

ROSICRUCIAN DIGEST



March, 1943
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"As above, so below" is not only a philosophical adage to Rosicrucians, but a demonstrable fact. In the Rosicrucian Physics laboratory above, members of the AMORC staff are shown experimenting with the vibrations of voice. The oscillograph, the instrument in the foreground, shows the voice patterns. Demonstrations with sounds of varying frequencies reveal the effect of *attunement* or resonance. Also shown are the effects of disturbing waves when vibrations of unlike nature clash. By this physical means, mental and Cosmic principles are easily illustrated. Students at the Rose-Croix University, Rosicrucian Park, witness such demonstrations.

(Courtesy of the Rosicrucian Digest.)



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ROSICRUCIAN DIGEST

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

Vol. XXI

MARCH, 1943

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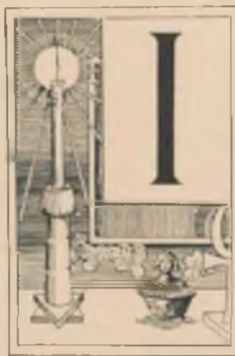
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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH CAN THE DEAD COMMUNICATE?

By THE EMPEROR



IMMORTALITY has been the eternal hope and belief of most men. They have incorporated it as a doctrine in their literature, liturgies, and sacred writings for thousands of years. Notwithstanding this apparent conviction of immor-

tality, men have sought its confirmation from such relative authorities as shamans, magicians, clairvoyants, priests, and philosophers.

Because a belief in immortality has persisted for great periods of time, and continues to do so, is no reason for its being accepted. Such persistence does justify an inquiry into the cause of this old conception. If immortality had some positive, perceptual quality, then even such a consideration of the subject as this could possibly serve no purpose. The fact remains that there is no common, definite reality which in and by itself indubitably proves the conception of immortality. This is quite apparent, first, in that millions of adherents of the doctrine are not in agreement with what they accept as evidence of it. Second, to many other millions of persons, it is just a belief, a faith in a religious or philosophical principle. These latter persons do not even pretend to any empirical knowledge of a *life after death*.

For analogy, we may not agree on the nature of the sun, its inherent substance,

which is still a matter of scientific speculation, but we will concur that the sun has certain positive qualities to us all alike, such as shape, apparent change of position, and its effects of light and heat. On the other hand, where immortality is concerned, there is no reality or phenomenon which can be objectively singled out as proof of it, and which will also be universally accepted by all men.

If we lay aside our traditional conceptions for the moment, we find that the idea of immortality most probably had its birth in the apparent dual nature of man's being. The earliest, and perhaps the most elementary religion was animism. It reveals that primitive man was of the opinion that his body was inhabited by some ethereal power. Moreover, this power was not thought to be like a mere physical or mechanical force which gives the body and its parts motion. Rather it was held to be an invisible entity; in other words, an intangible body, an airy, vaporous, substance residing within the physical body. This perhaps was due to the primitive mind's attributing all of the mental and psychological functionings, such as reasoning, intuition, dreaming, and recollection to this something within, in contradistinction to the ordinary bodily functions.

It was also a simple observation that with the cessation of breathing, the individual was no longer capable of those functions attributed to the 'spirit', this being within. Of course, the physical body was also no longer capable of its traits, such as locomotion, but the most noticeable absences were those functions

held to be of the 'spirit'. Consequently, that is why the breath so early came to be associated with the soul, spirit, or ethereal nature of man. The Assyrians assigned to soul the word *Napistuo*, which likewise meant 'breath', and 'life'. Further, *pneuma*, a Greek word meaning 'air', and frequently used to mean 'breath', was used by some of the ancient philosophers as a synonym for soul.

Our primitive ancestors were also very conscious of numerous striking changes occurring at death, in addition to the cessation of those functions attributed to the 'spirit'. It was not only uninspiring, but *fearful* for them to perceive the disintegration of the physical body. That this body, insofar as its recognizable or normal form was concerned, ceased to be not long after death, was not a matter of speculation to them, but an all too obvious fact. Since, however, the spirit or soul was identified with the *breath*, and it in turn with the air, and further, since it was impossible to discern whether death affected the soul, it was assumed to leave the body *intact*. Its departure was believed to occur principally from the mouth or nostrils.

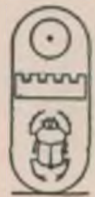
The Nature of Soul

What was this intact soul? Of what did it consist? Was it merely an indeterminate substance, or did it actually retain those qualities which had been attributed to it while it resided in the body? The preponderance of conclusions of almost all religions and philosophies admitting of soul, conceive it as more than some spiritual or divine actuating force. In other words, as a rule, soul was distinguished from *life-force*. Frequently, life is held to be an attribute of the soul entering the body concomitantly, or the one immediately following the other. Soul, however, is assumed to be a divine archetype of the person; that is, at death it retains its identity, the influence of its association with the body. Consequently, from this point of view, a soul has a self-consciousness, an awareness of the pattern it received by being resident in a body. Therefore, we find that the generally accepted opinion is that the soul is not merely a surviving essence, but a surviving kind of *consciousness*.

It is a happy belief that the inner person, or ego, continues after death. The reason for this belief, as he has shown, is that the nature of ego has been for centuries associated with soul. Organic psychology, however, has persistently refuted this conception by endeavoring to show that many previously accepted soul functions are purely organic in origin. The more this is done, the more the soul would seem to become just a life-force, entirely without personality until it animates a body. If it could ever be established that all that survives death is but the elements of the body and that mysterious something which animates it, and that all else is merely the result of the coming together of these two, the doctrine of immortality would lose its strong appeal to mankind.

The average man is quite well aware that *self* is more than his corporeal being. He knows that he is also the aggregate of his states of consciousness, his awareness of his surroundings, his reactions to them, his emotions, desires, thoughts, and ideals. Divest him of these and he is like the chair he sits upon—an entity having no awareness of its existence. Man's affection for the doctrine of immortality is because he wants the conscious being, the personality, the *self* to survive. Therefore, the cherished belief in immortality is a belief in the *continuation of personality* after death, as a sort of 'soul-consciousness'.

Though death, by its phenomenon, very strongly supports the idea of change and separation of certain qualities of the nature of man, and also suggests that the invisible attributes survive, the problem of proving that they continue to exist as we knew them, is more difficult. In other words, it is one thing to assume that that which makes man a living, conscious being, survives death, but it is still another to present plausible explanations—or demonstrations—that it continues to function as it did in the body. Since the immortal nature of man is presumed to have a self-consciousness, it is only one step further in such a chain of reasoning to conceive it as a disembodied *intelligence*. As we know it in our mortal existence, self-consciousness is always accompanied by the ability to evaluate the differences be-



tween self and that which is external to it. In fact, we are convinced that *we are*, only because we can perceive things and conditions which are not as intimate to our nature as that which we call self. It is cogent that if all we perceived were just the intimate impulses of our being or self, lacking any comparison therefore, we would not realize it as such. So, with consciousness are included those qualities or states we think of as *intelligence*.

If the immortal nature of man possesses intelligence, should it not be capable of those acts which are common to our mortal intelligence? Should it not be able to formulate ideas, to have preferences, to execute its wishes, that is, to display will, and to communicate or make known the objects of its intelligence. If the soul, or the immortal element of man's nature cannot do these things, then it is not an intelligence. If it is not an intelligence, it is not self-conscious; if it is not self-conscious, then man has no continuity of personality, and there is no survival of self after death. The crux of the whole question, then, is whether it can be proved that such intelligences exist.

Methods of Communication

The next hypothesis is that such departed intelligences would possess the desire to communicate with mortal minds, especially loved ones, just as they did on the earth plane. This hypothesis is founded upon the premise that intelligence, generally speaking, conforms to a certain pattern. What would be thought to be a display of intelligence by a mortal would likewise occur with an immortal, or, namely, with the soul-personality. If it were thought that departed intelligences would function entirely unlike minds here on earth, then there could be no hope upon the part of any individual of being certain whether contact had been made with the deceased.

In ancient times, where communication with the dead was thought possible, such intelligence was invariably believed to make use of physical agencies for its expression. Thus, the living were expected to hear, with their normal sense of hearing, the voice of the departed

'spirit'. Further, the departed intelligence, it was believed, would communicate by inscribing a message by some physical means. In fact, as early as the Hia Dynasty in China, about 2000 B. C., very definite methods were established for communing with the dead. One method was *Divination*. This consisted of the use of a planchette, a kind of ouija board made of a bent twig fastened to a cross piece, which rested on the open palms of a young girl who represented the departed. The device was used to trace characters upon a tablet covered with sand, and by this means communications, or 'messages' were supposed to be transmitted by the spirits of the dead. They were interpreted by the girl or someone else acting as an interlocutor.

With the development of science, greater inquiry into such claimed material or physical proof of an *immaterial* intelligence was made. It was, of course, found that the great majority of such methods and their results were fraudulent, and depended upon an unquestioning faith on the part of the practitioner. In some singular instances, the phenomenon was neither proved false, nor could it be thoroughly explained. Reason, however, brought up the question as to whether an intelligence, incorporated in an immaterial substance such as soul was thought to be, could exercise a physical faculty such as speech, or a power to cause material manifestation.

Up to a comparatively few years ago, there was no scientific evidence that human intelligence could be transmitted without some physical means on earth. With the rapid spread of the belief in mental telepathy, in the latter part of the Eighteenth Century and the early decades of the Nineteenth Century, it was realized that mortals may have a peculiar hypersensitivity that goes beyond the limits of the physical senses. With the exception of orthodox science at that time, all sincere students of the problem held that if two mortal minds can communicate without physical means, in all probability the same intelligence, if it survived death, could do so without any material agency. In other words, if the consciousness can be projected from one mind to another, espec-

ially where concerted effort for attunement is made between the living parties, then this communication should be possible between a deceased intelligence and a mind on earth.

This view of the matter resulted in such inquiries or investigations known as *psychical research*. The investigators are not concerned with the physical phenomenon, that is, so-called lights that may appear, materializations, and ectoplasm, which are common displays of spiritism seances. Rather, they are more concerned with direct evidence of the *transmission of intelligence*. They carefully weigh what the medium or the one attempting the communication with the departed relates as a message to determine whether the transmitted ideas, thoughts, or personality traits will prove communication of intelligence.

Are Mediums Necessary?

The next consideration is the psychological state of the medium or the living person who attempts the communication and who may appear to be successful. What is she thinking of when she enters the trance-like state? How does she accomplish her attunement—if she does? Which of her objective faculties at the time may be dormant? What other faculties have been quickened? What evidences are there of an abnormality of any kind? In other words, is there a unique procedure by which such communications can be brought about by anyone, or is this *hyperaesthesia* peculiar to certain individuals only? The fact that certain mediums, or those who practice communications with the departed, whether privately or 'professionally', almost always employ certain devices, such as crystal balls, trumpets, drums, ouija boards, etc., means but one thing to the intelligent investigator. If the person doing so is not a fraud, it discloses that he or she is using these things merely to help induce the necessary personal psychic state. Such apparatuses would have nothing to do with establishing a bond with any departed intelligence.

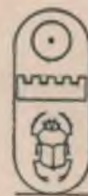
William James, Dean of the psychologists of this era, admitted after careful inquiry that certain practices of communication with the dead gave excellent

evidence of the *possible* existence of disembodied intelligences. However, he was not inclined to hold that they were actually departed personalities, but that possibly some persons by some means could draw from a "Cosmic reservoir" of intelligence.

Have All Souls A Personality?

