

20-11

# ROSICRUCIAN DIGEST



December, 1942  
25¢ per copy



- - - And By This Sign  
Shall They Be Known



### CHRISTMAS SEALS

*(In Colors)*

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WE THINK in terms of pictures. Our ideas are not composed of mere angles, straight lines, or cubes, but are the complete mental forms of things we have heard, seen, tasted, felt, or smelled. A thing need not always be seen in its entirety to suggest its complete nature to us. One snowflake can convey the idea of a storm, a flag can signify the nation it represents, and the appearance of one uniformed police officer denotes the forces of law and order. One little sign or symbol, simple, even inconspicuous, can by association bring to the fore of human consciousness a vast and detailed mental picture of that which it represents. A handsome, yet small, Christmas Seal often can arouse more curiosity by the imaginative picture it creates in the mind than a long letter or persuasive argument.

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**ROSICRUCIAN SUPPLY BUREAU**  
SAN JOSE, CALIFORNIA, U. S. A.



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# What Would Be His Plea Today?

Before the graven reminders of today's hosts of war dead, what words would a Christ utter to a stricken humanity? Two thousand years ago, He symbolized by His birth, life, and death that, of mortal ambitions and final ends, one ideal must transcend them all—peace on earth and good will toward men. Was His philosophy incomplete? Did His message lack efficacy? Or, instead, are the miseries of the hour bitter proof that there truly is no other way of life than the one that He and the prophets before Him proclaimed?

At all events, mankind has failed. How far have we come? What progressive changes have occurred, not in the world, but in the hearts of men in the passing of twenty centuries? By what right shall we rejoice this Christmas? Let words of reflection and serious resolution this year be our

**Christmas Greetings**  
**THE AMORC STAFF**



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What is it that causes your heart to beat, your lungs to expand and contract? What mind directs *the cells* of your being, each in their purpose—some to create bone, others tissue and hair? What *consciousness* pervades these vibratory *globules of life* and gives them awareness of their Cosmic function?

Are you one of the millions who have looked *beyond yourself* for some external Divine Power or agency? Have you searched in vain for some outer sign or word of Divine assurance when in doubt or in need? Now learn of the *unsuspected power* that exists in every simple breath—and that becomes *part of you*. The ancient Egyptians believed that the essence of life was borne on the wings of the air. The Bible proclaims that with the first breath man

becomes not just an animated being—but a “*living soul*.” Try *this experiment*, and prove a Vital Life Force exists in the air. When you are in pain or despondent take a deep breath. Hold it as long as comfortable—then notice the momentary relief.

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**THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA, U. S. A.**

# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

DECEMBER, 1942

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ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

WHAT OF TOMORROW?

By THE IMPERATOR

The following is the last installment in a series of articles by Ralph M. Lewis, F. R. C., on the changes today's international involvement will produce in the world in the near future. He has projected an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he has used nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.

—EDITOR.



AN actual benefits be derived from war? Yes. History is replete with numerous alleged examples. It is related that the extensive use of iron by the ancient Assyrians in their implements of war, after discovering it among the Hittites whom

they invaded, caused that metal to be more generally used by Asiatic powers for peaceful pursuits. The raids of the Kassite hordes on the Babylonians in 2100 B. C. introduced the horse to that civilization. Likewise, the barbarian Hyksos, a mysterious people, who swept down on and conquered Egypt about 1700 B. C. brought horses with them and taught the Egyptians to domesticate them. The Moors who fought their way from North Africa into Spain, again brought to Europe the ancient culture of the East and of Greece, which had been stamped out by the decadent Romans.

It must be conceded that a tremendous price in human blood, suffering, and misery was paid for such benefits. In almost all instances the benefits resulting from war were unexpected, and often most remote from the initial pur-

poses of the conflict. It will perhaps be contended that the numerous purported advantages derived from a major war would in all probability have emerged anyway, in the progress of civilization. The principal advantage accruing from a war, not considering its tremendous mental, physical, and material costs, is the great acceleration given development in technical and other fields of human enterprise. A five-year war, for example, may advance certain sciences and arts, both in their refinement and enlargement, from fifty years to a century.

Such results are sometimes *indirect* consequences of the stimulation of war. At the end of a war many newly created and expanded technological processes can, with comparative ease, be converted into the manufacture of civilian products and become of service to society.

What then will be some of the advantages spawned directly by this war? There are certain ones which are so obvious that they must be apparent to all alert persons. Aviation is such an example. Necessity, concerted effort, and unlimited funds have revolutionized certain aeronautical theories literally overnight, in contrast to a normal peacetime development. The mourners of today's war dead will inherit this advantage with their grief. There are, however, certain advantages, now in an inchoate

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stage, which will emerge, and of which many persons are not aware. Some of these we will consider.

For the last two and one-half decades in the United States, for example, the congestion of population in certain areas, the now large cities, has been an increasingly alarming problem. For three fundamental reasons, the concern has been the effect of such congestion upon the areas where it occurred:

- A. *Health*—inadequate housing, the crowding out of light and air, increasing noise level, with its effects upon the nervous systems, social contamination, and ineffectual control of disease.
- B. *Transportation*—the snarling of transportation facilities, lack of easy ingress and egress from the cities, with ever increasing toll of life due to consequent accidents.
- C. *Supplies*—the problem of supplying such areas with essential supplies in abundance, such as food-stuffs and fuel, the turnover for such production being almost constant. It was related by an authority, but a few years ago, that the warehouse capacity for food in New York City was sufficient for but a forty-eight hour demand, if all replenishments ceased.

Remedial measures have been perfunctory and negative. This is not so strange, even though the situation appeared acute. Congestion of population raised land values and rents. The average large property owner is neither a philanthropist, nor is he given to the solution of sociological problems. Therefore, his assistance is not forthcoming, and his influence politically is prodigious. Obviously, Federal intervention is not encouraged, and what is done is often but a spectacular political gesture, to mitigate any criticism which might exist.

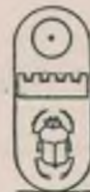
However, the war has brought the need for *decentralization* to the fore. A nation no longer will want to pride itself upon cities with buildings towering into the heavens, creating canyons of steel into which thousands upon thousands of persons are disgorged at certain hours, jeopardizing each other's lives, especially in times of emergencies. The fantastic and imaginary drawings of

artists, depicting future cities with many street levels, one above the other, and edifices dwarfing our present skyscrapers will never come to pass as a general practice. The difficulty of evacuating such areas in any emergency must be all too apparent now to everyone. The massacre that comes from a concentrated attack upon such areas, and their absolute dependence upon a remote water supply easily destroyed are events of history. Heretofore such cities have grown around a concentration of industries, such as steel, railroad centers, textile mills, machinery manufacturers, or seaports. The destruction of an area of this kind in war, or as the result of a natural catastrophe, seriously cripples a nation.

Tomorrow will see an exodus from such areas under government sponsorship and *impetus*. There will be a mass transportation of families — those who desire to leave — under supervision of the state and by its expense to new regions within the nations. The state will select such regions as are sources of supply, raw materials, in fact. It will encourage manufacturers to locate their plants in such regions, thereby relieving transportation of the raw materials. For an example, shipbuilding will be undertaken at numerous smaller seaports, as during the times of actual war. This will distribute this vital industry geographically.

What will be the aftermath of such development? How will it affect the individual? It will be highly salutary. It will destroy the remnants of the spirit of sectionalism which still prevails in various sections of every country. The citizenry will become far more cosmopolitan. The urban dweller will be brought into closer contact with the rural family. They will know each other's problems. More important, they will learn to share each other's ways of living. The distrust that the farmer has for the industrialist, and the latter's frequent ignorance of the farmer's contribution to the welfare of the state, will gradually disappear — when they are neighbors. Patently, all of this will make for greater political unity in the congresses and parliaments of the world.

One of the major good effects engendered by this decentralization of



population will be the stoppage of the exodus of manpower from the farms. The backbone of the average farmer's labor has been his immediate family; his sons, daughters, and sons-in-law are as a rule his most dependable workers. The small farm is mostly a family enterprise. Its members become co-operators or partners. Once these farm boys were not only isolated from the attractions of the city by distance, but likewise by a thorough lack of knowledge of urban life. The advent of the motion picture and of the automobile ended this. The former glamorized and publicized urban life to the farm youth. The automobile made it possible to traverse the many miles between the farm and the large city within a reasonable time, and to acquire the occasional experience of living within the city. But it was just too occasional. The result, therefore, has been a virtual hegira of youth from the farms to the cities during the past two decades.

The *future* decentralization of the mammoth cities, and the springing up of numerous medium-sized metropolises in regions now mainly having naught but towns and villages, will put urban attractions adjacent to the farm youth. These young men and women will not need to glut metropolitan labor markets, as *unskilled hands*. They are, in fact, skilled agriculturists, but to the mills and the urban trades, they become but common labor. These youths, therefore, will not need to remain on relief as they have, walking city streets, and crowded into dingy, dirty quarters, just so they may remain in the city to enjoy the questionable advantages which they seek in it. In the future, they can and will remain on the farms and become efficient in scientific farming methods. The farm will become a worthy business enterprise for them.

They will do this, however, only *because they will be close enough to cities* which can provide urban pleasures for their indulgence, as well as cultural advantages. They will have the economic security of their farms, at least being engaged in a work in which they are thoroughly trained, with a wholesome living environment, plus the easy access to the enjoyments of the metropolis. The farm labor situation will thus

be salvaged by the development of a result of the present war.

The more complex a government becomes, the more numerous are its functions, its ramifications, such as its bureaus and departments. The further, therefore, the individual citizen comes to feel himself on its outer edge. Regardless of the fact that such a nation has perhaps millions of government employes, the plebian citizen becomes conscious of an estrangement between himself and the heart of his government. The many departments and agencies of the nation seem to push him further and further away from that intimate association with the nucleus of the ruling power which perhaps he once enjoyed—or his fathers did.

Often, even in a democracy, the citizen believes that his voice in his government has become but a quantitative factor, that is, he but constitutes a numerical advantage, and that his true sentiments are not understood or appreciated. This condition develops that attitude of mind of "the people *and* the state," instead of "we the state." Consequently, the average citizen comes to think that what rightly is his political or civil duty is but a concession which he grants his government. In other words, he believes that in effect he is doing the state (which seems to him a more or less separate entity from himself) a favor. Therefore, adversities, economic slumps, hard times, conditions which he may not have the vision to see that he, as an individual, is responsible for, he attributes solely to the state as apart from himself.

In the United States of America, such an unfortunate condition reached its peak during the depression years of the 30's. The citizen, through the press and over the radio and on the street, was execrating his government for his plight, all of his ill affairs. The government reacted to this sentiment by beginning a *public appeasement campaign*. The state became, not the *people*, but instead an overindulgent parent of spoiled children. The people not only demanded work, but *support*. A vast difference exists between these two. It is the difference between independence and *dependence*. In effect, the attitude of the average citizen was that this



mammoth thing, the government, must provide for all things—many of which the individual should have provided for himself directly. In fact, if he was unable to provide other than the essentials, he should not have expected them until he could.

Initiative was at a low ebb in early 1939. The costs for maintaining what the government provided the individual, and which he thought it was his right to demand, were being met mainly by large corporations. The individual's payments were quite indirect, that is, hidden in slightly increasing prices of commodities. In other words, he was conscious principally of the aid flowing from his government to him, and little from him flowing back to it. The present war has, by necessity, saddled its costs upon every individual. By the end of 1943, the individual will once again be fully aware that *he is the state*, at least, insofar as finances are concerned. Therefore, another beneficial result of the present conflict will be the psychological effect of its heavy taxation upon the individual. The people will awaken to the fact that they are truly *the government's pocketbook*.

What will this mean for the future? Principally, the elimination of the introduction and extension of so many crackpot economic schemes, such as were common in the 30's. These were plans which offered the individual economic salvation at a minimum of his own effort, and at a tremendous cost to the government which he looked upon

as a thing apart from himself. In the future such plans cannot receive the same support they had in the last decade. The average citizen will say about such proposals, "Can we the people afford it?" Whereas, in the past, he was inclined to insist, "The state should pay us, etc., etc."

The war will end for some time the era of extravagance, that extravagance which the people demanded of their governments. *Individual initiative will return*. Once again a man will make his own way in life. He will cease living unconcernedly, and expecting that ultimately the day will arrive when the state must provide for him, solely, because he has not prepared for such an eventuality himself. This one factor alone will make *the tomorrow* that is coming a truly *progressive period*. The United States of America, for example, was built upon *self-reliance* and *self-sufficiency*. It is only upon these qualities that it can continue as a progressive nation.

