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ROSICRUCIAN DIGEST



January, 1943
25¢ per copy



Our Suggestion To You

... And By This Sign
Shall They Be Known



CHRISTMAS SEALS

(In Colors)

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For Package of 100

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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



WHERE PARACELSUS TAUGHT

Paracelsus was so ridiculed and misunderstood during his times that his third name, *Bombast*, became an opprobrium for those who were boastful. His true contributions to science and philosophy are just becoming recognized today. After winning fame as a successful but unorthodox physician during his travels, and simultaneously creating the enmity of the then unprogressive medical fraternity, he finally established himself in Basle, Switzerland. Above is seen the original *Rosicrucian College* in that city, at which he taught his revolutionary principles of therapeutics. This College was the earliest predecessor of the *Rose-Croix University* in San Jose, California. It is the first photograph of this historical place published in America.

(Courtesy of AMORC Camera Expedition.)



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THE complacent smile of Buddhist saint and messiah suggests no smug aloofness from the world or imperturbability to its suffering. It radiates instead the consolation and confidence experienced by one who can envision a tomorrow when yet burdened with today. It subtly conveys a feeling of hope amidst surroundings of despair. It reveals one who has glimpsed the light of possibility shining through the clouds of futility. Moreover, it portrays one who has ordered his own mind and found therein *Peace Profound*. From the lesson it teaches, let us learn that no earth can be a pasture in which the flocks of men gather, its abundance to enjoy, if they harbor in their consciousness avarice, hate and greed. There can be no royal road to happiness until each, within himself, has first discovered *Peace Profound*. The world is what men make it—each evil deed would never be, if the thought which preceded it had never been.

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THE ROSICRUCIANS (AMORC)

San Jose, California, U. S. A.
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

JANUARY, 1943

No. 12

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH THE GREAT WHITE BROTHERHOOD

By THE IMPERATOR

PART I



ALL the sources of the wisdom which mankind cherishes and preserves are not known. Some still remain a challenging and intriguing mystery. The threads of much of our knowledge are lost in the obscurity of antiquity. We can rightly

presume that it is time alone which conceals their beginnings from us. It is, however, more than strange that paralleling general events of the past, the causes of most of which are clearly indicated, are also certain "sudden appearances" of a *new wisdom*, that is, an elaborately developed system of thinking, and even sciences. Why, for example, are kings of thousands of years ago, their dynasties, their rise and fall in power, often precisely chronicled, and, a transcendental wisdom of the same era seems to have a spontaneous, unheralded, *unexplained* origin?

Men, as history relates, have been often so endowed Cosmically with inner vision and encyclopedic minds that they, as individuals, have become virtual fountains of wisdom from which *virgin ideas* flow. Pharaoh Amenhotep IV, Plato, and Aristotle, are but a few of these geniuses of antiquity. The world is content to accept them as the authors of that which they expounded, since in comparatively modern times there have been others who, as individ-

uals, have also greatly advanced learning by their singular efforts and intelligence. Such revelations may be explained physiologically by saying that the individuals had a *peculiar* configuration of the cortical areas of their brains, a special grouping of their brain neurons. Mystically, on the other hand, they may be heralded as recipients of an intuitive knowledge, that is, that they were channels through which the Consciousness of God flowed, to mingle with their mortal minds. Nevertheless, revelation or intuition *does not explain* the mysterious initial appearance of a great wisdom had by a people.

Wisdom may be said to be an applied knowledge, a knowledge which has been refined by usage amounting to a skill. Wisdom, therefore, is not revealed but is *developed* over a period of time from concepts which, in their simple form, may have originally flashed into the consciousness of man. There are numerous examples of such wisdom appearing like bright stars on the horizon of those civilizations which history records. However, such learning did not drop from heaven. Men somewhere, at some time, by the sweat of their brows, unearthed it in human experience, no matter how sudden its apparent appearance. It may have taken centuries or even ages to develop it to the degree of perfection it had when it first came to the attention of the masses of men. During such an interim, it was either secreted from most men, or else it was lost through some cataclysmic upheaval, to be *rediscovered* and disclosed in its perfected whole. Obviously, profane or

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general history knows not the source of such wisdom, or it would be factually related.

To cite a specific example, the Great Pyramid of Gizeh, generally conceded to have been erected during the reign of Pharaoh Cheops about 2900 B. C., is not alone a stupendous edifice but a monument, as well, to a tremendous learning possessed by its builders. It is, we may say, a symposium of numerous arts and sciences. It reveals, in its engineering and its precise measurements, a masterful knowledge of mathematics and of physics. Further, the location, or rather its orientation in relation to the land surface of the earth, shows a knowledge of the geography of the earth far beyond the borders of Egypt. Since it is also contended, with merit, that the apex of the Pyramid was used for astronomical observation, that then is one more application of the wisdom its great mass represents.

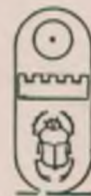
Any school boy knows that the Egyptians are renowned for their learning in antiquity, but what is not often realized is that less than a century and a half before the Great Pyramid of Gizeh was begun, many of the arts and sciences used in its construction, and which it symbolizes, were *unknown*. There are no evidences that, 150 years before, the Egyptians had any knowledge of masonry which permitted them to quarry the hard stone, such as that of which the Great Pyramid was constructed, nor are there evidences of the variety of tools and instruments needed for such construction. Further, the precise exactitude as found in the measurements of the Great Pyramid is not to be found in any other structures previously erected. Certainly if higher mathematics was known previously, to the extent that it was commonly used in the construction of the Great Pyramid, it would have been employed in other enterprises.

It is not explanatory to state that such knowledge could have been *conceived* within the period of a century and a half preceding the Great Pyramid, because we have been able to accomplish seeming miracles in a like time during our period. All that we have and are now doing today is founded upon those basic principles or points of

knowledge that have come down to us. Certainly we will admit that it is easier to evolve the use of fractions in arithmetic from simple addition and multiplication than it is or must have been to conceive and develop arithmetic from a very beginning. It is far easier, for further example, to be able to expand into a beautiful literature from a simple vocabulary than to begin to relate human ideas to vocal sounds for the first time. It was, therefore, impossible for the Egyptians to have conceived and developed the knowledge and wisdom employed in the building of the Great Pyramid in 150 years.

Such wisdom must have spread to Egypt at that time from some remote land, or was released in Egypt in that period by whoever was preserving it from a distant past. If it came from some other area of the world, any achievements there, the result of it, must have been destroyed or remnants of such a great culture would be known to us today, and it would far antedate Egyptian civilization. That such wisdom may have survived the complete destruction by nature of a civilization and a land in which it prevailed, has been a persistent legend for centuries, with increasing possibilities of its becoming fact in the near future. Not only did Plato in his dialogues refer to a land beyond the "Pillars of Hercules" that sank beneath the sea, and of which Solon was said to have been informed by Egyptian priests, but the ancient Egyptians themselves in their writings made reference to such a strange land. In a hieroglyphic inscription that has come to light is a tale thousands of years old, relating how an ancient mariner, upon becoming lost at sea, finally came upon a remote land far to the East and in a great sea. Upon it were a strange people possessing great wealth and marvelous achievements.

However, wherever such great wisdom may have originated, it is certain that those who knew it and were accustomed to it would make every sacrifice to preserve it. Men may be diverse in character and in many things of which they and their lives are composed, but there is usually something, some influence or interest, that will bind



them into groups. Love of such wisdom, and the desire to preserve it, would be a bond. Moreover, they would revel in expounding it. They would thus be inclined to exclude themselves from the profane, disinterested world, and build themselves an environment conducive to their great love, and there work in an atmosphere of culture.

Such a place for such a society or brotherhood of men has often been an *ideal* as well as a fact in history. Sir Francis Bacon in his book "The New Atlantis" refers to a "House of Wisdom" on a remote island where thinkers congregated in secrecy to dedicate themselves to the search for truth and the furtherance of knowledge. In the "Pama Fraternitatis," great historical epistle of the Rosicrucians, the allegorical legend therein relates that Christian Rosenkreutz and his associates erected a "Domus Spiritus Sancti" (House of Holy Spirit) in which they could elaborate on and prepare for dissemination the knowledge which they had acquired in their journey eastward. Consequently, it is not just presumption to say that this wisdom reached Egypt in some enigmatic way, and was cloistered by a brotherhood, to be used when it could give the greatest impetus to mankind.

The Hebrews have such a tradition, and in fact, an actual literary work which they profess is of that *secret wisdom*. It is known as the Kabbalah. Kabbalah is a Hebrew word meaning "tradition." There still are a great many among the Hebrews who maintain that beside the written law, the Bible, or the spoken law, the Talmud and Midrash, the Hebrews also possessed an equally divine and secret teaching of great antiquity. Such teaching must never be written down or spoken except to those initiated. It is declared by them that the Lord told Moses, "These things shalt thou disclose, and these shalt thou hide." The Kabbalah, therefore, is to them the voice of the secret wisdom. It may strain the credulity of some to believe that God imparted such wisdom direct from Moses; but that the ancient Hebrews were a repository for such a secret wisdom is not to be disputed, and the *true Kabbalah* is excellent evidence.

The Kabbalah, during the middle ages, was perverted into a gibberish of symbols and words purporting to give man some magical control of nature, the power to perform miracles, in fact. Even today, much of what is issued as the Kabbalah is of that nature. However, the main doctrines of the true Kabbalah attempt to explain the relation of God to His world. It may be emphatically said that the authentic Kabbalah is a work of philosophy trying to explain the origin of things. The oldest book of the Kabbalah is the "Sepher Yetzirah" or Book of Creation. It is said that its author, that is, its compiler really, was Abraham. There is no reason to doubt this, since so many of the Hebrew legends that have persisted have eventually been corroborated by archaeological discoveries.

The most important Kabbalah book which seeks to explain the *secret wisdom* is the "Sepher Dizeniantha," the Book of Concealed Mystery. It opens with the words, "This is the book of the equilibrium of balance." Philosophically, this means that the work seeks to reconcile the contraries, to harmonize the differences between the various conditions in nature or within man, thereby producing harmony. Equilibrium or balance is, after all, a mitigating of imposing stresses or strains, and in balance is found perfect living and understanding. There is also reason to believe that this secret wisdom of the Hebrews emanated from the same source as that possessed by the Egyptians. However, the Hebrews emphasized certain aspects of it to those whom they initiated in their brotherhood.

Among the Israelites the belief prevailed that before the conquest of Palestine, all their peoples, their tribes were slaves in Egypt until freed by Moses. However, this is a mooted question. In fact, it is possible that some of the tribes were never in Egypt. The renowned twelve tribes fall into four groups. They are severally connected by descent from four women to whom they traced their ancestry. These are the Leah group, the Rachael group, Zilpah (she being Leah's handmaiden), and the Bilhah group (the latter being Rachael's handmaiden).

According to Biblical literature and historical fact, after the fall of Israel, Shalmaneser, a king of Assyria, transported the majority of the inhabitants to small towns in Media, the people of which were the progenitors of the Persians. With these tribes went their customs and beliefs. In such an enforced migration were members of the brotherhood who preserved within their consciousness the *concealed mysteries*, possibly little of which had at that time been reduced to writing. According to one rabbinical writer, some tribes were placed in the desert on the way to Media near the Red Sea. However, it has since been established that confusion between Ethiopia and India existed in the minds of some ancient writers and geographers.

Tradition relates that some of the tribes were lost, and some found their way into India and located on the banks of the Ganges. One early Christian writer journeyed into India, claiming to have reached the river Sambation. There, he relates, he found a number of Jews who dressed in silk and purple. They were ruled by seven kings, and lived a most orderly and cultured existence, *possessing an unusual knowledge*. However, the river Sambation often referred to in rabbinical literature, appears to be a myth. There is no exact location of it, and in such tales it has been placed in areas far remote from each other. It is undoubtedly an allegory representing a line of transition, a change in place and in thought, just as we today use the phrase, "Crossing the Threshold of the future." Pliny, ancient historian, said the Sambation ran for six days and stopped on the seventh, giving further evidence that it was a symbolism of some kind.