There is also a matter of philosophical speculation that must not be overlooked in connection with this subject. Is it the soul's residence in the body and its acquisition of a personality while there which makes it possible for it to communicate with mortals after death? Simply put, is it the intelligence of the soul which communicates with mortals, or is it the *self*, the personality, as an attribute of the soul? If a soul has intelligence without acquiring a personality, as many religions contend, then if communication with life beyond is possible, men should likewise have frequent attunements with these pristine soul intelligences who are without personality. If, however, soul is an integrated *impersonal mind*, a Cosmic order which pervades all, it would seek no contact with mortals. Humans would be of it. It would exist within them and by following the necessity of their own nature; that is, by conforming to their intuitive inclinations, to the impulses of self, they would, it would seem, be in communion with the Absolute, the *Universal Soul*.

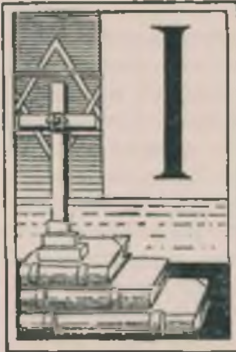
No confusion or complexities are encountered when we think of immortality in the sense of a continuation or survival of that intelligence which gives us life and consciousness. Every new birth of a human is evidence of that kind of immortality, and of its existence as an intelligence everywhere. When, however, we seek the continuation of the *personal* intelligence of the mortal, the survival of the particular expression of the Cosmic Intelligence observed in a living being, we then confront complexities. We must learn how a human intelligence, a personality, if you will, superimposes itself upon an all-pervading Cosmic Mind, to continue there, as would the sounds from a musical instrument linger on indefinitely when the instrument ceased to be.





Mental Therapeutics

By DR. A. W. POTTS, D. C.



IN dealing with the human body and its pathological disturbances it might be well to approach the subject from not only the physical but the psychic angle, for dis-ease is not only physical. In fact dis-ease is born first in the psychic or fourth

dimensional plane and from there transmitted to the material or physical plane. This is a demonstrable fact supported by many authorities, both in the Medical and Chiropractic fields. "As a man thinketh, so is he" is a truism. If an individual customarily thinks animal thoughts, then his actions will reflect these thoughts and he will be animalistic in his tendencies. An individual will unconsciously attract individuals to him who are compatible with his thoughts, likes, dislikes and actions. Is it not logical then to state that if an individual has tendencies and thoughts that are pathological to the highest of the body's functions then the condition of disease will overcome the body? Disease is nothing more nor less than a condition of inharmony in the subconscious mind of man which reflects to the physical in the same manner as high frequency electricity causes a self induced current to be attracted to a coil and light which is tuned to the same frequency as the

mother force of current. This is the law whereby our radio transmitters function. It can be broken down into a simple yet seemingly complex law of nature, the Law of Manifestation. This can be explained as follows: One force acting upon another force will give a point of manifestation. Converting this law to the condition of disease it would work out as follows. The discordant thoughts of the mind, being the first force, acts upon the subconscious, or psychic body of man, through the Endocrine Chain of glands, this being the second force. The manifestation therefore will be on the physical and will show upon the body as a pathological condition. In treating a disease it is logical to treat first the mind, which can be reached through the psychic force in man, changing the vibratory rate of the Endocrine glands so the same law can work to clear up the condition manifested. It is a well known fact that in the use of accepted forms of therapeutics we can progress only as fast as the patient's attitude will allow.

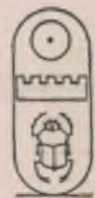
All materials in nature are welded together by the fundamental laws of adhesion and cohesion. Man, an intricate grouping of cells into a complete unit, is a complex manifestation of the workings of these natural laws as is manifestation of the mineral called gold. The various types of similarly differentiated cells that are the histological components of the various organs and systems which compose man are welded together by a force which we can call vibration. This force holds each individual

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cell by attraction to its like group of cells which are, in turn, held to other portions which make up a system or an organ. These, again, are held together by vibratory force until man is a complete individual. All of these organs, systems, and cells have a definite rate of vibration and all combined groups of vibrations, making man a separate entity, are in harmony with each other. Each group has a definite set rate of vibration and any time this rate is disturbed, whereby it deviates from its fundamental rate, we have a change in potentiality of the fundamental vibratory wave with a corresponding change in the fundamental wave of all cells, organs, and systems that are harmonics of this fundamental vibratory wave. Whenever such a condition takes place within the body it disturbs the harmony of the body. If this condition remains for any length of time it will cause a pathological condition to arise. This condition can be brought about in only one way, which is, by some influence to bombard the psychic body of man as a radio transmitter bombards the ether at a fundamental vibratory rate. When the psychic body of man "tunes in" to this rate he will get the same reaction as when we tune our radio receiving set to the fundamental vibratory rate of the transmitter at the station we wish to listen to. Man is continually being bombarded by a complexity of these vibratory rates, but he has a certain defense mechanism within his body which tunes out the harmful rates and tunes in the beneficial rates. This defense mechanism within the body is the complete Endocrine chain of glands. Each set of glands functions to tune in and control certain vibratory rates yet all must work in the closest harmony with the others. When through faulty diet or wrong thinking, this condition of harmony is disturbed, then, and then only, can the bombardment of harmful vibratory rates affect the psychic side of man and eventually the physical body.

The vibratory rates of the various organs can be measured as minute electrical charges which will register on a very sensitive galvanometer. Because of this fact it is logical to state that as they can be measured by electrical means, they can also be affected by electrical

means. As electricity is a manifestation of vibratory force, and a manifestation only, why would it not be logical to assume that other manifestations of vibratory force could be utilized which would also affect the body structures through the psychic body of man or if preferred, through Innate Intelligence, which is another name for the psychic body of man. Radionic and Electronic diagnostic and therapeutic instruments use this vibratory rate as a basis and working hypothesis for the transmission of vibrations of a known rate to the organs or tissues of the body which are influenced by such rates. The fundamental difference between Radionic and Electronic is that Electronics feed a determined and set rate to the physical side of man in somewhat the same manner as a short-wave diathermy sends energy and heat to the body. The primary difference being that the diathermy is maintained at a set wave length in the region of six to fourteen meters, while electronic vibrations are ultra-ultra short or considerably below one meter in length. This, perhaps, would tend to affect the body functions adversely if an error had been made in diagnosis. The Radionic instrument works on the fourth dimensional plane or on the psychic body instead of the physical body. By working on the fourth dimensional plane the instrument picks up the inharmonious vibrations being cast from the body or radiating from the body as an aura, increases their intensity or amplifies them and sends them back to the body "out of phase" to affect a cure of the inharmonious vibrations. The law used is a simple law of electrical energy wherein by changing or reversing the phase of an electrical force, it will manifest or culminate inversely to its original potential. If you were to take a positive charge of electrical current and reverse its phase, whereby it would be out of phase, it will react as a negative force. To maintain complete harmony within the body we must have a balance between the polarities of the individual cells, organs, and systems within the body. We receive the positive polarity of vibrations through our respiratory system and the negative polarity of vibrations from the food we assimilate. This affects the physical side of man



and is a result only. The causative factor is much more complex, and as we are striving to affect a cure for a pathological condition we must understand and be able to treat the true cause of the dis-eased condition. To do this we must normalize the differences in polarity and bring them into balance. Here then the emotional side of man comes into play. As it is a well known fact that emotional disturbances create an inharmonious effect on our digestive apparatus we should be able to carry that truism further and state that any adverse action or thought by ourselves or persons near us can upset the balance of polarity. A healthy, robust, sympathetic individual will create a healthy, robust, sympathetic urge or emotion in an individual who is ailing or depressed. A depressed melancholic individual creates a depressed melancholic atmosphere around him and affects those who may come into contact with him. This would tend to prove that our thoughts affect others. Thoughts are things. They are substantial, concrete forces which can affect substantial, concrete forms as they are manifestations of the same force, only one is third dimensional, or physical; while the other is fourth dimensional, or psychic. As we have the two manifestations of the same force they are interchangeable and inter-reactionary. We also have two polarities for each manifestation of each force. By breaking this down further and further we eventually reach the two polarities of the true causative force—the vibratory rate of life itself. We can suspect this rate but cannot comprehend it as it is as complex as man and nature and is the motivative force of the universe. We can reach out and grasp or utilize only the physical or we can gain the knowledge and open the door to the use of some of the higher rates thereby utilizing the psychic or affect the physical. By so doing we are getting at, and treating, the cause not the effect. This will give us a permanent cure instead of a temporary relief to man's inharmony within himself.

Any individual who has the proper attitude of mind can develop and utilize the little known functions of the Endocrine glands to a very high degree. Each gland is a regulatory and stimulative

center for a definite function in a definite portion of the body. All of these glands are also inter-reactionary and must work in harmony with the others. Through the stimulation of certain of these glands we can increase or decrease our blood pressure, increase or slow our circulation wherein we are able to remove congestion and arrest inflammation in the body. We can increase the blood count which is valuable in cases of anemia. We can cause a peristaltic wave in the intestines. Through proper application of certain principles we can retard and arrest hemorrhage. These statements may sound strange and far-fetched to some individuals as they will state that there is no scientific basis for such statements. There are many things that baffle so-called science, primarily because they do not approach the subject with an unbiased mind, and because they do not have the initiative and faith to give these principles a fair trial. There are many who use these principles unconsciously and obtain remarkable results. If used consciously one will know the results, for when we have unleashed these forces they cannot be "called back" but must complete their "cycle." Whenever we use Reflex Therapy, whereby we work on the sympathetic or parasympathetic nervous systems, we are using the principles herein mentioned. If these techniques such as the "Damon Technique," the "Riley Technique" and others, were carried one step farther or had one more point added, the result would be more accurate and much quicker. Knowing that we can affect our own body, we will carry this further and must admit that we can affect another person's body by direct contact with it. We do this in reflex therapy. We can also obtain the same result by fourth dimensional contact with an individual or by thought vibrations only. This takes quite a bit more preparation than the direct contact method, or seemingly so, but actually it is much faster and more potent in its results when done properly. It is not necessary to work on the nervous system with the application of the hands, nor by thought only. We can utilize light vibrations provided we can obtain true colors of definitely known vibratory

(Concluded on Page 66)



What Value Has Tradition?

By FRATER H. F. SYNDERGAARD, M. D.



WHAT of tradition? It is so firmly incorporated in our body politic, in our social and religious practices that it confronts us at every turn. It is the rabble rousing forensic of the spellbinder; it is the appeal of the reformer; it is the emotional rendezvous of the revivalist. It is a crutch to the ego who leans heavily upon it for prestige and courage. It is the hair raising retreat of the superstitious. It buries the past in a halo of sanctified mystery. It shackles the present to outmoded systems of thought and ethics. Ogre-like it rises to scare the timid. It blocks progress as it blocks traffic. It is the rock wall that keeps the potential boulevard, that would make easy access to the pinnacle of our progress and enlightenment, the cowpath of primitive perspective trailing off into hazy indefinite obscurity. It would say to posterity: "Stand in the footsteps of precedent." Thus tradition is anchored, sustained and defied. Once initiative commands us to advance in the "path" progress is implied and tradition must either become incorporated in and dedicated to progress or it must be abandoned, and revered as having attained its purpose in its time but never worshipped as the culmination of that purpose.

Even the best of that which tradition has to offer and upon which we have built much which is good, if it would keep its vitality for potential good, must be subject to the law of progress or disintegrate to be again appropriated by the ever rising structure of enlightenment. Much of what we today worship as tradition has gone the way of eternal progress and again evolved in new advancements upon reinforced and new foundations and they are left with but the fantasies of memory to adorn our shrines, who worship tradition. One needs but to look at the body to recognize that to stand still is impossible. Why then should we insist on anchoring to tradition. No matter in what fondness one may hold the cherubic baby countenance, one would never have retained it for present usages. But it has been used as a point from which to build the present stature and development and whatever its present defects, it marks a definite advancement as evidence by its evolved capacities.