Whereas democracy is but a catch word to many persons today, in the tomorrow, the average man will begin to really understand its *philosophical* content. He will come to realize that a democratic nation is one where individuals create a political instrument to preserve the just exercise of their separate powers. The future success of a democracy depends upon the mass consciousness of justice had by its people, for in that lies the forbearance necessary to assure an equality for all.

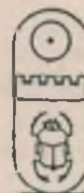
### HIERARCHY MEDITATION PERIOD

The Emperor requests all of the Fratres and Sorores of the Esoteric Hierarchy to unite in the special traditional meditation period on Thursday, December 17th, at an hour in their location equivalent to 8:00 P. M. Pacific War Time. Investigate and find what hour it is in your location when it is 8:00 P. M. Pacific War Time in San Jose, California.

The purpose and nature of this period is known to those of the Hierarchy. Each Hierarchy member who participates is to make his or her customary report thereafter, direct to the Emperor. To avoid forgetting or omitting the period, *mark the date now* on your calendar, or put a reminder in a conspicuous place.

### LOOK TOWARD YOUR FUTURE

Have you been contemplating a change in your employment? Are you looking for not just a temporary position, but one that has a degree of permanency? Do a pleasing environment and an outlet for your abilities, as well as fair play, constitute an inducement to you? If you are either a *trained and experienced* secretary, typist, stenographer, clerk, office manager, bookkeeper, or one thoroughly familiar with office systems and routines, apply *by letter* for a *future consideration* to the: *Rosicrucian Personnel Director*, Rosicrucian Park, San Jose, California. Give details of your experience and education.





## Soul Doctor

By HARVEY MILES, *Grand Secretary*



HO ever heard of such a thing? Doctors are medicine men; they are professional people who administer drugs to sick bodies. Doctors are also people who make adjustments of bones, stimulate the nerves, massage the muscles, and rub the skin.

A doctor also confines you to bed when things appear seriously wrong, when you need rest and quiet and no excitement which disturbs the nervous system, no intoxicants or heavy meals—just a simple diet to be prescribed by one who understands all the functions of the anatomy. He also leaves some pills after giving you inoculations of serum, which is supposed to intercept the work of the microbe inside the body. If the first treatment fails, a second is administered, then a third and so on until out of his hundreds of medicines he finds the one that makes you well again. The doctor then says, "You can get up now for a few minutes a day, then an hour, and then ultimately to work and business again."

The above conception of the doctor was almost true a few years ago, but today, on the horizon of the new civilization, we find the doctor is more than an injector of serums and prescriber of

pills or a manipulator of vertebrae and other bones. He has advanced from the "be-whiskered" dignity of 1850. Our family doctor of today has left the Smith Brothers category to smother in the ashes of the old worn-out and de-moded practices.

Yes, he has advanced to the sphere of mystical art, and instead of trying to cure the body of ills, pains, diseases, etc., he begins the study of the human soul, and after discovering the general attitude of the mind, the doctor begins the treatment of his patient by helping him to eliminate the cause of his trouble from its seat. Not all physicians have risen to this category, but many have, and before another twenty-five years pass all physicians will recognize the truth and value of treating the *mind first* and then letting the body adjust itself to mental rhythm. One must first pick the fruit from the tree before it can be dried for packing and consumption, so the new doctor of today must withdraw the cause from the *mind* before the body can experience relief from pain. Removing the ailment from the body without clearing the mind only forestalls for the present, physical complications that are certain to manifest later.

To support these contentions, aside from our own Rosicrucian doctrines, we read in current literature that Drs. Bela Mittlemann and Harold G. Wolff have conducted experiments to prove substantially that peptic ulcers are created by the mind. They claim that there is

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a spectacular connection between the state of mind and the gastric juices, and that anger, fear, rages, mental irritations, anxieties, etc., affect the digestive processes in such a way as to increase the volume of gastric secretions and cause excessive acidity. In other words, our worries, aggravations, and other inharmonious mental gymnastics disturb the balance of alkalinity and acids of the stomach.

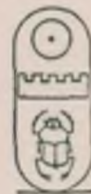
In so doing an unnatural condition is established which provides a breeding place for foreign bacteria, or creates unguarded spaces or areas within the mucosa, which when irritated by pre-digested food causes injury, and peptic ulcers begin. I quote from an article from *Fortune*: "Medical and surgical treatment is generally only incidental to the mental therapy more and more widely applied today. Until the underlying *psychic* causes of the trouble are remedied there can be little hope in the chronic cases of doing much more than easing the discomfort temporarily." Dr. Walter C. Alvarez, of the Mayo Clinic says, "If the patient is worrisome and temperamental, operation is probably useless." Statements like this from physicians of modern nationally-known institutions are extremely encouraging, for it bears out postulations made by mystical students of the past.

How well I recall Dr. H. Spencer Lewis, founder and late Imperator of AMORC, proclaiming back in 1921 that the majority of physical illnesses were intimately associated with our minds, and if we would realize that fact and change our mental *outlook*, develop a more constructive attitude, and concentrate our mental energy on our ills with the *will* and determination to remove all inharmonious vibrations from our anatomy, we would all be experiencing a life of physical perfection. Based upon the principle that a well body harbors a balanced mind and that a sick body harbors a warped mind, the object of Dr. Lewis was to have all the students and members of the Rosicrucian Order maintain a healthy physical vehicle by using mental power generated by soul. By so doing, Dr. Lewis contended they would eliminate the financial burden of medicines, adjustments, hospitalization, as well as the

loss of time spent from business or position. Healthy beings are happy beings, and a harmonious state of mind provides individuals with the proper conditions for the investigation and study of the higher psychic and spiritual phases of life.

Mental therapy has been a part of the Rosicrucian teachings for ages, and those who have practiced it have proven, beyond a shadow of a doubt, the efficacy of mental adjustment. The interesting thing is that we do not have to confine mental effects to the stomach for the healing of ulcers. The mind does not only affect that organ or gland of the body, but at your *will* it affects all or any other part of the anatomy. All you need do to prove this is to center your mind for a few moments on any part of the body and you will soon discover unfamiliar reactions which are soothing, comforting, and stimulating. Since we know how the mind can affect the stomach and other organs and disturb their normal function, it is not difficult to understand how fears, worries, and anxieties will bring upon us diseases, low or high blood pressure, nervous ailments, and other physical inharmony.

Is it hard for you to sense the feasibility of *fear* causing nervous disorders, anxieties causing an upset stomach, bringing on indigestion, constipation, or other maladies of the intestinal region? Is it impossible for you to believe that long unfulfilled desires could cause a disturbance of the finer and more sensitive glands and organs of the body, based upon the truth that we have always taught and which our modern physicians have now conceded? I believe we can go a step further and say that our individual lives here on the earth are so affected by our mental attitudes that the mind is responsible for the happiness, sorrow, or the state of physical and spiritual equilibrium we experience. I do not mean to imply by these statements that a person cannot become ill without first having a negative mental attitude; on the contrary, we know that everyone is subject to contagious diseases. Should the healthiest man or woman inhale or take into the lungs contaminated air or absorb into the system through normal pro-



cesses food or water that is not free from destructive bacteria, he will experience illness. But the important thing is that he hold the proper mental attitude about it and use his mental power in helping to offset the destructive work of the germs causing the illness.

There is another interesting phase of healing that has come to my attention recently—the new treatment work of Mrs. Elizabeth Kenney in poliomyelitis, or infantile paralysis. It is revolutionary in a sense—a reversal of the orthodox methods which were to keep a patient quiet, sometimes in casts, and administer various medicines. The Kenney treatment consists of wrapping the patient in a wool blanket saturated with hot water until the pain subsides, followed by the patient concentrating his *mind* on the muscles to try and flex them. Mrs. Kenney's object is to get the muscles to function normally by using the power of the mind to stimulate them. She knows that if she can get responsive action between mind and muscle that the patient is potentially cured.

Recently I saw a photograph of Mrs. Kenney holding one of her three-year-old patients. The child was standing on a table facing Mrs. Kenney. She held the youngster with one of her arms around the child's back while rubbing or massaging his legs with the other. No student of mysticism could ever look at the photograph without knowing what was passing from the mind and body of Mrs. Kenney to the child. Her facial expression radiates the personification of Divine Love, and through the direction of this great *psychic force* she is stimulating the aura and the whole physical body of her patient.

She is establishing a psychic communication between the two psychic systems—that is, the psychic system of the child or patient and herself. Although she may be unaware of it, Mrs. Kenney is using a power far greater than the water-soaked blankets or exercise, it is love. *This is the Soul Doctor.*

And what the world needs today is more Soul Doctors. They would be a tremendous help in healing the wounds inflicted upon all peoples of the globe, and if they were really *adept* in the direction of their psychic force, they could take out by the roots the psychic or mental *cancers* that have warped the minds of some of the world's leaders and directors of State affairs.

Divine Love is a manifestation of the mind; everyone can develop it and if he chooses he can use it to keep himself well, improve his material station in life, help his friends and close kin. The world needs it today, I believe, more than anything else. With sufficient of it in the world the war would stop tomorrow, peace would be declared at once; and the flower of happiness would bloom again among all people upon the face of the earth. Our song would then be, "Praise ye the Father" instead of, "More ships to crush the enemy." There would be no enemies for there would be spiritual union among all mankind.

May our prayer ever be that the *Great Light* will soon come with the power to prevent for all time the useless pain, suffering, and misery that people of the world are experiencing today; and in place of it there will be smiles, contentment, real joy and a *brotherhood of man* that in the past was only a vague dream.

### THE LAW OF THE ORDER

What are your *rights* and *privileges* as a member of the AMORC? How is the Order governed? Who are its administrative officers? What divisions are there in its operations and functions? What disposition can be made of its funds—are there safeguards established for the preservation of them and the properties? Is there a central world power of the Order—or are there separate jurisdictions?

Obtain the most from your membership by becoming familiar with the *Constitution and Statutes* of the Grand Lodge of AMORC. It is your duty to know all of its provisions, and to exercise your powers. Obtain a copy at cost, only 15c. We pay mailing charges. Send your order to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

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## It Is Not The Outer Man

By FRATER J. W. PAULSON



PERHAPS our views are never wholly wrong nor entirely right; our motives never pure but usually a little mixed. Nevertheless, most of the time we try to do our best. But one thing is certain: the error will decrease exactly in proportion to

our knowledge of and reliance upon the intuition.

The still, small voice within, that inner urge—the intuition—is a part of the infinite Divine Mind. As such it knows all things. It is always right; it knows what is best. But man fails to heed that urge. Why? Because man is willful, man is stubborn. And man is not wise. His deliberations are based on ordinary objective considerations. Both his emotions and rationalizing are often mistaken for thinking. He thinks he can do and accomplish whatever he wills to do without consulting the subjective mind and intuition, or the Will of God.

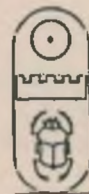
Some highly evolved men do rely on the urge tugging within. At times that little segment or spark of the divine mind is in charge, in full command of their actions. Such men come to feel their identity with the universal divine purpose, lose many selfish and personal desires, and feel themselves as instruments of the divine Force. Beethoven and Bach were examples of this evolved

type. Their lives were demonstrations of Cosmic illumination and Cosmic Consciousness. Bach's wife, Adele, worshiped her husband for the beautiful music he created and rendered. But Bach would not tolerate her praise, exclaiming: "Ach, I am only the channel for God's music." Beethoven was even more completely surrendered, not to his art or music, but to God's Will.

A university professor states that "man has an apparently incurable determination to attempt solutions of problems without knowledge." Yes, the degree of knowledge makes a difference. It makes a difference not only in solving problems but in the kind of life one leads. As the speaker on the Temple Square broadcast put it one Sunday: "The man who is to travel one thousand miles makes a different sort of preparation for his journey than the man who is to travel only one mile."