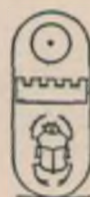
Native Afghans, nevertheless, identify themselves with the lost ten tribes. They declare that Nebuchadnezzar, Chaldean king who destroyed Jerusalem, banished them into the mountains of that region. They further state that they maintained a correspondence with the Arabian Jews. Ethnologists point out their markedly Jewish appearance. It must also be mentioned that the Mohammedans recognize the claims of the Afghans that they are descend-

ants from the Israelites. Investigations also tend to prove that high-class Hindus, including all Buddhists, are descendants of the Sythians, one of the ten lost tribes. Buddhism, according to some very early reports, is but a fraudulent development of Old Testament doctrines, and an *esoteric wisdom* brought to India by some of the ten tribes. It is interesting to further note that the Kareens of Burma, because of their Jewish appearance and their name for God ("Ywwah"), are identified with the lost tribes as well.

According to further arcane records, slowly some of the wandering tribes migrated northeastward from India into the mountain fastness and thence across the desert wastes of China, and over the frozen land of Siberia to the Bering Sea. There, ancient accounts relate, they then crossed from Asia at that point to North America. Slowly they then passed down the coasts of the Western World, some permanently locating in various regions, to eventually reach the Andes of South America. It is held that they formed the early civilizations of the Western World, such as the Toltecan, Mayan, Aztec, and Incan.

Early Spanish travellers claimed that in Peru they met natives who recited the "Shema" (short passages from the Pentateuch) in Hebrew, and who said through an interpreter that they were Israelites descended from the tribe Reuben. Another fact often pointed out to corroborate the relationship of the Incan religion to the religious customs of the Israelites is that the Incan high priests only were allowed to enter the innermost holy temple. This custom, however, it can be easily seen, might have originated in a logical manner with a people and have no direct connection with the religious customs of any other. The more sacred the precincts of a temple, the more admittance to it would be confined to just those who ministered to the spiritual needs of a people, namely, the priests. However, even William Penn concurred with the opinion that the American Indians were descendants of the lost tribes.

(To Be Continued)





From Cosmic Principles to Material Manifestations

By GIBERT L. BOSSARD, E. E., Ps. D., Fel. A. I. E. E., F. R. C.



THROUGH Cosmic Laws we are linked with the Universe. Our Life, Personality as understood in the Rosicrucian sense, and our Destiny depend upon their application. Such Cosmic laws observed and proven by scientific experiments become

the tools of science and engineering in the manifold applications of our modern industries.

To direct such laws either for our or humanity's "good," or for detrimental or "evil" purposes, gives us a certain kind of experience which affects our character and personality.

The aim to live such experiences in compliance with these Cosmic Laws, or God principles, constitutes real religion. Obviously, then, the successful life is based upon either a conscious or unconscious application and correct interpretation of these laws in one's daily affairs. To train the faculties to become a receptive channel for Cosmic Illumination and the study and application of natural laws assumes major importance, instead of merely that of an interesting vocation or pastime.

The need to understand these Cosmic laws was recognized 500 years before the birth of Christ and summed up by Heraclitus in his statement: "Wisdom consists in one duty and only one—to understand the intelligence which governs all things." The earliest history of man discloses an endeavor to form a philosophy of nature by finding a single underlying principle or medium as a common denominator or "building material" of which all things exist. From the great Greek Philosopher and Mystic, Thales of Miletus, who with great mathematical precision tried to reduce everything to water as a common principle, to Anaximenes postulating air as the fundamental medium, we arrive at the modern scientific concept of an electro-magnetic pulsating space-field. One of the foremost exponents of Science, the late Dr. Charles P. Steinmetz, shortly before his transition stated his conclusions as follows: "There extends through space an alternating (vibratory) electro-magnetic field of force. Radio and light waves are properties of such a pulsating electro-magnetic space field."

To appreciate the importance of science, we must realize that the history of science is the history of the constructive achievements of mankind. Philosophy interprets Cosmic laws, whereas the organized workshop of Science ap-

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plies these laws to the material and intellectual needs of mankind, being conditioned by both. True Philosophy is akin to Science in this—that it begins when reason asserts itself and the "supernatural" gives place to facts and experience which result in a rational interpretation of these Cosmic, or natural laws. This knowledge gives us dominion over our environment. The great chemist Liebig in addressing the Royal Academy of Sciences at Munich in 1866 said: "The development of culture, i. e. the extending of man's spiritual domain, depends on the growth of the inventions which condition the progress of civilization, for through these new facts are obtained Only the free man, not the slave, has a disposition and interest to improve implements or invent them Future history will describe the victories of freedom which men achieved through investigation of the ground of things and of truth, victories won with bloodless weapons."

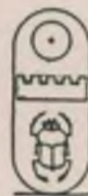
But to describe in mathematical equations the phenomena of electro-magnetic waves in a pulsating Cosmos does not imply an understanding of the cause. The explanation of the originating cause involves the solving of the mystery of the action of one electric charge upon another at a distance from it, the corresponding effect of polarity upon magnetic poles, the bending of light rays by a magnetic field, or the influence of a moving magnetic field inducing electric charges and consequent electric currents to travel in a closed circuit.

The modern scientist's concept of materials or "matter" is based upon the now well-known electron theory, which, carried to its logical conclusion, reduces all matter to focalized Cosmic or electro-magnetic energy, exhibiting polarity and spiral electro-magnetic pulsating or vibratory fields in space. As a result of this theory the borderline between physics, chemistry and other classical sciences is fast disappearing in the unfolding bright age of "Electronics." Its discoveries are shaking the foundation of every science. No longer is the Mystic the sole apostle of "immaterial," invisible things; today the orthodox scientist, in his painstaking search for the "How" of things is fast approaching the Path of the Mystic who is principally

concerned with the "Why," or fundamental underlying cause of phenomena.

Radio, Television and Facsimile or picture transmission are excellent examples of electronic scientific achievements of complex applications of numerous Cosmic laws. Reduced to its simplest terms radio is a cause and an effect operating in the Cosmic electro-magnetic space-field or ocean. The cause is the electro-magnetic splash generated by the transmitter oscillating system, throwing electrons at a high rate of speed into this electro-magnetic Universal ocean filling all space. Radio waves are set up which travel in all directions and in accordance with another Cosmic law, called induction, produce delicate electric currents or a flow of electrons in the antenna of the radio receiver set and are detected and converted into audible sounds or visible pictures. In this "miraculous" way intelligence is transmitted through space without wires, utilizing many Cosmic laws easily recognized by the student of Rosicrucianism.

To find our own place in this pulsating Cosmic space-field we need only realize that our brain is a combination thought-wave transmitter and receiver. Using the radio analogy, the thought waves directed to us by other "brain transmitters" and travelling over the Cosmic carrier wave and electro-magnetic space-field have their counterpart in our brain cells, glands, nerve plexuses and nerve currents. Telepathy and Clairvoyancy find a rational explanation in this analogy; they are demonstrative examples of applied Cosmic principles. The same is true of "Projection," the term invented by Dr. H. Spencer Lewis, our late Imperator, to designate certain phenomena taught in the higher degrees. The fine work done by Tuft College and other Universities in the field of Telepathy and Clairvoyancy are indicative of the breaking down of the barriers between the findings of science and the teachings of the secret schools of Mysticism. The advanced thinkers of the present age are impressed with the great creative intelligence permeating our Universe and all "matter." They realize that for every solved problem there are coming into focus in-



numerable new problems demanding solution.

When the early Mystics and Philosophers first studied the natural, or Cosmic, law of static electricity and noticed the effects of a static electromagnetic field upon a compass needle, they realized the possibilities of long distance communication of intelligence. This is indicated in the theory of Della Porta, who described in 1529 in his book "Magiae Naturalis" his idea of a telegraph employing two magnetic compasses, each carrying a rotating disk with the alphabet marked on it. The underlying thought was that one compass would act upon the other. The technic of that early day could not provide the missing link whereby the transmitting compass could transfer its movement to the receiving compass.

Modern Engineering has succeeded in bridging this gap by the application of the Cosmic "induction" principle. Instead of belts, gears or other mechanical connections, "induction" is utilized to lock the transmitting motor electrically with the receiving motors in such a way that the receiving or repeating motors follow the rotation of the transmitting motor instantly through an identical angle of rotation. This Cosmic law is employed to indicate the level of the water in a reservoir, read meters at a distance, tune radio receivers, transmit intelligence in connection with certain military operations of the utmost importance. In 1913 the writer employed this principle in the design of the electrical control equipment of the Panama Canal and since then has utilized it in many industrial applications, such as his patented Mercury switch timing devices; induction dimmers for floodlighting of buildings, stage lighting and similar applications; and his Telechime signal system, whereby electric chime signals were employed for the first time in residential and institutional signalling in place of discordant bells and buzzers, using the induction principle in the design of the "induction disk motor" and the striking mechanism.

To maintain the cycle of life in our one hundred billion dollar national industrial plant it is necessary for man to attune himself to the Cosmic so that he

can act as a channel for Divine expression, enabling him to fashion new and improved means to meet the constantly increasing rate of human progress. Inventors are important contributors to the shaping of our environment, which in turn is reflected in the development of our consciousness. The \$300,000,000 annual payment to inventors is merely incidental to the much more important contribution their work gives to our developing civilization. Contrary to the popular fallacy that invention should stop, the fact is that practically all things which we have today will eventually have to be invented all over again to overcome their many deficiencies whereby they waste energy, human labor and human time. The success of an invention is in direct proportion to the channel offered Cosmic expression; as we prepare and train ourselves for such Cosmic illumination through a study of natural laws we are able to "create"; we are able to bring into existence improvements which reflect our own individual level of consciousness. Considered in this light everyone is a potential inventor; by applying his critical faculties he first "invents" the problem and then "invents" the means for solving it.

Every Christmas President Franklin D. Roosevelt utilizes Cosmic principles when he impresses upon the Cosmic electro-magnetic space field the Telechime Westminster chimes, sending their vibratory message to every hamlet in the United States as a signal to light the community Christmas trees and as a message of Goodwill. But induction is only one of the many Cosmic laws known to science. A quick glance at the outline of other natural laws shows us an imposing array and furnishes us an eloquent proof of the need for reincarnation, as obviously one life-time is insufficient to master their intricacies. Under "properties of matter" we find the Cosmic law of Adhesion and Cohesion with its many puzzling and intriguing problems; capillarity, surface tension, elasticity, torsion, tensile strength, Young's Modulus, atomic models, diffusion and osmosis, porosity and viscosity. While under the "Forces of nature" we encounter the Cosmic laws in-

volving the composition of forces, centrifugal force, center of gravity, acceleration, the law of the pendulum, laws of motion, inertia, collision and impact, harmonic motion, the laws involving balls, levers, pulleys, wheels, axles, screws and indirect planes. Under "Mechanics of Fluids" we find a vast field for study and investigation by probing the behavior of matter under pressure and especially extremely great pressures, the extremes of temperatures, Boyle's law, density and specific gravity, liquid air and other associated laws. The list seems endless, including such main divisions as heat, current electricity, static electricity, sound, light, acoustics, astronomy and physics of earth, Biology—without even considering the myriads of Cosmic laws yet unknown to mankind.

In the present Electronic Age, scientists are able to perform "miracles" which would have qualified them as "Gods" to the civilizations of less advanced nations, leaving far behind the "witchcraft" of their medicine men. By juggling the atoms and directing the electrons of "matter", science is able to reach around the earth seven and one-half times in one second; employ the light of stars inconceivable distances away in stellar space to do its bidding on earth; "create" new chemical compounds and new materials not merely as "Ersatz material," or substitutes, but to furnish us better and more useful materials than the natural products which they replace.

Another interesting application of a Cosmic law, that of electrostatic forces,

lends itself to a remarkable demonstration. It consists of the creation of a powerful electrostatic field at relatively low voltages, whereby strong attractive forces are developed. It is most striking to see a simple metal plate pick up its heavy component plate when 220 volts D. C. (through suitable protective resistances) is applied between the two plates. The heavy plate is a semiconductor with a resistance of several million ohms (megohms), while the other plate is of metal. Both plates are accurately ground. Before the voltage is applied they cling only slightly together as the result of atmospheric pressure and other factors, but when the voltage is applied they develop an attractive force of between 40 to 250 grams per cm².

