

ROSICRUCIAN DIGEST



July, 1943
25¢ per copy



Our Suggestion To You

PERFUME OF THE SOUL

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



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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



MEDITATIVE MOOD

When the emotional and reasoning selves are simultaneously gratified, man is in his most sublime state. It was while painting a portrait in his studio, or playing upon his cello, as above, that the late Emperor of AMORC, Dr. H. Spencer Lewis, would receive his greatest inspirations. He would deliberately wait until such a time to entertain perplexing problems, realizing that their solution would be more facile. The above photograph is a tribute to his memory, upon the anniversary of his transition. (See Page 207.)

(Courtesy of the Rosicrucian Digest.)



The Spark of Genius

... HOW TO KINDLE IT

Flowing hair and flowing ties do not make a genius, but the flow of ideas does. The world may never beat a path to your door or bestow honors upon you, but if you receive one original idea about your work, trade, or profession, you will rise head and shoulders above all others about you. The world is teeming with those who say about the successes of life, "Why didn't I think of that?" The reason is that they were waiting to be struck with an idea. Do not let the years slip by, hoping for an idea with great possibilities to descend upon you. Ideas are thoughts and they can be generated, brought into realization, made into everyday realities—but you must know how.

That Mysterious Something

Have you ever had that tightening sensation in your solar plexus, that slight flush of excitement from a sudden impression that you could improve on the work of another? Have you felt the irresistible urge to create, to build, to originate, to do differently than you have ever done, and yet, do not know where to begin? It is the mysterious creative power, the spark of genius within you. Do

not let it die within your bosom for want of direction and expression. The Rosicrucians (not a religious organization) have for centuries shown men and women like yourself how to marshal their fleeting thoughts, make out of them important factors for achievement and accomplishment in life. Their simple and rational method for the direction of mind and the awakening of the dormant powers of self is founded upon an age-old system of personal development, used by the sages since antiquity.

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Scribe S. P. C., Rosicrucian Order, AMORC
San Jose, California

Gentlemen: I am sincerely interested in the unusual knowledge possessed by the Rosicrucians; therefore, kindly send me a FREE copy of "The Mastery of Life" at once, explaining how I may obtain the information they offer.

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San Jose AMORC California

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

JULY, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
THE TECHNIQUE OF THE MYSTIC

By THE IMPERATOR



AS HAS been presented in a previous article, the first step in *acquiring* the mystical attitude of mind is the acceptance of certain fundamental ideas. Such ideas establish objectives, final ends, for which the mystical aspirant strives. One

cannot know that he is successful unless he knows that he has accomplished what he has set out to do. There are today many who profess to be students of mysticism, who are neither certain of the nature of mysticism nor what concepts or personal developments actually represent it. The result is that they have no confidence in their inner experiences. They are not certain whether such experiences are mere tricks of the mind, psychological phenomena, or whether they should be attributed to *mystical enlightenment*. We will presume that the intellectual aspects of mysticism are now thoroughly understood by the aspirant. In fact, we will conclude that he has summed them up as an intimate relationship with God or the Cosmic, this relationship providing greater wisdom with its resultant mastery of life and happiness.

To the mystic, consciousness, the state of awareness, is existence. That which man is conscious of *is*, to him. All the powers which the human is capable of exerting, whether physical, men-

tal, or psychical, can be related only to that of which he has knowledge, that which is real to him. If, for analogy, one is target shooting and there is more than one target, he may make a choice as to which he will shoot at. If there is but one which he can perceive, that, then, is the object of his whole attention and efforts. The mystic knows that the realities of his consciousness are dual. There are those things, particulars, which have an objective existence, a material substance, as his body and the external world. There are also those realities of his consciousness that are inner perceptions. They arise deeply within himself as emotions, moods, inspirations. They may become an impetus which will cause him to have objective experiences. But their origin seems confined to the ethereal nature of his being.

To the mystic, the only separation that exists is this duality of his consciousness, the inclination to make a distinction between the realities of self and those of the objective world. Actually, the mystic understands these realities are part of one great *hierarchal order*, a graduated scale. Their gradation is according to the simplicity or complexity of their nature. The more complex, the greater they are in manifestation of the one universal intelligence; in other words, the more they represent the entire Cosmic order.

The experiences of self, the realities of our inner being, are more complex in this sense than those particulars of the material or every-day world which we experience. If God or the Cosmic Mind,

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whichever you please, is the synthesis of everything, then that God obviously is complex, infinite in substance, and in its varieties. If we become conscious of the more complex, the greater evolutions or manifestations of this complex mind, the more our intimacy with it, the more of it we experience, or, in other words, the more *Cosmic conscious* we become. This must be apparent to any thinking person. The technique of mysticism, contrary to general opinion, does not require reason. Those who have discarded reason, in *preparing for mystic-hood*, will need to recant if they are to make the progress they expect.

A "Must" for the Mystic

Since self, the personal existence, the "you," is the most complex nature of man's being, our whole consciousness should not be taken up with simpler and relatively less important realities if we are to aspire to that intimate relationship with the Cosmic which is the goal of mysticism. The technique of the mystic, then, must include periods of *meditation*. This is an absolute requirement. Such periods, the mystic thoroughly comprehends, are for the purpose of giving reality to the elements of self. When we train our eyes and our hearing upon material objects, we give them reality, namely, meaning and identity in our consciousness. When we invert our consciousness and direct it into the mind itself, then the expressions of self are likewise exposed to our awareness. With our understanding of them, we are given a deeper insight into the nature of the Cosmic.

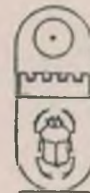
The ramifications of *self* are far more intimately related to the whole, the Cosmic order, than are the particulars of the objective world, insofar as we are concerned. Things of the world, by the basic laws of nature by which they are formed, are also of the Cosmic; but our understanding of them depends upon intermediate factors, namely, our translation of our sense impressions of them. When, however, we are conscious of self, we are directly aware of the Cosmic Mind. The consciousness of self is but the extension of the Cosmic Consciousness within us.

When we enter these periods of meditation it must be with no preconceived

ideas. If we have already experienced Cosmic Consciousness and have enjoyed enlightenment by virtue of it, then the purpose of further meditation is for additional conceptions, for added experiences of like nature. Consequently, we should not hold in our objective minds that which has already come to pass. We do not enter such a state of introspection to review past experiences, but rather to gain new ones. Further, if when we enter such meditation we do so while considering the nature of a previous afflatus, that is, a Cosmic experience, we are really fastening our consciousness to such past realities. Our consciousness is *not free* to attune with the future moment. Approach the Cosmic experiences of meditation as you would a closed door, behind which you expect only enjoyable surprises, the nature of which are unknown to you. Throw open such a door. Let what may be there be disclosed to you. Do not try to anticipate, to put into the chamber a concept of your own.

One prepares for the experiences of this meditation by simple but significant rites. The first is the ancient rite of *lustration* — or purification. Your consciousness must not be dominated at such a time by the recollections of memory. Furthermore, your emotions and appetites must not be permitted to engender mental forms, irrelevant ideas, which will arrest your consciousness and interfere with its transcending into the realm of self. Symbolic of this mental purity, it is best that you first wash your hands and face in plain, cold water, then begin the actual *mental purge*. Deliberately call to the fore of your mind, personalities, incidents, and events which may have caused you to have sentiments which might be interpreted as envy, jealousy, and such emotions as anger and hatred. Then willfully mitigate them. Substitute for them a feeling of understanding; that is, endeavor to realize the weaknesses of human nature which may have caused them—*yours as well as others*. Let compassion and forgiveness replace animosity.

I cannot say, nor do I agree with the lyrical and classical writings, that you must have a love for those who may have deeply injured you. Such is next



to impossible for the Neophyte mystic. Any insistence that one should hold such a thought would be to attempt the psychologically impossible, and might even create an attitude of self-deception, or rather, a *contemptuous hypocrisy*. It is easier, in connection with such past experiences of which you are trying to rid yourself, to substitute a feeling of tolerance—tolerance toward those whom you imagine to have done you an injury, or who actually may have. Once this feeling has been engendered, that is, the tolerance, then dismiss from your mind all such thoughts—and you have purged yourself *mentally* and *spiritually*. In other words, you have *inwardly performed* the rite of lustration.

Next, conceive yourself as a point of light. For example, the flame of a candle. Think of all else that surrounds you as being like unto an infinite sea of darkness, *formless*, in which there is nothing that exists that could be the case of any ideas in your consciousness. Then conceive this flame, this light, extending its aura, its area of illumination until more and more of the darkness surrounding it is converted into an infinite, *golden radiance*. In doing this, you will find that you, as a personality, as an entity, have disappeared, that is, the point of flame that has symbolized you has gone. The flame has become ubiquitous and you, too, have become dispersed in the golden light.

You will find that you seem to be without sense of direction and that there are no limitations such as dimension or time. This begins that absorption with the infinite, that at-one-ment with the Cosmic, which you will need for your mystical experience. Suddenly, from this sea of golden light, impressions will come to you. Ideas having great efficacy, as for example an understanding of confounding problems, will seem to ripple in this sea and then rush toward the center, toward your consciousness. With the force of a tidal wave crashing on the shore, they will break in upon you. You should try to hold these experiences, rather, to sustain them, to be aware of them as long as possible. Actually, their duration will be for, perhaps, the fraction of a second. Your desire to retain them, however, will cause them to be more defi-

nately established in your consciousness and to be retained in your *objective consciousness* where you will be able to recall them later.

Such periods of meditation may bring fruitful results in a matter of seconds; then, again, after fifteen minutes you may not even have lost consciousness of your immediate objective surroundings. If the latter is the case, do not continue longer with the period of meditation. It is suggested that you make another attempt on another day.