What applies to oneself applies to persons, things and events, in the world in which one lives. Memory is constantly recalling men and their opinions from the past to advance them as standards for the present. In their day they pioneered the evolution of thought which manifested in accomplishments that were meritorious, even revolutionary. Viewed in retrospect, however, they would hardly be accepted as patterns for today's standards, evolved through travails of experimentation and the ad-



vancements that have been made in every phase of life. Yet it is insisted by some that tradition should hold precedence and that to envision and to build beyond it is sacrilege. If men who were revered as oracles of wisdom and foresight in their time were today reincarnated to find their monumental works at the time of their transition no further advanced, with evolution stopped at their passing, they would be fully justified in thinking us dullards and laggards having refused to increase these talents from the time when they passed to the living the responsibility for advancement with the charge to carry on. This attitude en-mass degenerates into the stalling of progress and portends the static quality and inertia of the succeeding era.

Always at the point of perfection, Truth and anything that incorporates Truth, is eternally unfinished business so far as it concerns man. There yet remains its deeper potential to be discov-

ered in ever new unfoldment, by the inquiring mind. As man evolves and his vision becomes more penetrating, new segments are revealed and new vistas are opened to his comprehension. Though it is enthroned in our being we seek its ramifications in all the mysteries of life. No man and no institution has ever possessed all the truth and always there will be as much to seek for as has been apprehended. Our Supreme Secretary in his article on Rosicrucian heritage states the case tersely in these words: "... progress is based upon the utilization of the accumulated knowledge and experience of those who have gone before us, but to accept that knowledge without question or not to try again the experiments which confirm the knowledge, is to resort to a static form of society in which no one would ever become greater or better equipped to meet his environment than the standard set by those who preceded us.

WHAT OF TOMORROW?

Today's events constantly turn our minds to the future, and everyone asks himself or herself in making any plans—What of Tomorrow?

An attractive interesting booklet by this title has been prepared to present in popular form the answer to this question, and show the general trends of the events which are to follow the immediate present.

A limited number of these copies are still available. Request copies for yourself and your friends, as many as you can use.

Address your request to the Extension Department, Rosicrucian Park, San Jose, California. This booklet is free.

DO YOU NEED ENCOURAGEMENT?

Do you feel that there is considerable opposition to your study? That events and circumstances seem to conspire against your finding the right time? Are you waiting for everything to be *ideal* before you begin? There are occasional circumstances which really prevent study—but most times *we originate excuses*, as escapes from the obligation of settling down and acquiring the knowledge we should have. The man or woman *who* wants to study will take the time for it under almost any conditions. For example, read the following excerpts from a letter by a man who is risking his life daily in the war effort, and yet even under such hazards finds time for study:

"It feels good to be back in the old city, after roving on the northern Atlantic for about ten weeks. Yes, we were so far north one would think it was an expedition to the North Pole. We were in the Arctic Ocean. Our ship carrying its load of men and other things—and now we are back in the safety of America, for which I feel infinitely thankful.

"I find a good number of lectures awaiting to be studied, which is very nice. During my wanderings in the sub-infested seas, my attunement and the use of formulas for protection worked wonders. Therefore, I believe that my technique in their use was improved greatly. In addition, I had a copy of the works of Plato to study, so it seems that even there my time was used to advantage."—L. M. R.

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The Transmutation of Gold

SOME COMMENTS ON THE ACHIEVEMENTS OF
ROSICRUCIANS, PAST AND PRESENT

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

(From the "Rosicrucian Digest," February, 1930)

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.

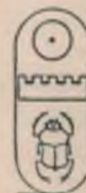


VERY now and then some extraordinarily learned scientist attempts to convince similar minded members of his profession that he is a very superior person by indulging in a diatribe directed against the "scientific" minds of the day, and nothing delights his peculiar mentality so much as to find an opportunity to criticize and ridicule an alchemist. When the alchemist appears to be a Rosicrucian, it is a more serious thing because we realize then how little the learned scientist knows about the history of alchemy and the contributions that Rosicrucian alchemists have made to the modern science of chemistry and in fact to all of the branches of science.

The foregoing remarks are called forth by an article appearing in a scien-

tific magazine entitled "The Philosopher's Stone." It is seemingly an editorial comment and presumably written by the master scientific mind of the publication. As one will note from the comments to be made, the writer of the criticism does not even know what is meant by "The Philosopher's Stone" for he associates it with the work of transmutation of metal and the real philosopher's stone of the alchemists had nothing to do with the transmutation of metals but with another and higher form of transmutation which was part of the secret work of the Rosicrucians. The editor seems to think that the philosopher's stone of the alchemists was an actual stone of some kind or substance of a stony nature "which would convert base metals into gold." Continuing the editor says:

"Since his time many men have attempted to make gold by chemical processes. The latest name on the list is that of M. Jollivet-Castelot, president of the Alchemist Society of France, who announces that he has found a process



of manufacturing gold in the laboratory. Many savants, he says, have endorsed his process, which he desires to have investigated officially."

Here the editor quotes a brief outline of the process used by Castelot showing that he had been able to transmute gold estimated to weigh ten milligrams using some tin as the base metal.

Continuing the editor says: "But it is claimed that if a successful commercial process for the manufacture of gold were discovered, it would wreck our entire financial fabric. Gold would immediately be eliminated as the basis of money, but the public need have no fear. We published the Frenchman's announcements merely to illustrate how the alchemists are still at their old game. They fooled nobody quite so completely as they fooled themselves. No more will be heard of Jollivet-Castelot's "process," in all probability, unless it is an announcement that somebody has organized a company for the industrial manufacture of gold and is selling stock to those, one of whom is born every minute. When a successful way to manufacture gold is discovered, the chemists will be the first to know about it. We will not have to obtain our information from the alchemists."

Let us remind our readers of the fact that M. Castelot is not only president of the Alchemist Society of France, which is a very old and reputable organization, but an officer of the Rosicrucian Order in France, and honorary member of AMORC in America. We must also remind our readers of the fact that this man is not only an alchemist but a chemist, if we are to make the distinction in process and methods of experimentation, which the scientific world of today wishes to make, and, therefore, should be given as much credence and recognition in the scientific world as in the alchemist world. And this is not his first announcement regarding the results of his experiments in transmutation; he has labored in a very wonderfully equipped alchemist laboratory for many years and made his first successful demonstration years ago under test conditions and received the recognition for his work of the entire world. In the July, 1926, edition of this magazine, we published a very large picture of Broth-

er Castelot in his laboratory at Douai, France, which picture also appears in the "Rosicrucian Manual," and likewise a photograph of a vial containing the transmuted gold. Two months previously, we had announced in our magazine the success of his transmutation experiments and had taken extracts from the 1926 winter quarterly of the Rose-Croix magazine published in France. A very complete outline of a process was given in our July issue referred to, and our good brother has continued to improve the process since then and has never had any thought of forming a stock company or selling shares of stock, as the scientific editor insinuates, in fact, every alchemist, who has ever experimented with transmutation, as have we of AMORC in America, has freely admitted that the cost in time, chemicals, equipment, and labor involved in making even a few milligrams of gold is so tremendous that the manufacture of gold as a commercial process or commercial product is not only out of the question but a very silly contemplation. If it costs approximately one thousand times the value of a gram of gold to make it, how could such gold be sold and how could a company be organized or formed to manufacture it, and in what way would the making of such gold affect the basic value of gold and wreck the gold standard of the world?

Rosicrucians and alchemists are not the only ones who have transmuted gold in recent years. The process has been tested by our governments and by other foreign governments, especially in Germany and similar tests have been made in the metallurgical department of the various universities throughout the world. Each of these has learned that the cost involved is tremendous and that the only benefit to be gained from such experiments is to test and prove the fundamental laws of vibrations as involved in nature's process of making gold in the body of the earth. Our Rosicrucian records are filled with the examples of Rosicrucian alchemists who have devoted their entire lives to laboring with the transmutation process and laws until at last they achieved the making of one microscopic piece of gold, and then in their old age, worn out and suffering from privation and want, have

rested and gone to spiritual sleep with the satisfaction of having achieved in their own laboratory the grand demonstration of nature's laws. To them, there never was any idea or conceivable method of manufacturing gold in any commercial degree, and certainly they would not have parted with the little piece of gold they made for any price, but that they contributed to the archives of the Order. It is in this way the hundreds of modern scientific discoveries in chemistry or in processes involving some degree of chemistry have been contributed to our worldly benefit by the unselfish labors of those who had a higher ideal to work for than the making of money.

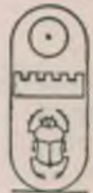
The editor of the scientific magazine most certainly knows all of this, and when he says that these men have fooled nobody quite so completely as themselves, he was not revealing his ignorance of facts but his willful attempt to deride and ridicule the great brotherhood of workers who have given the world so many wonderful revelations of nature's processes.

In our last issue (January 1930), there appeared an article dealing with the scientific achievements of that famous mystic, Leonardo da Vinci, who was also famous as a painter, a musician, and an unquestioned and universally recognized scientist. We know from the manuscripts this man left and which are only now being translated because of his request that the information in them be held until certain years after his transition, that in his day he was looked upon by the so-called austere and conservative scientists as a foolish dabbler in things that were none of his business and as a dreamer, a visionary, a mystic, a Rosicrucian of theoretical ideas, and a painter who should have held fast to his brushes and left scientific matters alone. The editor who wrote the foregoing diatribe against Brother Castelot would have sharpened his pen and dipped it in vitriolic ink if he had lived in da Vinci's day. Yet at the present time, we find in the encyclopedias and in the records of the austere scientific bodies the belated recognition of da Vinci as a real scientist who accomplished more in his secret private alchemistic labors than any other scientist

that ever lived for he is now freely admitted to be one of the world's greatest scientists, if not the greatest of all. And what da Vinci contributed to the various branches of science were fundamental discoveries of world-wide importance, and present day science has based and is still continuing to base most of its evolved successes on the sound, rational, true principles worked out and revealed by da Vinci.

The science of astronomy owes all of its fundamental principles, all of the enthusiasm, profound interest, and exacting demands and facts to the unselfish labors of the mystics and astrologers of the secret brotherhoods of the past. Chemistry by its very symbols, which it still uses to denote the nature of the chemical element it uses pays tribute to the fact that it was the mystics and the alchemists who laid the foundation for their present day science and gave them the laws and principles, mathematics, and other tools, which they still use. The science of physiology owes to such men as da Vinci and others of the mystic brotherhood the fundamental facts which made possible the evolved science of physiology of today. When we stop and consider the revelations that were made in the marvelous manuscripts of such men as Roger Bacon, the old friar and monk who was a devout Rosicrucian and an alchemist, we realize that it is from the labors and deep studies of these Rosicrucians that have come the scientific achievements of this day. It is easy now for the modern scientist to take the formulas, processes, laws and principles of the mystic of the past who labored in incomplete and inexpensive laboratories, equipped with the most crude and homely of utensils, and denied the assistance of marts where materials and supplies could be easily purchased, and unaided by the thousands of book and manuscripts contributed by hundreds who preceded them in such work, and with this mass of information and with every modern facility appropriation of funds and utmost convenience, build up, revise, and reclothe the ancient discoveries and present them in a newer form for newer and more modern application.

