if a plummet, and then in the next few seconds ascend equally as rapidly as a counter updraft engaged

it. Only those who have experienced the fury of a *tropical storm* can know how quickly it can develop, and the strange alchemy which dissipates it as quickly, and brings forth the blue skies of the tropics. It was with relief that we swooped in a sharp bank sometime later, to descend to the Balboa Airport in the Panama Canal Zone.



Psychology and the Common Cold

By FRATER E. E. CRAIGO



EARLY in Rosicrucian graded study we are taught that suggestion is a potent and powerful agent for either good or evil. The late Dr. H. Spencer Lewis, ably presents suggestion as a powerful force for destruction or construction in his

book, "Mental Poisoning." Suggestion affects the physical and mental health very easily and quickly. Many minor ailments and common colds might be prevented if correct psychological principles were used.

Let's record the conversation of a few individuals who do *not* use constructive suggestions; we all know them and perhaps we ourselves are among those present.

"Hello, there," says one person, "How are you?"

"Oh, not so well," replies the other, "got a bad cold, I think its getting worse too, the weather is so changeable I just can't get rid of it."

"Well, you don't look so well," murmurs the first person. "Fact is, I've got a cough myself, hope it doesn't get worse or turn into a cold. The last cold I had lasted two months."

"My colds always hang on a long time too," exclaims the second person, "I never can get rid of them. Well, I must run along now, take care of yourself."

Of course their colds have a long duration. Everybody they meet hears of the longevity and seriousness of their colds and, in fact, it seems they take pride in magnifying the ailment. These persons' objective minds become so filled with thoughts and reiterations of cold illness that, soon, their subjective minds accept as truth that which their outer minds are constantly thinking and the result is a physical condition "made to order."

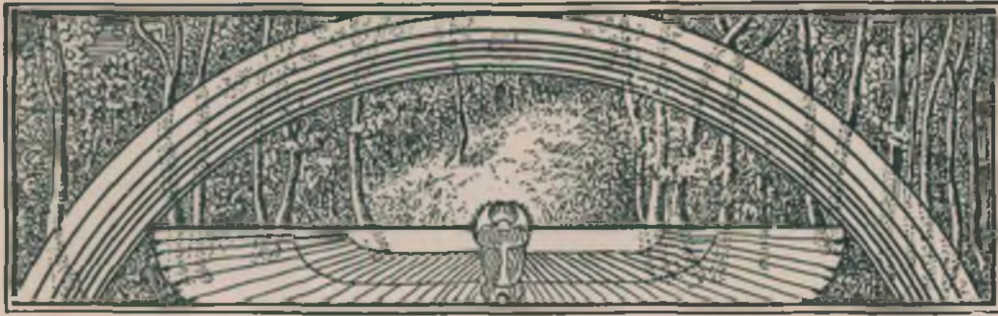
Another case: a person sneezes; a well meaning but misguided friend or relative immediately asks, "Are you catching cold?" The victim answers, "No, I don't think so." "Oh, yes, you must be," emphasizes the other, "Move out of that draft." We ask you, what will be the result of such suggestive questioning? If the recipient is not of the strong willed type, a train of thought will be started that will lead to just that which was suggested.

Again; a cold epidemic has broken out, almost every person you meet has the same identical little story. "Sure are a lot of colds going around this fall. Head colds too, a person can hardly live, they become so miserable." "I think a head cold is the worst type of cold, don't you?"

Another one puts on the mask of self pity and bemoans, "I've a headache tonight, I sure hope I'm not catching cold." We have all engaged in this typical "small talk" and have been influenced by it. Let's not glorify our colds if we happen to be unfortunate enough to have contracted one. Our

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Do We Have a Personal Mission In Life?

By DAPHNE DANIELS, F. R. C.



ONE of the motives which is a frequent incentive for persons to delve into mystical and occult studies is the desire to learn what one's life purpose may be — one's mission in life. Persons with this desire and interest have usually

read somewhere in occult literature that each one of us has a certain individual mission or work to do in life to fulfill Cosmic plans. It is thus assumed that there is one channel in life for which each of us is designed and one only in which we shall be happy and successful.

Those who accept this belief then seek to find that niche in which they rightly belong. Some seem to find it without much difficulty; others spend a whole lifetime in unhappy search trying this, that, and the other kind of work, but never seemingly finding what they believe is their rightful place in the scheme of things. One starts out in life, let us say, as a plumber. Soon he becomes dissatisfied, feeling that life should offer something more worthy. Perhaps he turns to salesmanship; this, too, palls after a few doors are slammed. Then, perhaps writing appeals, and the individual is stirred with the hope of influencing millions through the written word. The rejection of a half dozen manuscripts soon convinces the individual that he must be wrong in be-

lieving that authorship is his mission, for surely if it were, he would have succeeded almost instantly. Here lies the crux of the whole problem—the belief that one's mission in life will result in immediate and joyful success without any of the trials and tribulations associated with the average job.

Contrary to much accepted occult literature, I am of the opinion that there is *no such thing* as an individual, personal mission in life. *We all have exactly the same mission in life.* And what is that mission? It is the task of making the most of the opportunities that life affords to develop our character and our personality. It is the right and privilege to enjoy the bounties of this earth to the extent of our ability to procure them according to the rules of good *ethics and morals.* How we shall accomplish these two goals is not, in my opinion, the least concern of God or the Cosmic.

If God and the Cosmic — by which we mean the laws of nature — are the *impersonal* force and power and intelligence that we as Rosicrucians believe them, why should we assume that there is an ordained life determined for each of us on the part of this power? Rational thinking refuses to let us accept such a false idea, no matter how much we would like to think that our lives and futures are the day-by-day concern of God.

Granting that we have the same *collective* mission in life, which is to enjoy mentally, spiritually and materially all that this earth provides while we are here, how then shall each one of us set



about to achieve the things which will make us successful? From this point onward the task is not so simple. It now becomes necessary to select a career in life, a means of earning a livelihood, by which we mean a specialized kind of work—something which we can do better than our next-door neighbor. Since our civilization has advanced to a stage where the family is no longer a unit unto itself, providing food, clothing, and shelter entirely from its collective efforts, each one of us must specialize in doing a certain kind of work for which we receive money, a medium of exchange, in procuring the necessities and luxuries of life.

To many the selection of a suitable career that will supply a certain degree of mental and spiritual satisfaction along with a fair income is a most trying responsibility. It is not easy for them to analyze the talents they possess in order to use them effectively. In days gone by, most people had to use a more or less hit-and-miss method before finding the type of work that seemed to bring satisfaction. Early in life an individual, for example, might have had, like most youngsters, a determination to be a doctor, a lawyer, a fireman "when I grow up." Even if the desire held strong until adulthood, it was then frequently found that he lacked the mental or physical capacities necessary for that type of work. So he had to try something else, and perhaps in his disappointment would turn to something entirely different; yet still he would not succeed or be happy. Eventually through the trial-and-error method he might or might not find some sort of employment that would bring a measure of satisfaction and a fair income.

Fortunately for mankind, science through its psychological researches began to take an interest in this very general problem of adaption by the modern youth and set about to help young people. It was observed that young men and women frequently completed high school without any idea of what field of service they would like to enter. They then entered college, hoping that somewhere along the line the answer would be revealed. In the meantime, they chose or "majored" in a particular type of study and graduated only to find that

when it came to an application of that knowledge in the workaday world, they were not happy because they did not have the innate talents for that type of work. Within the past few years our country has been full of young men and women of excellent college training who could not meet the requirements of the jobs for which they were trained, and so found themselves floundering in poorly-paid and easily-filled jobs requiring little skill.

As a result of the researches of science, psychologically speaking, there are today many "clinics" designed to help people determine their natural aptitudes, and thereby the type of work to which they would be suited. Practically all the psychology departments of the larger universities throughout the country offer their facilities to those who would like to take tests and fill out questionnaires in order to understand their own natures and their own native abilities, both inherited and acquired through childhood or adult experiences. Vocational guidance, as we call this field of research, is still in its infancy, but think what it is going to mean to young people in the years to come! It is something to be encouraged and fostered by far-sighted men and women.