An example of such a being is a sincere student, a frater who is building for a long and better journey. He tells me that in this cycle of life, this journey, the ordinary materialistic aims and considerations do not seem to suffice. Because of a very conscious awareness of a purpose, a destiny, his life seems to be a sort of conflict and compromise between necessary daily routine and the things which must be done in order to fulfill that destiny, he declares. The higher goal, although definitely known to him, must be kept more or less as a secret while he pursues his daily work in business. Outwardly and by ordinary

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## Journeys In The Esoteric

By RALPH M. LEWIS, *Imperator*

### PART II



CONTRARY to popular misconception, true occultism does not seek to hide knowledge, to make it secretive or strange or mysterious. Rather, occultism concerns itself with seeking to reveal the unknown and to unveil the mys-

terious, and if it is associated with secretive things it does so only to bring them to light. Occultism is also not necessarily a part of religion, nor is it an element of mystical thought. Occultism may become a part of religion, but *it is not religion*. Many oriental religions have included occultism, have lifted it into their systems, but nevertheless that does not make occultism a religious doctrine, for no religion includes occultism unless in its creed or system it concerns itself with an investigation of the psychical phenomena of man's nature and the acquisition of self-knowledge.

Sikhism is an example of one of the oriental religions which incorporated occultism. Sikhism strives to harmonize two great oriental religions which are hostile to each other, namely, Mohammedanism and Hinduism. Mohammedanism is monotheism; it recognizes a single God. That God is known as

Allah. Hinduism, on the other hand, is a pantheistic mysticism; that is, it affirms that there is a God as a force and a mind which does not exist in a being, but permeates all things and is a part of everything, working in and through it. We see that these two religions are at opposite extremes.

Nanak, the founder of Sikhism, was born 1469 A. D. As a young boy, he argued with Mohammedan teachers which he had, disputing some of the principles which they were teaching. As a young man, instead of entering into the commercial life of his time, it is said that he preferred meditation and spent much time walking in the forest. It is related that on one occasion he had a great vision in which God came to him, and he was advised by the Deity to repeat God's name frequently, and he left, avowed to devote his life to a high purpose, but was nevertheless perplexed by the experience. Some time thereafter, when meditating upon this vision, there came to him as an ecstatic experience a message from God which is now one of the fundamental precepts of Sikhism. It was that there is no Mohammedan, there is no Hindu, there is but one true God.

In the Granath, the Sikh Bible, written mostly in Sanskrit, God is alleged to be a power, a force which permeates all things. In this sense, it inclines toward Hinduism. But it is also stated that the Deity shall be referred to as

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Sat Nam, the true God, and He shall be nameless. He shall not be called Brahma or Allah, but just *true God*. Man should not presume to know Him by name. It is also declared that the world as we perceive it objectively is an illusion, that we cannot truly know the nature of the world, and therefore, worldly knowledge is evanescent, unreliable. The only true knowledge consists in knowing God, in being absorbed into the Consciousness of God, which we might say amounts to attaining a state of Cosmic Consciousness. Now here is where Sikhism "borrowed" occultism, for it affirms that there are certain psychic practices to which the individual, the devotee, must resort before he can attain that absorption into the God Consciousness, and that these psychic practices are occult laws not generally known or realized, and the devotee must learn these things. They are taught by Sikh teachers known as Gurus.

Occultism is frequently confused, as we have said, with *magic*, and to better orient ourselves it is advisable that we clearly distinguish it from magic. Magic affirms and requires a belief in independent agents, entities existing in the universe. These entities are invisible intelligences, according to magic, which are able to exert efficacies. Some of them are beneficent influences, it is declared, others malevolent, and they are said to reside in animate and inanimate things alike, namely, living things, and stone and grains of sand have these magical properties or qualities.

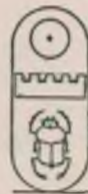
There is no unity of purpose between these magical intelligences. Each one exercises its theurgical powers arbitrarily, according to the whims and fancies attributed to that magical element. Consequently, it is held that humans are at the mercy of these magical powers, and the unfortunate believer in them is constantly obliged to invoke one magical process against another to mitigate the forces he imagines they have, so that he can enjoy peace of mind. *But what of occultism?* Occultism affirms that there is but one system of laws existing throughout the universe, one great governing intelligence, and all functioning constructively and creatively. Man is not at the mercy of

these laws unless he turns his back upon them, refuses to recognize them.

There is also what is known as *hermetic philosophy* or *Hermeticism*, as it is called. We should know something about it to orient ourselves better in our studies. Hermeticism is often confused with methods and practices intended to awaken the latent talents or powers which man has, which of course is occultism. And so, to many minds, occultism and Hermeticism are identical, which is not true. Hermeticism generally means that wisdom, that gnosis, attributed to a character known as *Hermes Trismegistus*. But Hermetic philosophy today is now eclectic. It has borrowed and incorporated into itself ancient doctrines, Neoplatonism, Stoicism, Gnosticism, and elements of Christianity, several of which never had any place in original Hermeticism.

There are some who say that there never was such a character as Hermes Trismegistus. There are others who proclaim that he lived before Plato, before the Seven Sages of whom Thales was one — even before Moses. However, Hermes is the name which the Greeks ascribed to the Egyptian god or legendary character known as Thoth. The title "Trismegistus" is the Greek for "Thrice Great," or the Great Great Great. Inscribed on the Rosetta Stone, in demotic writing, is the name of Thoth whom the Greeks called Hermes, and the statement that he was the Great Great Great. The Egyptians characterized him as a human figure with the head of an ibis, that is, the head of an Egyptian bird that used to wade in the marshes along the Nile.

The Greeks in their ancient writings said that Thoth, whom they called Hermes, was the principal source of all wisdom, a sort of fountain of knowledge. They called him the *father of philosophy*. The Egyptians in their ancient writings referred to Thoth as the lord of books and said he was the inventor of the science of numbers, namely, mathematics, and that he taught men to speak, and moreover, he taught them the demotic writing. The earliest Egyptian writing was the hieroglyph, or picture writing, and it is said that Thoth taught the demotic writing or script in the manner which we now



write so that man would have many signs for many things. Today, a magnitude of literature is credited to Hermeticism. There are quotations which say that he, Hermes, or Thoth, was the author of thousands of works, while reliable sources say that he wrote forty-two books, and these had six sections, one on astronomy, one on the science of writing, one on religion, etc.

Manetho, great Egyptian historian of the 3rd Century B. C., and for some time in the past thought to be a legendary character whose works have since been translated, was known significantly as the Truth of Thoth, and as the First Priest of Thoth, which would mean that he was a teacher of the wisdom of this great character. In the writings of Manetho, we learn that he was commanded by Ptolemy Philadelphus, who presided over the great school of learning and library of ancient Alexandria, to collect the great learning of the ancient Egyptians for that library, and that Manetho presented to Philadelphus the sacred books of Thoth, one of which is known as "The Shepherd of Man," and it is interesting to note that a phrase in that book anticipates a statement in the Book of Genesis, namely, that God begat man equal to Himself.

In the records in stone inscribed on the monuments of Egypt, the tombs and temples, we find much reference to Hermes, or to Thoth as they called him, and it is said that the principal seat of the school of Thoth where his wisdom was taught was at Khemennu, which the Greeks later named Hermopolis, or literally translated, the city of Hermes. It is said that this school was a "place on high ground" and it was where Ra, the sun, first rested when it rose in the East. Now of course this is allegorical, because these records further relate that the school was a place of initiation for the mystery school candidates. During such initiation, the candidates ascended the mountain of their inner nature, their inner consciousness, and when they reached the top, *the spiritual sun* rested upon them. In other words, when they attained within themselves a state of Cosmic Consciousness, then they were bathed in illumination or spiritual understanding.

Profane or general history, in all of its investigations, can disclose no reason for Thoth and for Hermes being called the Thrice Illustrious or Thrice Great. Rosicrucian records as we have them here, which are a continuation and a perpetuation of that knowledge transmitted to the Order from the Old World, tell us that there actually was such a character as Hermes or Thoth. He was not a god but a great sage, and he was born in Thebes, ancient capital of Egypt, in 1399 B. C., and he attained a great age. He received the appellation "Thrice Illustrious" because he participated in the organization of the great mystery school, had the experience of seeing the illustrious Amenhotep IV initiated as a Great Grand Master, and further, had the experience of seeing the work perpetuated by he himself assisting in the initiation of the successor to Amenhotep IV.

Metaphysics is wrongly used by many persons as a generic term to be all-inclusive, to cover a number of subjects which either should be under occultism, esoterism, Hermeticism, or some other branch of learning. It is well that we orient ourselves on *what is metaphysics*. The term was originally coined or invented by Aristotle. This great encyclopedic mind realized that it was necessary to classify the branches of human knowledge so that they could be perused more easily, and this he set about to do, for which humanity should be eternally grateful to him. He assigned various names to these different branches, many of which we perpetuate and still use today, such as psychology, and the word physics, which at that time included all material science. He even invented a method of reasoning to assist in understanding. This he called logic, a term we still use for such a method. To metaphysics Aristotle gave the meaning: literally that which is beyond the physical, beyond the material, in contradistinction to his classification of knowledge, which he called physics.

In antiquity and today, however, metaphysics is concerned with *first causes*, the primary beginnings of things. Now the causes with which metaphysics is concerned are not pragmatic. They are not material causes or mechanical causes



such as science investigates in examining a physical phenomenon. Rather, they are rational causes, causes which the mind conceives by processes of reasoning. Metaphysics is *A Priori* knowledge. It is a knowledge which begins with the general, and by it seeks to explain the particular. It is a knowledge which starts in the mind, rather than outside of it, a *product of pure reasoning*.

Perhaps we can better understand just what metaphysics may be by enumerating some of the topics with which it is concerned. Metaphysics has a great interest in the primary substance of the universe. What is it from which all things come? What is the underlying cause beneath all phenomena? What is the relationship between all things? Metaphysics embraces the topic of *ontology*, the nature of being, what is pure being? If everything is reduced to its fundamental state, can there be any such thing as non-being or an absence of it?

Science, for example, recognizes evolution and teaches it, and we, as Rosicrucians, recognize aspects of the doctrine as well which are concerned with natural laws. Science studies the manner in which evolution functions. Metaphysics, on the other hand, questions into *why* should there be evolution, what is the moving principle behind it, why should things develop successively and relatedly from a simple to a so-

called higher state. Science says, here is *how* something functions. Metaphysics seeks to know: *why does it function* as it does?

What, then, is Rosicrucianism, of which we are members and students? It is not any one of these—occultism, Hermeticism, metaphysics, or mysticism. *It is all of them*. Rosicrucians are not specialists. They will not confine or limit themselves to one branch of knowledge. Rosicrucians are true philosophers in the sense that they are seeking a unity of all knowledge. All that which is known to exist must have a place, and it is trying to find the inter-relationship between things and ourselves, which is the end of Rosicrucianism.

In Rosicrucianism we seek to reunite man with the divine purpose. If we pursue just one aspect, we are going off at a tangent. We must be drawn back into the whole. So as Rosicrucians, avoid having any affection, any particular love for a special by-path, or else you will get sidetracked on your climb upward. Investigate all paths. That is why Rosicrucianism seeks to include all tried and tested branches of knowledge. But be certain that you cause your inquiry, whatever the direction in which you move in your thinking, to converge back again on the main trunk eventually; otherwise you will be opposing our philosophical purpose—the unity of all knowledge.



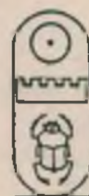
## IT IS NOT THE OUTER MAN

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standards of judgment his progress seems very slow, sometimes discouragingly slow. Even his mother frankly confessed recently how strange it seemed to her that the one child in her family who seemed most keen, wide-awake, and apt at learning should make such slow progress in the business world, and in his personal affairs.

But fortunately, it is not the outer man but the man within that matters. And what that inner development is no one can fully know except the one concerned. However, there comes a day

when there is a sudden demonstration of inner growth, an outward manifestation of success and power. As God wills, so be it. Light, Life and Love, these we must have more abundantly. Our light ought not be hidden. Let the Soul express itself and manifest the voice of the inner man. Only thus can there be supreme happiness. As our Sovereign Grand Master Kiimalehto stated in a recent article: "There is no nobler work than the fashioning of Souls. There is no finer gift than a beautiful Soul."





## Behind The Mirror

By SOROR ELOISE LAVRISCHEFF



WE have all laughed at the description of the kitten as he sees himself in the mirror for the first time. He sidles up warily, back arched and fur bristling. Closer and closer he comes until, surprised, instead of another cat—he touches only the glass. Then cautiously he peers around the edge of the frame. And what does he find? Nothing! There is no other cat!