We realize then why the last words
(Concluded on Page 74)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE INFLUENCE OF SPRING



THIS month marks the beginning of the season of the year which has been looked upon for ages as the beginning of a new period. Not only is the beginning of Spring a beginning of one of the four seasonal cycles, but due to the contrast of

ning of a new year has been due to the obvious evidences of this particular cycle. In all nature we see evidences of new life; we see that regardless of the fact that to all appearances much life has been apparently dormant, both in the plant and animal kingdoms, the change which now takes place is a reminder of the power of the life forces in the universe over the power of mere physical existence. A tree without leaves, a plant which has died down or an animal in hibernation evidences such physical characteristics as those which we ordinarily associate with death or complete lifelessness, and yet, as this earth moves among the other heavenly bodies and one hemisphere and then the other swings to a favored position from the sun's rays, we see a quickening of

Spring to the Winter months this period of the year has been in many cases considered the beginning of the outstanding cycles of the seasons.

Possibly the reason that the ancients regarded this season as the true begin-

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life as if some power or force seems to suddenly infuse this otherwise apparently lifeless matter and cause to exist those manifestations of living things which have puzzled the thinking of Man since the beginning of time.

It is not easy for us to separate nature from God Himself because we see the manifestation of the Creator so closely indicated in all things about us. We see that in the Cosmic scheme there is purpose in that all functioning which is renewed in this season of the year begins a cycle of activity which causes the actual purposes of life in these plants and animals to gradually reach a point of culmination. We, as human beings, separated as we are from close association with the fundamental forces of nature and the universe, rarely experience any particular sensations related to this new cycle of the year. While we jokingly point out the fact that we are suffering from "Spring fever" as the warm days begin to make us long for rest and relaxation, the fact of the matter is that only those closely attuned to these forces of nature are really aware of what is taking place. Great mystics have been more susceptible to the influences of these Cosmic impulses. Mystical poets and musicians have been inspired at this season of the year and have sometimes produced some of their notable works. St. Francis found joy in the return of the birds and of the evidences of any life and its symbolism as he interpreted as evidence of the resurrection and of Man's eventual glory. Students of nature and those closely related to its pulsing life have always felt a thrill closely associated with ecstasy at the beginning of Spring. John Burroughs, John Muir and Gilbert White found in this season the beginning, not only of new life forces within their environment, but a stimulation towards the better use of their abilities in the weeks and months to come.

We frequently hear that mankind today stands at a threshold between the

possibility of the loss of much he has gained and come to call his modern civilization and the eventual overcoming of the forces fighting against these, his aims and ideals, and it is well that this year of all years we pause to remind ourselves that the beginning of this season can also be a beginning of a new life cycle not only in nature but in us. At every moment of our lives we stand at a threshold; a threshold which marks the present moment—that almost unattainable time that exists between the past and the future. Our plans for this present moment are now affected by circumstances over which we have no control, but Man is and always will be an individual. He has his own ability which he can call into use and make life better and more in accord with these forces he sees manifesting in nature about him. If Man is to live happily in his environment it is well known that he must become adapted to this environment, and the closer he observes and realizes the changes in that environment the easier it becomes for him to take advantage of those same invisible and mysterious forces in himself. The same radiations which caused the bud on the tree to swell and bloom radiates throughout the universe and can cause in the human being the growth of mind and body. The realization of our part in the Cosmic scheme is the first step toward the better understanding of our environment and toward a proper attunement with those forces which remain to our senses undefined and invisible. We offer to those who wish to relax from their daily duties and demands and give a moment's reflection to their place in the scheme of things, the facilities of the Cathedral of the Soul, so established that all may enter regardless of their physical environment. The procedures and purposes of this institution are given in a booklet entitled "Liber 777" which will be sent without obligation to anyone upon request.



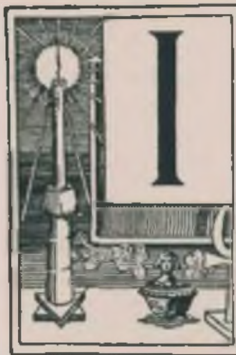
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The Rosicrucian New Year

IMPERATOR PROCLAIMS SUNDAY, MARCH 21st
BEGINNING OF TRADITIONAL NEW YEAR



IT WAS Pope who said, "The proper study of mankind is man." As soon as we realize and accept the fact that man is a synthesis of all nature, we have taken the first *actual* step toward attaining that illusive ideal, *happiness*. Man has ever been reluctant to identify the other manifestations of nature as processes similar to those existing in his own being. It has been a fond, but false pride which has caused man to set himself apart from other living things. He has sought to disparage any idea that there is a brotherhood of functioning and of organisms between all living things and himself. Even otherwise great thinkers have made this common error. Rene Descartes endeavored to show that the life of animals can be explained without reference to intelligence. He thought that the attributing of mind to animals was a great mistake; in fact, "The greatest of all of the prejudices we have retained from infancy is that of believing that brutes think."

It was not sufficient to men that they hold the exalted place of a superior animal, a reward won by competition with all forms of life for eons of time. It was likewise a cherished belief that

they had been ordained for such mastery. Consequently, to their limited conception, it was derogatory—if not revolting—that there could be in things that creep, crawl, and fly, and even in the grass they crushed beneath their feet, a fraternity of elements, organs, and systems. Thus man sought in speculation to account for himself, and to dream of the causes of his ways, when all about him were continually happening object lessons that could have revealed to him the truth.

Only in comparatively recent times, as the history of man runs, have men created out of the forces of nature and the elements at their command useful devices which mirror the mechanism of their own beings—proving this relationship. For example, the lens and functioning of the camera and the *human eye*; the diaphragm of the telephone and radio receiver and the *human ear*; electrical transformers and the *ganglia of the Spinal nervous system*; chemical transformation and the *blood stream*; thermostatic devices and the *temperature control* of the body. Consequently, both within us and without, must we turn to understand the mysteries of our being. We may be a product solely of this planet, but we are not thoroughly and wholly a unique manifestation of nature. A man who finds no joy in the study of nature will always remain ignorant of himself. Notwithstanding the fact that most of humanity has no curiosity to look beneath the cover of

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things, but is content to leave such to scientists, philosophers, and mystics, whom it looks upon as professional investigators, some men and women have for centuries tried to adapt their living to an interpretation of nature. In doing so, they have found untold pleasures.

To King Solomon is credited the words, "To everything there is a season, and a time to every purpose under the heavens; a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." If men, therefore, in their finite reasoning seem to find it advantageous to begin or to end something, or to make a change, certainly their must be even greater justification or purpose for the changes in nature. Further, if, as the sagacious know, the laws that govern the distant nebulae millions of light years away, likewise influence the very existence of man, then it behooves the human to try to relate his affairs to these cycles and periods of nature.

For centuries, in most of the countries of the Orient, millions of people came to accept the spring season as a time for the natural beginning of a new year. In the new verdant growth, the blossoming, the budding, in the awakening of nature was seen a true sign of rejuvenation, of a *beginning* — a rebirth. Why should not the course of human events be measured not by arbitrary dates, not by the turning of the leaves of a calendar, but by such periods of activity and passivity which nature herself has established?

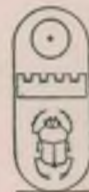
Today in the Northern Hemisphere the New Year begins when all about us in nature are signs of dormancy, of inactivity. Actually it is unnatural to look upon that period as the beginning of a cycle. The Rosicrucians, however, as a

sacred rite, for centuries have commemorated the ancient Oriental New Year which begins on or about March 21st, or when the sun on its celestial journey enters the sign of Aries. It is an astronomical phenomenon commonly known as the *Vernal Equinox*. This occasion is one for celebration in all of the Rosicrucian temples throughout the world where peace prevails. On such occasions the ceremony consists of extolling ancient rites, and concludes with a symbolical, mystical feast relating man's being to the elements of nature. All Rosicrucian members are urged to attend such a ceremony at the nearest AMORC lodge or chapter, whether or not they are members of that body. They are cordially invited as guests without any obligation.

For the thousands of members who do not live adjacent to a Rosicrucian Temple, a *Sanctum Ritual*, which makes possible a simple, inspiring ceremony, and which can be performed in the privacy of the home, will be sent them, upon request, for a very small mailing charge of ten cents. The performance of this fascinating sanctum ceremony, or attendance at one of the beautiful Rosicrucian Temple New Year's convocations has also a very practical value. Many Rosicrucian students have expressed how they have been help to reorient themselves; that is, to bring to a natural conclusion certain of their affairs and to start others after participating in such a ceremony. Further, they have found in it a psychological stimulus and satisfaction; in other words, encouragement in being able to develop their mundane, their every-day plans and interests in tempo with the growth and development of nature's manifestations following her Spring awakening.

ROSICRUCIAN NEW YEAR CEREMONY IN TORONTO

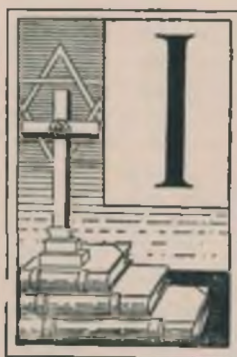
All Rosicrucian members in Toronto and vicinity are invited by the Toronto Chapter of AMORC to be present at the annual New Year observance and installation of officers to be held at the Chapter quarters, 10 Lansdowne Avenue, on Sunday, March 21 at 7:00 p. m. All members in this vicinity should avail themselves of the opportunity to participate in this ceremony.





Mystical Patriotism

By WILLIAM V. WHITTINGTON, F. R. C.
AMORC Grand Councilor—South Atlantic States



IN times like these the people of a nation learn again what it means to be a patriot. When all effort is directed toward the winning of a great war in which the future of ourselves and of our country is at stake, patriotism becomes a primary motivation.

Patriotism is a powerful force—a force by which divergent and even discordant elements within a nation may be unified for the achievement of a common aim. The common aim at this time, as commonly understood, is the winning of the war. The only alternative is defeat and slavery.

The mystic patriot will see beyond the present war to the day when humanity will be guided by a higher patriotism—a universal patriotism: to a day when all peoples are unified for the common aim of living together in peace and in understanding.

That, some may declare, is a utopian dream. And yet, we know that the time is fast approaching when a remarkable influx of spiritual understanding and cosmic inspiration will bring about vast changes—a veritable revolution—in the

thinking, the conduct, the ways of living, of peoples over all the world.

The great tragedy of mankind has been that his spiritual understanding has not kept pace with his material advancement and his inventive genius.

Let us hope that the crucible of war—this greatest of all wars—will serve to persuade the great majority of mankind of the futility of hate and the emptiness of material conquest. I believe that it *will* largely serve that purpose—although we must realize that a long, hard period of readjustment and reconstruction must follow in the wake of a struggle so tremendous and all-consuming.

The mystic and the student of metaphysics have an important part to play in times like these. Their patriotism is not the emotional, unreasoning kind, but is founded upon a knowledge and understanding of the Cosmic Law of Compensation—cause and effect, action and reaction—leading humanity, through painful stages, to a better world.

They (the mystic and student of metaphysics) will, as any true patriot, serve their country to the best of their ability—whether it be at home or with the armed forces in the fighting arenas. Knowing it is only in the atmosphere of liberty of thought and conscience that the creative spiritual faculties of mankind may truly develop, they will serve as best they can to bring about, first, the

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defeat of the powers of darkness that would enslave humanity under the yoke of unbridled dictatorship, and second, the re-establishment of faith, hope and charity among their fellowmen.

One of the greatest of all mystic patriots was Benjamin Franklin, who was called by his contemporaries "the keystone of the American arch of freedom." In closing my remarks, I shall give you two brief quotations from the writings of Franklin.

When Franklin was sixteen years of age he wrote, under the name of Silence Gogood, the following:

"I am . . . a mortal enemy of arbitrary government and unlimited power . . . I now take up a resolution to do for the future all that lies in my way for the service of my countrymen."