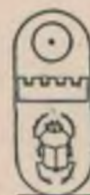
The modern world has been truly revolutionized by the application of Cosmic laws in the form of "electricity" for every conceivable purpose. But even in view of the great modern achievements of science man's knowledge and experience in his search for fundamental truth seems insignificantly small, how small and insignificant we shall fortunately probably never know. All these achievements, in their final analysis, are the result of intuitive probing into the mysteries of the Universe by a few patient and studious searchers for eternal truth. The thought pattern generated in the brain of man provides the focusing medium through which the invisible and immaterial Cosmic radiations can manifest into objective, material and very practical means to advance man's status as a human being.



● READ THE ROSICRUCIAN FORUM ●

MIDWESTERN ROSICRUCIAN RALLY IN CHICAGO

On January 23 and 24, the second Midwestern Rosicrucian Rally will be held by the Nefertiti Minor Lodge at 116 South Michigan Avenue, Chicago, Illinois. Registration of visitors will begin at 9:00 A. M. Saturday, January 23. The registration fee will not be in excess of two dollars, including the banquet. A very full program is planned, featuring representatives from widely scattered sections of the country. Several Degree Initiations and Temple Convocations will be held. The banquet and a special program will be the closing feature on Sunday evening. AMORC members are cordially invited to attend all or as many sessions as possible of this rally.





Our Activity

A HEART TO HEART TALK TO THE MEMBERSHIP

By THE GRAND MASTER



WITH the year 1943, the Rosicrucian Order enters upon its fifth period or sub-cycle of expression in this jurisdiction, and it is our duty to make every effort to advance the cause of Rosicrucianism wherever we can. Those of you who have been members for several years and who believe firmly in the basic principles of the Order are undoubtedly eager to help spread the light. The big question before us today is, "How shall we act and speak to convince people that peace and happiness are to be found in entering upon the path? How shall we make people realize the seriousness of our purpose and the reality of our high ideals?"

We are no longer a secret organization. We are working openly. We want to reach just as many people as we possibly can. We make no requirement of wealth, education, or exceptional talents. We take each human being just as he is, and make every effort to help him raise his plane of consciousness. There are, however, certain responsibilities and obligations attached to membership in the Rosicrucian Order. It is impossible to continue careless habits of thought, speech, and action

without jeopardizing your own advancement and endangering the reputation of the Order. Let me offer an analogy. You know how shocked you feel when you see a physician violating the principles of his profession. You know how insistent communities are that the teachers of children be more circumspect in conduct and in speech than the rest of the community. You know how people despise a church officer who is selfish, insolent or tyrannical in his social or business relationships. You know the glass-bowl existence that a minister or a public official must lead. He must patiently answer the telephone no matter how late it is or how tired he may be. He must welcome every visitor cordially no matter how many pressing duties call. He must donate to every cause no matter how small his salary may be or how many demands are made upon his purse.

If you were ever rebuffed by a person holding an executive position, were you not deeply hurt? Did you stop to consider that the man might have been distracted with innumerable requests or cares? In all probability you did not. You were deeply wounded, and you felt that at least he might have been civil in his speech and courteous in his manner.

Now, as Rosicrucians, you occupy a similar position in the community. Since it is the duty of the mystic to teach even while he learns, to be an example even while he is patiently struggling to overcome faults and weaknesses himself, he

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must be careful of what he says and does just as a teacher, minister, or a public official. It is a strain, of course, to be unceasingly watchful, but if these people can adjust themselves to the exigencies of their positions, why should the problem be more difficult for you? Once a desirable trait becomes habitual, the strain disappears. You know the psychological principles involved in habit formation. Begin with a tremendous resolve and let no exception escape your notice. Continue until you reach the stage of mastery; then the trait becomes a habit or second nature.

You will find it impossible to keep your membership a secret indefinitely, and you will not want to. When I entered the Order, I silently decided to master the lessons just as thoroughly as possible and become quite proficient myself before I would breathe a word to a stranger. I very soon found myself plunged into one situation after another where to have been silent would have been shameful, and I was compelled to declare myself.

You must be on the alert to be helpful and to exert an influence for good. You must not be afraid to take the initiative in spreading knowledge. At the same time, you must be extremely careful about the impression that you are making upon the people with whom you come in contact. It is necessary, to some extent, to consider public opinion or your power for good will be curtailed. These little sacrifices of your personal likes and dislikes must be cheerfully made because of your desire to be of service to the Order.

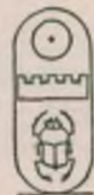
In the first place, take the matter of personal appearance. No one realizes more than I how intrinsically unimportant appearance is from a spiritual point of view. In an ideal world, a man will be judged solely on his merits. Character and ability will be of first importance and superficial attractions will be discounted. But this is not an ideal world, and we must work among people as they are. What teacher would have a shred of influence among boys if he openly ridiculed baseball and football? The day of the shabby salesman is over. The executive is no longer carelessly dressed or has his shirt sleeves rolled up or his tie under one ear. Every typist and telephone operator knows the im-

portance of being becomingly dressed, and refined and gracious in speech and manner.

These secondary matters need not dominate your life. Dressing properly can become a habit just like washing your hands or combing your hair. It need not take up your time or distract your attention from your studies and work. We want our members to feel proud of each other, and we want our young men and young women to be attracted to each other. We don't want people to say, "What a pale, lifeless crowd your members are!" We want them to say, "What splendid people these Rosicrucians are!"

If you sincerely feel that the Rosicrucian studies have changed your outlook on life, and if you are making every effort to cultivate the positive emotions, and if you are trying to live the life of love, then radiate these beautiful qualities in your face, your voice, your manner, and your thoughts. You know the dictum of psychology, "Act the emotion, and you will feel it." Do not keep these qualities of your real self locked in your heart or reserved for your family and intimate friends. A woman said to a member of the Order, "You seem to live according to higher standards than most of us." We want people to be able to make a similar comment about everyone who belongs to the Rosicrucian Order, and particularly those who have been connected with the Order for several years.

Be very careful of what you say and do. Never indulge in gossip. The person who precipitates the discussion is sure to remark behind your back, "I never thought a Rosicrucian would be so critical." Never humiliate a fellow mortal no matter how much at fault he may be. Be silent if you cannot find a helpful or constructive word appropriate for the occasion. When you are ready to take offense, consider the fact that the same situation may present a totally different aspect to different people. What seems amusing to one seems insulting to another. In this respect, men are apt to wound the sensibilities of women. What seems a careless remark to one, may be a deep wound to another. We ought to learn from the Chinese the art of expressing ourselves tactfully in every situation in life. We,



personally, may be able "to take it on the chin," and if we are sincere about self-improvement we should. But the next person may be downhearted, discouraged, and bewildered, and the one careless word we utter may be "the straw that breaks the camel's back" and cause collapse.

A young woman, ardent and enthusiastic, attracted to the Order because of its high ideals and noble aims, and desirous to meet people whom she could respect and admire, people living according to the high ideals of the Order, was dumbfounded when she met a group of members to find the same kind of small talk and gossip that she had suffered from in her own social circle. She was so disheartened and disillusioned that she left immediately in order to return home and weep. This incident indeed saddened me. Of course, we are only humans. Of course, we are all imperfect. Of course, we want to relax occasionally and indulge in pleasantries and merriment. We can continue indefinitely to look for excuses and to evade the issue and end up comfortably with the *status quo*. But what will be the result? The result will be disaster.

Why did the churches lose prestige? When the lay officers and worshippers did not practice the principles that they professed to believe, thoughtful people began to feel that religion was a hollow mockery and a sham. Hypocrisy and pretense among church members caused schisms to form, and inspired men like Voltaire to attack the church fiercely all his life, turned the ignorant to atheism, and made the oppressed masses consider religion an opiate to make them insensitive to the abuses of the ruling class. The masses lost confidence in the churches because the clergy, on the whole, did not openly espouse their cause in pre-revolutionary France and Russia. There is a tendency for every high ideal to be diluted in the course of materialization. There is a tendency for every noble movement to become ossified, to adapt itself too completely to the demands of the world, and for its members to lay more stress upon the form than upon the principle. The institution may become too involved in the necessary fund-raising, building projects, membership campaigns, and all the pristine beauty and wonder disappear.

This sad denouement must never be the fate of the American Order. We in this cycle are in greater danger of worldly distraction and pollution than in other cycles because we are naturally more active. We do not work secretly as was necessary in earlier cycles. We do not limit our membership so rigidly as in earlier times. As Rosicrucians openly working in the world among men, we are more exposed than earlier members were to criticism and attack. Our position is both a privilege and a challenge. We dare not fail. As imperfect as we are, we must aim at the highest. Even as Joshua and Caleb upheld the arms of Moses upon the mountaintop so that the courage of the people might not falter, so must each of us, in our personal life, uphold the officers of the Order in obedience to its supreme ideals, so that the world may be inspired to enroll under its banner.

Our task is a double one. We must improve ourselves and at the same time work in the world. We must be supermen and superwomen. We must study our lessons, practice our experiments, fulfill all our natural duties and obligations in life better than other people do. We must ever scorn so base a thing as "getting away with it," to use the current phrase. We must live ever mindful of the fact that "the eye of God is upon us." At the same time, we must participate just as frequently as we can in the enterprises that are important for the community. Do not give anyone occasion to say, "The Rosicrucians do not seem to know what is going on in the world." Be informed. Be alert. Be wide-awake. Of course, it is difficult. Make the effort because you love the Order and want the name *Rosicrucian* to be regarded by all as a synonym for whatever is fine and noble and ideal.

A woman said to me, "I want to strike a blow against the forces of evil and reaction. I want to join a militant organization. I don't want to learn any more high ideals. I want to see those that I know become part of the daily actions of man." Fellow Members, such is our ideal of the Order. We are indeed a militant organization. We teach so that you may *apply* the principles in your daily life. We do not want our beautiful ideals to remain mere theory and words. We want to influence men.

We want to influence the world. We want to strike a strong blow for righteousness, and peace, and justice. We want to help eliminate every type of prejudice and intolerance. We are unalterably opposed to persecution and

oppression no matter what the motive may be or how specious are the arguments advanced. We believe in a free world of free men pledging allegiance to God alone and guided only by the Law of Love.



Symbols That Move Us

By FRATER CHARLES W. BROWN



NOT only is it a natural preoccupation, but it is also a great pleasure for the mind to move in symbols, and, as best it can, portray the surges of the soul in figures of its environment. This is the urge that gives rise to culture, and to art, in

whatever sense we may wish to employ it; this it is that beckons us into the realms of religion and philosophy; for what, pray, is the value of either a faith or a technique of thought until it takes into full account the realities about us and with which we must cope. This is the way that leads to mysticism.

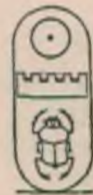
We naturally symbolize the progression of a day as the progression of a lifetime, with dawn as its birth moving onward through the quickening light of adolescence to the hours of planning and endeavor, toward the beautiful fruition of the sunset, thence to rest—rest and recuperation—and onward, ever onward, to a new dawn and a new day. We picture the seasons as the rhythmic cycle of our own beings as indeed they are. There is a time to plant, and a time to cultivate, a time to reap and a time to enjoy and share that for which we have labored and perchance won. Here, too, the symbolism of the great cycle flows forward to begin anew.

We seem to feel in the thunderstorm the great furies that engulf our emotional natures and at times nearly sweep us off our feet. We are filled with consternation; a consternation, which, if we could but look carefully enough, we might find arising within

ourselves due to our individual mode of thought, and projected by us onto the face of nature and into the hearts of our fellow mortals. And these things, too, move on. The hurricane gives way to the alleviating miracle of refreshing calm that soothes and regenerates like the touch of a cooling hand on a fevered and fearful brow.