Yes, we have laughed at the antics of the kitten and its amazement at finding no other cat behind the mirror. But what if we should stop to think that we are in Truth in exactly the same position. We, here on this Earth Plane, are actually standing before the mirror of our minds, and through the ages have fallen into the error of thinking the images we see reflected are real.

But it is true that the world we see about us is only a reflection. As we stand before a mirror, we see the image we call "ourselves" against the background of the room where we happen to be. We accept the fact that there is really no other person in the mirror, no other room in the glass. But we do not accept the fact, or even stop to think, that in the mirror of our minds what we see as our outer body, the objects

around us, really do not exist as such: for forms do not exist in Nature.

We know, and Science admits, that all matter is composed of but one Substance, energy which is vibrating. The different rates of vibration reflect to our different senses and in the mirror of our minds we see the reflection and say, "This is a rock"; "That is water"; or "There is a cloud in the sky." But in reality all that exists before us is Spirit Energy, God's own energy, vibrating at different speeds. Because this energy forms a vibratory pattern in accordance with the idea, the archetype, in the Mind of the Creator, our Inner Soul Self, which is itself the Mind and Consciousness of God, recognizes in the reflection the archetype. So it is that we build up in our minds the picture which is the world as it exists to us.

Yes, we have laughed at the reaction of the cat to its reflection, but we have not understood that we ourselves are reacting in exactly the same manner to our "earthly" reflection. To the kitten the image in the mirror was another cat, a creature with all the potentialities of friend or enemy. Hence the bristling fur, the arched back. We, in the mirror of our objective minds, view the reflection we call our body. We allow it to exist to us as something separate and apart, a distinct entity, capable of suffering all kinds of ills and evil fate. But when the cat has left the front of the mirror, has the mirror changed? Has the cat changed? No, only the reflection is missing. So, when we leave this

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earth, *what is changed?* Cannot we meditate upon this and its great significance to us at this time?

Our Inner Self, Soul (the Mind and Consciousness of God) together with Spirit (the vibrating energy of which the Universe is composed) produces the mirror of our mind which we know as consciousness. It is the mirror in which the Creator planned to reflect to us here the perfection of the World Above: AS ABOVE SO BELOW. But we have become so absorbed in the reflection, imperfect though it may be, that we have forgotten the Truth—that it is only a reflection, and as such is dependent upon the medium which reflects—our minds. We see the apparent evil about us and forget that in Truth—the One, the Absolute Good—there can be no evil. For Truth cannot be less than perfect. In Reality there is only the One Mind, the One Substance, the One Perfect Kingdom, which we should learn to see in the mirror of our mind.

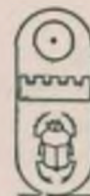
But if the mirror is imperfect, how can we see a perfect reflection? If the cat stands before a mirror which distorts the light, it will see instead of another cat a hideous monster standing before it. But when the wiser cat comes back from behind the mirror, he knows there is no monster there—there is only himself.

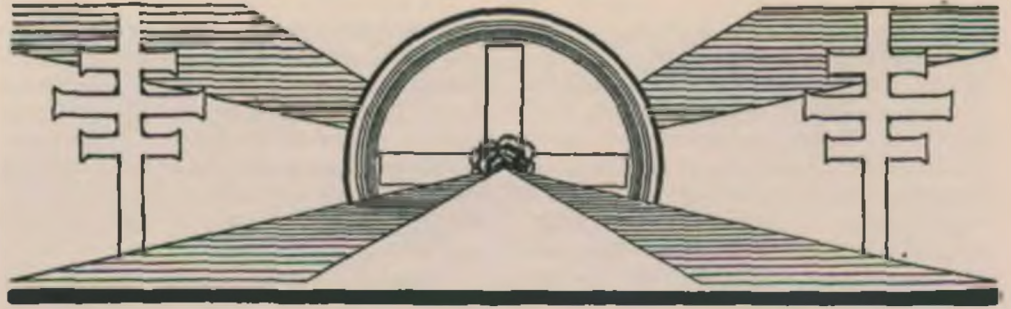
We go into the Fun House and laugh ourselves into hysterics at the grotesque figures in the Hall of Mirrors. Before one we are fat. Before another we are thin. This one bows our legs. That one twists our body. And we enjoy the images because *we know they are not real!* Stop!! Think! For this, then, is the key to happiness and harmony in our earthly lives. All the forces of Spirit which form the Universe about us were created for us to enjoy. All Laws were set in action to create patterns which would reflect the beauty of the World Above. But, because they are Laws, they are inexorable. They must continue to operate, although Man in his ignorance does not cooperate, causes actions and reactions in the Universe which create that which he interprets as evil. And the more he looks at the evil picture, the more the mirror of his mind becomes warped and contracted.

So we have allowed ourselves to gaze into imperfect mirrors and see the One Perfect Substance, which is in Truth reacting perfectly according to Divine Law, producing apparently hideous forms, crippled bodies, evil circumstances all around. And not realizing that they are but reflections, we sit in despair before the mirror and bemoan our fate.

Arise! Clear the mirror! Know that in Truth there is only perfection. In Truth there is only the perfect You. No matter what the mirror of your outer mind may show, *look behind the mirror.* The Idea of You in the Mind of the Creator cannot be less than perfect. Know this; dwell upon this thought. The Idea of the perfect heart or lung or other organs of your body can never be less than perfect, no matter what the reflection may be. The Idea of the Perfect Body can never be less than perfect, no matter what the image in the outer world may be. Know this and you clear the mirror of your mind and the perfect reflection must come through. It is because it is only a reflection that it is so easy for the figure, the form of the outer, to change. Because our bodies are composed of this same vibrating energy which composes the Universe, because they are animated with the One Vital Life Force which infuses all Life, it is just as easy for us to reflect the Perfect Idea in the Mind of the Creator as the imperfect image our objective mind has made. But it cannot reflect two images at the same time—one perfect and one imperfect. We must then synchronize our ideas with those of the Creator and watch for the reflection to change. For by the Law, change it must.

Our mind has truly created the world as it exists to us. Thoughts lower than those of the Highest have created the reflection which we call the "world today." Mankind, before the warped, contracted mirror of his mind, stands in fear, in anger, in agony, in despair. But we must open our eyes. We must look with our inner eye beyond the appearance to the Reality. We must know in Truth that Man is God's perfect Creation, truly living in a perfect world now. All we must do for it to manifest  
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## What Do YOU Think?

By FRATER CHARLES WOOD



VERY student of mysticism knows "As a man thinks so is he." Mary Pickford once said, "Nothing can hurt you unless you think about it," and we, as Rosicrucians, know that the life we are living today is the result of our past think-

ing, and that our thinking today is building our future life.

I wonder how many of us ever realize the *importance* of the above statements? Here is an illustration I like to use to demonstrate that it is the thought and not the act that affects us:

Two men are riding in a car on a dark night and they run over a dark object in the road. One goes back to see what they hit and finds that they have killed a man and tells the driver so. Now a similar case. Two men hit an object in the road and one goes back and finds that what they hit was only a sack of grain, but he tells the driver he has killed a man. Now I am sure you will all agree that the effect on both drivers will be the same, yet one has killed a man and the other has not but he *thinks* he has. Take a third case. Two men driving at night run over an object in the road. One goes back and discovers that they have killed a man but he tells the driver it was only a sack of grain. Now here the driver has killed

a man but, as far as that case is concerned, he will live conscience-free the rest of his life because he doesn't know it, and *therefore does not think* about it. Thus, we cause our own suffering or contentment by our thinking.

Strange effects sometimes hampering, often disastrous, are caused by mistaken beliefs, such as the belief that might is right, that our economic systems and our religions that were handed down to us by our forefathers must be right. A little straight thinking will open up some real surprises. One may even contract a so-called contagious disease by the thought that he has been exposed to it when as a matter of fact he was not in any way exposed; and think of the suffering endured as the result of *fear* of something that never otherwise affected the person and, in many cases, never even existed.

Thought, belief and faith are quite closely related. To *think* you can do something is to *believe* you can do it, and *belief is faith*. Now, without reference to religious faith, I want to point out right here that without faith you could not even lift your hand off the table. You have absolute faith that you can do that, therefore you do it with little or no effort. But if you can be made to believe that you can't do it—through the use of hypnotism or any other similar method—you will find it impossible to lift that hand off the table. In contradistinction, men have been known to lift many times their normal capacity to save the life of a loved one pinned under a car or truck. Due to the

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state of emotion the predominating thought was to lift that car. Not a wish or a hope but a conviction on the part of the man that he *must* lift the car. And he lifted this extra weight because for the moment he forgot his weakness, forgot that he *couldn't* lift such weights. His only thought was that he could and must lift that car!

A lecturer recently used another good example of the connection between faith and reality. He said, "Suppose you were told that someone had died and left you a million dollars and all you had to do to get this money would be to write out the checks. If you had faith in the one who told you this you would, by writing out the check, accept the money; but the chances are you would not believe the story and would not write the checks and therefore forego all that prosperity which only awaited your acceptance.

That statement of Mary Pickford's—that nothing can hurt you unless you think about it—may seem a rather broad statement; but let us analyze it. Anyone who has made any study of psychology knows that you cannot think of more than one thing at a time. You may believe you do when you attempt to carry on a conversation while suffering with a toothache, but it is an intermittent process of thinking of more than one thing at a time. Your thoughts are jumping from one thing to another at very brief intervals. It stands to reason then that you don't feel pain while thinking of something else. But here is the question that often comes up. If one is struck suddenly we may say that he certainly felt that without thinking. But that is just another case of misbelief. The truth of the matter is that the blow was not felt for a short interval of time while the nerve carried the impulse to the brain where it was interpreted as pain and the pain became a thought. Now, if at the time the person was struck, he had been dead or rendered

unconscious by the blow, or was under the effect of an anesthetic, or if his mind could have been completely occupied by other thoughts he would not have felt the pain because he would not have thought of it.

Now we can go a step farther than this. I know from my own experience—any any number of others will testify the same—that the physical cause or seat of the pain is changed by our thinking, that the intensity or duration of the pain is increased by our thinking about it and eased or stopped by not thinking about it. In many cases no other cure is necessary. Just eliminate the thought of pain and nature will effect the cure. Just recently I was able to demonstrate this to myself in a way I will never forget. I was suffering with a severe sore throat and headache, and although for me it is a very difficult task to concentrate my mind on something pleasant while in pain, I was able to do this for a few minutes two different times. Now, as stated before, we cannot feel pain if not thinking about it, but in this case I was much surprised to find upon again becoming conscious of myself that the pain did not return at once but only after about a half minute of conscious thinking. Think, too, of the number of cases of headaches and other minor ills that have been cured, not through any effort on the part of the patient but by a sudden change in thinking, by meeting some cheerful friends or attending an interesting movie.

Thought, then, is power for either good or evil. Every physical act is preceded by thought. Everything that man has built was preceded by thought. Our thoughts not only affect our own lives, now and in the future, but through the spoken word and the subtle radiation of our thoughts we are affecting the lives of others. So, let us guard our thinking at all times.

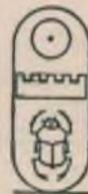


## BEHIND THE MIRROR

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to us, is to change our mirror that it may be reflected. Behold God's perfect ideas, then watch for the perfect mani-

festation. Lo, the Kingdom of Heaven is at Hand: *Behind the mirror of our minds.*



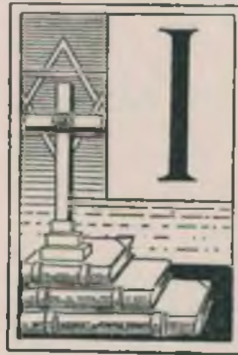


## Cosmic Politics

By DR. H. SPENCER LEWIS, F. R. C., Ph. D.

(September, 1936, Rosicrucian Digest)

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.



IT IS generally understood by all of our members and friends that our organization does not deal in political matters to the extent of advising our members to support any one political party or any one candidate for any office. So far as political al-

liances are concerned, our organization remains absolutely neutral and the only thought that any of us give to these matters is to try to determine which of the various candidates for the many, many offices to be filled at each election are best qualified from a universal point of view. We may from time to time express in this department of "The Rosicrucian Digest" or in "The Rosicrucian Forum" some of our own personal views regarding candidates and political principles, but we have never ex-

pected all of our members to adopt our opinions as a matter of course, or as an incident to their membership in the organization.