Near the end of his days, while the war of liberation was still in progress, Franklin wrote:

"Soon I must quit the scene, but you may live to see our country flourish, as it will amazingly and rapidly after the war is over, like a field of young Indian corn. . . . The eyes of all Christendom are upon us, and our honor as a people is become a matter of the utmost consequence to be taken care of. If we give up our rights in this contest, a century to come will not restore us to the opinion of the world. . . . Present inconveniences are, therefore, to be borne with fortitude, and better times expected."

It has occurred to me that I might attempt to explain, in part, what I had in mind in making the statement that vast changes in the thinking, conduct, and ways of living of peoples over all the world will be brought about by a remarkable influx of spiritual understanding and Cosmic inspiration.

The subject is far too broad to be explained fully at this time. However, we may give attention to one of the important factors: scientific discovery and invention.

Of all the great inventions of the past three thousand years which have contributed to a rapid advancement of mankind in supermundane understanding—that is, in a comprehension of things of the spirit—the majority of those inventions have been developed within the past fifty years.

Let us name but a few of the discoveries and inventions of the past fifty years which are part of a Cosmic design to raise the thought and consciousness of mankind to planes above the mundane: the X-ray, radio-activity, the electronic characteristics of the atoms, the discovery of radium, the development of radio transmission and reception, television, the quantum theory, the theory of relativity, cosmic rays, the motion picture, the aeroplane, and others.

Observe the Cosmic pattern woven within the lifetimes of the majority of persons now living.

It is now generally accepted that the material universe is a whirling, but orderly, arrangement of electronic energy—spirit energy. The electronic conception of the universe is exploding old beliefs and ideas concerning man and his relation to the universe. The realization of the spirit nature—the etheric nature—of matter has placed the conception of stomic solidity.

A revolution in man's thinking has, indeed, been in progress during the past fifty years—a revolution greater than the most radical would have dared predict a hundred years ago.

With the expanding horizon of man's understanding of the subtle forces of the universe, man has transformed the world about him—using his inventive genius to make the etheric forces work for him. As a result we have seen the development in a half century of many inventions which, even though a large part of mankind may not yet be fully aware of it, bring us very much closer to God, in so far as our consciousness of God is concerned.

When we appreciate, from an esoteric viewpoint, the significance of all these things as a part of the Cosmic pattern—doing away with man's archaic conceptions of time, space and substance—we thrill with the expectation that we are at the threshold of still greater things—of a new world.

But, alas, there are many who refuse to see the light. Mankind is learning the Cosmic lessons the hard way. Because the spiritual understanding of mankind has not moved at a pace equal to his material advancement, we find the world in a state of confusion and turmoil.

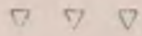


The signs are promising, however, that the time is at hand for the development of that spiritual unity which will bind humanity, not as slaves to the material, but as a channel for the true expression of Cosmic, Divine principles.

If, as is true, the discoveries and inventions of the past fifty years have contributed to a greater revolution in man's attitude toward the universe than the discoveries and inventions of the

preceding thousand to three thousand years, why should we not expect that in the next fifty to one hundred years there will be discoveries and inventions that will overshadow anything yet conceived and bring us even closer to a consciousness of God—the Prime Cause of the universe?

Changes in the thinking, conduct and ways of living of mankind will follow as a natural consequence.



Reincarnation---Its Possibility

By FRATER LEROY L. BEACH



ANY persons, who are familiar with the subject of Reincarnation only as a belief of "backward Orientals" to be smiled at, are apparently unaware that Reincarnation is the most logical answer to what occurs after "death."

If we assume that that which has the power to think is a thing in itself, then there must follow the syllogism:

That which thinks is;
I think;
Therefore I Am.

From this conclusion, I assume by logic that I AM. I may eliminate my body as an illusion, having no actuality at all, but that part of me which thinks, is a reliable entity because I know that I AM.

We have learned by exhaustive tests that no matter can be created or destroyed. Are we to assume nature to "walk on one leg" and say that mind

can be destroyed? Perhaps, if mind were material brains alone, then it most probably would be destroyed as a thinking machine at "death," as a motor would cease to exist when it was disassembled.

Nevertheless, to quote Descartes, "I think, therefore I am."

There have been six thousand years of man on earth according to Bible scriptures, and countless more thousands if we are to bestow any credulity on geological evidence. My own present life span forms a miserably insignificant part of this great parade of time.

Since I exist NOW, at this very moment, in this consciousness, at this tiny period, when the odds are thousands to one that I should have existed at some previous or future time, then it follows that, by odds of thousands to one, I have always existed.

If I have always existed, it is most unreasonable to assume that I shall at any time cease to exist. If thousands to one odds is not good logic, then there is no logic.

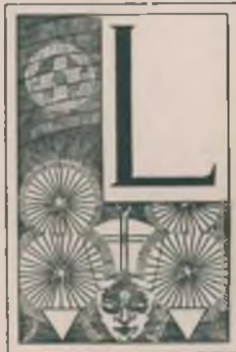
Hence, the doctrine of Reincarnation —If it shall be reduced to a doctrine— becomes very real to a reasoning mind.



Christianity on Review

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

PART II

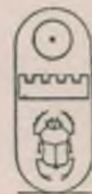


LET us understand just what this transfusion of Neo-platonism into the pure blood stream of Christianity amounted to, that is what effect it had upon it. Plotinus, of 269 A. D., is recognized as the chief exponent of Neo-platonism. Neo-platonism is, in fact, a religious philosophy. That is, it embodies the aspects of both. It is conscious of the duality of the moral conflict within man's nature; the struggle which man continually experiences between two definite influences—the power of evil and the power of good. Centuries before Neo-platonism, the early Zoroastrians, had recognized this same conflict, and they deified the good forces in man's nature and in the universe, in a being whom they referred to as *Ormuzd*, the God of Light. By contrast, to them, the Demon of Darkness was *Ahtiman*. The Neoplatonists enlarged on this borrowed idea.

The physical body of man, being corporeal, possessed of passions and desires, and being transient, was *evil*. It therefore, was in contrast to the soul, which was conceived as the only *good* within man's nature. God, however, was

an absolute being, perfect and indefinable. Further, He was ineffable. There were no words which could adequately describe God. According to the Neo-platonists, God was *unknowable*. It was impossible for man, with his finite mind and consciousness, to have a conception of God which would be adequate, for man to attempt to know God would be, in fact, to limit God, to bring Him down to a sphere commensurate with the intelligence of a mortal. Further, to endeavor to put God into words or terms, and to define Him, would be to desecrate God. According then, to the Neo-platonists, we attain to God not by thinking of Him or defining Him, but rather by not endeavoring to know Him at all and permitting ourselves merely to be *enveloped* in His spirit, to be absorbed into His nature. God, therefore, becomes to man a state of ecstasy, a sublime feeling—a supreme emotion. In other words—He is attained through a process of *mystic contemplation* or meditation.

Also to the Neo-platonists, God was the only real, the only definitely *positive* reality in the universe. Men's bodies, the world, material things in fact, were by contrast to God, *negative*. That is, they were not unreal, but *less real*. The whole Cosmos consisted of a hierarchal order, with God as the apex of a pyramid, being the most real, the most positive, and from the apex downward to



the base, things become less real, less positive.

The Neo-platonists explain this very beautifully in their *doctrine of emanation*. God is the central source of all, perfect, real, pure. He *emanates* throughout all space; but the further these emanations are from their source, like rays from the sun, the less real or less perfect they become. The material world and man are the lowest of all, that is, they are the most distant emanations from the center or from the source of God. Consequently, man has really *fallen away*, according to this theory, from the perfection of God, from his own former estate.

The only reminder within man of that true perfection which is of God, is man's soul. Consequently, by means of and through the dictates of his soul, man must retrace his steps back to absorption into the nature of God. The Neo-platonists contend that man is like a child, who, at an early age, has been torn away from his parents. He no longer knows them, and is not sure of his own identity, and consequently must restore himself. These, then, are the essential influences of Neo-platonism upon Christianity.

The Bible, as we know it today, consists first of thirty-nine Books of the Old Testament. These are the canonical scriptures of Judaism, that is, the old canons or laws of the Jews, written centuries before the advent of Christ. Then there are the twenty-seven Books of the New Testament by the Apostles. These were not written until the first century after the Crucifixion of Christ. And as well, there should be included the fourteen Books of the Apocrypha, the forbidden or secret books, which have as justifiable a place in the Bible as those now accepted, but which have been arbitrarily expurgated or condemned by ecclesiastic councils. The first copies of the Bible, that is, the Books of the Old Testament and the New combined, were issued under the order of Constantine in 325 A. D. Therefore, we find that the first Christian Bible was not put into circulation until over three centuries after Christ.

Except for its historical accounts, if we take the Bible literally, we find it to be very diverse in its statements, con-

flicting, and consequently confusing. To cite one example, in Matthew, Fifth Chapter, verses 17 to 48, Jesus says that He came not to destroy, but rather to fulfill. However, in those verses He actually supersedes six fundamental principles of the Old Testament, Books which had been written centuries before His time.

However, on this occasion let us consider some of the most *mystical doctrines* of Christianity, those which preserve its spirit, without regard for the controversies of the sects and the creeds with their various interpretations. First, let us inquire into the Christian conception of God. To *Christians*, God is monotheistic. That is, He is a single deity. He is not a mind or consciousness, but actually, to them, a sovereign personality, a *ruling person*. Even more important, also from the strictly mystical point of view, is that God is looked upon by Christians as a *loving Father*. If, therefore, He is a Father in His relationship to mankind, then all mortals are His children. Now the relationship, therefore, between men and their God from his viewpoint, is not just that of a Creator. It is not, for example, like an inventor and his machine, where his product merely represents his idea or his conceptions, but not his nature. Since mankind are the children of God, they are not only His Creation, but *they possess His nature*, His same qualities, His same divine essence. They are of Him, not merely the result of Him.

Further, according to this Christian conception, God is a *king*. He presides over a kingdom, and He must be the sovereign ruler over the lives of men. He must influence their conduct among themselves. He should preside in spirit at least over their material affairs and relations. He must not only exist in an exalted divine state, as He does in other religions, but as a governing influence in human society as well.

Next, let us inquire into the doctrine of *atonement*. Most all of the early religions, the theocrasies of Greece, the religious cults of Egypt — even early Judaism, as is apparent in the Books of the Old Testament — conceived God as being vengeful, a jealous God, a God of wrath, one who upon occasion would exact penalties from evil-doers and sin-

ners. In Christianity, a transition occurred. The individual must repent. He must feel contrite. He must sincerely and honestly want forgiveness. More important, from the mystical point of view, is that he in turn must grant forgiveness to those who have wronged or trespassed against him. It is not sufficient for an individual to ask for forgiveness from God, according to this conception. He must also display the divine compassion within his own nature by extending forgiveness to his fellow mortals.

Further, according to this doctrine, God requires conformity to His laws. This is incumbent upon all mortals. When one violates a divine law, or, to use the common term, becomes a sinner, he robs God of His glory. That is, it is the nature of God to be perfect and good, and man's choice of an evil course puts man in the position of opposing the nature of God, of endeavoring, whether consciously or unconsciously, to diminish the glory of God. From the point of view of this doctrine, there is no punishment which can be imposed upon man, no sacrifices which he can make, no penalties which can be exacted from him, which would satisfy God when his nature has been opposed. There is only one recourse—*repentance*.