And we compose our own emotions in the strains of a great orchestration, to which as we listen we respond, whether we will or no. To the measured monotone of the dirge we mourn with the mourner. The lyrical lilt of the mating song makes lovers of us all, and we happily dance over the lea. The battle hymn quickens our pulse, entrills our nervous fibers and we will do or die for the land of our birth. Upon listening to the great religious anthems we lift our consciousness, cleanse it and purify it and sweep onward and upward, ever onward, ever upward, to the mystical music of the spheres where the morning stars sing together.

We delight in the fragrance and the beauty of the Rose. For us who read this, perhaps more than for some others, it has a special significance. We see it as something with-in us as well as something with-out us; something, indeed, that is everywhere we look, be it the king's palace or the slave mart. It is ever with us though we may not at all times give cognizance to the fact. None the less, it is as infinitely present as the magnetic good earth and the all-pervading influence of that which comes to us through the sun. We wonder our way into its depths, open our hearts, and the Rose and we, whoever or wherever we may be, merge into the symbol of the One, attuned and vibrant with the diapaused rhythm of the Soul.





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.)*

BROADEN YOUR VIEWPOINT



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OUR point of view is susceptible to being modified by the changing conditions that confront us daily. Consciousness is always more affected by the immediate impressions made upon it, and our reactions are those which come about from the effect of immediate stimuli. In the animal kingdom, the direct stimulation of nerve response is the physiological basis of all behavior, and it is doubtful if any type of behavior results from any more than the immediate stimula-

tion of the animal's environment except for very incomplete memory reactions. The same is true with the infant. In other words, the development of reason and the faculties of the objective mind of Man is closely and definitely tied up with the immediate situation. It is in this way that the rational human being differs from other living things. When there is a breakdown in the reasoning ability of the human being, reactions revert to an animal level and we have the type of behavior that is considered abnormal. When something goes wrong in our environment we are more and more inclined to give way to an emotional reaction or response brought about by the immediate situation, but intelligent reasoning tempers our reactions and we do not vent our emotions

under normal conditions to the extent that we might be inclined to do without reason. Nevertheless, man is not exempt from the effects of conditions upon him; and within his mind, through the use of intelligence and reasoning, he is constantly faced with the necessity to control or to become a victim of environment. It is for that reason that our point of view and general outlook upon life and conditions can be changed momentarily if we do not give careful consideration to every condition or stimulation from the outside that reaches us from day to day.

The person who listens to every news broadcast at the present time will hear repetitions and contradictions that will cause him to become unduly optimistic or pessimistic in regard to the trend of the conditions in the world. This viewpoint can be based upon accepting at face value the words of others and not adjusting them to reason. Without the point of view that takes in more than the immediate present, it may look as if we are faced with a hopeless situation, or, on the other hand, that all problems are about to be solved. It is well for all intelligent people to mentally remove themselves occasionally from the pressing problems of their lives and of the trend of world events. A few minutes daily given to the consideration of the trends in history and, in fact, of the trends of our own lives, will reveal to us that considered as a whole we will see progress and purpose.

Nature is working toward a goal which we cannot completely define, but we can see that out of all upheavals conditions again reach a level. John Burroughs points out in his many essays the fact that nature always wins, because nature is not serving the reasoning of mankind but serving its own purpose, and when natural courses seem to be against the purposes of Man, still they are working for the purposes that nature—or, we might say, the Cosmic scheme—is designed to attain. It is possible that Man in his particular stage of development at present can never completely understand the purposes behind the Universe, but he can better fit himself into that purpose by an effort on his own part to consider it as a whole.

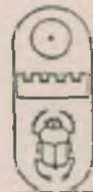
Do not consider a problem solved, do not admit defeat until after a considerable time spent in a careful analysis of all the factors as they relate to your whole life rather than just to the moment. Too many decisions are made based upon the point of view affected by an immediate situation. Accept the suggestions in these comments in setting aside a few moments daily to broaden your outlook, to consider all of your life and all of the history of Mankind before arriving at a conclusion. The suggestions contained in the booklet *Liber 777* concerning the Cathedral of the Soul and its activities will assist you in planning such constructive periods of meditation and thought.

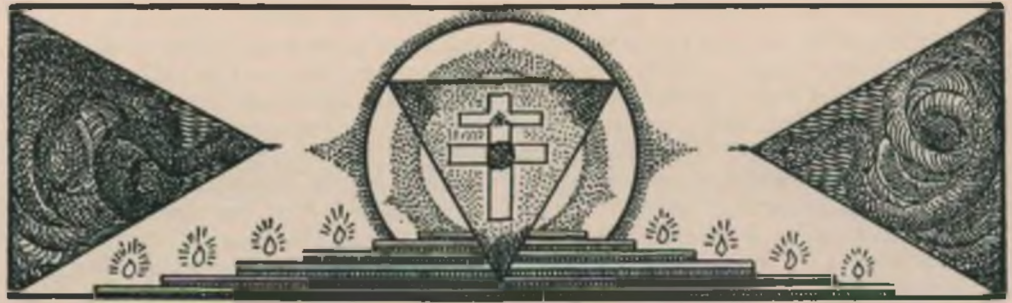
I'M A FLUNKY

(Republished by Request)

I let others shape my opinions in the press. I take my drama and culture over the radio. The stylist and modiste set my fashion. I live in a home of another's ideas. I eat the food that pleases dieticians and that the producers say they will sell. I take my amusement from the theater or by watching what the other fellow does. I live a life as near as what the theologians say is right, and as the politicians will let me. A fellow is my neighbor if he does as convention says, or is a menace to me if he doesn't—why, I don't know. If I cannot think with the crowd I am a moron; if I go over them I am a psychopathic case. I am living a life I did not ask for, and I am a criminal if I take it. If I am independent of others, I am a capitalist; if I am not, I am an economic problem. I am a member of society, but others use my right. I am a fool, but I have to be told I am bright. Most times I am mistaken, but dare anybody to show me I am wrong. Things are good enough the way they are, only because I do not want to look very far. I get my spunk from the fact that there are millions like me, but don't tell me I am the same. I make the most of life, but don't ask me what that is. When I die, I'll have had my fling, for like the regular fellows they speak about, I'm a flunky to everything.

—MR. MODERN.





Are Miracles of Healing Possible?

AN INTERESTING DISCUSSION OF A VERY IMPORTANT QUESTION

By ROYLE THURSTON

(Dr. H. Spencer Lewis)

(Published in *The Mystic Triangle*, September, 1929)

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



WE hear it said constantly that many of the miracles recorded in the Bible, which are practically duplicates of miracles recorded in other sacred writings of the Orient, must be either exaggerations in statements, or misconceptions of the

facts. So often is this point argued and so strongly, that we find a very large class of persons who doubt many of the other important passages of the Bible simply because they have no faith in the statements pertaining to the so-called miracles. This, of course, is tending to break down the religious faith of many people, and it is one of the important arguments used by the atheistic society

of America in the attempt to spread its horrible propaganda.

Most generally the ones who argue against the possibility of the miracles as recorded in the Bible, and against any present-day miracles of the healing are those persons who are somewhat familiar with a few of the physiological, pathological, and biological laws of the human body. Their knowledge of these laws and principles is so superficial that it is like all superficial knowledge of any kind — a dangerous thing. When we find a person who has only a little knowledge of a subject, he is very apt to have false conclusions derived from incomplete reasoning, resulting naturally from his lack of thorough insight; these false conclusions very seriously affect his thinking and acting. Often those persons who believe they have a fair understanding of all scientific principles will attempt to argue scientifically against any kind of miracles in healing.

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On the other hand, a few men, eminent specialists in medicine and surgery, who have been thoroughly trained in the material sciences relating to medicine and surgery, also claim that miracles are impossible, and base their conclusions and beliefs upon their reasoning. Their reasoning is also faulty because their education has been limited to material laws of nature or the laws of material functioning in nature; broad and profound as their knowledge may be, it is still incomplete if it does not include an understanding of the metaphysical laws of life.

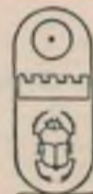
One of the arguments generally put forward by the superficially informed or by the learned physicians and surgeons is that a condition that has been established in the human body for some time cannot be instantly changed by any miracle, even of a divine nature, since nature has certain fundamental laws which are immutable, and which require time and conditions for alteration or modification. They rightly argue that if an eye is mutilated or taken out of its socket in the head, a new eye cannot be grown in its place in the fraction of a second by any miracle, because nature has certain laws for the growing of eyes and the development of such organs, and these laws require time. They also rightly argue that if a limb has been amputated, a new one will not grow in a moment by any miraculous application of any law, because limbs can be grown only by nature in certain ways requiring a certain length of time.

Such persons also argue that if we take a perfectly normal arm and bandage it fast to the body in a cramped position, and leave it bandaged in this manner for several years, that it will become stiff and the muscles atrophied or below normal in size from non-use, and that the shrunken arm cannot be unbandaged and immediately put into good use by any miracles known to man or to the spiritual Masters. They say that only in the course of time, and in accordance with certain natural laws, can the shrunken and atrophied parts of the arm become normal in size again, and flexible enough to function so that the arm can be used in a normal manner. Thus there is a certain amount of soundness and saneness in their argu-

ments, or at least there seems to be, and we are always reluctant to question such statements because while our opinions differ, these persons have at least the benefit of rationalism on their side and they can produce a predominance of testimony to show that their conclusions are correct. Of course, if we accept the Bible statements and the miracles therein presented, we have evidence to the contrary. But, it is impossible to bring the evidence of the Bible into any argument with these persons, because they say that the witnesses to the Bible miracles are not dependable and that we are not sure that the miracles ever happened.

However, we find that occasionally something happens in these modern days that lends color at least to the possibility of miracles. Before telling you of one of these modern miracles, I would call your attention to the fact that we still adhere to that interesting proposition presented by James, the eminent psychologist, as stated a number of times in our lectures to the effect that, "It takes but the presence of one white crow to prove that all crows are not black." It takes but these occasional modern miracles to point out clearly the possibility of many of the miracles recorded in the Bible and in the sacred literature of the far East.

Now let us look at one of these modern miracles. Here in our own locality there has lived for a number of years a man who at one time was wealthy and prosperous in his business, but who was so injured in an accident that it left him with all of the lower part of his body and half of the upper part completely paralyzed. For twenty years he has lived in a wheel chair, hardly able to feed himself, and incapable of dressing himself, attending to his personal needs, or conducting any business to support himself in a financial way. Through the non-use of limbs and arms and hands, and part of the face for twenty years, the muscles and sinews of certain parts of his body had become subnormal in size and were considered atrophied by experts who had examined him. During the first years of his paralysis, his large income was spent rapidly through treatments, examinations, and tests by eminent experts, and everything failed to



give him the use of the paralyzed parts of his body. He finally became a poor man living almost on charity, despondent, hopeless, and in every way a pitiful case. I am sure that if we had seen him trying to struggle on his hands and knees down the highway of any one of our cities, we would have seen a cripple like unto those pictured and described in the Biblical stories. Certainly every physician and scientist, specialist, and renowned authority agreed that "nothing less than a miracle could restore life and action to the paralyzed parts." How freely these scientists and specialists make these statements when they find themselves balked in every attempt to bring relief to suffering humanity. I do not mean my words to be a criticism of the medical or surgical sciences and arts, and I know that most of these men speak honestly and with sincere conviction when they say that "nothing less than a miracle" can change the conditions of some of their patients. Yet, the irony of it all is that these same specialists and scientists who make such statements have little or no faith in the possibility of any miracle ever doing anything for anyone. Perhaps that is because they have been trained to think along certain lines and because miracles so seldom happen.