We must not lose sight of the relevancy of such Cosmic experiences to things of our every-day world. Such Cosmic experiences are not merely emotional stimuli, pleasurable sensations in other words, nor do they consist just of the losing of one's self in a fantasy of mind. The purpose of Cosmic illumination is to become, as has been said, in rapport with the universe, or the Cosmic Mind, if you will, and by such means to stimulate our own thought processes, to gain an extended vision; that is, mental vision, inspiration, to perceive new horizons of possibilities; things we may be able to accomplish in this life here on earth. If you do not come forth from such periods of meditation rejuvenated, enthused, with lofty purposes, useful conceptions for the betterment of your world and of humanity as a whole, no matter what else you may have experienced, you have not experienced true mystical illumination.

Cosmic meditation is *not an escape*, but a recourse to a fountain of wisdom, a spiritual influx, the results of which the objective mind can translate into procedures, into useful ways of living. What the mystic receives through such meditation, he must return to humanity. This is accomplished by making of them material realities, objective knowledge, in which others may indulge. Such revelations are not the mystic's sole possession, not to be filed away as a mere part of a collection of his ecstatic experiences. He must use them to help others, in their business, professional, or social worlds. In this way he does return what he has received to the Cosmic. Such inspiration received in this manner may manifest, for example, in the conception

(Concluded on Page 231)

In Memoriam

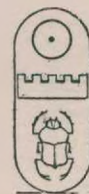
THERE are two general kinds of noble needs. First, those that serve an immediate need of humanity; that is, where time is of the essence of importance. Second, those that constitute a lasting source of succor or benefit to which mankind can always turn. Both have equal merit, and it would be an injustice to the value of each to attempt to compare them. Rarely, however have there been humans who have so lived that their lives and deeds were a source of beneficence and happiness to posterity as well as to the contemporaries. One of such men was the late Emperor, Dr. H. Spencer Lewis. His seeming Cosmic ordination for his office was manifest in the love and admiration extended him by the world-wide membership of the Rosicrucian Order during his lifetime. This affection was engendered by the deep appreciation for his personal achievements which were poured in AMORC, and in which thousands of members participated with joy.

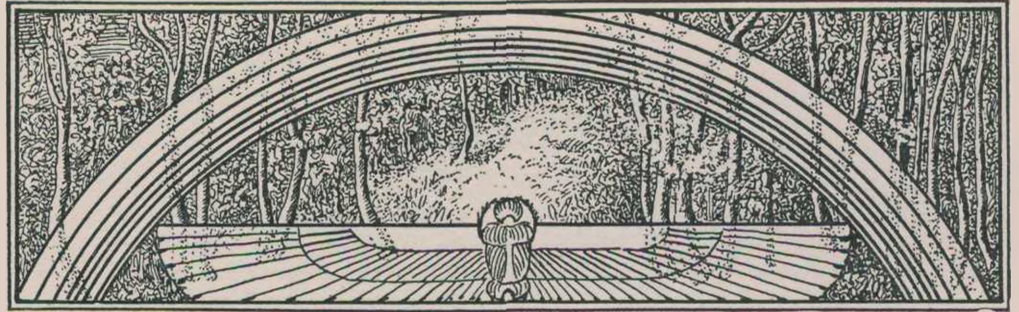
Four years will have elapsed this August 2nd since his transition and Higher Initiation in the year 1939. Time, instead of diminishing the irradiance of Dr. Lewis' labors, has rather intensified them, for what he wrote, built, conceived and organized has shown itself able to withstand the test of changing conditions. Moreover, the undependability of the times has made many of his creations more useful than ever. They have become a sanctuary in which the distressed and troubled may find refuge while girding themselves mentally and spiritually for further conflict with the vicissitudes of life.

The annals of Rosicrucianism are replete with great personalities of every century—philosophers, mystics, scientists, humanitarians. They have become ideals to which the Neophyte may look with hope and pride. It is no vanity, however, to say that Dr. Lewis, though humble, even self-effacing in manner, has become for most Rosicrucians today an embodiment of the precepts of the Order's teachings.

In accordance with established custom, on the anniversary of his transition a *memorial period of meditation* will be held. On the date of Monday, August 2nd, and on the exact hour of his transition, 3:15 P. M., Pacific Coast Standard Time (Pacific War Time, 4:15 P. M.) officers of the Rosicrucian Order will sit in meditation for a period of three minutes in the Egyptian Shrine in Rosicrucian Park, where the ashes of his earthly remains are interred. It is kindly requested that *all Rosicrucians everywhere*, if possible, attune with those assembled in the Shrine during this period, in memory of Dr. H. Spencer Lewis.

The offices and buildings at Rosicrucian Park will be closed throughout the day of August 2nd in respect for the occasion.





Build Your Mental Muscles Too

By BOB HOFFMAN

(From *Strength and Health Magazine*)



OUR success depends upon your memory. If your mind is a sieve, unable to retain facts, figures, recall names, occurrences, to remember how to perform the work at hand, success is not for you. You can easily determine when your muscles are flabby, your wind poor, when your muscles are weak. When you run for a street car or a bus, when you carry an empty trunk up to the attic, when you carry out the ashes, if you are one who has of necessity changed from oil to coal, you easily find your physical limitations. When you find yourself shaken after a short period of exertion, when you puff and pant after a short run, when your heart pounds, when your muscles become sore the next day after the least physical exertion, you know that you are in poor physical condition. If you are smart you plan to do something about it. To adhere a bit closer to the rules of health, to get your rest and sleep, to eat good food at meal times only, and to take up the practice of progressive exercises. If you put your plans into effect, in a short time, depending upon the physical condition to which you have retrogressed, you will obtain physical improvement.

We should strive to build the balanced personality, be strong physically, capable and strong mentally. It isn't as easy for you to subject your mind and your memory to tests to determine its flabbiness as it is to find the state of the muscles. You can see the muscles, you can see if they are covered with fat, are thin and scrawny, undersized and definitely weak. Too bad that you can not see your mental muscles for most of us would do something about them if we could. But you will know if you have failed to remember a great deal lately. If your memory has always been poor, you should endeavor to do something about it, if it is not as good as it formerly was, you should sharpen it, exercise it, strengthen it. For more than most of us realize success in life depends upon memory.

Can You Remember?

You might test your memory now and see how much you can remember. Children are expected to learn the names and capitals of the 48 states. Take a pencil and paper and see how many you can remember. First list the states, then try to put their capitals beside them. How many of the presidents of the United States can you remember? There were 32 of them. Do you know the capital of India, of Argentina, of Bermuda, of Bolivia, Brazil, Chile, Finland, France, Greece, Java, Latvia, Mexico? Do you remember what world stirring events occurred in the years 29 A. D.,

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64 A. D., 476 A. D., 1066 A. D., 1431 A. D., 1588, 1605, 1607, 1619, 1620, 1775, 1865, 1870, 1898? If you don't know at least 50 per cent of the correct answers, your memory and your mind have become flabby. You should determine to do something about it.

Many of the greatest physical specimens in the world of strength were in the beginning frail and puny. Through proper living and exercise they became extraordinary physical specimens. Men who are famous for having had the finest memories in most cases had poor memories in the beginning. Through memory training, they built the powers of memory which made their lives successful. Steve Pasternacki, in the employ of Paramount, is able to remember 50,000 musical compositions. A. A. Johnson, of Los Angeles, California, can name the birthdays of 20,000 persons. Marie Barry, a telephone operator, can immediately tell the telephone number of 7600 of 8000 subscribers, the remaining 400 are new subscribers and will be remembered in time. John L. Hogan is credited with having one of the best memories in history. He can greet at least one million former guests of his hotel by name and remember when they were at the hotel. Sir Walter Scott could repeat long poems by memory after he had heard them once. Lord Macaulay, English author and statesman, could repeat word for word a long poem after hearing it once. Thomas Fuller, seventeenth century historian, could repeat 500 words in order after hearing them once. Bernard Zufall had a poor memory until he was 13 years of age, at which time he became interested in memory training. Since then he learned to recall historical dates from 4004 B. C. to the present.

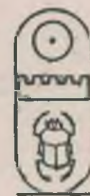
Make Remembering a Game

No doubt you realize what a handicap, what a preventative of success a poor memory is. Probably you are interested sufficiently to wonder what you can do about it. Your memory needs training, just as your muscles need training. A good memory is not inherited, it must be developed. Although my own father had the best memory of any man I ever encountered personally, could write on most any scientific sub-

ject and knew medicine, chemistry and engineering, to an extent that he made a success in those diversified lines, it was necessary for me to practice to build my memory. When we were children we played memory games, remembering names, dates, capitals, the rivers and mountains of the world. It served me well; invariably I made at least 99 per cent in general average in school, attending many schools in the last war, officers training school in this country, British schools, French schools, American schools overseas. I made the highest average in every one of these schools. Although I haven't performed these mental gymnastics for some years, I have often served as a master of ceremonies at a weight lifting contest and reported the show, nine different lifts, with thirty or forty lifters without error, entirely from memory.

How was this memory developed and how are other good memories developed? Through mental gymnastics just as muscles are developed through progressive repetitions. For years I have made it a rule to learn something new each day, to do something to improve my health and strength each day, to save something each day. I would write down and memorize words I encountered which I did not know, until I reached the point where I could recognize over a hundred thousand words, and was rarely wrong in the definition of a word. I would memorize each night some slogan, verse or fact of importance and repeat it the next morning. I constantly put my memory through all sorts of exercises.

The subject of memory is too long to more than hint at in this editorial, but I hope that I have interested you to an extent that you will not neglect to strengthen your own memory, develop your mind as well as your muscles, continue to strive to build both your mental and physical powers, through regular exercise. To improve your memory, you should do the following: 1. Pay particular attention to what you want to remember. 2. Show unusual interest, understand every detail clearly. 3. Assimilate what you have seen so that you will remember, imagine, visualize what you want to remember. 4. Associate what you wish to remember with some



facts or information you already have. 5. Spend considerable time reviewing what you have learned. This is repetition, just as you perform repetition exercises to strengthen the muscles. 6. Analyze what you have learned and 7. Develop the power of concentration so that you will remember what you wish to remember.