The mystic and the student of natural philosophy may be inclined to say that politics constitutes a field of activity and study that is entirely outside of his realm, but he forgets that the Cosmic is very greatly interested in politics and without a political scheme of some kind the Cosmic could not carry out its universal principles. In the course of many years I have noted with much satisfaction that in any complicated situations the Cosmic intervenes and selects or elects a person to a position who is best fitted to meet the crisis. In fact, in the intervention of the Cosmic, as in instances where God intervenes to settle a much mooted point, we have a distinct revelation of the political acumen, the political understanding and superior comprehension of things political here on earth.

The cyclic birth of a great avatar in each nation, the periodical rise of a

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great leader to guide the thoughts of men, and the powerful influence of a savior of man's best interests throughout the ages clearly points to a supreme, divine, omnipotent comprehension of our needs, and a dependable intervention on the part of God and the Cosmic forces when we are in need of superior guidance.

This does not mean, however, that each one of us should fail to study the situations that have arisen from our own worldly affairs. With the human error that is inevitable, we make mistakes from time to time, and these mistakes must be corrected; and this lies in our own hands to a great extent. Inasmuch as man has taken unto himself the prerogative of creating laws for governing himself and his fellow beings, and inasmuch as man has also assumed a superior position in interpreting God's universal laws and applying them in a specific way, man has assumed a responsibility that he cannot cast aside or pass on to God and the Cosmic when he himself must work out the problem. For this reason, if no other, each individual should give serious thought to the selection of candidates for such offices as control the administration of man-made laws and the interpretation of them.

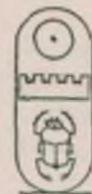
Man can do his best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly the Cosmic does not take into consideration the religious, racial, or color distinctions which man has magnified to such artificial importance. In the sight of God all of the children on earth are of one human family, and regardless of race or color or religious faith, our world problems are much alike and can be solved only by a common understanding and a common application of sensible interpretations of fundamental principles.

We should, therefore, analyze each political situation from its international and universal point of view rather than from its distinctly local point of view, and each candidate for office should not be analyzed from any limited, narrow, or local situation. A mayor of a small city is not just a ruler or administrator of the interests within the confines of the city, but he becomes a member of a

more or less universal hierarchy of worldly rulers, and his actions, his decrees, his rulings, decisions, interpretations and evolving ideas cannot be separated from our universal interests. At any hour of the day during his term of administration he may become an important national figure or even an international influence. Certainly his influence upon the people within his own city can become of nation-wide importance. A President of the United States is not only an administrator of the interests of these United States alone, but he becomes a part of the international scheme of administration and we must consider his qualifications to meet and act with the international problems that will rise along with the local ones.

And in analyzing the individual we must not be guided by party ties and affiliations nor by his promises, no matter how sincerely and honestly they may be made before election. We must consider what his tendencies may be in future situations that are not anticipated or expected at the present time. We must judge him not by what he wants to do or desires to do in the future but what he may be capable of doing under stress or in circumstances now unknown. It is probably true that the average political candidate is anxious to give a better administration than his predecessor and tries to make his administration a monument to his integrity, goodness, honesty and creative powers. But this desire, this honest intent, is not the most important thing that we must consider. We must analyze his character, his abilities, his methods of thinking and his fundamental appreciation of Cosmic and Universal laws.

Throughout the United States and in many parts of North America and elsewhere in the world the next few months will see the wildest possible activities in political circles. We shall hear and read of contentions, arguments, disparaging remarks regarding one or the other of each classification of candidates, and bombastic promises for the future. There are millions of voters who will blindly vote for one or the other of the many candidates either with the belief that all are good or all are bad, and any attempt to select one as better than the other is a waste of



time; or that it makes little difference who is elected inasmuch as political influences, conniving and underhanded scheming will control the candidate's actions regardless of his claims. This is a wrong way to look at the matter, a wrong way to vote inasmuch as it fosters the very situation that is so seriously criticized. There have been candidates in the past who have been elected to office on the basis of their promises, and they have sacrificed their future success and fame in remaining steadfast to the promises made, and in fulfilling their obligations regardless of all pressure from the outside and all temptations.

We can encourage men of fine character and fine mind to take an interest in political matters by showing in our manner of voting that we are using discrimination, that we are approaching the subject prayerfully, analytically and Cosmically.

There is no greater power on earth of a mundane nature than that of public opinion. It is a complementary and secondary power to Cosmic law. If all human beings would unite at this time in a demand for universal peace by thinking only of peace and of brotherly love and of universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the Cosmic laws, and universal peace would become an immediate and unchangeable condition. When public opinion in any locality or any nation centers itself upon certain de-

mands that are righteous, reasonable, or fair — or especially of general good to all—political powers, political parties, political leaders are set at naught and can accomplish nothing in the face of this decision on the part of the mind of man.

A man who is elected to office by the universal opinion of the vast majority of persons who believe and demand that he is to do the things that are right, is suddenly given from the Cosmic a power to fulfill the demands of the public and is made fearful of any variation of those demands. In such a case the public, who has established such an opinion and who has elected the man to office, must assume all responsibility of its judgment. This man is in a position to exert powerful influence and to be master of his own fate in all political senses just as he is master of his personal life and must therefore assume the responsibility of his own acts.

Therefore, it is right and proper that the members of our organization attempting to work in harmony with universal Cosmic laws should analyze the political situation of today and select their candidates and vote for such persons as they honestly believe will conform to Cosmic rules and give the public the very best service possible. Part of our duty lies in attempting to make worldly conditions proper in a national or community sense, as well as in a private, social sense; for, after all, we are our brother's keeper in a wide interpretation and a nation's Karma can become a part of our own Karma.

### AN AID TO YOUR MEMBERSHIP

Until further notice, we are instituting a new policy which will be welcomed by many members who have previously requested a similar arrangement. All members who contribute one year's dues may, at the time they forward one year's dues to the Grand Lodge, receive a one year subscription to "The Rosicrucian Forum." "The Rosicrucian Forum" is a private, confidential bimonthly magazine exclusively for active AMORC members. It is a valuable supplement to the Rosicrucian monographs and contains the Imperator's answers to questions submitted to him by many members. All "Rosicrucian Forum" subscribers rely upon this magazine to answer many questions which may arise in their minds in regard to the interpretation of various phases of the teachings, as well as to how the principles can be practically applied to their daily lives.

Now is your opportunity to arrange to have "The Rosicrucian Forum" reach you for the next year by contributing your entire year's dues at one time and asking for this special privilege which we can grant to you due to the saving made possible by your dues being received in one unit. If you have never examined a copy of "The Rosicrucian Forum," a sample copy will be forwarded to you for the small sum of twenty cents post-paid. (For members only.)

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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.*)

## THE STAR IN THE EAST

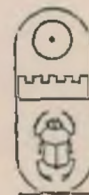


REGARDLESS of what may be one's interpretation of the religious significance of Christmas or the scientific interpretation of the Star of Bethlehem, we still can look upon this symbol as an indicator of a way of life. We look

back upon Man's history as best we know it and see that we have, since the original Christmas, advanced only about half as far in terms of years as did the era of civilization which existed prior to the birth of Christ. Our con-

ception of this slow progress will help us to realize that Man is faced by many adjustments, and that the series of adjustments now taking place are not as futile as they might appear on the surface. Reasonably accurate historical records reach back over four thousand years before the Christian era. No doubt at the half-way mark in that era of slightly less than two thousand years when conflicts existed between nations, and between men, there were those who believed that the civilization would perish. We can reasonably believe that a far greater future exists ahead of us than existed ahead of them in those early times.

The Star in the East has been a symbol ever since the first Christmas of all of Man's highest aspirations and de-



sires. To say that the ideals laid down as Christian have failed is only to acknowledge Man's weakness in being unable to reach his ultimate aim or point of advancement. The system has not failed and, regardless of religious doctrine, the ideals which are represented in the spirit of Christmas will be those to which intelligent and progressive men and women will continue to hold as an ultimate achievement. Therefore, the Star in the East still shines—shines as a guide to direct those who may be tempted to retain here within the physical limitations of this earth all their treasures. Life as a physical existence can be dull, can be constantly beset with troubles and hostility, but life which is lived for a higher purpose will find a broader basis of understanding and interpretation.

Christmas will be different this year in many homes. There cannot help but hang over the usual festivities the actualities of the present. Some homes, in fact, many homes, will be touched by the absence of one or more who have been a part of this annual observance.

Restrictions upon various commodities will limit the usual exchange of gifts. Perhaps it is all for the good—perhaps this Christmas men and women will turn more to the spirit of giving and to the ideals as represented by He whose birthday we observe. By the restrictions placed upon them by physical limitations they will come to a better understanding of Christmas and the symbology of the Star of the East than they have ever had before. Enter, therefore, into the spirit and the ideal of the occasion. Direct your thoughts of peace and harmony to those near or far away. Attune yourself with the ideals represented by the season rather than limiting yourself to the actualities immediately at hand. Many are already familiar with the Cathedral of the Soul. Those who are and those who wish to become familiar will find great satisfaction in entering its portals to direct their constructive thinking unitedly toward the creation of a world in which the Christmas spirit in its highest idealistic form will be the governing power on this planet.



BUY UNITED STATES SAVINGS STAMPS AND BONDS



THOUGHTS OF AN EVERYDAY MYSTIC

"From my lookout tower I watch the sun come up most every morning. Glorious! I salute the sun with Ra and a few of the vowel sounds and words I have learned. I always get an answer back, and often the effect, the vibrations, the personality, or call it what you may, will stay with me all day. As my lookout duties concern all points of the compass, I usually make three rounds around it, and sing a triad of notes. This exercise surely has an exuberant effect upon my being.

"At times, when 'chasing smoke' and out of all communication, I often pick a blossom from a rare high-altitude flower, place it under my hat band, and breathe a thought to my wife, and very often she picks up the thought and I know that everything is well. I do not know if the vibrations of a flower help to carry a thought; I suspect that they do.

"It is a lot of fun to look up into the sky and watch a cloud dissipate before your eyes—. Also, there is much consolation when isolated to be able to get a message from a melody."  
—GLEN W. BAIRD.

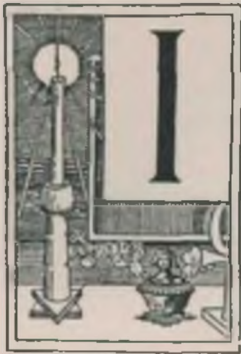
(Editor's Note: Frater Baird is a fire ranger in a large national park in the Western United States. His duties place him in close proximity to the beauties and wondrous manifestations of nature where everything virtually breathes the majesty of Cosmic law.)

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## The Moral Argument of Kant

By ROGER O. BACON, M. A., F. R. C.



IN writing on the moral argument of Kant, it would be well to define the term "argument" as employed herein. It must not have the connotation of controversy, nor will it be used as an exposition of the fable in an epic poem. It means

herein "criteria" and my paper will, therefore, be an exposition of the moral criteria or essentials of Kant.

If one likes to see a man's life reflected in his writings, he is bound to be disconcerted somewhat on studying the worldly existence of the author of the *Critique of Pure Reason*. Paradox is the most frequently recurring thought as one attempts to reconcile the man and his work, or attempts to replace his own criteria of moral judgment with those of Kant.

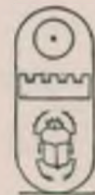
The moral criteria of Kant perhaps had their source in the simple faith of his ancestors who were driven from Scotland to Germany in the 17th Century because of religious persecution. The criteria may represent in part the essentials of the heritage so dearly preserved. Which brings us to the third paradox — in as many paragraphs — that of giving the world these standards in the glittering age of Frederick the Great.

The criteria of Kant may best be understood by Rosicrucians as summed up in the symbol of the superimposed triangles. "The greatest good for the greatest number" is comprehended in the universal philosophy of Kant.

"Nothing in the whole world, or even outside of the world, can possibly be regarded as good without limitation except a good will." The intellectual gifts of intelligence, sagacity and judgment, and the qualities of courage, resolution and perseverance may be pernicious if the will that directs them is not good. Power, wealth, honor, good health and contentment give rise to pride when the will is not good. "A good will would, therefore, seem to be the indispensable condition without which no one is even worthy to be happy."

A good will is not merely well-wishing, but it consists in the resolute employment of all the means within one's reach, and its intrinsic value is in no way increased by success or lessened by failure.