Having at last selected a general field of work, the individual must then set about to prepare himself for that type of work. It will require academic and self-education; training, including perhaps a period of apprenticeship, and finally, it will require real determination to focus every ounce of energy and intelligence on the job at hand. It will require self-discipline, for sometimes the days will seem long and the task a dreary, useless one. There is not a single job on the face of the earth that does not have its unpleasant side along with its compensations. Deceive not yourself into believing that even in your chosen work you will find everything bright and cheerful 365 days of the year; but the return in personal satisfaction from doing a job well will reward you many times over for all the heartaches, the physical fatigue, and worry that may occur throughout the days and the months of your life.

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Winter---Herald of Rebirth

By H. SPENCER LEWIS, F. R. C.

(From "The Mystic Triangle," February, 1926)

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.



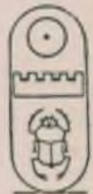
HIS is a wonderful period of the year. We are always reminded of the beginning of life when the winter is at hand. Naturally, we compare the winter months with the close of life, not because it suggests death, but because it suggests change

and transition. Of course, where we are located now, in Florida, we do not see so much of the effect of winter upon vegetation as most of you see throughout the rest of the country. Nevertheless, there is enough of the change taking place to make us realize that wintertime is change time, and that we are soon to come to that period of the year when all life renews itself once more.

It is not my purpose to direct your thought toward that event in our life known as transition, nor do I intend to make you feel very serious or sad by this little talk at this time. But I do want to bring to your mind the fact that

the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of event, but there would be no life, and, moreover, no interest in living. We must accustom ourselves to change. The much talked about theory of evolution is based upon this observed fact of Nature. True, many scientists, having learned such facts from observation, have set them into long and complicated imaginings and evolved a theory and process of life that is without foundation, in many of its elements or secondary principles at least. But there is no doubt about the fact that evolution is a fundamental law of nature and we see it about us everywhere.

The old philosophers used to say that there is only one thing that is definite or unchangeable about matter, and that is its *changeableness*. In other words, life and all that composes it and of which it is composed and by which elements it manifests, are constantly in a changeable state. One of the old philosophers said, lightly, that you could not put your finger on anything in the material world and say it is this or it is



that, because before you could speak the words it would have changed to something else. Does not that remind you of our own experiences in life? Can you not see that in your own life each day, if not each hour, has brought some change in the nature of your experiences, in the nature of your problems, the nature of your pleasures, your sorrows, your interests? And think for one moment what your life would be like if these changes suddenly stopped and if each day and each hour were exactly alike, and so much like unto those of the past that you could not readily and easily note the changes that are taking place.

These great changes are taking place in nature, and, in fact, in the working of the cosmic and its laws on earth. What changes there may be constantly going on above this plane or on a higher plane than this we do not know. But we do know that from the lowest form of cell life up to the highest expression of such cell life, which is man, changes are taking place every year, every cycle, every great period of time. Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitute the army of evolution throughout nature. The moment any man or woman ceases to be a part of that onward movement, he does not stand still. He simply retrogrades, because nature and all of mankind pass on and leave him standing still, as it were, or moving backward until in a very short time he finds himself among the primitive ones, among the undeveloped, the unprogressive, the ignorant and the sufferers.

I have just said that it is necessary for each man and woman to attune himself or herself with the onward progression. The question is, how shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I too am moving forward!"? No, something more than this is necessary, and it is because certain things must be done, certain methods followed, certain definite steps taken one at a time that there is such an organization as

AMORC, and others like it, to point out and guide and direct the really progressive creatures to the right path where they may take the proper steps and truly become a part of the progression of the cosmic and material world.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

You have heard much in the last few years about the establishment of world peace, world harmony; but you must understand that peace and harmony and cooperation among different peoples of different tongues and different minds can never truly come about until all of these peoples, until all mankind, think alike. Not until all men think alike can they act alike and agree on certain necessary fundamentals. And all men cannot think alike until they understand alike. We know, then, that the first necessary step in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws and principles, in those fundamental facts about nature and about himself, whereby he is able to comprehend, understand and think properly. This is what the Rosicrucian organization and the Rosicrucian Masters have been doing for hundreds of years. In our own times, in our own country, this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these great Divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world, which enable him to live better, more happily, more healthfully, and more successfully in his various spheres. This is the first step toward bringing man into the line of progression and attuning him with the onward march of nature.

We do not have to go back to the writing of the ancients nor do we have to refer to the writings and records of

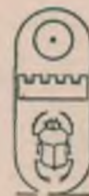
those of the middle ages to discover the fact that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition. We see daily, in our correspondence, we learn weekly from our contact with members, those who have been with us a long time, and those who have only recently joined, that the work which the Rosicrucians are doing is certainly manifesting in the greater development of man's comprehension and leading him onward to *Mastership*. If you could see the results of such great work you would come to realize that the greatest blessing that can be given to man is the blessing of understanding, of knowledge, of mental power.

We learn through the correspondence, and through the contact with the members, how they are overcoming problems, how they are meeting conditions, how they are removing obstacles, how they are throwing themselves forward and onward to a greater degree than ever before by simply knowing the laws and applying them in every instance whenever they understand that there is a contest between them and those things that constitute the obstacles in life, the tests and trials of endurance. We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, how their outlook has been made keen, and they have gained greater perspective, and how their discouragement has been wiped away, and how power to do, power to dare, has come to them through knowledge, through hope, through *Life, Light and Love*. This constitutes the reward that we have for the efforts we have put forward and for the ideals we hold in our hearts.

We trust that none of our members believes any longer that in such mystical teachings as Rosicrucians have they will find the great miracles of life reduced to commonplace and simple formulas. We hope that none of our members believes today, as did many in the middle ages, that the learned men of science and the adepts of mysticism

can reveal to the inquiring mind some simple process where by snapping of the fingers or by the use of some magical word the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding, and we know that the power of understanding is the natural result of knowledge. And we know, furthermore, that knowledge that begets such power as this is not acquired quickly nor easily. Furthermore, we know that if the knowledge that we seek is for the purpose of developing faculties and functions within us, we must proceed slowly with such knowledge and give time to the faculties within our being to develop coordinately and systematically along with our comprehension. What avail would it be to a musician or a student of music to study the profound and also the simple rules of music if he did not take a single lesson at a time and practice it well so that the faculty exercised through his fingers, through his eyes in reading, through his ears in hearing, might develop along with his comprehension of the laws and principles involved? And the same is true of the student of the laws of nature and of the laws of his own being. He must proceed slowly enough to allow every one of the dormant and the latent faculties within him to be awakened and developed and grow slowly, carefully, and to such strength and power as will be lasting and dependable. For this reason our lessons are graded, carefully arranged and carefully given so that they will not unduly awaken or excite faculties that should be carefully guarded, carefully developed, and carefully matured.

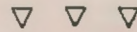
There is a springtime of life coming to each one of us—not necessarily at the time of transition, when we cast off this physical body and the soul within us rises to go to other planes or perhaps to return again and occupy another body. But there is that springtime of awakening and rebirth when we suddenly realize that we are on the mountain top of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity and our power. Such rebirth and such spring-



time of life may come at any moment to those who are on the Path. It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at the turn of the path, we find ourselves upon a great plateau of broad vision and broad beauty. It may not be the highest plateau of the mountain, it may not be the very height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the

great perspective of nature, we are out in the open, perhaps along with only God and our inner selves; but it is *springtime* there and all of the winter of the past is left behind and we know how lovely it is to live, how wonderful are Light and Life and Love.

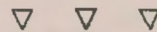
These are my thoughts at this winter time of the year, and I pass them on to you that you may reflect upon them and see in them an inspiration at this time of your lives.



DO WE HAVE A PERSONAL MISSION? *(Continued from Page 456)*

You are fulfilling your mission in life when you have selected a career suited to your talents and have applied yourself diligently, thereby rendering service to yourself, your employer, your family, and ultimately mankind. When you have done those things—small and humble though they may be — which

have made you a better citizen of the world, then you have fulfilled your mission because you have made life more worthwhile to yourself and those with whom you have associated, and as a consequence you have contributed your share to the evolution of mankind.



PSYCHOLOGY AND THE COMMON COLD

(Continued from Page 454)

thoughts shouldn't dwell on a cold except for common sense treatment and care.