The Importance of Health in Mind and Body

As previously mentioned there is a surprising similarity in developing your body muscles and your mental muscles. It's much easier to have a good memory when you are healthy, when you are alive and alert. When you are tired, fatigue is often mental as well as physical, you have found that you can overcome this tired feeling by exercising with weights or similar apparatus. This comes about because the speeding up, the amplifying of the internal processes clears the brain, as well as the muscles, of fatigue poisons. Many persons have found that they can not concentrate, can not remember, can not study and learn when they are too tired. Fresh blood in the brain is necessary to develop the memory, even less oxygen will

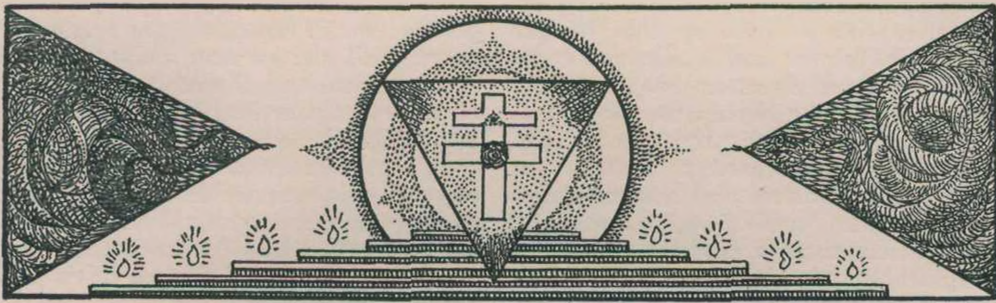
weaken the processes of the brain. So when you exercise the muscles, which primarily increases the circulation and the respiration, fresh blood transporting oxygen comes to the brain and promotes easy remembering. Loss of sleep, mental and physical exhaustion, a body permeated with alcohol and nicotine prevents memory from functioning. Alcohol is particularly detrimental, it is found that thought and memory processes will not operate properly immediately after an alcoholic drink even though it is not sufficient enough or potent enough to definitely affect one physically.

Super, vibrant health is the best possible basis on which to build a good memory. This does not imply that all healthy persons have good memories, even the brain of a super healthy person must be trained, but it is much easier to train the brain when its owner is vibrantly healthy. Memory frequently fails when great bodily fatigue is present. Many great orators have failed under those conditions. So perfect health, which permits sound sleep, and efficient internal processes, which are better able to overcome fatigue, help build the mind and the memory.

OUR CONVENTION AND UNIVERSITY An Announcement of Interest to Every Member

We have the pleasure again this year of announcing that the Rose-Croix University began its 1943 session on Monday, June 21, with the largest number of students in attendance in the history of the Rose-Croix University. The officers and staff of the University are very pleased to make this announcement for the second consecutive year which indicates that the Rosicrucians are extremely anxious to avail themselves of the University facilities not only for their own enjoyment and instruction, but for the purpose of making themselves better citizens in this changing world. In addition to the instruction directly related to the subject under his or her supervision, it will be the purpose of every faculty member to instill new ideals of good citizenship and to inspire the students through the course of instruction to return to their own work and homes better equipped to fit into their respective types of work, and better equipped to help others live in this complex world. Surely the continued growth of the Rose-Croix University is one of many examples of Cosmic guidance which is directing the affairs of the individual members of this organization who strive to make its high ideals and principles not only aims of their lives, but practical, usable principles in their occupational and professional fields. We are sure that those students who were not able to complete their arrangements to attend the University this year because of conditions beyond their control will be more enthusiastic than ever in making plans soon for attendance next year so that we can continue these annual announcements of extended growth and activities of the Rose-Croix University. To those members who have insufficient time to leave their work for the entire University term, we extend a most cordial invitation to join us in the annual Rosicrucian Convention which begins on July 11 and continues for the full week. Attend as many sessions as you can even if it is not possible to be here for the full week. You still have time to make arrangements for attendance at the Convention, and we look forward to the opportunity of welcoming you here at Rosicrucian Park.

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Am I Making Progress?

A LITTLE CHAT ABOUT PERSONAL DEVELOPMENT
AND ADVANCEMENT

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

(From the "Rosicrucian Digest," November, 1932)



THIS is to be a personal little talk with those members of our organization or others who are studying any system of personal development and progress along the paths that lead to a higher and better life. I would like to have you feel

that this is a little roundtable talk right here in my sanctum, and that I have invited you who are of this type of mind to come and join the circle for a little while.

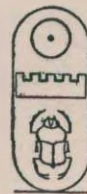
I am addressing myself particularly to the man or woman who has devoted a year or more or perhaps five or ten to a system of cultural development that includes the development of psychic faculties of the inner self. I am especially speaking to those who after sincere study and practice of such teachings, whatever they may be, and, after giving full devotion and interest to the work, wonder whether they are making the progress that they should make.

The question arises as to how to judge the progress of the student who is earnestly struggling along the path and hoping to achieve the great goal. Such students believe that the masters

or teachers may have psychic methods by which such progress may be judged, but they wonder if there is not some other way that does not include any intangible element, and which is more positive to them.

In the first place, all cultural and mental development is essentially of the inner self, and we can find it in the outer self only when it manifests from the within to the without. I might say it is like the power that is resident within a stick of dynamite. You can not ordinarily determine what that power may be, especially not by any examination of the material, outer self of the stick, nor can you determine it by the tests that are in no way a challenge to the power within. Dropping the dynamite on the floor is not a challenge to its locked up energy. It is not one of the keys that unlocks that energy. Hitting the dynamite with a stick or stone is not a way to unlock the power within. Chemically testing it or watching to see whether it changes its color or size will give no information regarding the real secret that is so intangibly hidden in its chemical elements. It is only when a proper test, a proper key, or a proper challenge is applied to dynamite that its real nature is revealed.

The same is very true regarding psychic, mental, cultural, or mystical development. It makes little difference by what name you call it, or what system



or course of study is followed. All good systems tend to build up that mighty reserve of power and intellectual comprehension and direction that is possible to put within the human consciousness. There is no way to test the mental capacity of a man in regard to his ability to weigh great matters and balance them, analyze them, and reduce them to a basis of comparison, and then render a judgment except by a test of reality where he is put face to face with such matters. There is no way to tell whether an eminent chemist is capable of solving a chemical problem unless an actual problem is put before him in all sincerity. We cannot tell what a great musician will do under inspiration unless he is actually inspired with something from within, or from above, that is compatible with the highest development of music within him. To ask him to play at a dance party and play some lively music would be no test of his development as a great musician and student under a great master.

Cosmic Purposes

Many of the psychic abilities and powers resident within man are conservative in nature and intended to be conserved for certain specific purposes. The creative power that can be built up in a man or woman is not intended by nature to be carelessly spent and exhausted in mere pleasures of the flesh and indulgences that are insincere and of no real value to either the man or the Cosmic source of all power. Many of the psychic abilities within man are limited in form of manifestation to certain channels of expression, and until these channels are opened and an impelling force attracts them and pushes them into motion they do not manifest.

In these, for instance, is an invaluable power of mental or psychic development, and when properly used it is of the utmost value. It would be of little value to man, and certainly a great detriment if that faculty were to attempt to manifest itself constantly. If, for instance, all day long this faculty would tend to impress upon the outer consciousness of each human being a sense or premonition of that which is about to occur, every moment of such a person's life would be filled with the vague im-

pressions of portending events, and such persons would anticipate the ringing of every bell, the coming and going of every person, and all such incidents and unimportant matters, hourly and momentarily. Our mental poise and ability to relax and rest and our time for thinking and judgment would be upset. The mind would become an unbalanced mass of involved mental impressions, and soon the value of the intuition would become negative and we would prefer its total absence.

The creative, healing forces within the psychic self that are constantly being built through the proper courses of study and exercises do not constitute powers that can be played with momentarily and with indifference as one would play with a watch chain or a finger ring in periods of nervous relaxation. It is only when there is a real call from the constructive processes of the human body that the creative powers within man release themselves and go about their business in a serious way, knowing that the task before them is an important one, a real challenge to them, not a mere test of skeptical inquiry as to their possibilities.

While the health of the human being remains good and the constructive processes are drawing in a conservative way upon the creative powers and maintaining an upbuilding of the human body, there is no real and surprising manifestation of the forces that are being created within the body and we may even doubt that such forces have been augmented by our studies. When illness, or an emergency such as an accident or sudden operation comes upon us and there is a real call and need for the powers we have been building up, we discover then, to our satisfaction, that we have a reserve power and increased ability to meet the condition that we did not have to call upon before.

The same is true in regard to the psychic attunement with the Cosmic. Here is something that is extremely intangible and indefinite in a well, normal, healthy, busy person. The man who is a banker, and goes about his banking business either as a clerk or director of the bank from hour to hour, giving all of his thought as he should to the business at hand, then goes to his meals and

eats normally and properly, and in the evening or morning takes the proper amount of exercise and indulges in wholesome pleasures and happiness, is very likely to be almost totally unconscious of the degree of development that has taken place within him. Why should he feel his Cosmic attunement like something hanging on his arm, or a weight on his back, or a cross that he has to carry? Why should it be of such a nature that he should always be conscious of it, and know it is something he has with him always?