Reason falls short in securing enjoyment and happiness for the intelligent man. Rather he may come to have a hatred of reason and to envy the less intelligent person who relies mainly on his natural impulses to tell him what to do and what to leave undone. One may even deny reason to have any value in the attainment of happiness. Kant states that life has a nobler end than happiness and that the true vocation of reason is to attain that end.



Reason should produce a will which is good in itself and not merely good as a means to something else. This will is the highest good. Happiness is the second and conditioned object.

To understand a will which is good in itself, it is necessary to examine duty, which involves the idea of a good will as manifested under certain subjective limitations and hindrances.

An action that is done from duty gets its moral value, not from the object it is intended to secure, but from the maxim by which it is determined. It is all one whether the end is attained or not. Unconditioned and moral value can lie only in the principle of the will, no matter whether the object sought can be attained by the action or not. No action which is done from duty can be determined by a material principle, it can be determined only by the formal principle of all volition.

Duty is the obligation to act from reverence for law, even at the sacrifice of all my natural inclinations.

The supreme good which we call moral can, therefore, be but the idea of the law in itself in so far as this idea which determines the will and not any consequences which are expected follow.

Only a rational being can have such an idea, and hence a man who acts from the idea of the law is always morally good no matter whether the consequences which he expects from his action follow or not.

Now what must be the nature of a law, the idea of which is to determine the will even apart from the effects expected to follow and which is, therefore, also entitled to be called good absolutely and without qualification? The only principle of the will which remains is that of the conformity of actions to universal law. In all cases he must act in such a way that he can at the same time will that his maxim should become a universal law.

May one, for instance, under the pressure of circumstances, make a promise which he has no intention of keeping? One has only to ask himself whether it would satisfy that maxim to extricate himself from embarrassment by giving a false promise—if such an action should have the force of a universal law, applying to others as well

as to himself. And it would be seen at once that, while one could certainly *will* a lie, he would not will that lying should become a universal law. If lying were universal there would, properly speaking, be no promises whatever. His practice at once proves itself to be self-destructive.

Duty, then, consists in the obligation to act from pure reverence for moral law. To this motive all others must give way, for it is a condition of the will which is good in itself, and which has a value with which nothing else is comparable.

The conception of duty is not derived from experience. Reason issues its commands on its own authority without caring in the least whether the actions of men have, as a matter of fact, been done purely from the idea of duty. Perfect disinterestedness in friendship for itself is demanded of every man, although there may never have been a sincere friend; for perfect friendship is bound up in the idea of duty as duty, and belongs to the very idea of a reason which determines the evil on a priori grounds, prior to all experience. No experience whatever led us to suppose that laws of this apodictic character are even possible.

Such a metaphysic of morality must be entirely free from all admixture of empirical psychology, theology, physics and hyper-physics, as well as all occult qualities.

Everything in nature acts in conformity with law. Only a rational being has the faculty of acting in conformity with the idea of law, or from principle; only a rational being, in other words, has a will. If the will of a rational being is not absolutely good, we conceive of it as capable of being determined by objective laws of reason, but not as by its very nature necessarily obeying them.

The idea that a certain principle is objective and binding upon the will is a command of reason, and the statement of the command as a formula is an imperative. All imperatives are expressed by the word "ought." In reference to the divine will or any other holy will, imperatives have no meaning, for here the will is by its very nature necessarily in harmony with the law and, therefore, "ought" has no application to it.

*(Concluded on Page 430)*



## A Philosophical View of Alchemy

By THOR KIIMALEHTO, Sovereign Grand Master



THROUGHOUT the 15th and 16th centuries, a wave of interest in Alchemy became very prominent among the learned men and prelates of the day. If we realize that scientific knowledge of nature and natural phenomena were

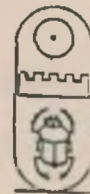
largely in infancy, and that superstition engendered by the materialistic religious beliefs enveloped or controlled the reasoning faculties of the majority of human beings, it is not surprising, when the rumor became current that gold could be made through artificial means, a great many learned men became interested and even tried to find out everything about the mysterious process.

Science knows today that gold can be made—at great cost which is prohibitive. The alchemists, however, claimed that they had a secret process for its manufacture.

Accepting these things as facts, and realizing the important repercussions such knowledge would have upon the multitude which the state and church tried to hold in bondage, we can readily understand that they bent all their energies in an effort to discourage such practice. Printing had flourished for a long time, and it was used as a medium of destruction. Nonsensical pamphlets

appeared, purporting to have been written by alchemists, but whose real authors were the clergy. Educated men and thinking men who read this conglomeration of nonsense naturally became disgusted, and so have our scientists of today who have read some of these pamphlets. The system in vogue by the Jesuits to discredit men who possibly would become a menace to the church's teachings was a common practice at that time. On the other hand, there are some who discover in the alchemists only secret expounders of truth, who, under terms of chemistry, hid their teachings from all but their own kind, and not only never made a grain of gold, but never attempted it, nor were chemists at all. Many alchemists were advanced sages, who, not caring to be detected in working unauthorized miracles in times when burning at the stake was still in vogue, pretended to be smelting and distilling in the seclusion of their laboratories, while, in fact, they were only meditating and contemplating for the purpose of acquiring occult powers. Their writings, which disclose nothing save an intent to hide or confuse the casual reader, are of small value without the secret key, which could not be understood without a thorough knowledge of astrology and the nature of the planets, and mystic phraseology.

No matter what our opinion may be about the alchemists of the Renaissance, the indebtedness to alchemy is greater than we realize. In the first place,



alchemy contributed many necessary words to the vocabulary of science, such as *crucible*, *distillation*, *quintessence*, and *affinity*. In the second place, they stumbled upon many discoveries that they did not seek. Science is thus indebted to *Gebir* for the first suggestion of corrosive sublimate, the red oxide of mercury, nitric acid, and nitrate of silver: to *Roger Bacon* for the telescope, the magic lantern and gunpowder; to *Van Helmont* for the properties of gas; to *Paracelsus* for laudanum. To him, medicine owes the idea of the clinic.

As in chemistry so in other sciences, the most important discoveries were made by men who had marked taste for alchemic theories. *Kepler* was guided in his investigations by cabalistic considerations. The search for gold and youth was only one phase of alchemy. Long before such things as animal magnetism, hypnotism, telepathy, ventriloquism, and auto-suggestion had a name, the alchemists had discovered them. Such terms as the philosopher's stone, the elixir of youth, the transmutation of metals into gold had a symbolic and spiritual significance. This knowledge was carefully concealed because knowledge is a dangerous thing in the hands of selfish men. We, of the twentieth century, ought to realize fully the truth of this statement when we see every sublime law of nature used for the destruction of mankind. Let me quote from Magre's book "Alchemists and Adepts." (Pages 199-200):

"History records many men who have been able to make gold. But this was only the first stage of the secret. The second gave the means of healing physical illnesses through the same agent which produced transmutation. To reach this state, a higher intelligence and a more complete disinterestedness were necessary. The third state was accessible only to very few. Just as the molecules of metals are transformed under great increase of temperature, so the emotional elements in human nature undergo an increased intensity of vibrations which transform them and make them spiritual. In this third stage, the secret of the philosopher's stone enabled a man's soul to attain unity with the divine spirit. The laws of nature are alike for that which is above and

for that which is below. Nature changes according to an ideal. Gold is the perfection of terrestrial substances, and it is to produce gold that minerals evolve. The human body is the model of the animal kingdom, and living forms orient themselves in the direction of their ideal type. The emotional substance of the soul strives, through the filter of the senses, to transform itself into spirit and return to unity with the divine. The movements of Nature are governed by a single law, which is diverse in its manifestations but uniform in its essence. It was the discovery of this law that the alchemists sought. If there were many of them who discovered the mineral agent, fewer were able to find its application to the human body, and only a very few adepts knew of the essential agent, the sublime heat of the soul, which fuses the emotions, consumes the prison of form and allows entry into the higher world."

The most overwhelming proof of the truth of the mystic philosophy is that it links up every department of life and knowledge. A knowledge of fundamental principles compels us to study nature, and science is thus born. These principles must be lived, and so we have religion, ethics, and morality. Every phase of life and literature reveals the same message. In the light of mysticism, philosophy, science, religion, music, architecture, literature, and art, all tell of the soul's high destiny. Each tells it through a different medium. Each tells it equally well.

To the mystic, his philosophy is his guide; his map, his compass. It is to become part of his soul make-up. It is a light to guide his feet. It is to be lived until no other way of life is possible. His philosophy is not an intellectual exercise or an abstraction. It is food for his heart, his soul, his mind. The various arts are channels from his soul to the oversoul. The medium is but another design in the universal pattern on his trestle board. His philosophy, therefore, is equally cogently expressed in the pattern of verbal beauty of a poem, in the study of the conflict of personality and environment in the drama, in the analysis of the souls in the novels, and in the straight-forward discourse of a philosophical treatise. It is One

Life, One Divine Power, One Destiny, One Path. We can find the Divine message in the vision of Isaiah, in the law codes of Moses, in the Egyptian Book of the Dead, in Plato's Dialogues, in Shelley's Prometheus Unbound, in the poems of Wordsworth, in Browning and Tennyson. We can study the lessons of our Order. But the result should be that we learn to see the truth everywhere, in poetry, drama, art, and philosophy. And finally, the highest degree of development of all, we should learn to find the truth within ourselves. Our great goal is to be a channel of God's Wisdom and Love and Activity in a medium heightened to the degree of genius. We will need no guide, no book, no instruction because we will have attained the ability to be instructed by Divinity Itself.

Spiritual principles remain the foundation of the world no matter how blind people may be. It is a great blessing that the doubts of materialism and atheism do not assail our hearts. It is a great blessing that in this incarnation we have contacted the Rosicrucian Order and the teachings of the Alchemists and Philosophers. It is a great blessing and privilege that we can share, no matter how small, in helping the constructive forces in the world.

Such were the thoughts and aims of the medieval alchemists. Of such consistency was the gold of human values after having passed through the crucible of fire of human suffering and trials. Such were the truths of the human alchemy that they endeavored to leave to the generations to follow. To speak out in those times of persecution was to willfully become a martyr, and therefore, they left unto the printed and written words the truths they had found in their solitude.

I will quote a few alchemical aphorisms, picked up here and there in my reading. I am sorry that I cannot give the names of the authors. Some are my own translation or selection of words. You can judge for yourself their value to you:

"The greatest of all facts is the fact of consciousness. Apart from consciousness there is chaos. It is a general term for cognition of experience. Experience becomes clearer in relation to how we

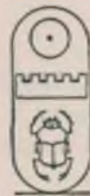
reason about it and classify it. We do not notice all that we do and are. No creature is completely conscious."

"Mind-consciousness is men's greatest power for good or evil. A lowly creature may employ an expedient not recognized in civilized human life without any evil motive. Evil is of the mind. Having mind we do not need to depend upon the instincts for choosing, but we can choose according to a temporary standard or civilized expedient set up by the mind."

"Do not inquire if there is a God, or about a life beyond the grave. Of the beginning and the end no one knows anything, but this we know of the Now: that if we be patient in the study of things present, we shall in time know things eternal. If you ask about Creation, the answer is Now, for at this moment the world comes into being; and if you ask about the Last Day, it is Now, for at this moment the world passes away. As the sun rises in one land, it sets in another."

"Life is change, for Change is this: that the present moment is both beginning and end, and that the world is ever becoming new, just as it is ever growing old. For were there not Death in Birth, there could be no death, and were there not Birth in Death, there could be no Birth. That which is not now can never come to pass in the future, for past and future are but an expansion of the present, while the present is the moving image of the Eternal."

"The wonder of Life is this: that in every moment is the whole of Time and a perpetual recreation of the world. Recreation or Play. This is no mere chance of words, for in play the act of making is more than the thing made. So, also, Life is more than the things which it forms. If the forms of Life were more than Life itself, this would be Death, for in each created thing its work would come to an end. If the flower did not die, the seeds would not be scattered; if man were immortal, he would need no children to preserve his kind. Truly, if forms were immortal, Life would die, for Life is an everlasting recreation. This, then, is the glory of Life: that it is forever going forward, nothing holding it, for all that is made



must pass away. In this is its freedom and its undying wonder."

"From this we see that if we go forward, holding fast to nothing, nothing shall then hold us back from attainment. And if we ever recreate what we have made, nothing shall weary us, except it be ourselves."