Shut cold thoughts out of your objective mind as much as possible. We all know the whining, complaining manner that goes "hand in hand" with colds; and it also seems as if some people are proud to have their noses run-

ning, their lungs congested, and their voices hoarse! Let us not suggest to another that he or she may be getting sick. When we are told of someone's symptoms, let us be helpful enough to offer a constructive thought of health instead of a harmful suggestion of illness.



Fear—The Implacable Foe

By FRATER R. JOHN FRANCIS KNUTSON



HATE is the antithesis of Love, but fear is its implacable foe.

We cannot hate if we do not fear. And we cannot fear if we understand.

So many are afraid of Love, afraid of rebuff, ridicule that may follow its demonstration. This is based on an unconscious egotism. The true lover does not expect his love to be returned; he loves for the sheer, joyous rightness of it; for the clear vision of the Plan and its workings that it gives to him. He seeks no reciprocal love before he offers his own; nor awaits it afterward. He knows that he will find coming toward him no more than he puts forth, be that a something or a nothing.

Fear freezes the loving heart; congeals the red blood of it to pallid crystals. Neither be afraid of fear; combat it with the one, the invincible weapon—Love.

—From "Meditations on Love."

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The AMORC Student's Laboratorium

By ERWIN WATERMEYER, F. R. C.

This article, and others to follow from time to time in the pages of the "Rosicrucian Digest" during the course of the next year, are contributions of Frater Erwin Watermeyer who will, for the coming year, carry on specified research in the laboratories of the Rose-Croix University at Rosicrucian Park under the direction of the Imperator. The results of his work will be made available to members, and certain of his activities will be announced in special communications to members of the organization.

SUPREME SECRETARY.

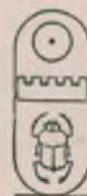


It has been pointed out in a previous article that one of the research projects at Rose-Croix University at the present time is the creation of suitable methods designed to demonstrate to our students certain important laws of nature. This special equipment will be used by Rose-Croix University, not only in the regular course of instruction during the summer months, but also in special demonstrations during the next Convention, special trips of the Courier Car to lodges and chapters, and on certain other occasions. The equipment which has been constructed has been designed to demonstrate these laws of nature on a large scale. The dimensions of the equipment have been so chosen that it can be easily viewed by a large audience.

However, such large scale demonstrations of natural laws are not sufficient. We have very many members in our organization who live in towns far removed from cities where lodges and

chapters are located. If we were to restrict the construction of our equipment so that it could be used only with large audiences, those Fraters and Sorores living far removed from chapters and lodges would be deprived of the benefits which can be derived from these demonstrations. It is the problem as to how to make it possible for them to be able to carry out some of the more important demonstrations in their own sanctums which has occupied the Research Department during recent weeks.

The problem concerning the proper demonstration facilities to make it possible for our members to demonstrate fundamental laws and principles in the privacy of their own homes is not a new one. Throughout the weekly lessons of all degrees of study the student is shown how he can demonstrate the Rosicrucian principles by actual experiment. In fact, this special feature of the Rosicrucian method of instruction has proven itself most valuable and it is one of the many distinctive features of our course of study. In all of the lessons and monographs the student is persistently told to test every law and principle by actual experiment. He is told in the earlier lessons that a true Rosicrucian is a wandering question mark, so to speak, and that he accepts



no simple statement of a truth as being true until he himself has experienced its truth by actual performance. He is told that unless he has verified a law to his own satisfaction he should regard it as theory. He should lay it aside to be tested further.

There is, however, one danger in this procedure, and that is a mere superficial acquaintance with the object of an experiment. Each experiment, in order to be successful, is subject to certain definite conditions. It is absolutely necessary that these conditions are fulfilled if the experiment is to be successful. Sometimes these conditions are easy to fulfill. Sometimes their actualization is very difficult. Many students, upon reading an experiment, immediately rush ahead and attempt to perform it. They neither obtain a clear mental picture as to what objective the experiment is to accomplish, nor are they clearly aware of all the preliminary conditions which must be fulfilled to assure the experiment's success. Dimly they envision the result. They rush ahead, and then they wonder why the result is a failure.

In order to perform any experiment successfully, there are two points which must be clearly perceived and visualized. The first point is that the ultimate purpose of the experiment must be clearly seen. We must have a clear picture of the law of nature which we are attempting to verify. The second point is that we must also have a clear picture of the preliminary conditions which must be fulfilled in order that the law operate properly. No one would attempt to freeze water by subjecting it to the heat of the sun. No one would try to boil water by holding it over a cake of ice. These statements are naturally absurd to you. No student would ever confuse such obvious material conditions. But when you examine the reasons for the failure of many experiments, especially experiments taking place on the immaterial plane, then upon such an analysis you will discover how to avoid the failure of many experiments. It is not the experiments which fail. It is the students who fail to perceive properly the necessary conditions for their experiments.

The precise analysis of the reasons for the failure of an experiment is

sometimes a most difficult one. Such an analysis is difficult when performing an experiment upon the material plane. It is even more difficult in performing an experiment upon the immaterial plane where the forces and their manifestations are subtle.

It is not the purpose of this article to analyze the specific reasons for the apparent failure of many experiments. This point has been well discussed in the weekly lectures. But I do wish to point out that if an experiment fails, do not discard it as useless. Analyze the causes of failure, examine the conditions required for success, and then perform the experiment under the proper conditions.

The performance of experiments is of great importance. Evolution of consciousness is only brought about through direct experience. Our realizations of truth are the results of direct contacts. A certain event occurs and impinges upon our objective and subjective senses. We perceive the event. Our awareness becomes the experience. Nothing becomes part of ourselves until it has actually been experienced. Verbal descriptions of events by others are at best only guide posts which can direct our own realizations. It is the direct contact with the external world which produces our experiences and evolves our consciousness.

Each direct contact with the world surrounding us is an experiment, the realization of a truth subject to definite conditions. We must not think of an experiment as being something quite apart from the daily world in which we live.

There are two types of experiments which are of importance to us in our studies. The first kind is that which is designed to demonstrate a law directly. This is the most important type of experiment. But there are many laws of nature which are difficult to realize because they operate upon an immaterial plane. But the laws governing the immaterial plane do reflect upon the material plane. As above, so below. The laws of the visible universe are special cases of the more general laws of the total universe. Thus we may demonstrate a law "above" by its reflection upon the plane "below." This is the

second type of experiment. It provides an analogue upon the objective plane of a law which operates upon the immaterial plane.

An example of such a law is the first law of polarity. This law states that every object which is in a polarized condition is able to affect the space surrounding it and create what is known as a "field of force" or an "aura." This law, we know, is perfectly general. It operates upon the immaterial as well as upon the material plane. But how could we demonstrate this law and its consequences to a new student, a student who has had no previous experience with the law of polarity? For such a student we must provide a manifestation of this general law upon the material plane, upon the plane "below," so that he may realize the law first upon the objective plane. Later, as his experience enlarges and he has become fully acquainted with the operation of this law upon the material plane, he will be able to extend this realization of the law to the immaterial plane.

The law of polarity is of great importance to our studies and to the proper understanding of our teachings. It is fortunate that this universal law possesses two striking reflections in the material domain — namely, in the phenomena of magnetism and in the phenomena of electricity. It is in the domain of magnetism that the law of polarity is most easily realized in an objective manner. For this reason the study of magnetic phenomena is of utmost importance to our students.

It was stated at the beginning of this article that it is one of the aims of the Research Department of Rose-Croix University to devise methods whereby the Rosicrucian student would be able to verify many of the fundamental laws of nature in his own home. For this

reason there is being designed at this time what will be known from now on as the AMORC LABORATORIUM. Such a laboratory will consist of a kit containing equipment and material designed to perform a stated number of experiments in a special field of investigation, together with a manual of instructions which will give a complete outline of the theory and experiments which can be performed with the given apparatus. Each laboratory will confine itself to the study of a special field related to the Rosicrucian studies. This will avoid a scattering of interests which would occur if the subject matter of each laboratory were divided among several topics. It will, at the same time, make it possible for each student to select that subject which interests him most, and thus reduce the cost of purchase.