The Heart

Years ago it was generally said by the medical professions that a good constitution, or a good heart, was the mainstay of life, and it would tend to save the life in any extreme emergency. Men who are fearful of operations, or strains of any kind, were told that they had a good heart; therefore, they need not worry that when the time came the heart would do its duty and maintain life for them. Now should such a person who has a good heart be conscious of it all the time? Or should he feel that, because his heart does not jump out before him and beat so strongly that he feels its beating in every part of his body, he hasn't a strong heart, or is lacking in heart strength? Would you say that such a person is arguing rationally when he says that because his heart has not manifested itself to him in any particular way that he doubts its existence, or that it is any more than a normal heart and is of doubtful emergency power?

If we were always as aware of our perfect normal health as we are of the slightest illness or abnormal condition in the body, we might be better able to judge when we are enjoying the benefits and blessings of health. If we were as keenly alive and appreciative of our good fortune and beneficent situations as we are of the unfortunate ones, we might be better judges of the changes that take place in our lives. When the student on the path is building up an increased degree of attunement with the Cosmic, and is bringing an influx of vital and re-creative energy into his body that is keeping him well and preventing breakdowns and illnesses, he is

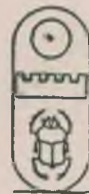
hardly aware of the magnificent blessing that is being poured upon him and takes his good health for granted; in fact, may not be conscious of the excellent condition and increased vitality that has come to him.

This is due to the fact that we measure our situation in life not by the fortunate and normal things that make up the incident of the day, week, month, and year, but the unfortunate and unpleasant ones. We look upon the peaceful, tranquil, healthy life as a positive standard of conditions more or less to be expected and it is only when certain things to which we have become accustomed, or certain things which we anticipate are lacking or absent that we become aware of any change that is taking place in our lives. In other words, we have adopted negative conditions as a standard or a gauge by which to estimate what is going on in our lives. We know when we are fortunate; we know that an unfortunate change is taking place when things that we have wanted or things which we possess are lacking. We know that our health is not proper when we find we are ill; we find that we are going backward in our place in life when the lack or absence of things increases. When desirable conditions are on the increase we take these more or less complacently, and assume that they are merely normal, and not extraordinary and above and beyond the normal.

Cosmic Proof

Many students on the path who have not been keenly alive to the changes that have taken place within the body through their psychic development and Cosmic attunement have been forced to realize the situation through emergencies that have been rather serious. One student interested in aviation had a very serious catastrophe in which many bones were broken, and many muscles and tissues were cut, torn, and injured. The physician in the hospital concluded at once that both of his legs would have to be amputated just above the knee. He was in too weak a condition to protest, but one of our representatives did protest, asking that the Cosmic be given a chance to help him. The physician in-

(Continued on Page 232)



THE OCCULT EXPLANATION OF HOW AMERICA GOT ITS NAME

Academically speaking, there seems to be two explanations for the derivation of the name America. One has been worked out etymologically by a Professor Miskovsky whose explanation was that America was simply another form of the Gothic word AMEL-RIC meaning "Kingdom of Heaven." The other line of endeavor has been to trace the origin of the name of the Italian geologist who discovered this continent, Americus Vesputius. The only conjecture that can be traced through is that it was the name of an ancient America in Umbria of old Greece.

The true occult and Rosicrucian explanation is that America received its name from a still older language—the Zend language—through the influence of a great Cosmic Master, Moria. "The continent of America—the true home of Rosaeucru- cianism and the future seat of the world government of all of the Orders of the East, was named after the Illustrious Master. This is why the Great Pyramid was used on the Great Seal of this Government as explained in the history of the Order previously published in the past. The correct spelling in the Zend language (which was the language of the Atlanteans and is the official language of the Rosaeucru- cians) was A-Marya-Kai. In the Zend it means that it is the place to be visited by him who will direct the savior nation. For verification of this point see the origin of the word AMERICAN (which had naught to do with the dis- covery of the continent or the personality of any of the early voyagers, Amara-ka, A-Marya-Hu-Kaie, in the old Zend, called Zend-zar and by some Sen-Zar."

—Scribe.



HAS SIR OLIVER LODGE ACCOMPLISHED COMMUNICATION WITH SOULS BEYOND?

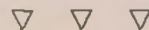
Sir Oliver Lodge, physicist, author, and authority on psychic research (1851-1940) believed that communication with loved ones after death was a fact, and he intended to prove it by giving conclusive evidence of his own survival. Communication with the Cosmic plane or spirit world is in its pioneer stage. The book called, "The Case For and Against Psychical Belief," by fourteen scientists and psychical research workers, including Sir Oliver Lodge, gives the best idea of the many problems facing such workers.

Sir Oliver Lodge was a scientist to the very end. He was never a spiritualist such as one sees advertised in the daily newspaper. Occultism has maintained centuries before spiritualism was heard of that communication under certain conditions with loved ones after death is possible. The so-called spirit which manifests through a psychopathic unwilling medium is nothing more or less than a mass of low, destructive vibrations to a genuine occultist.

Lodge's best book, "The Survival of Man," deals mostly with telepathy, thought transference, and clairvoyance. The fourth section deals with a series of reports of automatism and mediumship. He reaches the conclusion that such reports are "of interest to students of psychical matters." He wrote forty-some-odd books, mostly on science, not to mention the many articles in magazines. Of his books only about five deal with psychical research and not spiritualism, yet spiritualists claim he was primarily interested in spiritualism. He was attempting to justify, scientifically, or by the precision method, what the occultist knew for ages.

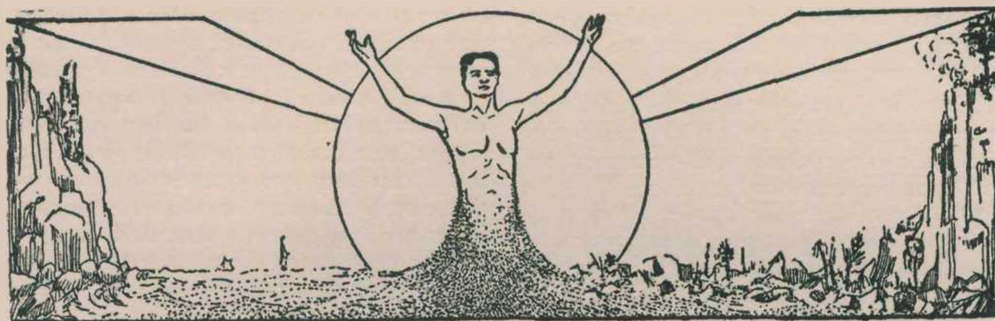
—Scribe.

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"When, having torn the souls from one another, we stand before our gods, confident in our reasons, do you suppose the gods will smile?"

—Sgt. Earle C. Lewis, U. S. Army.



Creative Imagination

By ALVIN S. AND E. R. COPELAND, JR.
PART I



OD lifts a new window to let the Light shine through, when Life begins. A mighty burst of Cosmic Energy surges into a newborn child, escorting him into the plane of self-consciousness. This great Current of Being is destined

to flow through the child during his sojourn on Earth, ceaselessly impelling him—*driving* him!

Back of all living things is this great *drive* toward the attainment of predestined ends. Constantly initiating states of tension which seek release through action and achievement, it nourishes or consumes the glorious human instrument through which it flows. It is the God-push in man, ever bringing his soul into deeper realization. For, thus we have broadly interpreted the psychological term *instinct* or *drive* to be the manifestation of a Universal or Cosmic force in man.

Wise direction of this great *drive* determines our successes in life. Intelligent *redirection* of our abnormal responses to this drive by the use of simple Rosicrucian principles may *recreate* our lives—turn failures into successes, miseries into joys, slavery into mastery. In this article we endeavor to show how *recreation by redirection* may be accomplished.

To see how abnormal responses to the drive may be redirected successfully let us retrace some of the steps in the hasty but telling ascent from childhood. First, let us recall the age of ages—the preschool age—wherein the frail bark of youth is buffeted about by the first storms of reality. Let us follow the child on his perilous journey from birth to six or seven years of age.

What bright ecstasy must fill the newborn babe during his first timeless moments of peace when the Cosmic stream, undivided, centers exclusively in himself! But, alas, all too soon do the needs of his newly acquired physical body begin to intrude upon his solitude. He becomes poignantly aware of periods of unrest and want.

New Worlds

The little newcomer cries. He learns that his vocal apparatus wields unique power. Its use, he discovers, possesses the magic of supplying his needs. The gratification of these needs is all important, he is interested solely in himself; the primitive drive is directed only into the work of self-preservation.

Then, lo, comes the day when Baby discovers other beings exist. Yes, and it is these creatures who serve him. A new interest dawns, an interest which is unselfish in that it involves someone besides himself. Gradually, as opportunities multiply for investing interest and then love in mother and father, a split-off from the main stream of energy is established and the social principle—the race-preservation drive, becomes



manifest. Some modern psychologists choose to call this the response drive, but we have used the older terminology.

Thus, we conceive that the primitive energetic drive is early divided into the two basic expressions: self-preservation and race-preservation.

Here begins inner conflict. Never again can the infant live in blissful isolation. At first these rival expressions of the primitive drive manifest only as a sort of dual or expanded awareness but as experience grows so grows the conflict. The baby is bundled from here to there, bathed, dressed, fed, scolded, cajoled, spanked and tossed about—sometimes with his consent but often without it.

By laborious degrees he learns that he has not only a family but also a neighborhood to reckon with. Little by little his horizon expands and the neighborhood becomes community, state, nation, and then his mind struggles to grasp the whole big round world. Oh, yes, and he may be asked to believe the heavens above the world are filled with invisible and sometimes not very friendly creatures.

While the race-preservation drive thus makes itself felt, the self-preservation drive continues to assert itself, but the latter drive appears to gradually assume a dual aspect which is well characterized by the two modern terms—the security drive and the recognition drive. The security drive, then, we interpret as the phase of self-preservation which seeks peace, harmony, well-being and economic security, and the recognition drive, the desire of the ego to be appreciated.