"Consciousness is a 'becoming.' That of which we are conscious evolves only in so far as it is valuated, according as we value it or perceive its factual nature. The wise man realizes that apart from mind there is no valuation, there is chaos. The mind builds out of accumulated experiences and the fancies derive therefrom."

"Our present existence is of the greatest importance. If we could remember a previous incarnation, it would be of a different person in different circumstances."

"If there is a 'universal mind,' it is only what doctors sometimes refer to as the unconscious, an impersonal conception. It is not a God but an alteration in the forces of 'Nature'."

"Suffering is neither a curse nor a blessing, save as a particular organism reacts to it. Asceticism and sensuality are extreme reactions thereto. Flux is a fact, and the wise man realizes it. He therefore, keeps an open mind as to 'values.' Valuation is an arbitrary act of the social mind."

"Since all is a state of flux, 'self' is not a permanent, separative, entity. Apart from the community it would have no value. But the community is a totality which shall endure longer than the person. In so far as it is great, so shall it longer endure and find an important place in the history of human endeavor."

"He who would seek the greatest of all earthly benedictions, the knowledge of all created good, and of the effectual virtue which God has liberally implanted in stones, herbs, roots, seeds, animals, plants, minerals, metals, and all things, must fling away every earthly thought, hope only for freedom of heart, and pray to God with the Greatest humility. Thus, the aspiration after freedom will soon be realized."



### THE MORAL ARGUMENT OF KANT (Continued from Page 426)

All imperatives command either hypothetically or categorically. A hypothetical imperative commands a certain thing to be done, if something else which is willed is to be attained. A categorical imperative is an act which in itself is objectively necessary, without any reference to another end.

An action is essentially good if the motive of the act is good, let the consequences be what they may. This imperative may be called the imperative of morality. How is this imperative possible? One should act in conformity with the maxim which he can will at the same time to be a universal law. The imperative of duty demands that one act as if the maxim from which he acts were to become through his will a universal law of nature.

This is necessary for rational beings, for will is the faculty of determining to act in accordance with the idea of certain laws. Such a faculty can belong only to a rational being.

Man in all his actions must also be

regarded as an end. The imperative in this connection must be: Act so to use humanity—whether in your own person or the person of another—as an end, never merely as a means.

A free will is the same thing as a will that conforms to natural laws. Reason must, therefore, regard itself as the author of its principles of action and as independent of all external influences. Hence his practical reason is the will of a rational being and it must be regarded by itself also as free. The will of a rational being, in other words, can be his own will only if he acts under the idea of freedom, and, therefore, this idea must in the practical sphere be ascribed all rational beings.

Without presupposing freedom, we cannot conceive of ourselves as rational beings who are conscious of causality in respect to that action, that is, as endowed with will. All beings endowed with reason and will must determine themselves to act under the idea of their freedom.





## Religion and the Mystic

By HAZEL J. FOWLER, F. R. C.



ANY criticisms of the church and religion are being expressed today: some to the effect that going to church is out of date; others to the effect that the church provides but an empty ceremony which touches no vital spot in the lives

of its attendants; many to the effect that the church has utterly failed in its obligation to humanity else the present world brutality could not be.

While I am not an ardent church-goer, neither do I blame the church for a responsibility of conduct which lies entirely within the individual. The church undeniably serves the symbolic need of many. On the other hand, basing the Ideal on the words and actions of the Master himself, religion is not a matter of church attendance, rather of individual exemplification of the beatitude of the Living Spirit.

When a person speaks outwardly of religion his true spiritual interpretation is apt to be quickly isolated in favor of the belief of his ancestral forbears. The Catholic interprets religion through the understanding of his priest; the Jew, through the understanding of his rabbi; the Protestant, through the understanding of his minister; and the primitive through his obeisance to the gods of

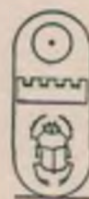
nature as demonstrated by the chief of the tribe.

In these variations we find the Supreme Excellence personalized as a far distant Being of great dignity and benevolence who may or may not grant our earthly petitions.

With the same breath in which we praise Him and petition Him to manifest His powers in our favor, we blame Him for fire and flood, famine and greed, sickness and sorrow, war and politics, most of which are entirely man-made. If by chance we escape these and other afflictions and degradations of human existence we assume to be already in His favor and proceed to forget Him. The world is all right for us. Why should we *think* beyond the momentary harmony?

Such has been the roll of individual religion in an evolving world until the present world-wide cycle of chaos and brutality has forced us into our mental and spiritual strongholds. We are now turning within ourselves for the answer to the present confusion. We are asking of the inner mentor what part we should have played in the great scheme of things. Now we are swung back from levity and luxury to sobriety and fundament. Our own little world has collapsed in the midst of a conflict which follows neither order nor principle.

The World Catastrophe is surcharged with a terrific leveling element, but as Whitman suggested of elevation—*we but level that lift to pass and continue beyond*. It were pitiful indeed if



this were not so, if we learned no lessons from the limiting circumstances incidental to our present estate. But this leveling and continuing beyond is a process of evolution despite its attendant and temporary reverses. It is the way of the macrocosm reflected in the microcosm.

A new meaning of religion gradually unfolding through the higher elements is gaining a quickening and gratifying response. No longer can mind force a mountain range, a river, a desert, or even the great expanses of ocean to isolate the Brotherhood of Man. By great and tragic suffering we have learned that the cries of human souls sacrificed on far and bloody altars of greed and lust can be heard though our ears be padded against the sound. Something in the anguish of human souls pierces the invisible channel and our own hearts contract to a horror we neither hear nor see through the physical senses.

Something profound and innate disavows our acceptance of cruelty practiced upon the defenseless. It is no longer "smart" to pick on or show up those less equipped for the venture of life. Rather in true Christ Spirit, though it be our Cross it is also our privilege to effect the kindlier way of building life into an experience of beauty and friendship. This is the first initiation for the Brotherhood of Man. It is also the first step in respecting religion as individual; for true worship is an innate attribute of the Soul which is responsible to but one dictator — the Divine Consciousness.

Much time will pass before wide and final acceptance of Religion as the Supreme Excellence, the Essence of the Christ Consciousness accelerating all human beings to individual and universal ascension. One cannot cut up the divine leaven and pass out pieces of it. It is an all-pervading energy. We do not need to fight over shares; each has his portion and the way we use that original allotment is the difference between our Light and our Darkness. The first essential lies in our way of accepting this divinity; the second in our method of adding to its capacity for manifestation by proper understanding

of the expression of its substance and the preservation of its sacred heritage.

The process effective to the development of the Christ Consciousness is the proper balance of the objective man plus the timely unfolding of the subjective man. It involves first the five physical faculties which must be quickened to a more alert objective receptivity. Then must follow sustained activity of the subjective faculties which facilitates attunement with the source of our divinity. When these two sets of apparatus function in harmony we are ready for the reception of something higher in the scale. True religion is embodied in the *something higher*.

Through science man has discovered that the invisible around him is full of force and rhythm. He knows this because by a system of mechanics he has been able to *box* some of the manifestations of the unseen. His device is super-excellent but this mechanical acquisition, the product of man's inventive genius, may also be the medium of his destruction. For radio, to cite one instrument, may save a thousand lives and at the same moment send another thousand to their doom. Whether we draw from the visible or from the invisible world, we are dealing with profound magnetisms and these become retro-radiant by virtue of the intention which sponsors them.

It is not too early to foresee how man can, by application of his two sets of faculties, build his body into a Temple — a Royal Citadel — for the reception of the most refined progressions. True religion is the Exalted Way of the Soul, and therefore free of denominational intervention. To some the Divine Attitude is expressed through forms of Beauty; to others through forms of Sacrifice; to many through forms of Love, Research, Philanthropy, and so on. The same forces which enervate and consume contain likewise in their magnitudes significant and beneficent talismans to the infinite vistas. The results of our use of these magnetisms depend upon our ability to absorb and prescribe the substance of our divine inheritance. By whatever way expressed, Religion is the affirmation of the Profound Process by which man tunes in and directs the Living Spirit.



## The Vision of Perfection

By FRATER E. R. COPELAND, JR.



VERY moment that leaves you dissatisfied with yourself should be cherished. Why? Because your very dissatisfaction springs from the fountain and source of all progress, Imagination. You have dreamed a waking dream. You have

identified with yourself the vision of a higher ideal, a loftier purpose. Having sighted the higher plane, you would take wings and soar to it.

Take those wings, and soar!

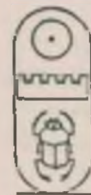
It is possible to improve your condition. Perfection is comfortingly near at hand. It is even at this moment in the state of becoming, as your highest dreams approach realization. Your lot in life is to become as you conceived it. You were dissatisfied? You have dared to dream? Begin, then, to realize your dream.

Whet your imagination to a chisel edge, and carefully fashion a mental sculpture of yourself. Bring into clear focus a very vivid mental image of yourself, yourself as having already attained your goal, yourself in the state or condition you desire. Make a mental working model of yourself as you will inevitably become on the evolutionary plane to which you now aspire. Adorn this image as you would be adorned, bestow upon it your wished-for gifts

and graces. Consider that no high resolve, trait or quality exists which is too good for this mental "you." Capture every progressive thought, mood and attribute; try each day to enrich the image. Make this new vision a working tool of your objective consciousness.

Be literal with your image. Give it your body, your posture, your facial characteristics. Recognize yourself when you contemplate it. Recognize, but do not limit. Let this new body rival in mold and form the classic lines of a Grecian god; let it assume great but perfect proportions and keep it geographically above and beyond so that to regard it you will have to look up and ahead. Let your new countenance shine with the beauty of sincerity, tenderness and love. Restore to it a child's innocence. Let it mirror courage, determination and nobility of purpose. Give to your image all the attributes you would like to have been born with. Let the body, form and attitude of the vision bear witness to your high aspiration.

Now, endow your image with life. When you walk lift your mind's eye upward to your new other self. You have created a being which is your own potential self. Note the great joy of your new being. See the vital energy that electrifies your new body with every movement. Swim, and see the long, true, rhythmic strokes that he takes. Play, and observe that he is tireless and all his movements are full of grace. Note the perfect back-hand he



wields on the tennis court . . . And here, at last, is one who dances divinely.

For business, this image of yourself will be graced with all the finer aspects of your calling. Let it embody in your chosen field the traditional attributes of persons of great destiny, leaders in the present and the past. Let your image be inspired to do always outstanding work, and aspire ever to go forward. By everyone this "you" is to be loved and respected.

He is always perfectly groomed, never to be embarrassed by superficialities. He is socially alert. He aspires to be faithful and useful to community and country. He knows how to conduct himself in crises, small and great. He is quick to see the affliction of his neighbors, happiest when he serves. He is great, noble, true and kind, diligent and observant. He is slow to wrath, fair in his appraisals, just in his judgments. For you will fashion him thus.

You will fashion him with the background and character you must have in order to bring about the desired improvement in yourself. Next, get down to the details. Exactly what was the occasion for your original dissatisfaction with yourself? Did someone criticize you? Did someone say of you, "Yes, Jones is a fine fellow, but he has a nasty temper"? Then your image must be notably blessed with an even temper, and this especial trait must be viewed from all angles, cultivated, emphasized, valued as the image takes on maturity. Does someone say of you, "He is emotionally unstable"? Then let your image become the epitome of perfect control,

under all circumstances, day in and day out. Are you timid? Do you lack self-confidence? Do you shrink in the presence of the rich, powerful, the worldly great? Meet them in your mind-self; no person is greater than he. Is ill-health your problem? Then invest that other "you" with robust health and strength in abundance.

Now you have created the image. Hold it. Aspire to it. It has become your ideal, your objective. Become worthy of it. *Work by it!* It is your bogey, play by it. It is your guide, live by it. Let it take possession.

For this image is not a shadow, but subtle substance. This new presence was there from the beginning, awaiting your approach. While your mind was awakening, the mind of this being was fathomless, eternal. Dressed and adorned before, its memory goes back thousands of years. Someday in a quiet moment, if you regard your image intently . . . it may speak to you. You will be told of the things yet undone that widen the gulf between its station and yours. And as each of these things is accomplished, you will surely find that the beautiful vision has lifted you a little nearer to his high place. Step by step, you will surely attain. For you have fulfilled the law. You have harnessed the source of all strength, ambition, aspiration and desire, you have endowed it with new vitality, a higher object, a grander reach, and you have succeeded in one of the most important achievements toward the life of perfection on earth.