At the present time we are assembling the materials for AMORC LABORATORIUM No. 1, the topic of investigation of which is the subject of magnetism. It is planned to continue the series by issuing laboratories at later dates dealing with subjects such as cohesion and adhesion, electrostatics, color and sound. Announcements as to the manner in which each laboratory may be procured by our students will appear in the pages of the "Rosicrucian Digest" and "The Rosicrucian Forum." For this reason, please *do not* write for any further information concerning the manner in which you may obtain a laboratory until such official announcements have been issued. Until that time *no* correspondence concerning the laboratories will be entered into by our Research Department. Due to the present difficulty in obtaining proper raw materials, the time for this announcement may be considerably delayed.

We must learn to develop patience.

CHICAGO CHAPTER RALLY

The Nefertiti Chapter of Chicago invites all AMORC members who can arrange to do so to attend the AMORC Rally to be conducted by the Chapter in Chicago on Saturday and Sunday, January 24 and 25. For full particulars you may write to the Secretary of the Chapter, Mrs. Veronica Nichols, Lakeview Building, 116 South Michigan Avenue, Rooms 408-9-10. Registration will be held in the Chicago Chapter rooms at the above address on the morning of Saturday, January 24. An interesting and enjoyable program awaits all members who can arrange to attend. As a special feature the Supreme Secretary of AMORC will be present and address all members in attendance at this Rally on the evening of Saturday, January 24, and will also be present during the day of Sunday, January 25.





Why Run Away?

YOU WON'T CATCH HAPPINESS THAT WAY

By FRATER WALTER J. SMYTH



OFTEN we hear people say they are tired of their environment and the conditions surrounding their lives. In desperation they make plans to leave everything and run away to some distant place, where they imagine things will be quite different. But, after this drastic change has been made, we come to learn that these people are still dissatisfied, for in getting away from their old worries, they have only acquired new ones. These people mistakenly believe that by running away from an evil, that evil can be avoided. This is not the case, for we are apt to forget that we cannot run away from the cause. The cause remains with us, and its effects are multitudinous. Understanding this we discover why it is that when we overcome one set of worries, we automatically acquire a new and totally different set.

Have we not frequently come across people who are always complaining about a lack of money, and they insist that all their troubles and worries would vanish if they only had more of it? Later, when their position improves, and they no longer have to scrape and stint, what happens? Has the extra money in some magic way dispelled all

their troubles? Not a bit of it. It has certainly dispelled the financial worries, but in losing these, they have come face to face with problems they never had before.

Therefore, instead of mistakenly imagining that we can banish worry by running away from it, let us view the thing from a more realistic viewpoint. First of all, let us look at the particular problem confronting us, which may affect either people or things, or both. We discover that it is not an isolated condition at all. It is only one of the many effects of a single cause, so the cause is the thing we must tackle. Now we shall find that there will be only a few causes, and generally these can be narrowed down to one, and this one will produce a large number of effects. This one cause will be an elusive, abstract thing deeply buried in the mind, but not so deeply that it cannot be unearthed and destroyed.

To make this plainer: Suppose we constantly work with someone to whom we have taken a violent dislike. We shall finally reach such a stage that we can endure the other no longer, and may even give up our work and go to some distant place, in an endeavour to be rid of the individual and the conditions which have made life a misery for us. Do we succeed in getting permanent peace of mind by running away? We do not. It is true that we may never again see the person who caused our trouble, but our new environment will sooner or later produce someone else

who will take the place of the other. Then we discover that we have merely changed the frying-pan for the fire. Why must this be, you may ask. The answer lies in the cause which we carry around with us, and the cause never fails to produce its crop of effects.

Again, we may be employed by a man whom we consider works us too hard and pays us too little. Or, we may be constantly chafing against semi-poverty, but whatever the problem in this direction may be, the root cause will be found to be the same, and in every instance this is located in the mind. If our thinking is clouded by constant suspicion, doubt, and distrust, and our minds have a pessimistic twist, we can never be happy in any environment. A warped mental concept of life, that makes us doubt the very idea of good, produces a condition that brings a full crop of evil. In other words, our suspicions make us expect evil, and what we expect we invariably find. Hence the Biblical phrase: "Ask and it shall be given to you." To expect evil or bad conditions is equivalent to asking for them.

When our mental condition and lack of self-confidence make things bad for us, we are like the fellow who is prepared to throw up his job and seek

refuge in some far off place. But we soon discover that there is no escape while we continue to harbour thoughts of resentment, suspicion, distrust and general discontent. The things we run away from always reappear, and will continue to reappear until we change our outlook on life. We may not recognize them in some new guise, but they will be none the less real on this account.

Now, suppose we start today, and instead of harbouring dislike and distrust for those we work with, we hold friendly thoughts? Do this and you will marvel at the magical effect. No one can continually stand off a friendly person; sooner or later they will have to turn round and be friendly, too. In the same way dreary surroundings can be turned into a corner of heaven, if the right mental attitude is adopted. Remember, to each one of us, everything is what we think it is, we make it either good or bad by our thinking, in itself it is neutral. A farmer may be very pleased when he sees rain, for to him it is *good*, but the same rain will have a vastly different meaning for a picnic party, to them it will be *bad*, and so it is with all things. Therefore, let us think right, and be happy.

DOES YOUR HEALTH CONCERN YOU?

Do you have aggravating periods of illness? Are your home and business activities disturbed by your physical condition? Do you long for that relief which would free your mind and make living a pleasure? *The Rose-Croix Research Institute and Sanitarium*, by its simple and professional treatments, has brought sunshine into the lives of many sufferers who were in despair. Its modern therapeutic facilities and its competent staff, have brought a great many *voluntary statements* of appreciation from its patients, such as appear below.

"I know last February the Divine Cosmic guided me to the Rose-Croix Sanitarium, where I received wonderful treatments and great benefits to my health—"

J. C. C., Elmira, New York.

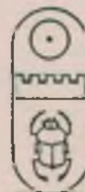
"I am so happy here in this peaceful atmosphere (the Rose-Croix Sanitarium). I cannot express it. I feel much stronger already. The staff are very competent and give good service—"

F. N., San Francisco, Calif.

"I am at our beloved Rose-Croix Institute at present to receive healing treatments, and I am happy that I came. There is a fifty per cent improvement in my health already, and I know I will be well in a short time to come."

J. M., River Rouge, Michigan.

The Rose-Croix Research Institute and Sanitarium has a staff of both medical and drugless physicians, and the most modern apparatus for treatment purposes, and it is located in an environment conducive to health. Its terms are most reasonable, in accord with its *non-profit* status. *Write today* for full *free information* about the health facilities of the Rose-Croix Sanitarium. Remember, *all things can wait but your health*. Address: Rose-Croix Research Institute and Sanitarium, Bascom Avenue, San Jose, California.





Is Reincarnation Logical?

By FRATER S. L. LEVELL



L YING on the desk before me, as I write, is a tiny seed, smaller yet than the period at the end of this sentence. There is nothing inspiring in its appearance, and if I do not guard it carefully my wife will whisk it away with her dust

cloth. But within that tiny speck there is a spark of immortality—an imperishable something which has come from out of the infinite past, and, to all intents and purposes, it seems destined to continue perpetually into the infinite future.

Last season this spark of immortality flared up brilliantly and delighted me with piquant expressions of beauty in the form of petunia blossoms. Next season I will again bury it in my window box and I already have a vivid vision of what its expression will be like. If I were an artist I could paint this vision, and it would prove to be so precisely like next season's expression of this seed that I should be entitled to credit for prevision.

But no one will become excited over this uncanny faculty of mine. With a bored shrug they will retort that anybody could do that. Having seen the parent plant we can safely assume that its progeny will be a faithful copy of the parent. This parent was a copy of its parent, and so on back, endlessly. If

this were a fixed rule I could extend my faculty for prevision far ahead and paint a picture of a petunia plant as it will look ten thousand years hence. But you know I can't do that! There is even a strong possibility that my guess about next season's petunia may be wrong.

All my predictions are based upon precedent—past experience. This experience is the only imperishable, cumulative possession that I have. It contains certain immeasurable values for me, inasmuch as it holds memories of former acts and expressions of mine, some of which resulted in pleasant experience—some unpleasant. These recollections restrain me from repeating the acts which lead to pain, and at the same time they urge me to continue the acts which lead to pleasure. Therein lies the value of experience. This experience serves as a guide and governor to all my acts and expressions, and I am trusting it to direct me to the consummation of certain aspirations.