Whatever nucleus of inheritance the child possesses is rapidly altered by the influence of his inner drives and his environment. He follows his parents' example. He responds to brothers and sisters. Climate and weather, food and fashions, and the state of the nation leave an impress. Economic and social laws and customs, poverty and riches bring themselves to bear upon him and his well-being, as do the inevitable accidents, both physical and mental, illnesses, wounds, disappointments and griefs.

Every new experience calls for an adjustment. The problem is continuous.

To gratify one desire it becomes necessary to thwart another, or reach a compromise. A constant collision of ideas, a mortal combat in which one desire seeks ascendancy over another, goes on in the mind every wakeful moment. Some conflicts are conscious and obvious, some are unconscious and subtle. Some are outgrown, outmoded or outlawed, cast into discard, consciously suppressed. Some are repressed in secret recesses of the subconscious.

Nature of Repression

Repression is a heritage of the human species, and mental conflict in man is inevitable. The young child—may parents never forget—is subjected to powerful conflicts even before it can talk, before it can reason, and long before it has enough experience to rationally consider the various forces and issues in conflict. Repression is thus an adaptation to conflict, especially to early conflict, and it forms *the basis for action and adjustment in later years.*

Repression means the banishment from objective consciousness of whatever desires, ideas, emotions and purposes produce otherwise intolerable conflict; the desires and ideas pass "into the unconscious." So intolerable are the repressed desires and ideas that the objective consciousness will not even recognize their existence or examine them rationally. Yet, in the unconscious they continue operating just as if they were ordinary mental processes, and they are so very powerful that they may sometimes slip past the barriers and influence the conscious life. They slip past the gates in response to the sort of perceptions that gave them birth, in many disguises. Some of these disguises will be discussed hereinafter.

Repressions often develop when the child's mind begins to explore the mysteries of his existence. How often do children ask questions, only to learn to their astonishment that life is too indelicate to discuss even with their parents? How often are they made to feel that they live in an unclean world? Thoughtless treatment of the child's natural curiosity may unconsciously discolor his thinking for the rest of his life.

The child's deportment is frequently censored. He has learned from the ex-

ample of his parents that he must fight if he wishes to do as he pleases—then he learns to his sorrow that fighting is futile. How can he ever hope to win when his parents are bigger and wiser than he? How often must he endure their cross looks, shouts and flailing arms—when he has no idea on what convention he is trespassing! Many of his natural expressions and abilities may thus become short-circuited rather than becoming educated and used. Worse than this, feelings of inferiority may develop into a repression.

These are just a few of the things that may go into a child's initial fund of experience in his preschool years. Out of this crucible of Innocents emerges some normal, well adjusted children. Many more at the age of six or seven years, however, already manifest undesirable trends, the most common of which are products of repression known as *neuroticism* and *isolationism*, of which more will be said later. With what costly irony do some parents provide elaborately for the "higher" education of their children, while neglecting their own responsibilities during preschool age!

The Adolescent Age

Adolescence, the growing up age, brings its own peculiar clashes with reality. The race-preservation drive is poignant in the blossoming child, but for the good of society and in order to fit him by a gradual and sane process into the complex eventualities of life, the boy or girl at this age must be guided. Some parents and teachers deal wisely in guiding adolescent minds, and administer a personalized sort of restraint to fit the emotional make-up of the child. Children under their care are indeed fortunate. Other parents use hit-or-miss training methods. Indeed, some may themselves be warped and perverted, and communicate abnormalities to their children. During this needy age when boys and girls should have their mighty energies patiently and understandingly guided into healthful and constructive channels of expression, they too often are neglected.

So, what do we find in later years, in the grown-up boy and girl? What do we find in ourselves? In adulthood what

has become of the simple but powerful *drives* of childhood? Oh, yes, all the drives are still present. They were established in us according to the Law of Perpetual Unfoldment, and they can neither be denied nor refused. Though greatly altered in expression these drives are still seeking, still finding an outlet. Some of them we have mastered by successful direction. Others are out of hand, leaving us defenseless prey to errant emotional effects which we must now examine. If we are to know our adult selves and understand our adult behavior we must study the effects which our childhood selves have kept alive down through the years—through our emotions.

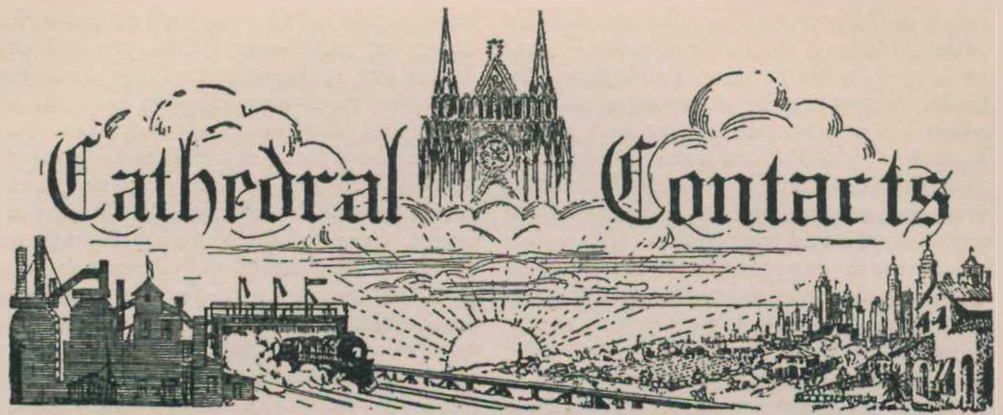
As an approach to our emotional lives let us return for a moment to basic principles. As Rosicrucians we know that the impulses which react upon the brain are vibratory, and their effect is vibratory in turn. We receive stimuli through the five special senses which carry the vibrations in the form of nerve impulses to the brain. *Perception* begins with the reception of these stimuli on the nerve endings, and ends with their recognition in the brain. Recognition takes place in the brain when a vibratory impulse or impression reaches an association area and is found to be so nearly alike as to be the duplicate of—or perhaps so unlike as to be the opposite of—former impulses or impressions in the storehouse of memory. . . . This is significant. *It is the key to the technique propounded by this article for the redirection of undesirable behavior patterns.* When memories are dragged out by association at perception and touch off emotions leading to abnormal responses, *these associations and their accompanying emotions must be interfered with!*

With the association which takes place in perception reasoning begins, and the emotions accompanying these associations color all our reasoning. With reasoning comes the creation of new ideas. New ideas call for selection. Selection of one of several conflicting ideas is commonly called a judgment, and this whole process is generally known as *intellection*.

At the conclusion of intellection we may "will" to put our newly selected

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

MYSTERY AND MYSTICISM



THE popular conception of mysticism is usually one very different from the conception conveyed by its real meaning. Due to the similarity of the words "mystery" and "mysticism" there has been some tendency to believe that mysticism is closely related to the unusual or the mysterious, and those who accept this conception believe that there is little practical value in a mystical philosophy. They would believe that if mysticism offered any value whatsoever, it would only be very transit; that is, something having a limited appeal or interest merely as a passing fancy.

The true meaning of mystery has suffered various interpretations which is partly responsible for bringing about this conception. Actually a thing is mysterious if it is not understood. In other words, mystery is a state of mind rather than a condition existing outside ourselves. We, today, do not consider a radio as mysterious, but to one who had never heard of such an instrument and saw a radio demonstrated which appeared to be music or a voice coming from a box with no immediate explanation of the phenomena, it would truly be a mystery. Here we have a concrete illustration of a particular thing being both a mystery and an explainable or understandable phenomena. The radio is the exact same instrument to the individual who understands it and to the one who had never heard of or seen such an instrument before. Therefore, the question of its mystery lies in the

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mind of the individual perceiving the object. Mystery is a term which must always be considered in relation to the understanding of the individual who perceives anything outside himself.

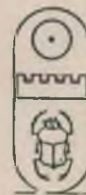
Nothing is a mystery that is completely understood. The progress of science has been toward the purpose of clearing away mystery. Science attempts to arrive at the fundamental meaning and purpose of all things and as it does this many things which were previously considered as mysterious become things which are explainable phenomena in the minds of those who have investigated and understood. The tendency of science, however, has been to confine itself to objective proof. Science is not necessarily to be criticized for this; in fact, it was the only procedure possible in many cases. In order to prove a demonstrable fact or principle it was necessary to establish a criterion upon which to base the understanding. This basis had to be in a form which could be verified by more than one individual. Consequently, objective facts were the only class considered. Here is where mysticism and physical science have failed to work together.

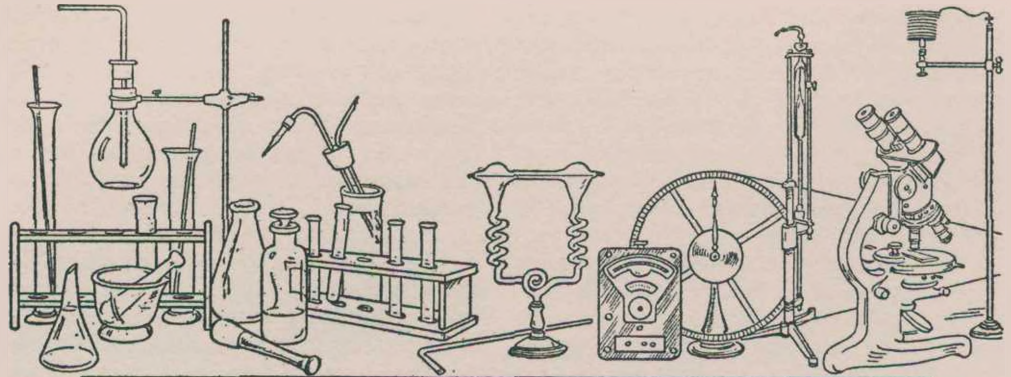
Mysticism may be a mystery to those who do not understand it, but it becomes, like any physical fact, an explainable condition or system of knowledge when it is understood. Mysticism might be defined as the doctrine that direct knowledge of God, truth and purpose is attainable through a form of intuition or insight in a manner differing from ordinary objective perception. The most common application of mysticism is seen in what we popularly call a "hunch" or premonition. Many cases are recorded of individuals receiving a premonition, either of a fortunate or unfortunate event, which later occurred in their environment. From whence came this knowledge? It came from the inner self of the individual. It was a part of the knowledge which is the entire and complete universal knowledge of God or of the Cosmic scheme. Unfortunately, Man has placed less and less credence in knowledge obtained in this manner. Therefore, we do not find him acting upon intuitional information in the same way as information which comes through objective channels.