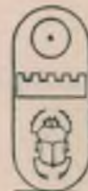
Now, also, from the viewpoint of this doctrine, Jesus, a spiritual and sinless being, *atoned* for man; namely, by His life, by His crucifixion. In other words, He made man conscious of his own wrongdoing. He made apparent to man the evil of his nature, and the need to rectify it. In other words, Jesus brought about an *at-one-ment* for man, which the word atonement represents. This at-one-ment was a state of man's at-tunement with his God. Consequently, atonement is the restoring of man to God, a harmonizing of his consciousness, his inner self, with his God.

Our next doctrine is *incarnation*. Jesus is declared the Son of God. The importance of this statement is that it implies the divine quality and nature of God has incarnated within Jesus' body as a mortal. As a Son of God, however, He is not the equal of God, even though He possesses this divine essence. The mind of God, to a limited extent as a law, was imbued in the consciousness of Jesus.

To that extent He became a law, a divine law unto Himself, to accomplish certain things here on earth as a mission. This law of which He became, manifested within him at the time of the Holy Ghost. In other words, when the Holy Ghost descended upon Jesus, then that creative ability, that potentiality of His accomplishment here on earth, as a law, occurred.

Now for the mystical conception of this doctrine. Man can also receive the Logos, can receive the law of God's Mind, and create and accomplish within a certain sphere here on earth. This divine quality can be incorporated in any mortal, and it is accomplished through what the mystics term the experience of *Cosmic Consciousness*, which is merely another name for the Holy Ghost. So long as Cosmic Consciousness periodically occurs, man is a Logos, that is a divine law, capable of doing what he realizes and experiences during such intervals of Cosmic Consciousness.

Still another important doctrine is that of *grace*. Grace, from the Christian point of view, is the extension of God's love. God's love permeates the entire universe. It extends toward all mortals alike, irrespective of creed, race, age, or sex. Further, this grace or love of God never diminishes and is the same for the sinner as it is for the disciple. God never withdraws this divine love or compassion for His children, from the Christian point of view. Men may fall out of grace, that is, they may fail to heed it, to recognize it, but it always exists for them. This love of God for man exists within man's own soul. He can experience it only as he lives a life of the higher self, and abides by the voice and dictates of his soul. Consequently, man can restore himself unto the grace of God, this all-pervading love of God, by adhering to the nature of His own soul. It is not sufficient for man to have a knowledge of God, to discourse upon God, to try to conceive His nature, to understand the relationship of God to His world; rather, man must be possessed of the all-consuming love of God. He must have that supreme emotion for his God, or he is not at one with Him. For as man loves his God, according to the mystical point of view, God loves Himself, because the



soul of man by which he experiences such a higher love man is of the nature of God.

Perhaps one of the most appealing of all the doctrines is that of *resurrection*. In most all religions and in many philosophies, the doctrine of resurrection is related to still another, known as *eschatology*. Eschatology is the doctrine of ends, that is, concerning the end of life, the end of man's body, the end of his soul, the end of mortal existence. Most all philosophies taught that there was some element, some essence, some part of man's nature which was *immortal*. Usually the soul was so proclaimed. Thus it was contended that after death or transition, the soul would be *resurrected* in a new body. Some of these religions and philosophies thought this new body in which the soul was to be resurrected would live again here on earth. Others believed it would reside, clothed in a new personality, elsewhere, in another world or on other planes.

In Christianity, it was held that men, even as Jesus the Christ, would be resurrected. They would then live in the Kingdom of God. This does not necessarily mean, as often construed, that men would be resurrected to reside in the same material bodies as they now possess. Rather, the true Christian conception is, resurrection in a *spiritual body*, meaning that there will come a time when man will have a new consciousness, a new inner life, a new vision, and he will be illuminated and will relieve in that sense, like a ray of light,

having existence, and yet having no tangible substance.

From the purely mystical conception, resurrection constitutes an awakening of the *consciousness of self*, a realization of the inner nature, the dawning of the spiritual content of being, and a subsequent reliving our lives as dictated and motivated by our divine nature. Such resurrection does not have to come in an after-life; it may come right here in the same physical body, and therefore we can reside, to use the Christian term, in the Kingdom of God while still a mortal on earth.

Regardless of whether you are a creedist, that is a member of a particular church, or ascribe to no sect, if you accept the spirit of the doctrines which have been outlined here, you are a Christian in thought, in feeling and sentiment. These doctrines are the *silver threads* which hold together the ambiguous, sectarian dogmas. They are often burdened with phrases and terms and made the center of polemic arguments, but they are nevertheless the pure thought, the *pure spirit* of the teachings of Christ, which have also been voiced by other great avatars. It therefore behooves those who profess to be Christians to cease their nominalism and to seriously inquire into the nature of Christianity, and either accept this true spirit with *understanding* or discard it, and cease being a hindrance to Christianity by professing themselves to be devotees, and yet doing naught to aid it.



MENTAL THERAPEUTICS

(Concluded from Page 50)

rates. We can also utilize sustaining musical tones of definitely known vibratory rates. In each of the latter methods we must know the vibratory rate of the affected part and what its complement is before we attempt a specific treatment. The direct contact method calls for some diagnostic knowledge to affect a treatment or cure, while the mental, or fourth dimensional method can be used

as a specific treatment using diagnosis, or as a general treatment which increases the vibratory rates of the affected portions or the entire body through Innate Intelligence to affect the treatment or cure. In all methods of diagnosis and treatment we must have a normally healthy body, a normal healthy mind and above all, the unselfish will and desire to help and cure the patient.

*The
Rosicrucian
Digest
March
1943*

THE OBSERVABLE UNIVERSE

For those who feel that the world is becoming small and its contraction is cramping their imaginative vision, we suggest they contemplate the observable universe as a mental tonic.

The region of space which man can observe with the largest reflector telescope (100 in.) is an area of the universe averaging about 500 million light years. Since in one year, light travels some six trillion miles, numerically expressed, the boundary of our present observable universe is 3,000,000,000,000,000,000 miles distant.

And if you feel that man's inhumanities to man today are going to so alter things in the future that time may never undo them, be assured. Nothing man has ever done has even remotely been so bestirring as the transformation that one single star in space undergoes. Yet, for all this change, if all of the observable universe were divided into a thousand parts, it would be found that it is homogeneous. All of the stellar systems and nebulae, in all of the thousand parts, follow similar patterns in their evolutionary development and have a like progressive order of luminosity. Since these gyrations in space, separated by billions of years and miles, have brought about nothing singly distinct and different, there is bound to be a pretty dependable future here on earth.—*Validivar*.

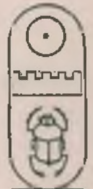
● BUY MORE BONDS ●

THOUGHTS OF AN EVERYDAY MYSTIC

Again we bring to you the thoughts of an everyday mystic, spontaneously expressed, without thought or intention of publication. This month's selection was written by a Frater who is a member of the United States Coast Guard. Within the thoughts he expresses we find the elements of real human brotherhood, the breaking away from prejudices, biases, narrow allegiances, and the synthesizing into one whole the good of which every religion consists.

"I am not a member of any religious faith, in the conventional sense, not a Christian, Jew, Moslem or Hindu. And I will frankly confess here that I was born with no particular leaning towards religion—while the splitting of theological hairs aroused my amusement. But I am a believer in most of the great faiths according to the interpretation which, I hold, their own founders gave to them. I am a Christian to the extent that I concur with Saint Paul in saying: 'And if I have the gift of prophecy, and know all mysteries and all knowledge, and have not love, I am nothing.' I am a Buddhist to the extent that I realize, with Gautama, that only when a man forsakes all his desires is he really free. I am a Jew to the extent that I believe profoundly in the saying: 'Hear, O Israel, the Lord our God is One.' I am a Hindu to the extent of believing and practicing the kingly science of Yoga, the science of union with the spiritual self. I am a Mohammedan to the extent that I rely on Allah above all else. And finally, I am a follower of Lao-Tse to the extent that I accept his perception of the strange paradoxes of life. But I will go no further into these faiths than the points indicated; they are the boundary-posts at which I turn back. I will not walk with Christians into an exaltation of Jesus—whom I love more deeply than many of them—over the other messengers of God. I will not walk with Buddhists into a denial of the beauty and pleasure which existence holds for me. I will not walk with Jews into a narrow shackling of the mind to superficial observances. I will not walk with the Hindu into a supine fatalism which denies the innate divine strength in man. I will not walk with the Mohammedans into the prison house of a single book, no matter how sacred it be. And finally, I will not walk with the Chinese Taoists into a system of superstitious mummerly which mocks the great man it is supposed to honour. I do not believe that God has given a monopoly of Truth to any of us; the sun is for all alike. No land or race can claim a monopoly of Truth, and the divine afflatus may descend on men everywhere."

—JAMES H. CRAWFORD.





Rosicrucian Psychology

By THOR KIIMALEHTO, Sovereign Grand Master



ANY times we have pointed out how science, despite its carefully guarded techniques and cautious experimentation, was compelled to accept the reality of psychic phenomena. Through the recent investigations of physics and mathematics, the most rigid fields of knowledge, science has likewise been compelled to accept the reality of a fourth dimension. Ouspensky was the first among modern philosophers to realize the implications of these new conceptions, and he worked out a system of thought that approaches the Rosicrucian very closely. Modern psychology, in its many interesting branches, has stimulated the study of man himself as a human being — his mental life, his emotional life, and his personality. The results of fifty years of experimentation in universities and hospitals have compelled physicians and educators to formulate a technique of life similar to what has been taught through the ages by the Rosicrucians.

It is interesting to watch science reversing its stand upon question after question. At present, science is unbelievably close to the Rosicrucian teachings. The time should not be far distant when science, religion, and philosophy should join hands as Blavatsky predicted more than a generation ago.

Let us consider how psychology, and particularly psycho-analysis, has brought the modern world to a conception of living that approximates the Rosicrucian teachings. One of the first discoveries that pioneers like Freud, Jung, and Adler made in the course of their investigations was that a great many abnormal conditions of the human being, like hysteria, hysterical blindness, hysterical deafness, and hysterical paralysis, were neurotic in origin. To quote Andre Tridon: "Medical literature furnishes us with remarkable illustrations of the way in which people produce in themselves a condition which they expect to be produced by some external agent." The cause was fear, either conscious or unconscious, either expressed or unexpressed. Andre Tridon says: "Thinking constantly of some part of our body is quite sufficient to damage it." And again: "Continued fear about any organ will damage it, because fear in itself, if experienced long enough, damages the whole organism."

Sometimes the fear was an unconscious one of life situations that were too difficult for the individual to surmount. The patient unconsciously took refuge in a flight from reality. Disease for such persons, to quote Overstreet, is a refuge and a blessed deliverer. The flight from reality pattern in the thinking and emotional lives of large numbers of men and women who cannot stand the strain and demands of modern life is an accepted fact among psychologists today.

Why do people take refuge in the flight from reality? In the first place,

they are ignorant of the basic principles of their mental and emotional life. In the second place, they have no philosophy of life to help them meet the inevitable losses, reverses, defeats, and sorrows of life. In the third place, they lack the ability to make the necessary adjustments at each level in life. When constructive outlets are denied them, suppressed desires seek substitute forms of expression. These substitute forms of expression may be dreams, visions, diseased states of mind and body, and even insanity.

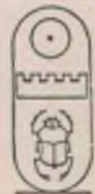
The flight from reality and evasion of responsibility may be evidenced at every stage of life. There may be *regression to the infantile*, as when a woman seeks a father in her husband, or a man seek a mother in his wife. There may be *fixation* at each level of development because of refusal or inability to make the necessary effort to advance to the next level of growth. People who cannot make up their minds to marry are usually examples of *fixation* at the adolescent stage. Couples who refuse to have children are fixated at the next stage. Parents who cannot let their children go, and who cannot renew their interests in life through creative work or community work, are also examples of fixation. Psychologists call these unfortunate individuals who get into mental and emotional tangles, "contractives" because they have not learned to transfer their interests from themselves to something or someone outside of themselves. Thoughts and emotions that do not lead to action become "ingrown" and fester.