Learning the rules of correct conduct by experience is a very tedious and painful process. Yet I do not believe that any alternative method exists. No matter how minutely a surgical operation is explained, surgeons cannot be developed by the explanation. They must actually perform the operation and *make the experience their own!* That holds true for any trade, profession or vocation you can think of, and it certainly holds true for living a successful life. Some sage once remarked that "the wise man learns from the experience of others; fools must learn by

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their own." I acknowledge his wisdom, but sting under the implication. I counter his adage with this substitution: "None can learn from the experience of others; all must learn by their own."

This immediately places me in an embarrassing predicament. How am I going to justify my motive for writing? If people cannot learn from *my experience*, why do I persist in imposing these *moral platitudes upon them*? Moral teachings are helpful only in the fact that they revive memories of some past experience. Moral teachings help us to analyze our experiences. They help us to discern the association of an act with subsequent events. But in my case, and I believe this holds true for all others, many precious moral precepts contained no value for me when I was young. Not until *after* I had had the experience they alluded to could I cash in on the benefits of those precepts. If the value of some moral precepts is not appreciated until *after* one has had the experience they allude to, isn't it reasonable to assume that all moral precepts are subject to the same rule? If they are, then moral teachings are valuable only when they allude to one's own experience. A child who comprehends a moral precept alluding to some experience which he never had *in this life* betrays the fact that he had that experience in some former life.

I am really getting into deep water now and I don't swim very well. So, to keep myself buoyed up, I will again return to my petunia analogy.

As I study this little brown seed before me, I find it impossible to believe that this incredibly little thing contains a plant extending upwards eight or eighteen inches, and outward in a radius of from six to twelve inches. A growth occupying an area of many cubic feet all compressed into a tiny speck which is barely visible. Preposterous! Yet my experience compels me to admit that this phenomenon can be accomplished only through the agency of this little brown speck. I know that all this mass of matter is not in this seed, but there is *something else* in it which gathers and assembles matter.

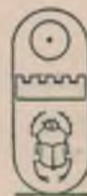
What does the thing contain? Chemical analysis reveals a minute compound of substances which man can produce

synthetically, but he can't produce a petunia from his synthetic compound. Obviously this amazing expansion of a tiny speck is no mere result of chemical accretion, because, if it were, the chemist's synthetic compound should proceed to produce a petunia plant. Even the new science of Hydroponics requires natural seeds and this proves that the chemist cannot supply the essential which makes the seed collect material and build a petunia plant. All that Hydroponics does is to deliver the building materials, cleaned, dressed and ready for immediate use. The actual *builder* still eludes identification.

What is in that little brown speck which seems so immortal and imperishable—and ingenious? Is the vital, inscrutable content of this little seed the accumulated experience of past generations of petunias? Is this experience being preserved, perpetuated and added to, season after season? If this is actually the case, then it is no wonder that it eludes the chemist's powerful microscope. Memory is not a substance which can be examined objectively, but *it is* the basic essence of experience. If we hypothesize experience as being the elusive essential which provides the plan and directs the building of chemical substances into a gorgeous petunia plant, then we have a logical explanation of evolution. Without this hypothesis evolution becomes, to me, a bewilderment. I cannot comprehend it on any other basis.

But the preservation of experience implies the existence of *some other thing* to preserve it. And this other "thing" is as immaterial as memory. It cannot be analyzed by the chemist. This invisible, indefinable *acting principle* within the seed expresses itself as a petunia. Therefore the noun "petunia" merely denotes a type of expression, just as the word "smile" denotes a type of expression. It does not reveal the acting principle itself; it merely testifies to its existence.

If, in later years, this petunia evolves into a blossom so unlike the present flower that botanists will coin another name for it, will that denote the extinction of the acting principle, or will it denote just another type of expression? Will this expression be based, as mine



is, upon its accumulation of experience and intended to lead to the consummation of a certain aspiration?

If each little brown seed contains a distinct portion of Vital Life Force, then we have the problem of how that portion arrived in the seed. We may make a hasty guess that the original portion of Life Force in the mother seed was divided into numerous sub-portions, but that would necessitate a constant diminution of the original portion until it reached the vanishing point. But the degree and potency of Life Force in each seed is equal to that of the original. So we are forced into the inescapable conclusion that the Vital Life Force is drawn from some inexhaustible source. If it is *inexhaustible* then it must necessarily be *immortal*.

If this Vital Life Force emanates from the acting principle being expressed in the petunia, then it is irrefutable that each petunia plant is an *incarnation* of something which is immortal. Being immortal it can retain all past experience and the result of each subsequent expression will add something more to that experience. Retaining the satisfactory and abstaining from the unsatisfactory, it is inevitable that its type of expression will change in the direction of progressive improvement.

This is precisely the process I am following in this present life of mine. But of course, I differ from the petunia in that I possess an objective consciousness—an awareness of my being. But for a few months, possibly years, I lived and acted without this conscious awareness. My growth and development during that period must have proceeded under principles similar to those governing the growth of a petunia. The fundamental principle of evolution must be the same for all forms of life. Objective consciousness is obviously an added attribute of a higher being evolving on another branch of the tree of life. Since it does not come into existence until one has lived for some time, we plausibly assume that it is a product of accumulated physical sense impressions. It has its beginning sometime after we are born and in many cases it appears to end before our actual death. It appears and vanishes just as the physical body does, but the acting principle which we have just de-

duced to be immortal, must merely lapse into a period of quiescence.

Before we acquire this awareness of individual entity we live and act under a set of impulses which are designated as *instinct*. What is instinct? I believe that it is knowledge condensed from experience. In my very earliest consciousness I seemed possessed of knowledge that some acts were wrong. Not having gained this knowledge from any past experience *in this life* I am impelled to believe that it is a content of my instinct; and if instinct is a product of experience, the acting principle, *which is me*, must have acquired this instinct while residing in other physical bodies. Many things otherwise inexplicable, are agreeably explained by this hypothesis.

Many times, when I was a lad on the farm, I have watched new-born calves struggle to their feet and nose along their mothers' under-side until they found the udders. Hunger impels the calf to seek food, but how does he know where to seek it? If we answer that it is instinct, then we assume the obligation to define precisely what instinct is. I instinctively snatch my hand away from a hot object, but that instinct has been developed from a recollection of a painful burn. It is part of the content of my experience. But the new-born calf could not know where to seek its food by an instinct developed from experience *unless it had lived previously*.

The only other possible explanation I can think of is a telepathic communication of knowledge from the experienced adult, and that is untenable because the more tangible and emphatic verbal advice from experienced adults to the young so often goes unheeded. If they were readily responsive to instructions from adults why should young folks plunge recklessly into the very disasters they have been specifically warned against? Again I repeat: "None can learn from the experience of others; all must learn by their own."

The theory which I find satisfying is that the petunia, the calf and my own mortal body develop under the same general principle and for a similar purpose. We are but expressions of *acting principles* which have eternal existence and are revealed in cyclic re-

currences of carnal manifestation. I believe further, that these principles possess distinct individuality, because manifestations occur as separate units. The driving urge within these units however, comes from a common supply just as the substance of their bodies and the air they breathe comes from a common supply. Because they derive their substance, energy and inspiration from a common supply, I believe their separate functions are correlated to achieve a common purpose.

I have not adopted the belief in reincarnation because it is particularly soothing or reassuring. If I were merely seeking solace I would adopt the belief in total obliteration of self at death. Oblivion would be a welcome escape from the harrowing trials of life. But science has convinced me that none of the material substances of my body can ever be obliterated, so reason compels me to believe that if Nature conserves a single thing, it conserves everything. I, as a conscious, living entity, certainly exist and I must be as indestructible as the substances in which I manifest.

The only alternative belief left to me is that after an indefinite period of quiescence I shall be miraculously awakened into a blissful, heavenly realm, to live in undisturbed serenity throughout all eternity. The cyclic return of the dawn, the tide, the seasons and my pretty petunia shall be stopped and fixed permanently in a state of monotonous perfection.

My friends, I am but a weak human with a sharply proscribed little intellect. I am unable to conceive a state of joy wholly detached from a contrasting state of sorrow. My narrow little mind cannot comprehend how anything can

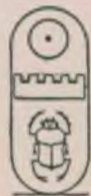
exist independently of its conflicting contrast. How can we know that it is peace we are enjoying if no contrasting strife ever occurs? We cannot take a photograph in the total absence of light. Could we take one any better in the total absence of darkness?