Since Man has not relied upon the reliability of intuition there is never proof of its truth, and, consequently, since the individual having a premonition is usually not sure himself whether it is valid or not, he is in a position to mistrust such information and not be guided by it. Due to this lack of trust on the part of the individual and further lack of confirmation of such facts by other individuals due to their placing little reliability upon insight, science has been unable to recognize such information as facts with which it can work. This is spoken from the position of orthodox science, speaking of science as a whole. The actual facts are that many scientific accomplishments have taken place due to the fact that the individual has worked upon a hunch rather than upon completely understood and verifiable facts.

All this may be of interest from a standpoint of speculation, but the question most logically asked is, "How can the doctrine of mysticism help the individual?" The answer is found in this individual's willingness to try to use and cultivate those abilities which cause him to be able to receive those premonitions and hunches which are most useful in helping him to live more fully. A true mystical philosophy, then, should develop those potential abilities on the part of the individual that will teach him that knowledge is obtainable outside of his objective senses. There is no mystery concerning this and neither is there any magic key that unlocks the door to full and complete mystical comprehension. It is a process which we learn just as through childhood we learn to use and correlate the various things received through our sense faculties. The beginning of mystical comprehension in the life of an individual will be when that individual turns for assistance and guidance to himself and learns to rely upon these premonitions or the voice of conscience.

To assist those truly sincere in taking the first steps toward the development of this process the Cathedral of the Soul was formed. Learn of its complete scope of activities by reading the descriptive booklet, "Liber 777" which will be sent to anyone upon request.





How Science Is Broadening Our Consciousness

By ROBERT SPENCER, M. S., F. R. C.



COMMENT frequently heard among students of the mystical is that science is too dogmatic and materialistic, too much concerned with increasing physical comfort and making money. Such remarks are perhaps justified in many cases,

but do not show the whole picture. There are as many approaches to science as there are different types of people, and the body of facts comprising scientific knowledge should not be blamed for the opinions of its devotees nor the applications made of it. Nature, as a manifestation of God, is essentially good, true, and beautiful, it is only man who makes it otherwise. In the words of Dr. Edwin G. Conklin, president of the American Philosophical Society, "The purpose of science is to understand and control, as far as that is possible, the phenomena of nature. The kind of science that aims to *understand* is called *pure science* that which aims to *control*, *applied science*. . . . We have all heard the maxim, 'science is power',

and many think that it is fame and wealth. These may result from its applications, but pure science has a larger usefulness; it not only makes possible the applications, but pure science satisfies the human craving to know, and it broadens the minds and ennobles the characters of the searchers for truth."

There is that in the advancing frontier of science which arouses the imagination and curiosity of man and activates that acute desire for knowledge which lies so close to his heart. There are immensities to awe him, minute intricacies to incite wonder, and deep speculations on the ultimate root and nature of things to give him a sense of godlike understanding.

Worlds without end stretch forth before his extended vision; ten quadrillions of stars within the range of our present telescopes. This figure, the estimate of Professor Harlow Shapely, director of the Harvard College Observatory, is based on the number of stars in our own galaxy, the Milky Way system. There are at least ten million more like it within photographic range of our largest telescopes. A galaxy is a more or less lens-shaped body of stars, perhaps 100,000 light-years across, frequently of a spiral pattern. Almost all of the galaxies we know appear to be re-

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ceding from our part of space at terrific speeds, from 150 miles a second for nearby ones to nearly 25,000 miles a second for those near the limit of telescopic range. The theory that the universe is expanding rapidly seems to be the only acceptable explanation, others have been put forth but have failed. Either the universe is an expanding one, or there is some new principle in nature of which we are ignorant behind the facts we observe.

Our own system of sun and planets is one of the unexplained mysteries of science; many explanations of its origin have been put forth, but all have failed. Most theories assert that the formation of planets must be an extremely rare occurrence, happening only once in millions of years. In contrast to this view we find a recent announcement by K. A. Strand that he has figures indicating the existence of a planet outside our solar system, a satellite of an obscure double star in Cygnus, with a mass about 16 times that of Jupiter, our largest planet.

The planetary bodies seem remote and yet it appears, time and again, as if they were more intimately connected with earthly affairs than we usually realize. This is not so obvious in the case of man, who is attempting to control his environment, but is plainly shown in some instances of plant and animal life. Professor Knight Dunlap, a psychologist at the University of California, stated in the January *National Horticultural Magazine* that the South African flower *Morea Iridoides* blooms according to the phases of the moon. Says Professor Dunlap, "The *Moreas* bloom normally within two periods in each lunar month. One period commences on the date of the first quarter and ends the day before the full moon. The other period runs from the date of the last quarter up to the new moon. In the other phases there are normally no blossoms. . . . I am satisfied to present evidence confirming the principle familiar to students of mythology, namely: Ancient superstitions often have foundation in fact."

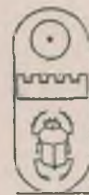
In the realm of the minute, man's vision has recently been greatly extended by the invention of the electron microscope. As the name implies, this instrument uses electrons to form a visible

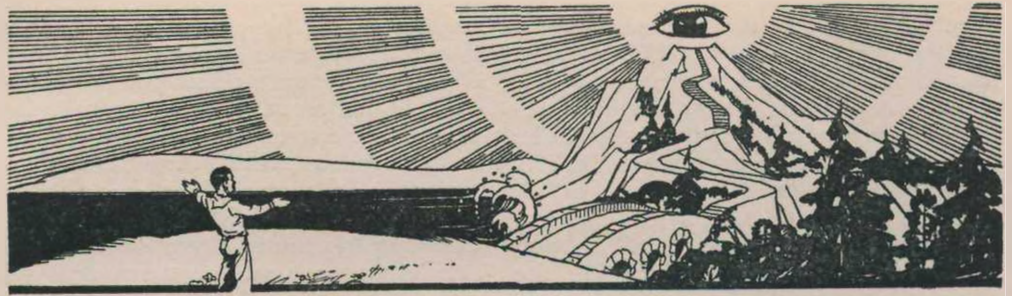
image, rather than light rays, and this enables us to penetrate much farther into the mysteries of the very small. Many outstanding discoveries have already been made, notably in bridging the gulf between the living and so-called lifeless worlds through the examination of viruses, bacteriophage, and things so small that they go through the finest porcelain filters. One of the smallest disease-causing substances yet isolated has been photographed, the influenza A virus, a spherical particle only 4 ten-millionths of an inch in diameter. The urgent need for more work on viruses by means of the electron microscope is realized when we consider the recent discovery of Dr. Alfred Taylor that even cancer may be caused by a virus. The ability of this new tool of science to penetrate previously hidden realms of nature is brought out strikingly by the asserted possibility that large organic molecules have actually been photographed, thus bringing man to the very threshold of the ultimate building blocks of matter as we know it.

Recent discoveries in psychology confirm the belief of many that the mind of man is the least known and most misunderstood of any of his several parts. It was long thought that the physical brain was essential for the manifestation of mind and consciousness, yet the past few years have shown, with ever increasing force, that only a short readjustment period is necessary to regain any faculties lost through injury or removal of any but the most vital parts of the brain. By leaving intact a tiny isolated blob of pituitary and hypothalamus to maintain the water and sugar balance of the body, it was possible to discover that animals lacking 95% of the brain can walk, jump, claw, and right themselves.

Abstract thinking has long been denoted one of the marks of intelligence and an attribute possessed by man alone of all the animal creation. Yet it was reported recently that a monkey was taught to distinguish objects and sort them on the basis of such qualities as mobility and color, demonstrating a capability for abstract thinking. This ability is believed to be a function of the important frontal lobes of the brain.

(Concluded on Page 230)





Humility at the Threshold

(A Rosicrucian Exhortation of the Middle Ages, translated
by "Profundis" III)

Reprint from "The American Rosae Crucis"



AT THE threshold I stand before my God as but dust and ashes. If I count myself more, behold Thou standest against me, and my iniquities bear true testimony, and I cannot gain-say it. But if I humble myself and bring myself to naught, and shrink from all self-esteem, and grind myself to dust, which I am, thy Spirit will be favourable unto me, and Thy Light will cast its rays upon me; and all my self-esteem, how little soever it be, shall be swallowed up in the depths of my nothingness, and shall perish forever.

At the Threshold Thou showest to me myself, WHAT I AM, what I was, and whither I have come: SO FOOLISH WAS I AND IGNORANT. If I am left to myself, behold I am nothing, I am all weakness; but if suddenly I face the Spirit, immediately I am made strong, and filled with joy. And it is a great marvel that I am so suddenly raised up and so graciously illumined by Thy Light.