Psychology, as a result of the study of thousands upon thousands of unhappy and maladjusted people, has come to the conclusion that there is a definite technique in developing a well-balanced personality and in achieving happiness and success in life. In the first place, it is essential for the individual to know the tricks that the mind can play and the damage that the emotions can do. In the second place, the individual must realize that normal living is man's growth from level to level in life. He must be trained from childhood to face reality and to overcome difficulties and obstacles. He must also be trained from childhood to get along easily with peo-

ple and at the same time find happiness within himself through the cultivation of his talents and potentialities. He must not be at a loss when alone, and likewise he must not be miserable in the company of others.

The highest type of mind is the creative. Every individual through the cultivation of his talents and potentialities will become creative. Creative minds working in unison will revolutionize society. The individual, for his highest good, must learn to universalize both his thoughts and his emotions. Thought and emotion, wholly self-centered, cannot be productive. Art, music, and study of science, and genuine interest in any phase of human welfare will help the individual achieve this universality, see the one in the many and find the underlying principles in the flux of experience. To the developed mind, an incident is no longer an isolated phenomenon. Such an individual sees the relationships and implications at a glance. He has the ability to adjust himself to new conditions. He may be discontented, but with a divine discontent that drives him on to achievement. He may feel anger indignation, but it is the righteous indignation that impels him to correct abuses and take a leading part in instituting reforms. He may experience sorrow, unhappiness, and even despair, but it is the unhappiness of the creative mind that tries ever to embody the vision in concrete form, and his sorrow is transformed into a mellower outlook upon life and its rare shapes of beauty and harmony.

Such are the conclusions which psychologists, and in particular psychoanalysts, have reached through painstaking and laborious research. They have discovered the necessity for reaching out from the narrow circles of self. When any of these basic urges are denied fulfillment, the personality in some way becomes warped and serious disturbances arise in the life of the individual. To summarize the teachings of modern psychology, the well-balanced, well-adjusted, happy individual is he who knows himself, fulfills himself, develops his creative possibilities and universalizes both his outlook on life and his interests. He is intensely interested in both knowledge and life. A striking



sentence appears in "Meaning of Psychology," by C. K. Ogden: "Just as we evade the personal problem, so civilization as a whole is evading the Cosmic issue . . . but we must dare to be wise and the way to wisdom lies through knowledge of ourselves."

Fellow Students, is not the resemblance to the teachings of our Order striking? First of all, the motto of our Order for centuries has been "Know Thyself" and "Master Thyself." We emphasize the necessity of controlling thought and emotion, speech and act. The type of thought and emotion that we call "negative" psychologists call "contractive." In either case, control is essential if damage is not to result. The mystical student fearlessly probes his inner thoughts and concealed motives. In order to root out evil and plant the good we must not permit a thought, a fear, a motive, an act, a word to pass from us unscrutinized. We must reverse each negative thought. We must transmute each negative emotion. We must forbear to utter the negative word. We must be our own psychoanalysts. We must consciously cultivate the thoughts and emotion that will benefit us. We must teach ourselves to speak the words that will bear good fruit. In the language of the mystics, we must express love in word, thought, and deed. With negative thought we mean any thought of failure, disappointment, or trouble; any thought or criticism, spite, jealousy, or condemnation of others, self-condemnation or self-pity; any thought of sickness or accident, or any kind of limitation or pessimistic thinking. Any thought that is not positive and constructive in character, whether it concerns you your-

self or anyone else, is a negative thought.

In the second place, we have ever stressed the life of action and service. Love and service have been the watchwords of the Order and the royal road to advancement within the Rosicrucian Order. We bid man to realize his sonship to God and his brother-hood to all men. We bid him love God and man and express that love through service. We urge him to develop all his latent abilities and potentialities, including the psychic, so that he may have the joy of self-expression and at the same time prepare himself for greater service. We know that the result is bound to be a well-developed, balanced personality of superb physical, emotional, and mental health. We believe firmly in the power of education to change the individual. We believe that education is continuous and coextensive with life. We have always believed in the education of adults. We also believe that incentive and inspiration we give our students are far superior to any that psychology can offer. A Rosicrucian of many years' standing is bound to attain the questioning, experimental, creative mind which is the greatest asset of any civilization.

We go far beyond the modest claims of psychology. "Eye hath not seen nor ear hath heard the wonder yet to be revealed." We await with impatience the hour when modern man will stand at our side and join us in our study of the secrets of nature and the powers of the soul. The once yawning abyss between science and mysticism has been dramatically diminished. The once divergent points of view come closer and closer, merging in the unity of all life.

ROSICRUCIAN LECTURES IN NEW YORK

Our members and friends are cordially invited to attend the series of lectures now being presented in New York City.

These lectures will continue through the first three Sundays of March.

The lecturer and Field Representative of the Order, Frater Gilbert N. Holloway, Jr., is giving these lectures under the direction of the Supreme and Grand Lodges, and in cooperation with the New York Chapter of AMORC.

All these lectures are open to the public, and you are invited to attend them all.

There are no fees or collections.

The lectures are held in the ballroom of the Pythian Temple, Seventieth Street East of Broadway.



The Strange Pendulum Theory of Diagnosis

By FRATER ROBERT SHARP, F. R. C.



NE can trifle with anything: it is the serious student in any line of investigation who gets the inner sense to use that which comes to him. A child can look through a microscope, but it needs a trained mind to appreciate the wonders under it.

So with the Pendulum Diagnosis Indicator. Some will see in it a toy, others, with a better quality mind and more serious desire to serve, will find, for them, a new instrument worthy of the best attention.

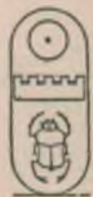
There are many forms of the instrument we use in our actual diagnosis when we have become skilled and when the requisite psychic sense has been developed. But it is possible to test one's ability and gift by taking any small weight, preferably a small carpenter's plummet, or a round wooden or steel ball or bearing suspended from a piece of thread, or string, or chain, about nine or ten inches long. This is held between the finger and thumb of the right hand — the left if you are left handed — be careful to hold it easily without any rigidity. This is important.

Hold this—which we will speak of as the Indicator—over some object. Take something that is handy, say a glass of

water. Your mental posture must be that you want to see what movement the water causes the Indicator to take. Do this many times till you know exactly what is the directional impulse of water when you hold the Indicator over it. By this you will see that water can cause the Indicator to move. At this stage you may discover to your surprise that you have not learned how to let any influence outside your own mind move anything for the Indicator may be moving according to the impulse of your subconscious or conscious mind. But, if you have the inner sense of receptivity, the water will cause the Indicator to move and to move always in the same direction.

Then take some salt in another glass of water, or bicarbonate of soda and see what the directional impulse of this is. From this you will see that different things cause different movements but always the same. That is, water, with bicarbonate of soda in it, will always cause the same. It will never move as plain water does. That is if you are truly in the psychic condition that allows the potency of the contents of the glass to flow through you and move the Indicator. This experiment can be tried on any matter or liquid.

There is only room here to say that in this system there are two postures employed, both of which must be developed and be clearly conscious. One is that in which we control the movements of the Indicator by our thought; the



other is that in which the potencies of the object being examined or tested, flow through the human system, acting as a transmitter, to the Indicator and allow the latter to be moved by the said potencies.

It will be better for us to go over some principles which form the foundation of our work and system. Each one deserves extended treatment but here we express them as factors it is necessary to admit, without question, if we will be successful diagnosticians.

There is a realm of knowledge in which all facts, information and movements are known, including the past, present and future.

All objects "radiate" or "vibrate" or "emanate." We would use the term "emanate" in our work.

This emanation is constant and regular and it can be recognized and distinguished from others.

It is so potent that it can cause material objects, in some other place and other means of suspension, to pulsate.

Although we may not be sufficiently developed to discern it, all objects do actually affect others, influence, and cause the relative shape, position and movement of each other. There is nothing standing alone.

There is in the human make-up and related to it, that which enables us to become the transmitter of the emanation of any object, or condition, or knowledge. We shall probably be correct for our present purpose in saying that the "human atmosphere," the "aura," is a substance employed in this transmission.

When we come to the degree in which we can use the knowledge coming to us we shall find that the human emanation, the aura, itself conveys potencies of colour and form and movement. And here we shall find ourselves bordering on, and entering in and employing, psychic senses which other sections of our formal monographs have taught us.

The body itself can be tested and examined by the use of the indicator and it will cause the instrument to move in various directions and at varying speeds indicating its condition. As we cannot always conveniently use the body of a person itself as a subject it is known that that which in the body can be conveyed by means of impressions of the

hand or clothing worn, or better and for our ultimate purpose of diagnosis, by saturating a small piece of blotting paper in the saliva, letting the paper remain in the mouth for about two minutes.

The system involves a series of diagrams and figures and is mainly of use when employed by those who are engaged in the work of healing and treating the physical conditions. To those who are concerned about healing the mind the system will reveal new avenues and powers far beyond anything they have previously contacted.

Let this be said now that those who are specially gifted with the capacity to receive the emanations from an object, or human subject, and allow such emanations to flow through them, when in the recipient posture, so that the Indicator may actually respond to the object or human subject, there is no limit to the use that can be found. There is nothing either new or fantastic about this. Thousands of medical men are using this system and are able by it to get a finer diagnosis than by a purely physical examination.

One more experiment for the latter section of interested members. You will have opportunities to make an actual examination of a patient. Let the patient rest as usual. Arrange a Pendulum indicator as detailed herein and go over the various parts of the physical system making a careful record of the directional movements of the Indicator as you do so. Then observe the vigour of the Indicator over various parts. Finally, frame in your mind the question which part of the body of this subject is needing treatment? I will venture to suggest a finer and perfectly reliable test, of a diagnostic sort, that you will be able to make if you have at once the gift and the cultivated ability to use the Indicator.

Take a piece of blotting paper "sample" after it has been saturated by the saliva of a subject. Then quite apart from the presence of the subject take the said "sample" and with a figure of the human form under your Pendulum Indicator ask the same question. "Which part of this subject needs treatment? Frame just one question at a time." But don't say there is nothing in it because you can't do it.



Would YOU Change?

By SOROR CHARLOTTE G. FRIETSCH GUNTER

"Not one will change his neighbor with himself,
The learned is happy nature to explore,
The fool is happy that he knows no more."



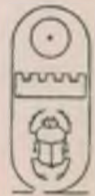
THUS wrote Pope some time before most of us who now study his work were born. Nor would man change himself with his neighbor, although bidden to "love his neighbor as himself." But what would he do if he happens to hate himself? There are people walking around in our midst who seem to hate themselves as well as their neighbors. Surely all pessimists must entertain a serious dislike for themselves, as individuals. And yet a pessimist would on no condition change places with an optimist; nor would an optimist consider such an undertaking in connection with his neighbor, the pessimist. So Pope was right, for, each one is destined to seek happiness in his own street and along individual avenues of endeavor.

The reformer would have us all walk along the *same* road, and in tune to a monotonous melody. He would want us to walk straight, too—according to his personal idea of the "straight and narrow." In this state of living each one would have to be exactly patterned according to his neighbor's model. Deflecting a millimeter from a given line,

or thread of thought, would be dangerous, if such self-appointed dictators had a say-so in our lives. We should not alone lose our sense of eternal balance but would surely have to hunt for our lost heads as well.