Afflicted as I am with such a limited mental capacity, what choice have I but to adopt the belief in reincarnation? All my experience indicates that all phenomena occur in cycles and until I can be shown an exception, I shall be compelled to believe that my carnal expression also occurs in cycles. From out of the dust the vegetable rises. From the vegetable comes the tissue of my flesh. This tissue, its function completed, scales from my scalp as dandruff. Already it has returned to the dust — completed the circuit of one cycle.

In a general way my body is comparable to a petunia plant. It is not *me*; it is but a type of expression indicating my existence. Contrary to popular belief, I have not contributed a minute portion of *myself* to each of my children. I have merely passed to them a revolving substance which has served some fleeting need of mine, in much the same manner as a dollar bill. The inscrutable *me* remains whole and intact. Imperishable materials and forces are used to express *me*. I am not a quantity of substance; I am not a portion of force! I am not something which can be circumscribed and described by any combination of relative words and phrases. I AM! That strongly emphasized statement is the only explanation we are capable of. It cannot be expanded or clarified.

WE THANK YOU

We, the Supreme and Grand Lodge officers, were greatly touched by the sentiments expressed in the great number of Christmas and Holiday Season greetings we received from Fratres and Sorores throughout the world. The little personal touch of the greetings has in a physical way united us so much closer with each one who was so thoughtful and kind. We wish it were possible to actually clasp your hand—and maybe we can at this coming Convention—and say "Thank you," or even to acknowledge each one separately by mail. However, we ask you at this time please to accept this humble substitution, which no less expresses our sincere thanks.





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.*)

RESOLUTION AND DETERMINATION



WHEN we resolve to do a thing, it is obvious that at least at that moment we have determined to direct all efforts toward the fulfilling of our resolution. When the resolution is not carried out, as sometimes happens in the case of all humans, it is quite evident that our determination has weakened; that the will power needed to exert the proper fulfillment of the purposes we had in mind was not the reserve that we had hoped or thought it would be. Fortunately for most of us who try to live a reasonably

good and orderly life, most of our resolutions are more or less unconscious, or not volitional; that is, it is possible for us to carry out the necessary steps in relation to our business and social life as they come about without the necessity to stop and resolve on every movement or step we take.

The resolutions that stand out in our thinking are those which are made to break down or supplant an established habit system. Habits govern our very existence, and usually a resolution is made for the purpose of interrupting the train of habits that is bringing about an end which we wish to discontinue, or the reverse may be true. It has been proven in many fields of psychological investigation that most habits are a chain of actions. Some have even gone so far as to state that the habitual use

of a mild drug, such as tobacco, is as much a chain of physical movements as it is a craving for the satisfaction that comes from the use of the drug. Once these habit chains can be broken, steps have been made toward the elimination of the habit, if that is desired. But all who have resolved have had the experience of seeing their resolutions crash and be unsuccessful. All have realized that the determination with which they made the resolutions that were not carried out was either based upon a false standard or purpose, or it did not have the strength, mainly from lack of interest and desire upon the part of the individual, to carry out the first purpose.

Determination to have the strength to uphold a resolution must have an incentive. In a child the incentive can easily be a reward; but in an adult, at least an intelligent reasoning adult, a reward should not be the first consideration. Frequently the reward would not be proportionate to the accomplishment. For example, to refer again to the habit of smoking, what habitual user of tobacco could set an amount which could be enough of a reward to cause him to give up this habit if he had no other motivation to do so? Intelligent reasoning will bring about the necessary strength to uphold determination. If our logical conclusions lead us to the realization that a certain accomplishment must be brought about, we will exert every effort to make it possible. If health demands a change in our habits and if we value health more than anything else, our determination will uphold any resolution we attempt to make. If the safety and security of our loved ones depend upon the outcome of a change in our habits—upon the success of a resolution—then we will have a determination by which to carry out that resolution, provided that the love we maintain we have for the individuals who might be affected is really the most powerful purpose in our lives. The success of a resolution is a sure test of what an individual's true desires, ambitions, loves and purposes may be. The individual who resolves to do a certain

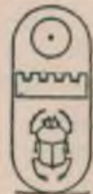
act and does not do it might as well admit to the world that he is more desirous of continuing past habits than of gaining new ones.

Years ago there were many popular stories built about the theme of the man who drank and by his expenditure for such beverages deprived his wife and children of food and other necessities of life. If an individual continued that life, he was acknowledging that love of family was secondary in importance. Therefore, when we make a resolution let us bear in mind that the reflection of our character will be the success or failure of the determination with which we set forth to carry out this resolution. Some might ask why we should make resolutions now. The answer is that the acts of the individual constitute the acts of the group. To influence the sentiment of a group, whether that group be the family, the community or the nation, the individual must participate.

Resolve now as your first resolution of a new calendar year that above all things you will maintain the high ideals which you know to be right; that regardless of what may be happening about you, you will resolve to understand that all physical conditions are transitory in comparison with the ideals that endure forever, and that, furthermore, an important contribution to the future welfare of man on your part, is to maintain steadfastly the principles which constructive civilization attempts to uphold. Resolve further to use all of your abilities, and give some time to the consideration of those forces which are beyond material change and fluctuation. To assist you in this resolution we offer the services of the Cathedral of the Soul, a unique institution in which all who will may join in the constructive purpose of seeking solace, inspiration and guidance. It is not a physical institution. Therefore, it is free from all physical and material limitations. All may enter it, regardless of race, creed or social position. The booklet that explains its purpose in detail is free to those who ask for it. Request a copy of this booklet entitled "Liber 777."



The strength of human character is found in self reliance.—*Validavar.*





The Chicken or the Egg!

By SOROR ELOISE LAVRISCHEFF



THE old, old question: Which came first, the chicken or the egg? The wisest of sages down through the ages have asked this question and ponderous dissertations have been held upon it — seemingly to no avail.

But suppose some budding young Savant should sit down under a tree and ask himself this question, "Which came first, the chicken or the egg?" And suppose, being thoroughly modern, he should say to himself, "Why do we think one of them had to come first? What does the question mean; what is behind it, anyway?" Then, suppose behind it he should discover Man's eternal curiosity about beginnings. If things have ends—as we seem to see all about us—we say they must have had beginnings. And what was the first beginning? Or, in other words, which came first, the chicken or the egg!

Having pursued this circle of thought, let us suppose our young Savant then should strike out fearlessly on another strictly modern tangent. *Why* does Man think things have to have beginnings? Because he sees so much of what he conceives to be beginnings and subsequent endings, has he acquired the habit of thinking that all things must have beginning and end?

Habit! Habit! Is that the key? Steady now. A habit of thought. A habit of thought. Thought, first. What is thought? A man thinks about something. For instance he may think about the tree under which he is sitting. Light vibrations strike against the tree and rebound to the retina of the man's eye. There they are changed to nerve impulses which travel over the optic nerve to the part of the brain where, superimposed upon the natural vibration of the grey matter, they create a pattern which is the conscious realization of the tree. The great black trunk. The sweep of the branches. The green of the leaves. Each is a pattern in his consciousness.

He touches the tree. Vibrations from the tree in the sensory nerves of his fingers turn again to nerve impulses which in his brain create a pattern he realizes as feeling. So with the vibrations which are the odor of the leaves and the movement of air against his eardrums which is the rustle of the wind in the branches. Patterns in his consciousness.

Now suppose the wind should increase in fury and blow until a great limb crashed to the ground. The man would look at it and say, "That is the end of that limb." But it wouldn't be. Even he has heard the men of science say over and over, "Matter cannot be destroyed." The wood will rot and become again of the dust of the earth from which the roots of the tree drew up its nurture. Or perhaps some woodsman may come to the tree and take the

limb, cut it into lengths, and throw it on his hearth. The limb crumbles and disappears in the fire. Is that the end? What of the ashes heaped upon the hearth? What of the fragrant smoke now blended with the invisible air? Where are the beginnings? Where is the end?