To return to the man who was paralyzed here in California, however, we want to say that in the last few years he became so despondent and such an outcast from society, so friendless, and homeless, in many ways, that he became obsessed with the idea that death or transition was the only way out of his permanent misery. If we, as mystics, or any scientist as a specialist, would have dared to step forward and state in the presence of witnesses or in any literature or in a magazine article of this kind that there was a way by which the man could be instantaneously cured of his paralysis and in the twinkling of an eye given full possession of all of his body, so that he could stand erect and walk and use his hands and arms and face and other organs and parts of his body in a normal way, we would be criticized and the finger of ridicule and charlatanism pointed at us. Who among us is brave enough to face this sort of thing in our own communi-

ties? Perhaps the thought of ridicule causes many of us to keep our thoughts to ourselves and in silence perform our duties, remaining contented with the knowledge which we have, but which we hesitate to proclaim before the doubting multitudes. Certainly, to have claimed that this man in this city would have been cured so instantly as to be a miraculous cure of an instantaneous nature would have been to invite serious comment of a critical nature. And who would have believed it?

But just see what happened. In his despondency the other day, this poor, crippled, hopeless man decided to commit suicide. To make sure that he would bring about transition in a quick and positive manner, he placed himself in a full tub of water, turned on the gas, and decided that if the gas overcame him, his body would slip into the water and drowning would bring about his transition. Then he added a third method to his plan, and decided to cut the upper artery of his throat with a razor blade. This he did. But before the loss of blood could bring transition to him, or the gas or water end his life, he was discovered in his predicament and hastened to a hospital. There the flow of blood was stopped and consciousness was gradually restored in a few minutes. Upon the return to consciousness, the nurse, the physicians, and the friends of the man were startled to find that his paralysis had left him and that he was capable of moving every part of his body. The case caused widespread interest, specialists called to see him, and the man is today rapidly recovering from the self-inflicted injury and is ready to start life over again in full possession of his faculties and the functions of his body, and capable of carrying on in a normal manner.

This is not the only case that we have on record in our files at Headquarters similar to this. We know of a number of instantaneous cures that came about, not through metaphysical treatment, not through any act that was intended to cure or relieve the condition. The outstanding fact, however, is that either by an injury or shock to the nervous system, an instantaneous change was brought about in the physical or

mental body which restored it to a normal condition, and in that way a natural miracle—if we may use that term—was performed. This fact proves that such cases are not hopeless, even though medicine and surgery have not learned the secret of these instantaneous cures. It proves, furthermore, that nature does not always require time and certain conditions for the restoration of health or normality. And such cases open up

this possibility: If a material effect upon the nervous or mental system can result in an instantaneous reaction upon the physical body, may we not find some metaphysical means of applying such a stimulus to the nervous and mental body as would bring about the same result? This is something for the members of our Order to think about, and perhaps we will have more to say about this subject in future issues.

THOUGHTS OF AN EVERYDAY MYSTIC

We find *unintentionally* revealed in the following casual comments of a Soror, a business woman, the *thoughts and life* of an everyday mystic. It is another example of the fact that one need not have flowing hair or gown, or sandaled feet, to have spiritual concepts and tread the path of a mystic.

"In a recent monograph, the subject of the power of mind is touched upon again. How well I know the truth of its statements, for I have been using these laws, sometimes consciously and sometimes unconsciously, for many years now. It began a long time ago when I was cramped into a dingy apartment or hotel room in a big city. My dreams took me to spacious country, a chance to be outdoors, to have pets. Soon my chance came for a position where I now am. The beautiful mountains surround me and the spacious desert is only a few minutes away. I have a horse of my very own to love. Then came the desire of a home of my own to shelter my mother and pets, and I thought about it, and thought about it, even the location where it should be, and within a few years of the first conception of the idea, I had a promotion, an increase in salary, and the way was made clear. There is the home, the dogs and cats, a barn for the horse, and mother and I loving every blade of grass and every tree we plant, watching God manifest in their growth and blossom. In times of such turmoil in the world it doesn't seem quite right that I should be so blessed with tranquility and every physical comfort, and am waiting my chance to do some good somewhere."

—BERNICE M. HAMILTON.

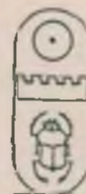
PLANNING YOUR FUTURE

Regardless of demands upon your time which are brought about by your work and additional activities, you, nevertheless, must consider your own future by planning what to do to best equip yourself to meet your obligations and to successfully help you in achieving your aims in life. It will be the prepared individual who will not only contribute to the solution of the present crisis but who will be able to aid in the establishment of a successful and worthwhile society in the future.

You can begin equipping yourself for your important work right now. Preparation for future study can be begun in your own home. The Rose-Croix University offers various courses with the central idea of contributing to the welfare and capabilities of the individual. The preliminary steps to matriculation to enter the classes of the University are in the form of a series of lessons which must be completed in your own home. These lessons prepared in an interesting manner and in understandable terms prepare you for actual class instruction. Of particular interest to many members entitled to attend the next University session will be a class on "Rosicrucian Healing," in charge of a doctor assisting with the Rose-Croix Institute and Sanitarium. This course will include actual demonstrations of the Rosicrucian healing principles, both for the layman and for physicians and nurses.

A popular subject that will attract other students is a complete course in the subject of Alchemy with actual laboratory demonstrations and experiments which the student can perform under the direction of a competent instructor. Other students will be interested in the course of philosophy and physical sciences which will contribute to their general store of knowledge and experience. All students, regardless of the course of instruction they select, have, in addition, the opportunity to select at least one elective subject in another field and participate in special lectures by the Imperator, Supreme Secretary, and Grand Master.

The next term of the Rose-Croix University is scheduled from June 21 to July 10. Write to the Registrar now for complete information regarding how you may proceed to matriculate.





The Nature of Knowledge

By RALPH M. LEWIS, *Imperator*

PART I



WHEN we say "I know," what do we mean by that rather common expression? Most of us will agree that generally it means we have a realization, that is, an awareness of something. Now since it is held that consciousness is a state of realization or awareness, this then would make consciousness synonymous with knowledge. But is it? Can we say that the sensations of a toothache which we experience, the pangs of pain of which we are very much conscious, are the equivalent of knowledge? If this were so, then all animals who experience suffering to any degree could be said to be *knowing* animals, having knowledge, because they are cognizant of pain.

We might even go further along the lines of such extreme reasoning. All simple living things have a kind of consciousness. From experience, we know that plants react to their physical environment, that they are affected by their surroundings, in other words. A tendril will withdraw from certain substances. To other substances it will cling. Then again, other plants in the function of their leaves will display a kind of consciousness. They will fold or close in the light, or again seek the light and ex-

pose themselves to it. But most certainly we cannot say that such *responsiveness* is comparable to the state of knowing. When, as an involuntary action, we suddenly jerk our arm away from a flame with which it has come in contact, can we say that that sensation, that consciousness, is knowledge? Is it equal, for example, to our knowing the time of the day, the month, or the seasons of the year?

We find upon further inquiry that *objects of knowledge*, things which we know, parallel our own existence; in other words, objects of knowledge seem to persist equally with *self*. We are, and the things which we know seem to be equally in existence with ourselves. We may further ask: What is it that knows these objects? We say: "I know." This very statement implies that we have a knowledge of the reality of ourselves, that *we know we are*. Therefore, at first blush it would appear that all objects of knowledge are as tangible, as real as ourselves, that they have a substance equivalent to ourselves. But this is not so. We may go to our window and look out upon an opposite street corner, and we perceive the throngs passing by—men and women. Now that experience is definitely an object of knowledge. The things that compose it—the people—are as tangible, as existential, as we are ourselves. But on the other hand, we have what are called judgments, decisions, and conclusions. For example, it may be our judgment that

it is very offensive to insult another. That judgment is an object of knowledge, but it certainly is entirely different in substance than perceiving men and women walking past a street corner. Therefore, we must conclude that objects of knowledge fall into two general classes. These are: Objects of perception, and objects of conception.

Objects of perception are the sensations which we have of the atomic world, of the world of matter. They are the vibrations of atoms and molecules which engender within us those sensations which constitute the things which we say we perceive, whether we realize them as sight, sound, touch, etc. However, these objective realities, these things of the atomic world, are not always confined to things apart from us or that are external to us. Parts of our own body—our hands, our feet, as we perceive them—have as much objective reality to us as have trees or rocks. In other words, we perceive them equally with things that are apart from us.

We find, too, that there are certain qualities which accompany all of our perceptions, regardless of their form. For example, our auditory perceptions, the things we hear, the myriad sounds, all have certain qualities alike. That is, they have *pitch*, the sound is either high or low, and they have that quality of being either soft or loud. All of our visual perceptions also have certain qualities regardless of the nature of the forms they assume. Thus everything we see is a gradation of light between dark and brilliant white, or it has the quality of color.

Now these qualities take part, that is, they participate in our objects of knowledge. They are also things we seem to know. But we have to ask ourselves, "Do these qualities exist in our mind, or do they exist in the things outside of us? Do the sense impulses, that is, the impulses that actuate our physical senses, arouse those qualities such as pitch, soft and loud, in our own consciousness?" Let us put it this way: Which is an object of knowledge to our eye—the blade of grass, insofar as it has form or dimension, or its color green? Does the color green arise in our consciousness as we perceive the object of knowledge, the blade of grass, or does the color come to us with the

visual impulses which cause us to perceive the entire blade of grass?

Now let us consider *objects of conception*, to perhaps find in them answers to some of the questions we have asked ourselves. Objects of conception are distinguished from objects of perception by the fact that the former seem to originate entirely within our own minds. Objects of conception might be called *the appraisals* we have of things, the values we put upon them, or more simply put, our notions. We have the notion of order. We have a notion of confusion, and likewise we appraise certain things as good, others as evil, still others as beautiful. Now these appraisals or notions are objects of knowledge, but since they originate within our minds, they are objects of conception as well.

Further, as said, we possess judgments or decisions about things and we hold opinions. They, too, are objects of knowledge. We may have the opinion, for example, that a high tariff is an injurious practice because of the barring of the products of one country from another. We may believe that it incites enmity between nations, disturbs trade relations, and that some substitute for it should be found. Now if we had experienced these things, that is, if we had read books which contained these tariffs, if we had visited lands where the goods were practically banned because of these tariff walls, if we had seen how people suffered as a result of these restrictions placed on the export of their goods, such would not be an opinion, it would be something we had perceived. Consequently, as a point of knowledge, it would be an object of perception. However, a true opinion is inferential. That is, it is drawn from a combination of things, as we shall see. Suppose you were walking along a road and you saw a deep rut traversing it. That experience is purely one of *perception*. But as you look at the rut, you form the opinion that an automobile coming along, striking that rut with its wheels, might blow out its tires, might break an axle or a spring. Now how did you arrive at this opinion? By the process of inductive reasoning, yes, — reasoning from the particular thing which you saw, the rut, to a general conclusion which you had not experi-



enced, namely, that the car would be damaged if it struck the rut. But there is more to it than this.

This brings us to the point of endeavoring to define just what an opinion is, as an object of knowledge. *An opinion is a conception which arises out of that relationship which the mind conceives as existing between objects of knowledge.* To put it simply, we have certain objects of knowledge, the result of perception or the result of conception, or thinking and judgments. At times we seem to see in our mind's eye a certain relationship as existing between these different kinds of objects of knowledge, and that relationship which we conceive as existing between them is an *opinion*. It is a new conception itself. Sometimes an opinion has a tendency to strengthen the particular objects of knowledge out of which it arises. Sometimes it weakens them. At such times the previous objects of knowledge seem to have become less real to us.

The problem now before us is whether or not there is *immediate knowledge*. By immediate knowledge, we mean knowledge which is complete, self-sufficient, and immediately had, and is not the result entirely of reason, or entirely of perception, and is as we are conscious of it. As Dewey puts it, there are two schools of those who logically inquire into the content of immediate knowledge. They oppose each other, but they both agree that there is an immediate knowledge. One school is known as the *rationalists*. The other school is known as the *empiricists*.