All this is the work of Thy Love which freely goeth before me and suc-

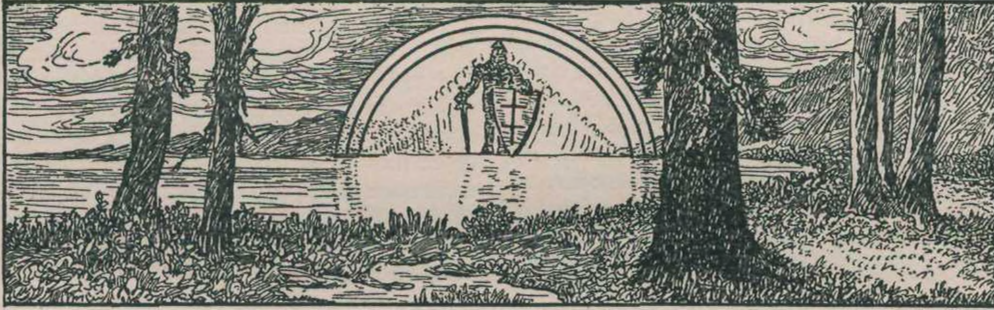
coureth me in so many necessities, which guardeth me also in great dangers and snatcheth me, as I may truly say, from innumerable evils.

Therefore will I approach the Threshold with humility, and without hope or desire for material reward will I seek permission to come into God's Temple.

For a little reward men make a long journey; for eternal life many will scarce lift a foot once from the ground. Mean reward is often sought after; for a single piece of money sometimes there is shameful striving; for a thing which is vain and for a trifling promise, men shrink not from toiling day and night.

"I," saith my God, "taught the masters and the Great Prophets, from the beginning, and even now cease I not to speak unto them; but many others are deaf and hardened against my voice; many love to listen to the world rather than to God, they follow after the desires of the flesh more readily than after the good pleasure of God. The world promiseth things that are temporal and small. I promise things that are great and eternal, and the hearts of mortals are slow to stir. What I have promised I will give; what I have said I will fulfil; if only Man remain humble and faithful in my Love unto the end. Therefore am I the rewarder of all good men at the Crossing of the Threshold."

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Rosicrucian
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July
1943*



War and Rosicrucianism

By GILBERT N. HOLLOWAY, JR., M. A., F. R. C.
Professor of Philosophy, Rose-Croix University



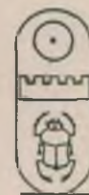
WE cannot deny the fact that the present global war is the consuming social reality of our times. Every business, every organization, every significant individual plan or contemplated activity must consider the war and its countless ramifications

before important steps are taken. And, as the tempo and fury of the struggle mount, this powerful tendency towards increasing engrossment with the war and its problems is sure to gain momentum.

Wartime living and thinking pose some peculiar and difficult problems for Rosicrucians and others who seek, as our Grand Master says, to live the life of love and service. These problems stem from the inherent nature of war and the essential character of genuine mysticism. Really, we seem to be caught upon the sharp horns of a puzzling dilemma, pulled one way by the ethic and idealism of mystical thought, and roughly thrust in a seemingly opposite direction by the hard realities and burning hatreds of a world at war. Let us consider the natures of these apparent contrarities at work in our suffering world.

For one thing, we know that warfare means hatred, killing, death. That bitter, cruel and ghastly side of war is amply portrayed to us today in many ways. Probably no war in history has been described, photographed and depicted so graphically for those on the "home front" seeking to understand it. The maimed and wounded are beginning to return, and casualty lists lengthen.

We note from close observation that military training, culminating in battle experience, has both a negative and positive influence upon the consciousness of the fighting man. In the long run this effect upon *individual consciousness* is the most important thing to be considered. To kill most effectively, to destroy the enemy and his equipment most readily (the aim of warfare), a man should learn to hate. Analysis of various reports from the U. S. Army's North Africa and Southwest Pacific campaigns shows that "green" troops reach a peak of fighting efficiency following overt acts of the enemy which goad them into cold frenzies of rage. Our boys on Guadalcanal Island became merciless killers after many of our soldiers had been destroyed by enemy "booby traps," diabolically clever explosive devices attached to the bodies of fallen comrades and various objects of seeming innocuousness. While these surges of hatred and lustful urges to kill and destroy, even mutilate, are under-



standable, nonetheless we cannot overlook the fact that such emotional seizures have an unwholesome, negative and ultimately destructive influence upon an evolving soul personality. These and other shattering experiences of battle have had a profoundly disorganizing effect upon hundreds of otherwise strong and healthy men. The reports of army psychiatrists confirm the lamentable story. Mass slaughter, terrible injuries to mind and body, brutality and hatred—these make war the enemy of human advancement, a scourge of mankind, a demonic instrument of evil and degenerative influences. The fact that the bloody wars of history have not utterly destroyed or degraded our species is, in itself, a high tribute to man's perseverance in evolution and cultural development.

It is only fair to observe that war seems to have some constructive or positive effects upon consciousness and personality. Limited as these effects may be, doubtless far overshadowed by the horror and evils of armed conflict, they should be included in the total picture. The challenges and perils of military campaigning lift many men far above their normal levels of performance and competency. Heroes are made nearly every day of men (and women) whose mettle had never been put to a supreme test before. In many personalities the stimulus of war releases the impulse to sacrifice self, to lose the personal self in a cause or imperative situation transcending, in its importance and immediacy, the particular concerns of any one individual. Certain values stem from the physical fitness and rugged vitality engendered by military training, also from the discipline of large groups coordinated in action. Many men are learning the importance of practical cooperation, of group planning and effort towards a shared objective. From a higher point of view this is good. It brings home to the hearts of men the truth inherent in the seeming paradox that we attain our fullest personal expression, indeed, freedom itself, through *giving ourselves* to far-reaching purposes which include the welfare and advancement of many.

Nature of Mysticism

A love of humanity embracing goodwill to all men, an intuitive Cosmic sense, and unceasing spiritual aspiration define important characteristics of true mysticism. The modern mystic is deeply conscious in his inward being of the existence and eternal activity of Cosmic, universal power and intelligence. He *knows* that the Divine soul consciousness *is*, and that he and all humanity participate intimately, through the inner Self, in the universal soul essence. The assertion by some that our enemies are "without soul," hence, to kill them means little more than stepping upon loathsome insects, is to him as ridiculous and abhorrent as it is untruthful. The mystic is satisfied with the distinction recently outlined by our Rosicrucian Emperor, that we should confine our opposition and antipathies to *false principles and ideals*, to ignoble purposes which actuate the rulers of our *enemies*. *It is wrong to hold every Japanese, German and Italian personally responsible for the atrocities and barbarism of the foe.* Individual characters must be weighed and judged in and of themselves when the time is opportune. Those responsible for grievous wrongs against innocent people will be brought to trial in due course. Granting the imperfections of man-made law and justice, who can doubt that Karma, the Cosmic law of compensation will exact its proper adjustment? In the long run evil destroys itself. Absolute universal justice will prevail. God will not be mocked by outrageous crimes against the race of man.

I am well aware of the fact that my remarks thus far have left unanswered many perplexing questions, and that the exigencies of wartime and military necessity often compel decisions which rest uneasily upon the consciences of men. All earthly existence involves certain compromises between the absolute perfections and standards intuited by the soul, and the conditions imposed by the flesh and the unregenerate nature of men. Let us face the issues even more directly. Hundreds of Rosicrucians, and doubtless many others of comparable development, are now serving in the armed forces of the Allied nations. The coming months of European invasion

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and heightened conflict in all theatres of war may well take many more of us, including women, into some branch of the services. What shall be our attitude, sensing as we do the nature of war, yet holding fast to our Rosicrucian loyalty and convictions?

Remember at the outset that the policy of the Order, suggested for the guidance of members, is simply that every Rosicrucian will do his duty just like any other citizen. We claim no special privileges or immunities because of our AMORC affiliation. During the first World War Dr. H. Spencer Lewis, our late Emperor, found that a few men were seeking contact with the Order, thinking that thereby they would be excused automatically from all military or governmental service. These persons were disabused quickly of their mistaken ideas, and the Organization's policy towards military service again was stated plainly. Accepting, then, this clear line of duty, we still have to consider the problem of the individual conscience—the great gulf between the impulse and desire to love one's fellow man, and the implied necessity to kill or destroy him. If you and I are in uniform, fully trained and ready for combat at the front, in the air or on the high seas, what thoughts shall dominate us then?

1. We must realize that in addition to our individual Karma (that is, those cumulative relationships of cause and effect which are produced by our thoughts and actions in this life as well as in our more remote past) we each participate in the Karma of our country, our national unit. For many peaceful years we have enjoyed the privileges and blessings of citizenship in one of the United Nations. Now, in time of gravest emergency, when the life and future of our country and its world influence are at stake, we are called upon to fulfill our obligations in one way or another. For this reason the argument for complete, intransigent non-participation in the war is finally untenable: if we do not intend to support our country in time of need, what right have we to accept its bounties in times of peace and plenty?

2. *We attract to ourselves, by subtle influences of mind and heart, those ex-*

periences and circumstances necessary for our continuing personal evolution.

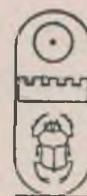
Therefore, if you and I find ourselves in a combat situation, it is because there is something for us to learn through such an experience. It is interesting to note that many Rosicrucian members in the armed forces fit into or are assigned to what one might call the ameliorative and non-combat services: medical, hospital, supply, communication and transportation, intelligence, etc. However, I repeat: wherever assigned a Rosicrucian will do his duty.

If We Must Kill

3. If our experience does carry us into battle, where we are called upon to use weapons and explosives for the destruction of the enemy, then let us do so, as our late Emperor suggested, with a petition to the Cosmic in our hearts that we be forgiven for the wrongs which we do and the injuries we inflict—likewise, that our enemy receive the same Divine forgiveness, realizing that he, too, may be caught up in a situation that requires him to act contrary to his higher instincts. If humanly possible, let us resist being overwhelmed by the blinding hatred and blood lusts which inevitably accompany warfare.