So our Thinker is back to his starting point. But he has found that thoughts are patterns in the consciousness. When the thoughts are the realization of external circumstances they are the pattern caused by the vibrations given from the object at that time. When the vibrations change, the pattern changes and man says, "That was the end." But where was the beginning? In truth, the only beginning was the *beginning of the pattern of his consciousness*. In Nature there is only Change. *Beginnings and endings are only in man's consciousness.*

And because Man watches his patterns change in his consciousness in an endless stream during his life, he has even in that conformed to the great truth: Man is a Creature of Habit. Because he sees the patterns of his realizations have beginnings, he believes all things must have beginnings. Because the patterns come to an end — when others take their place — he thinks all things must have an end. So the belief in beginnings and endings is really after all just a habit of thought.

It's Man's own fault, then, that he can't find the answer to which came first, the chicken or the egg. The chicken and the egg are part of Nature, and in that realm, as has been said by the wisest of men for centuries, "Everything is becoming something else." Because Man's patterns of consciousness are so definite and clear-cut, seemingly indestructible, he does not realize that nature has no fixed patterns or designs which she is striving to attain or hold. All there is is process. In passing through the processes, or systems of change, things seem to take on regularity of form when our senses perceive them. But to expect them to remain always as we sense them is like expecting a woman to remain looking exactly as she looked when the artist painted her picture forty years ago. We don't expect that. Then, why do we expect

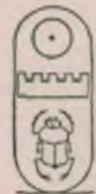
Mother Nature to "hold the pose" when the fundamental law of Matter is *change*?

When the form which we have seen disappears, the energy which composed it is not destroyed. It has only taken on a new form which may or may not be perceptible by our senses. The pattern the energy reflected to our consciousness is all that is lost—and that may be transferred to the storehouse of memory.

Then the answer to the question of beginnings and endings does lie in Man's habit of thought. First he must realize that all that exists in Nature is the energy, the essence of things, and that this energy is indestructible—and never without motion or change. It is from this One Substance that all things in our manifest world are molded—according to the pattern in the Divine Mind, which is then reflected into our consciousness and we enter into realization. As we pass through the years, these realizations follow one another so regularly that we slip into the habit of thinking that they are a true conception of things as they are. While the truth is that this pattern or picture of a thing, its form as we perceive it, does not exist in Nature. Therefore, that which we think we see as the creation or destruction of form does not exist in Nature. It is only in our consciousness of the change of pattern of realization which we are experiencing. In other words, in Nature there are no beginnings and endings.

As Dr. Benjamin Moore, Professor of the University of Liverpool, said, "Energy may pass from one form to another and the quantity present in any given form may and does vary, for it is the passage from one form to another, which constitutes all natural phenomena; but there is no manufacture or destruction of energy: there is the same quantity of energy in the Universe as was in the beginning, and shall be for ever."

So our budding young Savant may get up from under his tree, remark sorrowfully about Man, the Creature of Habit, and go away sighing with relief that after all we don't have to worry about which came first, the Chicken or the Egg!





SANCTUM MUSINGS

THE ROSICRUCIAN CITIZEN

By THOR KJIMALEHTO, *Sovereign Grand Master*

The following article is written in reply to a question asked by a member. "I have read the article in the November 'Rosicrucian Digest' by the Grand Master titled 'The Coming Age.' In the closing paragraph he asks for the co-operation of all members in the present crisis of world affairs. I am writing to ask if there is a special program outlined or just what is expected of each one. Will you advise me please?"—M. A. G.



THE Order has emphasized time and time again that the western path is the path of action. Action is the life of love and service. Service is love in action. Metaphysics has taught us the necessity of thoughts of love, positive and inspiring emotions; and kindly, encouraging, and tactful speech. No matter how restricted our environment may be, no matter how little we may possess of this world's goods, we can place ourselves definitely on the side of the constructive forces of the universe, the forces for good. We can work on the psychic plane through our thoughts of love, our emotions of love, and our words of love.

Thought, feeling, and speech are fundamental; yet they constitute but the first step on the Path of Service. Most of us can enter upon the next step. If we are, indeed, filled with love for mankind; if we do, indeed, desire to help our suffering brothers and sisters throughout the world, if we would make

an earnest attempt to be guided by the Golden Rule, then our thoughts, our emotions, and our protestations of love and interest must lead to positive, constructive, and informed action.

It is not enough to send a starving man thoughts of love. It is necessary to feed him. There is no need for manna to descend from heaven, because God has caused the earth to yield abundantly. It is the duty of man to distribute the food properly.

It is not enough to say a warm, encouraging word to a man who wears but one threadbare suit and whose shoes are no protection because they are so thin. It is necessary to provide him with a pair of shoes.

It is not enough to say prayers and utter affirmations for a man about to lose his home. It is necessary to make provisions for the lodging of his family.

You have heard it said, "Charity begins at home." You have heard it said, "Any rich man can furnish bread. Let us be diligent in spreading Truth." Brothers and sisters, these statements were not meant for a time of emergency such as exists today. With one hand we must feed our families, with the other the throngs of the hungry and

*The
Rosicrucian
Digest
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1942*

destitute. At one and the same time we must endeavor to nourish both body and soul. On the one hand we must make every effort to abolish poverty in this country and wipe out unemployment. On the other hand, compassion bids us aid the destitute and succor the stricken in the tragic areas of war. The refugees are the greatest problem in the world today. World planning is necessary to provide for them adequately, and we as the most secure nation in the world today must not fail to cooperate. The lofty American tradition of the open door to the oppressed and persecuted of the earth must not fail.

The depression has revealed the weakest spots in our social system. Our musicians and artists are handicapped in procuring the expensive training necessary and in finding productive channels for their talent. Appropriations for public libraries have been cut until it is impossible to buy the new books in every field of thought which are the life-blood of the library and the community. In a truly democratic society there must be opportunities for the gifted both to develop their talents and to utilize them. The professions should be open to all who are supremely fitted for them. Every community, no matter how small, should have adequate athletic and social provisions for the youth. Education must be a true process of guiding the child in the development of his own potentialities. It must not be a mere pretense, a mockery because of large groups, inadequate equipment, and a short-sighted policy on the part of boards of education.

There should be no such thing as a slum. The world should be what God meant it to be, a home, a garden, a fruitful field, a playground, and a school for all His children. As the facilities of a home are open to all who belong to it, as the facilities of a school are at the disposal of all the children in the community, so must the beauty, the fruits, and the privileges of the earth be at the disposal of all who live on it and are willing to contribute their services to the best of their ability.

No individual alone can bring these blessings to mankind. Only people working together can put love into the social order. If we truly love mankind,

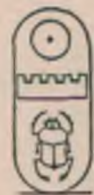
we want to improve its physical, economic, and social condition. We want to remove the conditions breeding crime and poverty and frustration. We want to arouse the people who are self-centered, secure, smug, and wholly wrapped in their own private concerns. We want to educate people to be social-minded and concerned about the welfare of the community, their country, and the world. We want to put the whole weight of our personality into every movement in harmony with these ideals.

Bear in mind that the Masters are interested in the welfare of humanity as a whole. They are constantly working toward the elevation of the masses. They utilize every channel, every organization, every group working toward the improvement of conditions and for the helping of people. When we engage in some important community project, we are doing the Master's work, we are actually helping to bring about the improvements that we are thinking about and that we ardently desire. The Cosmic Powers work through human beings. The good that we desire we must help to create.

In order to decide what are the most pressing reforms in our community, in order to decide what movements are in harmony with our ideals, we must be informed. We must read newspapers, not one alone, but several. It is difficult to get an accurate picture of events from one newspaper alone. Each newspaper, with all the good intentions of its publishers, and editors, is bound to be biased.

We must be familiar with the civic organizations in our community. Are they in harmony with the spirit of our Constitution? Are they in harmony with the law of love? Can a Rosicrucian belong to them and support them? If they are not in harmony with the Constitution, if they work for discrimination, prejudice, intolerance, and suppression of the liberties guaranteed by our Bill of Rights, we should expose them. We should be sufficiently well informed to know that they are a menace and that they must not be permitted to exist.