#### FOR YOUR READING PLEASURE

You may have the opportunity to enjoy and benefit by reading on interesting subjects which are contained in former issues of the "Rosicrucian Digest" and the magazines that preceded it entitled "The Mystic Triangle," and "The American Rosae Crucis." In these magazines will be found articles on the history of Rosicrucianism—articles about famous Rosicrucian personalities, as well as the discussion of such interesting subjects as reincarnation, levitation, diet and health, and many others. Five copies of these magazines dating prior to 1937 will be sent postpaid for the economical price of One Dollar. The supply is limited—order now.

**The  
Rosicrucian  
Digest  
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1942**

#### TEMPLE INITIATIONS

Many Lodges and Chapters present the full temple initiations of various degrees, in which members may participate. Refer to the directory of Lodges and Chapters in the back of this magazine. Each Lodge and Chapter that is listed with an asterisk (\*) after its name holds these initiations regularly. Communicate with the nearest Chapter of Lodge giving these initiations for full particulars.



## SANCTUM MUSINGS

### PEACE

By CORA BERG, F. R. C.



HE candles flickered and the fire burned low. The old priest drowsed in the comfort and peace of his surroundings. This was his small world, his beautiful world, around and about him; it was his world in which to dream.

He dreamed that the flickering points of the candle beams were jewels which were given to light the paths of clamoring Souls who were searching for the Portal of the Single Path, the Spiral that leads to Heaven. The candle seemed to be a Torch of Divine Light that was held by the Angel of Peace who stands at the Portal of the Spiral.

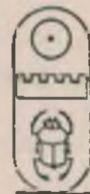
Farther into the depths of thought the old priest drowsed, until he could see the Angel in all her purity of Perfection; and Grace and Contentment were her handmaidens. He gazed enraptured and the tranquillity of her soothed him. He prepared to approach her that he might touch the hem of her garment when suddenly flames of fire licked at her feet and a haze of smoke arose to cover the beauty of her Perfection.

From the ranks of the seeking Souls came armies of men marching into the ruddy inferno that enveloped the Angel. The boom of the cannon was a clarion sounding the death toll of many. Those who lived cried out in agony, beseeching the Deity for release from a living hell. Strife and dissension were rampant and Chaos reigned.

The fire burned on and the radiance of the Angel was dimmed by the heavy cloak of burning brilliance. A black figure appeared, looming larger and larger, striving to absorb her into the depths of his murkiness. The Prince of Darkness was loosed from oblivion! The old priest shuddered at the sight before his eyes. Surely not this! There must be a Way.

He thought of the Three Wise Men who, so many years ago, journeyed dreary miles to the birthplace of the Christ—the Prince of Peace, the people called Him. When they came to the cave, they approached the Holy Child and their faces were covered by their hands lest the gaze of their eyes startle the Little One. Slowly they dropped their hands to their breasts with arms crossed and looked at the Babe in awe and reverence. A Babe now but a teacher of men!

Then the old priest prayed. He prayed that the destroying fire of that inferno be quenched, and his prayer rose as the smoke of burning incense. The Angel



of Peace once more appeared and again was cloaked in the cleansing Rays from the Torch of the Divine Light. At her feet there stood magnificent edifices of learning, and Temples of State were builded where men and women of all races worked together for the betterment of mankind and for the unity of the Whole. Never again should Chaos

rule the land nor the Prince of Darkness impose Force upon the people.

He knew, then, that out of the crucible of that inferno a New Order would come, crystalizing into reality the age-old Truth that man is the Microcosm of the Macrocosm and together they compose the Whole.



## The Parable of the Exodus

By FELICE A. BURTON, F. R. C.



FTER we have learned the principles of our beloved brotherhood, or of any organization devoted to the evolution of man, there comes a time when we must depart from the material plane to seek the spiritual, to listen to

the voice of God. Those of us who have travelled on the path midway up the mountain, look back and see our brothers enslaved in many ways, and we can help. But first we must find the great revelation of the will of God for us in the silence of our hearts, and realize that our past life and our present situation peculiarly fit us for some definite work in behalf of our fellowmen. We can not work by opposition; we can gain much by kindness and consideration. In reverence and holiness we must seek God alone and listen to His voice, and then with what we are and what we have serve Him. By serving Him we liberate the soul of God.

The mind of the highly trained material man will say, as once Pharaoh said, "Why should I let you go? I do not know your God. Why should I release your brothers?" And the burden of the material world will seem to grow greater, and the possibility of escape seem to grow less. Out of the resistance of the material world to our advancement come the plagues of indecision, fear, ridicule, insecurity, lack of

faith, dread of change, importunities of friends who wish us to go their way, and the ever pressing cares of daily life. We will not let go and listen to the spiritual, we will not obey the voice within, until we have attained a spiritual height that will trust God even in the face of the death of our material selves.

It is written "The first man Adam is of the earth, earthy, the second man is the Lord from heaven." By and by the old life is swallowed up in the waters of the past and we journey on in the spiritual and find a joy there the material man can never know. When we wander away we find bitterness and sorrow, for there is no standing still; there must be loyalty or retrogression. We walk by faith and obedience, with some trials and battles with our lesser selves, and there are those ahead who will give us of their experience and learning, all under the same Master, all travelling the same road.

As we journey we build a picture of the temple of our God. In it we put our treasures: the gold of our love, the jewels of our kindness, our helpfulness, our hope, the material of our everyday lives in helpfulness to others, the incense of meditation and prayer, our good thoughts, our reverence, the purifying of our lives materially and spiritually, our very souls. Through our vision we fulfill our mission and look to others farther on the path for help and guidance as we seek "Holiness unto the Lord." And so in our lives become established the life and heart of the spiritual, which is for evermore the Promised Land.

*The  
Rosicrucian  
Digest  
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1942*



### OUR NEW CURATOR

Jay R. McCullough has assumed the responsible position of Curator of the Rosicrucian Egyptian, Oriental Museum, succeeding the late Kendal I. Brower. Above he is shown standing before the replica of the famed Ishtar Gate of Babylon, examining the cuneiform inscriptions on one of a number of Babylonian antiquities just acquired. The Rosicrucian Museum now contains the largest collection of Egyptian antiquities West of Chicago. Frater McCullough is a graduate of the University of Arizona, with a Degree of M. A. in Philosophy, and a background study of Archaeology, thus being well qualified to assume his new duties.

*(Courtesy of the Rosicrucian Digest.)*

# Rainy Day Reading



## FALL and WINTER *Inside Information*

A COLD driving rain, wet streets and slippery highways have one merit—they are conducive to the full enjoyment of good reading—in comfortable home surroundings. Make your inside hours during the long fall and winter evenings provide you with inside

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Is the earth after all a cell with life on its surface, when all other cells have life in their centers? Is the earth a great ball, inside of which man lives? Here are startling facts about our earth not generally known. (15 discourses.)

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Can we prove by logic that life continues after death? Or is the concept but a loible of mankind? Learn in simple language what one of America's greatest historians and philosophers had to say on this subject. (4 discourses.)

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## THE PURPOSES OF THE ROSICRUCIAN ORDER

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 Mastery of Life." Address Scribe S. P. C., in care of

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

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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. Gilbert N. Holloway, Sr., 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 Minor Lodge,\* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

#### Sacramento:

Clement B. LeBrun Chapter.\* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

#### Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

#### San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hard of Hearing League's Hall, 3843 Herbert Street.

#### COLORADO

#### Denver:

Chapter Master, Mr. A. T. Streater; Secretary, Mrs. Louis F. Branch, 12 E. Bayaud. Meetings every Thursday, 8 p. m., Fraternal Building, 14th and Glenarm Streets.

#### MASSACHUSETTS

#### Boston:

Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

#### ILLINOIS

#### Chicago:

The Nefertiti Minor Lodge.\* Mr. S. L. Levell, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mrs. M. Eloise Lavrischeff, Secretary, 1318 11th St., N. W. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening, 8 p. m.

#### MARYLAND

#### Baltimore:

Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

#### FLORIDA

#### Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 3:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

#### MISSOURI

#### St. Louis:

Chapter Master, Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois, Telephone Bridge 4336; Mrs. J. B. Reichert, Secretary, 3551 Victor Street (3rd fl. w.), St. Louis, Missouri. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

#### NEW YORK

#### Buffalo:

Chapter Secretary, Mrs. Sylvia Roman, 36 Sycamore Street. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

#### New York City:

New York Chapter,\* 260 W. 57th St. Mr. Walter G. Klingner, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8 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.

Booker T. Washington Chapter. Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

#### WASHINGTON

#### Seattle:

Chapter Master, Mr. Thomas W. Lee; Secretary, Mr. W. F. Larimore. Meetings every Monday, 8 p. m., at 1322 E. Pine St.

#### Tacoma:

Chapter Master, Mr. Milton A. Reinertson, 431 Broadway. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Afifi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

**MICHIGAN****Detroit:**

Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16139 Cruse Avenue, Tel. VERmont 5-0956; Mrs. Dorothy C. Mutkowskl, Secretary, Tel. UNiversity 1-3372. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

**MINNESOTA****St. Paul-Minneapolis:**

Essene Chapter. Mr. S. M. Penniman, Master; Miss Ann B. Fisher, Secretary, 977 Goodrich Ave., St. Paul, Minnesota.

**NEW JERSEY****Newark:**

H. Spencer Lewis Chapter. Mr. Edward Dudden, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

**PENNSYLVANIA****Philadelphia:**

Benjamin Franklin Chapter. Mr. Camp Ezell, Master, 5722 Walnut St.; Mrs. Vienna G. Kaskey, Secretary, 4736 Baltimore Ave., Tel. BARIing 6912. Meetings for all members every Sunday, 7:30 p. m. at 219 So. Broad Street.

**Pittsburgh:**

First Penn. Lodge. Mr. Daniel Holecy, Master, 227 Henderson St., N. S.

**OREGON****Portland:**

Portland Rose Chapter. Mrs. Florence Butson, Master, Tel. OSwego 22711; Mr. H. T. Herrington, Secretary, Tel. TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

**UTAH****Salt Lake City:**

Mr. Herman R. Bangerter, Master, 3288 S. 2nd West Street. Meetings in the Ivory Room, Newhouse Hotel, 1st Wednesday of each Month at 8:15 p. m.

**OKLAHOMA****Oklahoma City:**

Chapter Master, Mrs. Newman E. Johnstone; Miss Margaret E. Hill, Secretary. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Bldg.

**OHIO****Cleveland:**

Mr. Harry A. Doherty, Master, 4864 E. 90th St., Garfield Heights; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue, Cleveland. Meetings every Friday at 8 p. m., Hotel Statler.

**Cincinnati:**

Mrs. Carl A. Hartsock, Master, Tel. Woodburn 8749; Mrs. Emma L. Ransick, Secretary, Tel. Jefferson 1726. Meetings every Wednesday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

**Dayton:**

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

**TEXAS****Fort Worth:**

Chapter Master, Mrs. Ruth Page, 1420 Washington Ave., Telephone 9-2702. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

**WISCONSIN****Milwaukee:**

Chapter Master, Mrs. Fred C. Bond; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

**INDIANA****South Bend:**

Chapter Master, Mr. Wilbur L. Kilne, 1156 Fox St., S. E. Meetings every Sunday, 7:30 p. m., 207 S. Main Street.

## Principal Canadian Branches and Foreign Jurisdictions

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

**AUSTRALIA****Sydney, N. S. W.:**

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

**CANADA****Toronto, Ontario:**

Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

**Vancouver, British Columbia:**

Canadian Grand Lodge, AMORC. Mr. Charles A. Carrico, Master, 1057 W. 7th Ave.; Mrs. D. L. Bolsover, Secretary, 876 13th Avenue, W., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby Street.

**Victoria, British Columbia:**

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

**Winnipeg, Manitoba:**

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Wm. Monro Gianvill, Master, 575 Dufferin Avenue. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

**DENMARK****Copenhagen:**

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 Salmon Pacha.

**Heliopolis:**

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

**MEXICO**

Quetzalcoatl Lodge, Donceles 92, Desp. 12, Mexico, D. F. Sra. Maria Lopez de Guzman, Master; Sr. Mauricio Leon, Secretary.

**POLAND**

Polish Grand Lodge of AMORC, Warsaw, Poland.

**SWEDEN**

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

## Spanish-American Division

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

Direct inquiries regarding this division to the Spanish-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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