Let us first consider the rationalists' theory. They say that *the nature* of immediate knowledge is those ultimate principles of a universal character which men have. In other words, there are certain ultimate principles which humanity arrives at, and which are periodically accepted, and because of that they are termed immediate knowledge; otherwise they would not be ultimately arrived at and universally held. For example, such ultimate principles would be our conceptions of liberty and of freedom, and that general division of phenomena which we recognize, such as the categories we call astronomical, physical, spiritual and moral. In other words, they hold the nature of immediate knowledge to be *apperception*, which is

a kind of understanding. For example, we may look up at the heavens at night and we may perceive the moon as a great silver disk seeming to float in space. The actual seeing of it, the light waves actuating the retina of our eyes, is a perception; but if we are puzzled or confused by it, all we have experienced then is an object of perception. Apperception is *the understanding* of what we see. It is the meaning to us. It is being able to comprehend what we experience. To these rationalists then, it is this understanding of what we perceive or experience that is immediate knowledge. It is not just what comes to us through our senses — but the ideas we have of them. They hold that *the organ* which produces immediate knowledge is the *reason*.

Now the empiristic school contends that sense perception—that is, our five sense faculties — constitute *the organ* whereby we receive immediate knowledge, and they say that *the nature* of immediate knowledge is the sense data, namely, the sensations which we have of things. According to the empiricists, everything we see is exactly as it appears to our understanding, and that is immediate knowledge.

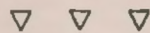
Now let us analyze these theories; first, we shall go back to the rationalists. Our final judgments and reasoning, our decisions, are really composed of a series of *lesser estimates*, as the philosopher Dewey tells us. In other words, when we decide on anything, our judgment of things is not spontaneous, that is, it does not originate immediately, but it consists of many previous lesser judgments, culminating in a final decision. Consequently, there is a *continuity* to our inquiry. It progresses, step by step, and elaborates as it goes along. Our previous conclusions become the procedural and the method out of which our present judgments are concerned. Consequently, we most frequently do not re-examine the earlier results of our judgments. We found a previous conclusion to be appropriate at the time, so now we hold it to be infallible. That often results in our present judgment being nothing more than an accumulation of errors. We must not always accept our previous understandings of things to such an extent that we hold that they must be applicable in the

present. It is in this that the rationalists make the error of considering apperception as immediate knowledge.

As for the empiricists, we find that they all too frequently make the mistake of relying on their previous conceptions, things which they saw or heard, for example, and which to them became objects of knowledge, and which they now hold to be true under all like circumstances. It is a common error made by many people, says Dewey, to assume without investigation that situations resemble each other, and that therefore, that which was once perceived and accepted — the previous situation — shall become the premise for our thinking in a present situation. Let me offer an analogy of how this often comes about: A man makes a journey in Florida for the first time. He may have no knowledge of chameleons and that physical phenomenon whereby they seem to

change their color to adapt themselves to their environment. A friend of his may point out a chameleon in the grass, and as this individual looks at it, he sees what appears to be a small lizard, and in the grass it appears quite green. Then he returns to his home, perhaps several thousand miles distant, where chameleons are not frequently seen, or are non-existent, and one day, while walking through the forest, he discovers another green reptile. This is just a common lizard. Its natural color is green. Since the situations—the one in Florida and the one in his home forest — seem to resemble each other, by inference he accepts this present reptile as being a chameleon which in fact it is not. So we can see that inferences which are founded upon false premises result in the building up of false conclusions.

(To Be Continued)



Use Your Talents

By WALTER E. JOHNSON, F. R. C.



THE other day a man came to me and showed me an article in a newspaper. It contained the words of a great statesman. "Look," the man said, "there is the solution for the world in a few simple words. What makes me so mad is that I

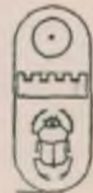
had that same thought years ago and now he gets the credit for something stupendous. If I had expressed my thoughts to the newspapers my writings would have been thrown in the basket."

"What difference does it make," I asked him, "who gets the credit as long as the idea is good and it is now coming out? The idea was not his nor was it yours. It came from the Cosmic and since you were both attuned, you both

received it. He has been able to give it publicity where you could not, yet undoubtedly you must have told someone of your ideas."

He had told a few friends and they had agreed with him that it was a sound idea. Had this man then failed to use his inspired idea? No, for although he could not utilize the biggest methods of dissemination, he had cast the seed on the ground that was available to him. Who knows how far the waves travel after the stone is thrown in the water?

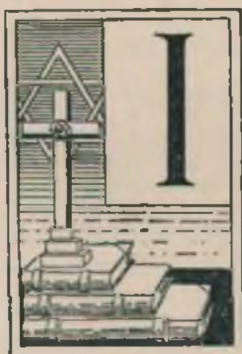
Thoughts travel and they do not stand on ceremony when they enter the minds of others. If you have an idea or a plan that will be of benefit to some one, use it, spread it, by every means at your hand. If it is truly good it will spread, if not it will stop of its own weight. A little philosophy given to the barber or the shoemaker often travels to many people. Concentrate on your idea, build it up with a clear picture, and then broadcast it to the world, by both physical and mental means.





Everyday Laws

By CECIL A. POOLE, SUPREME SECRETARY



IT IS natural for us to think in terms of universals rather than particulars. Especially is this true in regard to Cosmic law. When considering Cosmic law in its greatest extent and scope, we visualize and acknowledge the existence of law

and order in the universe — and then fail to help maintain the law and order in our own lives. It is simple for Man to conceive of the universal law of goodness and evolution toward a higher state of development, but again in the case of an individual we isolate ourselves from the use of this law, frequently reducing it to mere repetition, platitudes or affirmations. The law of compensation is one universal law the extension of which is acknowledged by all thinking men and women. It is the law which has had its literary expression in the writings of Emerson, and which has created actual life experiences in everyone.

While we acknowledge the universal fact that what we reap depends upon what is sowed, we still are more or less in the position of blaming our difficulties and problems upon some factor beyond our control or outside ourselves rather than acknowledging that the law of compensation or Karma operates just as exactly within our own being as it

does throughout the whole of the Cosmic scheme. True it is that Man should examine the why and wherefore of all conditions that affect his being, but even more wise is the man who will honestly analyze his position in relation to all universal laws and be willing to work from that point rather than to be critical of the source and purposes of the laws that have brought him to the present moment. Almost every individual has at one time or another wished for the opportunity to relive his life, or a certain phase of life. We look back and we see the errors which caused us pain or embarrassment or which brought problems and hardships to someone else, and we even look back upon opportunities that we now see existed and were so evident at a point in the past; and we wish we could step back and avail ourselves of those opportunities, using them as a means of better fitting ourselves to our environment and progressing better in our lives' ambitions and activities. Such reasoning is a worthless waste of time, and, furthermore, it is faulty. The reason we could not avail ourselves of the opportunity which we at the present moment now see existed at a certain past moment is because *in reality that opportunity did not exist until the present time.*

This may be a little difficult to comprehend upon first statement of the fact. It must be realized through analyzing a few steps that we have taken in our past lives. Let us use a hypothetical case as an illustration. During the depression years, about ten years

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ago, a young man out of work and desperate for work considered joining a branch of the military service—a branch which trains its leaders and officers from the ranks. After some hesitation, he decided against it and later received a routine clerical position which he still holds and in which he is not too happy. Now a great deal of his time is spent in regret—regret of the apparent error of his decision as he sees it now. He day-dreams of what might have been. He thinks of the ten years' service in that branch of the military activities of our country and the demands now for trained men which would probably have permitted him to advance to the rank of a commissioned officer, where he would be rendering a vital service to his country and his fellow men, and where he would be a leader of men instead of a follower of routine.

All this does seem to hold weight in fancy, or a day-dream, and this young man constantly turns that day-dream into a lost opportunity; but the fact is—to repeat the statement prior to this illustration—that there is no lost opportunity. The opportunity did not exist at the moment of choice; the opportunity exists now in the light of present demands and present dissatisfaction with the individual's particular position. *Realizing* an opportunity is possible only by being able to avail ourselves of it. Many things exist in the universe as actualities. This is a fundamental principle of Rosicrucian teachings, but realities exist in our experience, and that which is not realized is not made an intimate part of our consciousness; therefore, the opportunity that we think we missed is a *realization of the moment* which takes place either due to refusal or inability of meeting the problem of the present. No man can step into the past because the past is not, but every man can analyze the workings of the laws and principles which caused him

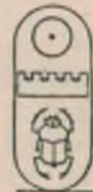
to be now what he is. Whether one is satisfied or dissatisfied with his present lot in life is not a condition that can be rectified by reliving that life, but only by acknowledging the benefits that have brought us to where we are and the difficulties which we face due to our mistakes in the past.

The law of compensation is then an intimate law and not a creed, doctrine or man-made principle existing somewhere out in space. It is the very essence of progress, individual and collective. It operates for us daily. Our lives and contacts, if they are faced in a friendly and cheerful manner, will compensate to us by contributing to agreeable surroundings. The principles upon which we direct our lives if they be honest and upright will contribute to the mastery of our environment which will, in time, give us the opportunity to express these ideals. On the other hand, just as surely as these facts are true, so will our mistakes or intolerance or snap judgments that have hurt others contribute to unrest and misadjustment; but altogether the constructive and destructive forces of our nature have brought our lives to their present moments. Are we failures or are we successes? We probably do not know, as these terms are only relative. The better measurement would be "Are we attaining happiness?", because contentment is the goal of most human beings. Contentment is the satisfaction that we are doing something worthwhile; and should the answers to our self-inquiry be in the negative, we can take new hope in the assurance that since the laws that brought us to where we are still operate equally within us as well as without, we can acknowledge the reality of the inventory which we carry and, sorting it over, pick those parts that will best contribute to bringing us onto the road toward a useful and happy life.



Each man is required to pass through the Asramos (stages of unfoldment) before he is admitted to spiritual freedom. As on a ladder, no step is to be skipped.

(A thought from the Upanishads)





Our Diet and Psychic Unfoldment

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



THE alimentation of the body is an absorbing subject and has developed into an important branch of study called dietetics. A knowledge of the proportional amount of calories from carbohydrates, proteins, and fats with the right quantity of minerals and vitamins needed to make a balanced diet has fortunately come as the result. Today it has become acknowledged that a well regulated system of nourishing the body is effective for the restoration and maintenance of health and the prevention of diseases. As a process of "nature cure" it has shown its superiority over the old drug system of therapeutics in many cases. It tones the body to that state of healthy constitution which is essential to a favorable psychic unfoldment and expression. It offers the most normal way of effecting and holding the harmonious coordination and cooperation of the body and the psychic self.

The individual adoption of a sensible dietary system is not, however, as widespread as the case indicates that it ought to be. Many kinds of illness afflicting humanity today are due to malnutrition. The scales in the balance indicate either overnourishment or undernourishment here and there. The result runs from constipation and blood con-

gestion on the one hand to general nervous and mental debility at the other extreme. The real purpose of nutrition is quite commonly misunderstood and abused.

Nutrition is the total process involved in the growth, maintenance, and repair of the vital organs and the body as a whole. The complex functions of secretion and digestion, distribution and assimilation, anabolism and catabolism, respiration and excretion constitute the entire process. The integrity, collaboration, and combined efficiency of all the vital organs involved in the process determine our health and immunity to diseases. A disorder or impairment of their activities and functions means the derangement of our somatic system from the psychic centers. When such an inharmonium occurs, the tendency is toward a general breakdown of the body.

A chemical analysis of the human body reveals that it is composed of the material elements of the earth. The cells, tissues, muscles, and bones of the body are all made of these materials. They are taken from the food we eat and the water we drink. Our common foods consisting of animal, fish, plant, and mineral products are all built from these earthly chemical elements. The plants get their supply direct from the soil, breaking it into an assimilable substance for their growth and sustenance. The animals and fishes in their turn feed upon the weaker species and vegetal matters, digesting and absorbing them into their organic systems. The chemical elements necessary for

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our subsistence are not taken in their raw state but have been reconditioned and prepared the better for our consumption by the lower forms of life from which they are derived. Upon the proper selection, agreeable combination, and right preparation of our diet from available food supplies depend the vigor and vitality of our individual health and mental attitude.