This great democracy means much to us Rosicrucians. We are proud of our share in the building up of its institu-



tions. We want our country to continue in the spirit of the founding fathers. We want a true brotherhood of man to be established here. We deplore the forces that would undermine our unity and destroy our ideals. Whatever difficulties we suffer from now can be remedied by a hearty spirit of cooperation and of brotherhood. Just a little kindness, just a little willingness to share, to sacrifice for the good of all, just a little compassion for the suffering of our poverty-stricken neighbor, and the necessary adjustments can readily be made.

The nobility and clergy of the French Revolution in refusing to share, lost all. The slave-owners of the South in refusing to see the sinfulness of their position, lost all. The corrupt Czarist regime of the pre-War period in refusing to consider the welfare of the common people, lost all.

Why are men blind? Why do they refuse to learn the age-old lessons of history? An incarnation is so brief a period. Before we realize it, it is drawing to a close. Whatever of earthly possessions one has accumulated must be left behind. Is it not better to have the joy of spending it while one is alive? As an ancient sage has taught, "To give money away in one's will is copper, to give it away before one dies is silver, but to spend it wisely and generously in one's lifetime is golden."

Try, brothers and sisters, to engage in some constructive, practical task, no matter how small. The purpose of AMORC is to orient you toward life, to change your point of view, to give you motives and incentives for action, to train you to be a worker in the world of men and deeds. Be an intelligent citizen. Cast your vote intelligently. Be able to discuss the issues of the day. Know the motives behind civic organizations so that you can put the weight of your influence in the right direction. Give your moral and financial support to as many worthwhile movements as you can afford. Understand the policy of our leaders. Watch the bills before Congress.

To be a good Rosicrucian is to be a good citizen of your country. We want freedom to spread Rosicrucian teach-

ings and ideals. We want freedom to live the Rosicrucian life. Dictatorship has always been opposed to freemasonry and individual education. We can function only in a free country.

A good sister inquires, "What shall we do with these termites that bore into our country's institutions?" The answer is simple. Be more active than they. We have far more to offer. We appeal to the noblest, the highest, and the best in every human heart. We appeal to love and to brotherhood. We appeal to good sportsmanship and a sense of fair play. We appeal to the innate desire for peace and harmony. We scorn the philosophies that appeal to man's basest and most selfish impulses. We scorn those philosophies that deny the spiritual in man and in the universe, that see no evidence for God, or the soul, or spiritual values. We repudiate those philosophies that arouse racial discrimination, religious bigotry, and class distinctions; that call evil good and that accept cruelty and torture.

There is much that you can do for AMORC. You can distribute our leaflets widely. You can explain our principles to all who are interested. You can help make our publicity campaigns a success. You can invite as many people as you can persuade to attend the public forums that many lodges are inaugurating this season. You can be a genial host or a charming hostess. You can help people feel at home. You can arrange talks to appeal to certain groups—such as the elderly in the community, the college youth, and parents.

Of course we want members, but members alone are not our aim. We want just as much to prepare the consciousness of our population. We want to plant ideas. We want to start trends and movements in certain directions. If our guests should carry away the ideas of reincarnation and karma, for example, or if the ideal of the life of love and service should remain, the gathering will have been worthwhile.

The motto of a great publishing house was "Awake and awaken!" Let that be our clarion cry: "Awake, Rosicrucians, be spiritual minute men that ye may the more easily aid in awakening others!"



THE LOST CITY

Through an aperture in ancient masonry, we peer down upon the ruins of Machu Picchu, once powerful Inca citadel. Hidden in the mountain fastness of the high Andes, in the Urubamba Valley region, its secrets were sequestered from its successor civilization for nearly five centuries by time and nature. Not desolation, but an atmosphere of solemnity clings like a cloak to the massive edifices.

(AMORC Camera Expedition.)

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IS EPIPHANY POSSIBLE . . . can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients—voiced in prayer—cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws—laws that can be

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. P. C., in care of

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(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Duncan G. Wright, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland Chapter,* Pacific Building, 16th and Jefferson Streets; Mr. J. A. Woods, Master; Mrs. Hope A. Silsby, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. in Wigwam Hall; Library, room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday, Wednesday and Friday evenings, 7 to 9 p. m. Phone Hlgate 5996.

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Clement Le Brun Chapter.* Mrs. Mary J. MacKinnon, 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. Mr. Edgar H. Oswalt, Master; Mrs. J. C. Shults, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park. Inquirers call: Franklin 3938 or Main 6244.

San Francisco:

Francis Bacon Lodge, 1655 Polk St.; Mr. James Edward Boden, Master. Mystical convocations for all members every 2nd and 4th Monday at 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

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Mr. O. Nicholas Baumgart, Master, 3011 N. W. 2nd St.; Mrs. R. E. Thornton, Secretary, 220 S. W. 18th Rd. Meetings every Monday night, 8:15 p. m., at Biscayne Blvd. and N. E. 2nd St., Berni Hotel.

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Chicago (Colored) Chapter No. 10. Mr. Robert Alston, Secretary. Inquirers call Hyde Park 5776. Meetings 1st and 3rd Fridays at 8 p. m., 12 West Garfield Blvd., Hall B.

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Thebes Chapter No. 336. Mr. C. E. Reid-Selth, Master, 2362 Cortland Avenue, Tel. TO. 5-5724; Miss Dorothy E. Collins, Secretary, Tel. DA-3176. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave. every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

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Kansas City Chapter. Mrs. D. C. Diederichsen, Master, 27 E. 53rd Terrace; Miss Carrie Auker, Secretary, 1631 Scott Avenue, Independence, Mo. Meetings every Monday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Avenue.

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St. Louis Chapter. Mr. Wm. F. Saussele, Jr., Master; Mrs. J. B. Reichert, Secretary. Meetings first and third Tuesday of each month, 8 p. m. Roosevelt Hotel, 4903 Delmar Blvd. Telephone Jefferson 1909.

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New York Chapter,* 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Tacoma Chapter. Mr. L. S. Thorness, Master, 4822 No. 18th St.; Mrs. W. R. Woody, Secretary. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Afifi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

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Milwaukee Chapter. Mr. E. H. Wehlitz, Master; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue. Inquirers call MI-1624.

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Portland Rose Chapter. Mr. Rex W. Rawls, Master, Phone BR-6122; Mr. H. T. Herrington, Secretary, Phone TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8:00 p. m.

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Mr. Don B. Alder, Master, 1187 Laird Avenue; Mr. Alma N. Burt, Secretary, 505 3rd Avenue. Meetings in the Ivy Room, Newhouse Hotel, first Wednesday of each month at 8:15 p. m.

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Oklahoma City Chapter. Mr. Ward D. Brosam, Master, Phone 5-4510; Mr. Ferdinand W. Arnold, Secretary, Phone 8-5875. Meetings every Sunday night, 7:30 p. m., 318 Y. W. C. A. Building.

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Cincinnati:

Mr. John K. Hartsock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2432 Ingleside Pl.

Dayton:

Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone Ma. 3933. Meetings every Wednesday evening, 7:30 p. m., 56 E. 4th St., Rauh Hall.

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Mr. C. R. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

Fort Worth:

Fort Worth Chapter. Mrs. Sophia Sterley, Master, 330 Louisiana Ave.; Mrs. Mack D. Smith, Secretary, 310 W. Willingham St., Cleburne, Tel. 7. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street, Fort Worth.

Houston:

Mrs. Conway R. Shaw, Master; Mr. Arthur H. Prior, Secretary, 512 Birdsall St., Phone T. 5507. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

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Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA**Toronto, Ontario:**

Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays of the month, 7:30 p. m., No. 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master, 6158 Balsom St., Tel. Kerrisdale 0049-L; Mrs. D. L. Bolsover, Secretary, 876 W. 13th Ave., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby St.

Victoria, British Columbia:

Victoria Lodge. Mr. Edward Harper, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mrs. V. Burrows, Phone E-7716.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. A. G. Wirdnam, Master, 1158 Garfield Street. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

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The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary. Manogade 13th Strand.

ENGLAND

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

EGYPT**Cairo:**

Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary, 27 Rue Salimon Pacha.

Hellopolla:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayellm, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

MEXICO:

Quetzalcoatl Lodge, Donceles 92, Desp. 12. Mexico, D. F. Fernando Ruiz R., Master; Mauricio Leon, Secretary.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secretary, Surlac B, Mont Choisi, Lausanne.

DUTCH AND EAST INDIES

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General, Gombel 33, Semarang.

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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