Unstable as human beings may seem, they have a hidden inner stability. Few know of this inner force which constitutes the mainstay of individual independence. No matter what any other human being might wish to do to us, there is not one, regardless of how mighty he may seem, who can deprive us of our individuality. Individuality could be changed only by changing places with a neighbor — and not one of us wants to do this! It can never be lost. It trails us into eternity. How else could we go on in life, steer our own destined course, make our own individually intricate decisions, and carry out the particular mission that is our special task in life? We proceed, and evolve, only because each one is so highly and specifically individualistic that such endeavors can be pursued, and are pursued, despite what anyone else does or tries to do to him.

We may be deflected from the destined road for a while but sooner or later the pendulum of the self again begins to oscillate according to its individual timing. This is a Divine decree which cannot be gainsaid. We are here for a purpose. Each one has a road to travel.



As he travels along there is much he has to do. His duty is to see that each task is well done. It is not his business to do the task of his neighbor. He may render aid if necessary and even give advice, if asked for it. But beyond this any one single soul can hardly go without causing considerable trouble.

At intervals the world is turned upside down because of this attempt on the part of some to make us "change places," and to force changes in us against our better judgments. No one can change another human being. Each one has to bring about his own metamorphosis; and this transformation takes place through individual ordeals, by life's fiery tests. And what is life? It is what each one is destined to live; good or bad, base or lofty, dependent upon the evolution of the self. If a man is not good of his own accord, he cannot be made over, patched up and mended as we would do with an old garment.

For it is written in the secret book of destiny that each man must make *himself* over. He will find no salvation by proxy. A bad creature cannot "change places" with, or speciously imitate, one who is good and say, "Now I am good, for, now I am so and so." This would be too simple; and life is a series of complex situations, each series being different. It is probably this that makes living excitingly interesting. No two situations are ever alike. No two people are exactly identical; not even a pair of

twins. The idiosyncracies of each one make him mysterious and baffling at times. We are often puzzled and highly intrigued even by our own individual reactions to unexpected circumstances. How much more so, then, shall we not be amazed at the idiosyncracies of another person whose individuality we shall probably never probe in its entirety, no matter how hard we try.

So, in the process of change, each one transforms himself little by little into some form idealistically his own. And this must be the first goal of each human being who is intent on improving the world. Such an individual causes no violent disturbance among his neighbors by the changes he contemplates. Step by step he goes about making the destined changes without so much as causing a ripple on the waves of life that might upset someone else's craft. Yet, finally, whatever each one builds up within himself shall be, not alone to his individual credit, but shall also at length affect his immediate environment. The one who steadfastly determines to change himself into something greater than he is at the moment, shall be rewarded. There is no reward more certain than this one. It is self-induced and striven after with zeal and determination. A change such as this which will raise the individual to higher planes of thought, endeavor, and mode of living is among the worthiest. On his upward course he shall become as a glowing light of truth which brightens the path for others.



TRANSMUTATION OF GOLD

(Continued from Page 55)

in the editor's foregoing criticism are bitter and written with a pen poisoned with ridicule and self-conceit. Read these words again: "When a successful way to manufacture gold is discovered, the chemists will be the first to know about it. We will not have to obtain our information from the alchemists." So far every process that has been worked out by government or college in the modernly equipped laboratories to show that transmutation of base metals, is a natural process or a process of nature that can be imitated at great expense

and great labor as being a duplication of the processes evolved and used by the alchemists. When science once shows to the world a process of transmutation or a process of duplication of any one of nature's great laws that has not heretofore been evolved in its primary principles by some alchemist of the past or present, then we will give credence to the editor's prophecy that out of the modern chemist's laboratories will come the great light instead of coming from the sanctuaries and sanctums of our unselfish and devoted brethren.



SANCTUM MUSINGS

THE KEY TO COSMIC CONSCIOUSNESS

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

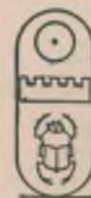


ROSICRUCIANS and other mystics are searchers. They are seeking for something which the average person does not even consider. Their quest is the attainment of illumination or Cosmic Consciousness. Students on the path do much studying, and, as they go on, their search continues with more and more diligence. Sooner or later they reach a point where they are apt to become discouraged for the journey seems so long to some. If we keep our eyes on the goal instead of on the difficulties, the road may not seem so difficult, for the goal is worth all that we may have to go through to attain it. Sincere students begin to take a new interest in the words of the Master Jesus for they realize that His words were, and are, Truth. The Bible is studied with a new understanding. Yet to all comes that moment of doubt. "Why is the task so difficult? Why do I seem to be making no progress? Why don't these laws work for me?" It is the voice of the tempter that they hear, but if they listen an answer will come from the still small voice. "Is not every worth while thing a little more difficult to attain? You are

making progress although it may not show itself to the outside part of you. The laws will always work but perhaps you have to wait for a real need to receive a manifestation." The student may reply that everything seems to go wrong with him, and the answer comes back, "That is the time to test your principles."

In the Rosicrucian work many valuable laws are given in the early degrees but few recognize their importance until they are much farther along in the work. Three things are always necessary in our training on the path. First, we must study our monographs, not merely read them. Secondly we must practice the various experiments. "Read, mark, and inwardly digest"! Thirdly we must use the laws for the benefit of mankind. Therein we begin to see that we are getting near the key that we were searching for.

The Masters are ever seeking to uplift the whole of mankind, regardless of race, creed, color, or education. However, very few can reach up for the inspiration that the Masters have to give. To those few then must be given the task of enlightening the rest of the world. The Masters need every channel that they can obtain. The student might say, "I am willing to be a channel. I am trying to understand. Why am I not used?" If you are truly a channel for the Cosmic you will always be used. Perhaps you do not recognize your op-



portunities when they come to you. Being a channel does not mean that you must be rich and hand out money all over. If you are well off financially you will of course receive many opportunities for using that money for good tasks. But a person who has very little may also find chances to help. Has any one ever come to you with some tale of distress that did not need money to solve? Did not a kind word serve better at that time? Did not a ray of hope do more good? If someone has lost a beloved one, our convincing statement that there is no death, can do more good than any other thing. Regardless of where the student may be or what his circumstances, there is always a task to do if he makes himself available for the use of the Cosmic Masters.

Again the student in his temptation may say, "Give me illumination, and I shall go everywhere doing good for all. Give me the wisdom and power of the Master Jesus, and I will heal the sick and chase the demons away. I shall teach all men." In a materialistic way if we were to buy something we would have to show the color of our money first. Esoterically we must prove ourselves. We must be tested and tried. We must be subjected to the fire of purification. Only by rigid trials can we prove ourselves worthy of the attainment of the great illumination. Let all remember that Christ was also tempted. Christ did nothing but good and was crucified. The story of Christ is the story of the path.

Let every student determine that he will do everything that he can to help the great work of the masters, whatever the task may be. You may have to write your thoughts, you may have to paint, you may have to meet people in every kind of trouble. If Lincoln had not seen the condition and treatment that the slaves were receiving he would never have liberated them. All your troubles may be for the purpose of teaching you a deeply needed lesson. Perhaps at a later time, you may be able to use your knowledge for a great good. Let your experience be your teacher. Meditate, find a use for all things that occur in your life.

Practice the love taught by Christ. "If someone steals your cloak, give him also your coat," the great Master said. If every task that is given to us is carried out as well as we know how we need not worry about the means, for the Cosmic Masters will always provide everything that is needed for our task. The more we seek to do, the more will come to us. Use your talents and they will be given back to you doubled. Cast your bread on the waters and it will come back an hundredfold.

As we open ourselves up more and more for the tasks given to us by the Masters, we receive more and bigger tasks, and as each task is accompanied by inspiration and enlightenment, so the more we do for others the more light we will receive. *The key to Cosmic Consciousness is service!*

ROSICRUCIANS AND THE WAR

How Rosicrucians throughout the world are displaying the spirit of true brotherhood is indicated by the following letter which is representative of numerous other examples. The letter is from a member of AMORC in war-torn England where American armed forces are now stationed. It reads in part:

"One happy circumstance arose while I was on leave recently, when it was found that my family was regularly entertaining a young member of the U. S. A. forces. He is welcome to all the home comforts that we are able to provide.

"The real reason for mentioning this is that I am not in a position to write the lad's people, but maybe somebody on your side would be interested to let these good people have a message. It is this: A fine youngster has come to help us. He is happy and seems to like to come almost daily to our house. He knows his Mother needs all news possible of him. He sends his love to all his family.

"I feel sure that somebody will do the small service by conveying this information."

A letter was addressed by a Grand Lodge officer to this young soldier's parents at the address provided by the letter from England.



A VISITOR FROM SPACE

Children of the Junior Order of Torch Bearers look with awe upon one of the meteorites on display in the Rosicrucian Planetarium, where numerous objects of astronomical phenomena are exhibited. The truth about these substances that rain down upon the earth from vast distances—from other worlds—is more fascinating to the children than any of their fairy tales. Meteorites, as substances, and radiations, such as light and the Cosmic Rays, are man's only physical bonds with the universe beyond.

(Courtesy of the Rosicrucian Digest.)



Pyramid Prophecies Startle the World!

"THERE will be a complete rehabilitation of the nations of the world in 1947." These are not the words of a modern statesman, but the prophetic words of wisdom of a mystic people carved on the Great Pyramid nearly fifty centuries ago. So amazingly accurate are the predictions of the Great Pyramid that modern science has sent its greatest savants to study the veiled symbolism it contains, with the hope of being able to look across unborn centuries into an unknown future. The eminent Dr. A. E. Strach-Gordon, Scotch scientist, upon his return from Egypt, in a surprising newspaper interview, declared that nearly all of the Pyramid prophecies were fulfilled.

Science is intrigued, not with a seership, not by tales of supernatural vision, but by legends that the sages possessed a strange mathematical formula by which human, economic, and political tendencies were mysteriously reduced to a methodical system of cyclical forecast, just as modern science forecasts the weather. With these strange cycles the ancient Pyramid Builders presaged the fall of the Roman Empire, the coming of Christ, the discovery of America, and the World War. Other predictions, the full import of which are not yet realized, are being seriously studied.

A GRIPPING BOOK

In line with these latest archaeological discoveries in Egypt, Dr. H. Spencer Lewis completed an amazing work entitled, "The Symbolic Prophecy of the Great Pyramid." This book frankly discusses the origin of the Pyramid builders and the purpose of the Great Pyramid itself. He explains how its builders formed the first mystery schools of wisdom and held within them secret initiations. Look at some of the intriguing chapters this book contains:

MYSTERIOUS TRADITIONS.
THE PROPHECY OF EVENTS.
THE SECRET PASSAGEWAYS.
WHENCE CAME THIS KNOWLEDGE?
THE MYSTERY INITIATIONS.

No lover of history and mystery can afford to be without this book. Within it are published for the first time the diagrams and charts of the newly discovered subterranean temples and places of conclave never thought to exist, from which are being taken tablets containing the truths these mystery people taught.

The book is also a thing of beauty, being bound in silk cloth, scarab green in color, and highly ornamented with Egyptian symbolism; illustrated and well-printed. It is economically priced. No matter what book you have read on the Pyramid, this one will reveal new facts and new knowledge.

Only \$2.25, including postage

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

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

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

DIRECTORY

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

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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 R. LeBrun Chapter.* Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Street.

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.

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Francis Bacon Chapter. Mr. Frank C. Parker, Master, Roosevelt Hotel, Jones and Eddy Streets. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

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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.

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

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

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

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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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First Penn. Lodge. Miss Marguerite Marquette, Secretary, 5321 5th Avenue.

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

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

Victoria, British Columbia:

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

Winnipeg, Manitoba:

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

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

ENGLAND

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

EGYPT**Cairo:**

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

Heliopolis:

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

MEXICO

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

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN

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

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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

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