It is hard to overlook the fact that the human body is admirably and specifically built for a very delicate life purpose. A machine, say an automobile, has to be supplied with the right kind and amount of water, air, lubrication, and energy to secure longevity of service and maximum amount of efficiency. Likewise, the body is in need of the proper quantity of respiration, drink, and alimentation. It is true that continual combustion, usage and waste require regular attention, fitting and repair. But for generations, as a race, we have failed to respond with due temperance and propriety. In striving to enjoy life we have pampered ourselves with overcooked and highly condimented foods, concentrated sweets, refined sugar, heavy pastries, etc. An abnormal appetite ever craving for unwholesome artificial food has control of our will. Nowadays we know nothing of the spiritual properties of food and have thereby neglected, spurned, or forgotten them altogether. Foolhardy sowings are now yielding a harvest of restlessness, phlegmatism, and irascibility undermining the health of the people and endangering their spiritual security.

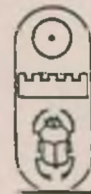
Seventy-five per centum of man's physical complaints and mental sluggishness is said to have its origin from the baneful effects of constipation. Nutrition concerns both his physio-chemical and psychospiritual natures. Wrong combination in the daily ration and hasty mastication of food sooner or later will tell upon his physical vigor and mental temper. He should find out for himself the elements that enter into the nourishment of his body, select those that will meet his particular need, and refrain from taking any delusive or injurious concoction.

There is a great variety of patent medicines and drugs or remedies for

overweight or underweight, digestive disorders, high blood pressure, kidney complaints, lung troubles, nervous ailments, fear or worry, mental or physical distress, and all sorts of toxic complications. They are constantly announced in any periodical of general circulation. Manufacturers and their agents have reaped much profit from the consequent demand and increased sales. Although many of these products are actually harmful, so-called cures effected by them have been supported by testimonials well played up in the advertising spaces. But there is no way of learning how isolated and temporary are the cases so widely cited until we have become ourselves the unsuspecting victims of our own credulity. We seem very incapable of realizing that, if we are to give credence to the all-cure medicines in the market, human ailments and diseases should have been completely eradicated long ago. *We have yet to understand that our health troubles are individual in nature and an efficacious prescription for a certain individual may be a poison for another.* We are very reluctant and don't feel like trying to learn that the whole secret of our health, peace, prosperity, and happiness lies within our own natural faculties to regulate.

Not drugs but wholesome surroundings, sunlight, fresh air, clean water, and right food can nourish and supply all the natural needs of the human body. Instead of drugging the system we should know what it really needs, how to prepare it, and when to furnish it. The different digestive fluids should be allowed sufficient time to accomplish their purpose. Mastication has been habitually slurred with the result that food is swallowed unchopped and un-salivated in the mouth. This entails unnecessary overwork for the stomach and the intestines and hampers the proper digestion of food. The bowels become clogged and overstrained and constipation inevitably follows. Proper dieting, mastication, and temperance can bring about the needed relief.

There are so many things to consider in trying to work out one's healthful dietary regimen that it is important to note what Dr. Edwin Schoops has written on this subject. We refer to his



article, *Some Aspects of Modern Diagnostics*, in the *Rosicrucian Digest* of May, 1940, which gives the following vital points to be borne in mind: "1. Standardized nutrition for mankind does not exist; 2. Alimentation of men is determined by living conditions, climate and soil, tradition and profession; 3. Physical condition and physiological constitution of the individual; 4. The sex, the age and the individuality, all factors influencing appetite and organic combustion; 5. Food which might prove beneficial to one person can be harmful to another."

If and when necessary, competent medical advice should be sought. The physician who is conversant with our personal habits as they relate to our weaknesses in mind and body can help determine just what, when, and how much to take of this kind or that form of diet. For those who cannot afford to secure the help of an intimate or sympathetic physician, William Penn's caution for temperance may prove very valuable. We quote these excerpts from his writings:

"To this a spare Diet contributes much. Eat therefore to live, and do not live to eat. That's like a Man, but this below a beast." . . . "Have wholesome, but not costly Food, and be rather cleanly than dainty in ordering it." . . . "The Receipts of Cookery are swell'd to a Volume, but a good Stomach excels them all; to which nothing contributes more Industry and Temperance." . . . "It is a cruel Folly to offer up to Ostentation so many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in Sauce than in Meat." . . . "The Proverb says, That enough is as good as a Feast; But it is certainly better if Superfluity be a Fault, which never fails to be at Festivals." . . . "If thou rise with an Appetite, thou art sure never to sit down without one." . . . "Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided." . . . "The smaller the Drink, the clearer the Head, and the cooler the Blood; which are great Benefits in Temper and Business." . . . "Strong Liquors are good at some Times, and in small Proportions; being better for Physick than

Food, for Cordials than common Use." . . . "The most common things are the most useful; which shews both the Wisdom and Goodness of the great Lord of the Family of the World." . . . "What therefore he has made rare, don't thou use too commonly; Lest thou shouldst invert the Use and Order of things; become Wanton and Voluptuous; and thy Blessings prove a Curse."

Vitamins beyond doubt are vitally essential to the normal growth and development of the human constitution. It is certain that they are indispensable if glandular secretions and activities are at all to accomplish their functions. Such material substances as the carbohydrates, proteins, and fats furnish physical energy and bulk but they cannot maintain life in the body. Lack of vitamins make the glandular functions very ineffective. Neurosis, beriberi, scurvy, rickets, and sterility are the respective results of the depletion or deficiency of vitamins A, B, C, D, and E. It is becoming known that these vitamins are built through the glands of the body and that all diseases and physical or mental disorders are due to vitamin and glandular deficiency.

The absolute nature of the vitamins has not as yet been determined by material science. Their classification has become possible only because of their clearly defined effects upon the body. This explains why for practical purposes they are given only alphabetical identifications. We are not sure how many more of the letters in the alphabet will be used and added to the vitamin nomenclature already adopted. Some research scientists however are confident that the vitamins so-called, regardless of any name that may be given them, are immaterial, intangible elements upon which life has its basis. They say that, like life itself, these vitamins are invisible and spiritual in nature and this makes their real identity beyond the power of materialistic scientists to comprehend.

Proofs of the spiritual identity of the vitamins have been demonstrated in the irradiation of some foods. Specialists in food chemistry have succeeded in identifying very slight traces of the so-called vitamins. For instance, vitamin D can be awakened and increased in

milk, butter, and cheese by exposing and treating them with ultra-violet rays of the sun. Likewise, by applying ultra-violet light radiations on food particles in the body, the vitamins are made complete, richer, and more regenerative. These observations show how closely vitamins are related to the life essence, and at the same time corroborate the age-old Rosicrucian principles concerning the source of the vital life force in the body.

The vital life force, known to biologists as the radiant energy, builds the chlorophyll in the leaves of plants. This goes to show why green leaves are very rich in vitamins. Dr. T. B. MacDougal in his book, *The Green Life*, says: "The power by which raw materials are split, recombined, and put together to make the physical basis of life, comes to the earth as radiant energy in the form of light from the sun. . . . The daily flood of sunlight falling on green leaves turns the drive wheels of the mills that tear apart the particles of gases and salts which have been absorbed by the plant, and these parts are reassembled to make more complex substances. . . . In short, the primary conversion of certain rays of the sun and their use in making the complex substances of protoplasm takes place in the leaves and in green cells everywhere and nowhere else." Energy then forms the innate intelligence of the chlorophylls without which the leaves will wither and die.

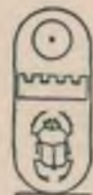
"Another very important point that has been proved by many scientific investigations in recent years," says Dr. H. Spencer Lewis, "is that these green cells in green vegetables are not destroyed by mastication, are not soluble in water, but are inured by heating and boiling. No matter how these green leaves or green vegetation may be eaten, masticated, chewed, and mixed with the saliva and other acids in the mouth and stomach, they retain their form and their pure vital essence if they are not boiled and modified by heat. Therefore, these millions of little green cells, highly charged with spiritual essence, go directly through the digestive system of the mouth and stomach into the blood stream and there they discharge their vitality and energy in a way that is beyond human conception.

"Now it is this form of spiritual essence, entering the human system through the blood stream, that supplies the greatest amount of energy to the nervous system, the psychic centers, and especially the glands."

The glands of the body constitute the vital centers of all physio-chemical and psycho-spiritual functions of the human system. In their secretions we find the vitamins so essential for the life processes in the body. In their direction and control of the life processes, the psychic centers in the endocrines inter-communicate by nerve action. Their efficiency however lies in the right supply and proper combination of the material substances with the spiritual elements already mentioned. Faulty nutrition lowers the energy of the blood cells and impairs the vitality of the glands. This results in a disharmony between the physical and the psychic self. The inharmonium then manifests in an abnormal or diseased condition of the body leading, if unchecked, to the untimely separation and transition of the soul or psychic self.

Just recently, Dr. George Crile, Dr. Otto Glasser, and Dr. Daniel P. Quiring in collaboration made an announcement through the American Association for the Advancement of Science that all the body is electrically negative and the brain and nervous systems are electrically positive. They reported that the negatively charged red corpuscles, some three trillions of them, travel through 62,000 miles of capillaries and thereby transfer some of their negative charge to the tissues while the brain and nervous system keep on taking their positive charge at a faster rate from the oxygen. This again comes close to concurring with what the Rosicrucian ontologists have long known about the negative polarity of the spirit energy infusing all the foods and material elements of the body.

The Cosmic energy, designated in the Rosicrucian monographs by a more specific term, which comes with the air we inhale, impregnates the blood cells with vital life force and consciousness as they pass through the membranes of the pulmonary air sacs. This supply of energy taken into the blood cells has the positive polarity necessary to com-



plete the functions of metabolism in the body. The component cells, tissues, and organs are thereby furnished the positive electronic current with which they are kept alive as in a complex battery. But because the brain and nervous system lie closer in the path of the blood corpuscles flowing from the pulmonary system, most of the positive charge is passed on to them before it can reach the peripheral part of the body. The electrical nerve energy which is found positive in the brain and nervous system, and negative in the peripheral part of the body, is but the chemical action of this energy upon the food assimilated in the blood corpuscles. All vibratory impressions to and from the psychic centers and the nervous system, and all motor actions in the body, are possible because of this force through which the human battery system is supplied its positive electronic energy.

We have seen how the physical phase of man's development is made abnormal or becomes diseased through malnutrition. The psychic phase has been found similarly affected. Dr. Louis Berman in his book, *Glands Regulating Our Personality*, dealing extensively with the science of endocrinology, brings out the fact that light, nutrition, and environment through their influence on the endocrinal secretions greatly affect the character, personality, and the spiritual development of a people.

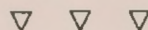
The satisfaction of material needs is undoubtedly conducive to the physical well-being if and when properly administered. But that should never be made the *end* of this life. We should aim at the fullest attainment of the psycho-spiritual unfoldment as well. Referring again to *The Spiritual Property of Food* by Dr. H. Spencer Lewis from which we have previously quoted elsewhere in this discussion, we find the following passage which shows what this phase of our being signifies to us. Dr. Lewis wrote:

"The spiritual nature of man is a thing separate and apart from most of the physical side of man. Man's spiritual nature tends to be religious but the

spiritual side of man has a far more important place in life than its association with religious doctrines and creeds. . . . It is the spiritual nature in man that keeps him attuned with the Cosmic forces and the universal energies. It keeps his life well-balanced, his health well-tuned and toned, and his mind clean and active. It keeps all of his objective and subjective faculties working to their best advantage."

All the foregoing observations clearly demonstrate that the physio-chemical body and the psycho-spiritual self are opposite entities drawn together in a state of harmonium for a purposive life. The former obtains its bulk and substance from the variable material elements of the earth; the latter roots its being and essence in the immutable spiritual unity of the Cosmic. The one can acquire physical perfection from the food we eat; the other can attain Cosmic Illumination from the Infinite that inspires.

Living in its fullest significance is both an art and a science. An art because it must be expressed and practiced in terms of all that is beautiful and good in the realm of culture. A science because it must concern itself with becoming the highest fulfillment of the immutable laws and principles of the Cosmic as they operate in the body. Right living presupposes an intimate knowledge of these laws and principles as they apply to and govern the natural, normal alimentation of the body as the instrument given by the Cosmic Mind for the perfect manifestation of the vital life force and universal soul consciousness. In short, our diet because of its effect upon the health of the body is an important item in the fulfillment of our life purpose which is that of psychic unfoldment; it must satisfy all the material needs of the body not as an end in itself but as a means of making the body a perfect instrument for the Universal Soul Consciousness to express those spiritual qualities that make for the lasting peace, progress, and prosperity of a civilized and cultured Family of the World.



Starved thought is often found in an overfed body.—*Validivar*.



Is Language the Key to the "Missing Link"?

By S. L. LEVELL, F. R. C.

FOREWORD

While the Rosicrucian Rally was in progress last January 24th, our Supreme Secretary Poole spoke to a large assemblage of Rosicrucians about the necessity of adapting ourselves to the conditions in which we live, and how futile it is to wish we were living in some past age which afforded greater opportunities. Among other things he said that 'we think in words' and that phrase struck me so forcibly that it took precedence over everything else he said. It started a train of thought which has me actually excited, and I wish to pass this thought on to others with the hope that our combined thinking energy may produce something worthwhile to add to the knowledge of mankind.—The Author.



EVERY student of biology knows how various animals have developed certain distinctive features—such as the hard hoofs and fleet legs of horses, because only the horses which acquired these appendages could

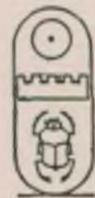
escape their enemies and survive to perpetuate their kind. The laws of inheritance would pass these features on to succeeding generations, while the laws of mutation would make modifications to adapt the organism to such conditions as it would encounter later. The long neck of the giraffe occurs because only the animals which could reach forage high off the ground could survive. The Arctic hare is white because that color blends with the Arctic snow and his enemies fail to see him. There is a logical explanation for all these various features, but it has not yet been explained how one species of animal became a thinking animal with an enlarged brain, an upright posture

and dominion over all other animals of the earth.

Now when we reflect that we think in words it comes to us with blinding clarity that there could be no thinking animals until the noises issuing from their throats became significant with a special meaning.

We think in words! Ponder that statement. Does it not imply that thought is tied to language? That it cannot escape beyond the limit of that lease? Does it not imply that we cannot think beyond the range of our vocabulary? We observe that animals make simple sounds which seem to convey certain information to others, and their intelligence seems enhanced by the variety of sounds they are capable of making. Inversely their stupidity increases as their capacity to make sounds decreases. It sounds caustic to say that this rule extends to the human species, but it is obviously true, excepting of course, deaf and dumb people; but in their case the exception is due to their substitution of signs and symbols.

Now when these vocal noises become significant with a special meaning the animal's thinking capacity becomes proportionately increased. If this process



were extended until the animal became conscious of the principle involved he would then consciously endeavor to devise additional sounds, and this would naturally expand his range of thought and expression. This expansion would, consequently, bring about a rapid divergence from all other species of animals.

Furthermore: This constant exercise of the vocal organs would enforce a rapid revision of their structure and an amazing improvement in their dexterity. (Vocal organs, I mean.) Any anatomical feature which becomes accentuated always produces some sympathetic growth. "Correlated variation" Darwin called it. Increase of vocal dexterity (because it expands thinking capacity) would naturally induce a growth of brain size. The increasing weight of brain would conceivably compel the organism to adopt an upright posture.

So, a logical process of reasoning seems to solve the mystery of the "missing link."

The puzzle of different races can be likewise solved if we assume that the factor of language acted upon widely different species of animals. Their convergence to such a close similarity is no mystery, because when we make a minute comparison of a man, a dog, an elephant and a fish, the anatomical similarity is striking. They are all built upon the same basic ground plan; and even though widely differing species were affected by the common factor of language, they would become similar under the influence of that factor.

* * *

Of course, this is not all the thought that Frater Poole stirred up in my mind, but it is the kernel of it, and I am much interested in seeing if it can be developed into something worthwhile.

BUY UNITED STATES SAVINGS BONDS AND STAMPS

BEHIND THE VEIL

What will tomorrow bring forth? What inevitable changes are occurring, for which we must prepare? Are we subject to catastrophic happenings which will alter our ways of living—our peace of mind—without a means of anticipating them? Will religion survive the present materialism? Is individualism to be submerged in the dictates of the state, after the war? Will taxation be lessened, or will the wave of extravagance continue, compelling even greater taxes?

The straws in today's wind point to what is now in the formative state. The alert man and woman can sensibly adjust himself and herself to tomorrow's happenings, if they will. What we may expect of the future has been considered in a series of articles entitled, "What of Tomorrow?" published in the Rosicrucian Digest. A concise presentation of them, with many interesting *additional facts*, has now been released in an *attractive booklet* by the same title. IT IS FREE.

Everyone wants to peer ahead, to have assurance and certainty, not to be swept along helplessly by the tide of events, especially if the future is established upon factual things, and not a fanatical system of divination. *Therefore, everyone will be anxious to read this booklet.* It is your duty to place it in as many hands as possible. The booklet also contains an inspiring message of how the Rosicrucians can help the individual to fit into the new era which awaits him.

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*The
Rosicrucian
Digest
January
1943*



SANCTUM MUSINGS

OPEN WATERS

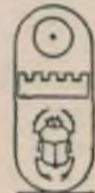
By FLORENCE CLARKE, F. R. C.



LONG the shores of some coast-lines, the waves roll upon long stretches of beach which form a bar some distance from the mainland. Between the bar and the land are pools and bays, formed originally by the sea but now cut off from it, or partly so, by the heaped up and drifted sands deposited through the years until the waters are divided into quiet ponds and lakes, though still salty with the brine of their parent sea. Some of these are entirely landlocked, though the surging waves wash high upon the dividing sands, as though always seeking to join the waters separated from the body of which they are all rightfully a part. Here, the water has become, perhaps, dark and brackish, with weedy rushes growing deeply through it, where mosquitoes breed and from which, at times, rise noisome odors. Others of these pools may have narrow channels, worn, where the sands are lower, by the constant lapping of the waves, where the sea water runs in clean and clear and keeps the water within from getting sluggish and stagnant, and where the reeds and rushes do not so readily grow. Always, though the

winds may drift the sands higher, the sea keeps at its constant task of rolling up and washing away, or beating and surging higher and higher until it pours over the dunes into the quiet pool and freshens and regenerates it. In some places where the storms have lashed the waves higher and more furious, within and without, they have broken over along most of the length of the dividing bar and left a wide inlet and outlet through which the ocean waters flow continuously and the tides rise and fall.

This may well present a picture of the great sea of Universal Mind, from which each individual mind was formed and of whose nature it still partakes, though more or less contaminated or polluted and filled with rank growths. The individual mind has become, too often, almost separated from its great Source, and a bar deposited through the ages rises between them. But always the ocean waters are there just alongside, waiting, and surging to find their entrance to form a union so that all may be one again. Sometimes the steady lapping of the waves of the separated water, from day to day — the daily duties and devotions long practiced in accord with good thoughts and impulses — will wear away the dividing sands; and sometimes only a great storm — an emotional disturbance, bringing sorrow and suffering — can cause the upheaval of the waters which will open up the channel.



This individual mind of each of us—the personal, mortal, or carnal mind, as it is called, or the conscious or objective mind as it is more scientifically termed today—is but a part of the great universal, pure, all-knowing Mind from which all is brought forth—the great Parent Body of all. Through the ages of human life deposits have heaped up, forming barriers between the parent and the offshoot—which are in truth one substance. But always the great Ocean of Spirit is there, waiting, and working to wear away the barrier and make the union. And always, in the human life, there is the urge of the waters within, or the separated mind, to find the channel to their great Source and merge with It.

When, after long years of lapping and surging on both sides of the barrier, a channel is finally worn through—or when the lashing storms have beaten down the drifts and the waters have rolled higher over them to join—the cleansing tides roll in and the brackish waters are purged and purified, the unwholesome growths are torn from their rank beds and carried out upon the infinite bosom of the sea. Then by degrees, as the impurities are swept out of the separated pool—or the objective mind—it partakes more and more of the clean, clear quality of the ocean, becomes activated and energized and moves in rhythm with the great waters, until the wholesome water of the infinite ocean fills the pool and makes it clear and sparkling. So the great Universal, or Cosmic Mind, the Infinite, Divine Mind, merges more and more, through a more open channel, with the

formerly separated human mind, and fills it with Its own perfection.

All search for Truth is the search for the clear substance of this Universal Mind which holds all wisdom and which will, by its very nature, roll into and merge with the individual mind when the channel is opened—for “The waters know their own.” It is not necessary that it be left to time alone—or the processes of evolution—to wear away the accumulated deposits which block the channel—a constant surging and seeking of the shut-in waters from the inside will help to wear an opening which will hasten the union. And always, the Infinite Sea is waiting, and acting toward this end.

Then, how wonderful is the effect when the waters, or the minds, are merged! Then the little pool, open to the sea, is flooded constantly with the life-energized waters and becomes clear, rippling and sparkling, responsive to the clear skies and the stirring breezes. Then the individual mind, cleansed, purified and harmonized with the Universal Mind, partakes more fully of Its characteristics, moves with Its rhythm or lies placid with Its peace. All the seeking, all the striving of the ages, is towards opening this channel of inflow—towards breaking down these accumulated barriers of wrong thought—towards the purging and purifying of this seemingly cut-off mind by the in-rolling tide of the ocean of Spiritual Mind—and towards a union which will join the lesser with the greater in one open body of thought, unified in perfection, harmony and beauty.

SPECIAL CONVOCATIONS IN LOS ANGELES

The Hermes Lodge of Los Angeles invites all members in that vicinity to its monthly convocations for members. Beginning Sunday, January 10 at 2:30 P. M., these convocations will be held monthly thereafter. A special program and address in which all members will be interested has been planned for your benefit and enjoyment on this occasion. The address of the Hermes Lodge Temple is 148 North Gramercy Place, Los Angeles.

WE EXPRESS OUR THANKS

The officers of the Supreme and Grand Lodges as well as the AMORC staff express their sincere appreciation for the many Christmas and New Year greetings received from our members throughout this jurisdiction. We regret our inability in these busy times to acknowledge each one individually, but assure you that this acknowledgment does carry with it the best wishes from us all for a happy year to come.

*The
Rosicrucian
Digest
January
1943*



THE MYSTERIES OF LIFE

Above is seen a group of Rosicrucian students at the Rose-Croix University of AMORC. Each summer, in modernly equipped laboratories such as this one, Rosicrucian members—housewives, business men, school teachers, and those in every walk of life—probe into the fascinating realms of nature under competent instruction. In addition to theory and speculation, they are given ample opportunity to demonstrate, to *prove*, natural laws. The instruction is so presented, that is, in such a simply understood manner, that even those with no previous knowledge of science or higher education conclude the summer semester with a wealth of useful knowledge which exceeds their fondest previous hopes. If you have wanted to be an adventurer into the sphere of natural phenomena, to understand the magnificence of Cosmic law, attend the Rose-Croix University this summer.

(Courtesy of the Rosicrucian Digest.)

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SUPERSIGHT OR THE THIRD EYE

ARE the tales about a third eye true? Did ancient man, like the legendary Cyclops, have another eye in the center of his forehead? Is the pineal gland a remnant of this organ? Are man's psychic sensitivity and inner perception dependent upon the development of this third eye?

WHAT OCCURS AFTER DEATH?

DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? What sensations are experienced as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

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MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and intelligently out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a super-consciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature and way of developing Cosmic Consciousness.

COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is the mystical law of color attraction?

THE ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



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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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(Cable Address: "AMORC")

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, 3 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:

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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., 118 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.

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Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUDlow 0798J; 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.

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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.

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Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 161, 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.

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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.

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Buffalo:

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

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

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

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

(Directory Continued on Next Page)

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Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruse Avenue, Tel. VERmont 5-0956; Mrs. Dorothy C. Muttkowski, Secretary, Tel. UNIVERSITY 1-3372. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

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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.

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

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Chapter Master, Mrs. Newman E. Johnstone. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Building.

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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.

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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.

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

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