4. Whenever possible we should seek to soften and to ameliorate the harsh effects of the armed conflict. For example, as Rosicrucians we could never indulge in cruelties, mutilations, brutality or torture. We will go out of our way to succor the wounded, to relieve distress and suffering at every reasonable opportunity, for friend and foe alike. The treatment of prisoners is an unfailing index to the character and innate morality of a people, just as is their estimate of the worth of individual human personalities in all walks and conditions of life. We will continue to hold high the good record of our country in this respect. In short, we will seek to mitigate the severities of warfare at every opportunity.

5. We shall hold before us always our aspiration to live as true men and women, not as near-beasts degenerating in the face of prolonged adversities and ugly realities. We will hold tenaciously to our idealism, even in the face of death. It is better to die than to live



falsely, in a way harmful to the soul's purposes. Reincarnation is a fact. Transition holds no terrors for the mystic, although naturally he will not welcome it until he knows that his work is done and it is time for the soul to be released from its earthly vehicle. If it be Cosmic Will that his life end suddenly, or at a time not regarded objectively by him as convenient and desirable, then so be it. Once our lives are dedicated to the service of God and man, we then accept with equanimity and understanding the major changes in our affairs, determining to transmute whenever we can the lower into the higher, the hateful into the loving, and the grossly material into the increasingly spiritual.

There is a higher interpretation of the war and its destructiveness that brings some comfort to the mystic's heart and fortifies his mind for the rigors of the day. It is to look upon today's momentous events as constituting a severe initiatory experience for humanity. Not having chosen the way of conscious aspiration to higher awareness and larger living, mankind invites the experience of the intense crucible fires of war, that the dross impeding the further evolution and spiritual liberation of humanity may be burned and purged away. While one must admit realistically that the end of this war will not usher in the perfection of mankind, there is no doubting the possibility of great advances in many ways. The vision of these immense opportunities keeps the fires of hope burning in many war-weary souls.

Socially, economically, culturally and politically—in all these aspects of national and international society we note the weakening of many old folkways and the inadequacy of numerous heretofore sacrosanct institutions and customs. The strains and crises of wartime economic life are forging many new methods and outlooks that cannot and will not be discarded with the coming of peace. At long last something approaching the less soaring dreams of the true internationalists is coming into view. While retaining their love of country, Rosicrucians are internationalists at heart, and look to the day when enlightened men and women of good-

will may be known truly as citizens of the world.

In the realm of thought, of philosophy and religion, there is great promise. Thousands of persons once complacent are now restless, dissatisfied, searching, anxious to obtain a new view of themselves and the higher purposes of life. I have noted this fact most definitely in three years of travelling about the United States, lecturing and talking with representative types of American and Canadian citizens. War brings death very close to an increasing number, as sons and other dear ones pass through transition as a result of military operations. Naturally, people hunger for affirmative knowledge as to the survival of personality, reincarnation, the soul's immortality, inspirational attunement with the Cosmic plane, and many other mystical subjects.

Man's common sense, one might call it his group intuition, tells him that a New Day is approaching, for which the thoughtful should prepare. It is to be a new cycle, a new world scene upon which the absorbing human drama will continue to unfold. This new global stage is bewildering in its size and complexity. Most of the actors require re-education and special training for the roles to which they aspire. Therein lies a wonderful opportunity, a great mission, for an organization or individuals equipped to teach the Ancient Wisdom in its modern application.

I am deeply convinced that the historic, transcendent mysticism conveyed by the Rosicrucian teachings has an immense service to perform in this close-knit World of Tomorrow. Accurately and rightly, we weigh all human "progress" in terms of its effect upon the soul and higher consciousness of man. The purpose of man's existence is always the upliftment, instruction and evolution of his inner selfhood, his soul personality. This is the measuring-rod for all programs, institutions, philosophies and societies. The Rosicrucians can well be proud of their record in this regard, for the entire effort of the Organization, now and in the past, has been directed to that timeless end.

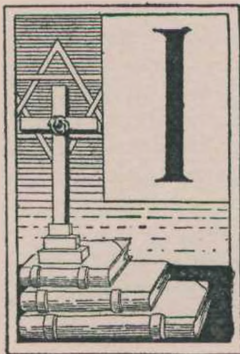
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SANCTUM MUSINGS

THE ROSICRUCIAN VIEWPOINT

By THOR KIIMALEHTO, *Sovereign Grand Master*



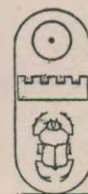
In a discussion of the aims of the Rosicrucian Order, a young person said to me, "I can see how anybody who is suffering, or in sorrow, or in need, would benefit from the teachings of the Order, but I do not see what a person who is perfectly contented with life has to gain." It is true that we are likely to emphasize the salvaging aspects of our work, for the need of the world is so pitiful and immediate. In a world at war, it is natural that we try to point the way to peace. In a generation of sick souls, we try to point the way to health. In a materialistic age, we try to reveal the beauty of the spiritual life. When so many are astray in the wilderness, we feel it our duty to point out the Way, the Truth, and the Life.

For all the woe and heartache in the world, there are many more still untouched. They are young, in good health, earning enough for their modest needs, with happy temperaments that enable them to enjoy each day that dawns, and each little pleasure that comes their way. They have their families and their friends. No unfulfilled aspirations trouble them. Ambition is foreign to their nature. They have no longing to excel, to do great deeds, to

raise themselves above their sphere. They live in the immediate present, and they are content just where they are.

In the first place, it must be admitted that many people are not sufficiently developed either intellectually or spiritually for the entire course of instruction that the Rosicrucian Order has to offer. In the second place, many souls that are ready are asleep. They need the spur of a specific situation in life to arouse them. Take the great Voltaire, for example. He led the pleasant, self-centered life of a brilliant, successful young man of his day until he suffered personally from the abuses of the aristocracy and the church. Then he became the mightiest champion of enlightenment that France ever had. He actually precipitated the French Revolution.

No matter how free of problems our lives may be for the moment, we need a guide to living. We cannot live as unconsciously as the birds and the flowers do. No matter how little the next incarnation may interest us, no matter how unreal it may seem to us, we should avoid as much as is humanly possible precipitating an unfortunate Karma. Of course, an enlightened soul does good because he abhors evil and delights only in the good. To a less enlightened soul, we must appeal on the ground of self-interest. Unless we know the laws of health, we are likely to suffer from avoidable disorders. Merely to keep well and happy it is neces-



sary to know some of the laws of life such as the Order teaches.

The greater values of life—the realities of life—these are to be found through the experience of toil and pain, through living with other people and being obliged to consider their needs, through the discipline and education that such relations with other people involve.

From the point of view of good citizenship and national welfare, it is dangerous to let young people grow into self-centered maturity or to let voting citizens be ignorant of the needs of their fellow citizens. The members of a democracy must be vigilant. They must be intelligent. They must be public-spirited. The unscrupulous are ever watchful to take advantage of the unwary, the uninformed, and the indifferent. Therefore, no matter how contented you may be with your lot in life, you must know how to keep well, and you must be interested in the welfare of your country. In a state of war, your contentment is in doing all you can for your country. Therefore, you should be interested in giving your support to activities that will assist our country to establish world peace.

It is impossible to go through life untouched by the trials and tribulations that afflict all mankind. The late professor Dowden, the great authority on Shakespeare, divided the Shakespearian plays into four groups. The first group he called *In the Workshop*, the period of experimentation. The second group he called *In the World*, the period of happy progress. The third group he called *In the Depths*, the period of disillusionment, disappointment, losses, and tragedy. The fourth group he called *On the Heights*, the period of philosophic calm and reconciliation to life. These natural groupings of the Shakespearian plays serve for every intelligent, growing soul. We all pass through these stages. We are really unfortunate if, until the time of inevitable losses or sorrows, our life has been one of summery calm. The necessary adjustments then become extremely painful. To stand on one's own feet for the first time in middle life must be a severe experience. To go groping for consolation and spiritual strength when in the

throes of agony is equally difficult. It is true, of course, that many people first begin to seek God when they find themselves sinking in the quagmires of life. It must be admitted that many people are not strong enough to survive. They lose their hold on life. They suffer total collapse. They are even driven to suicide. It is true that a strong soul will survive and find God. Would it not be better if he had a spiritual support to help him when he was walking through the valley of the shadow of death? Might not the victims of melancholia, collapse, and suicide have been rescued? Would it not be better to begin with period four, the time when a philosophy of life is formulated?

Although children prefer to play, we must train them in the habits and skills necessary for successful living. We must teach them to read and write although they prefer to look at pictures. A teacher once said to the students, "You must train your children in such a way that they, when adults themselves, should commend your methods." We have all met the adult who blames his parents or teachers with the words, "They should have known better." I was astonished to read the very same reproach from Eve Curie, the distinguished daughter of the great scientist, Marie Curie. Eve Curie, as no doubt you know, published a splendid life of her mother. In it she makes the statement that her mother, her father, and older sister had no interest in life-physic. Their way in life was clear. But she herself did not know what she wanted, and her mother did not compel her to follow a definite plan. Her mother had too much respect for the freedom of the soul. Now, years later, Eve regrets her mother's scruples. She says, "I was too young then to know what was best for me." If gifted people feel later in life that their parents and teachers should have exercised more firmness with them in childhood and should have foreseen future needs, how will less gifted people feel?

We know that life has its problems and perplexities. We know that disappointment, disillusionment, and losses are universal experiences. We know that a crisis of some sort occurs in the life of each human being, therefore

spiritual preparation of some sort is essential.

If life went smoothly and we did not have to meet with any blows, bumps, checks, kicks, cuts, retaliations, slights, sneers, censures, criticisms, accusations, denunciations—if we had no opposition and met with no people with whom it was hard to get along—if we had our own way and everyone bowed before us, if life never brought us any bodily pain, or spiritual pain, any regrets, any sorrows, any humiliation, any repentance, if there were no suffering as a result of faulty ambitions and bad choices, that would be a hell. We should be left with the imperfection and immaturity and mediocrity of our natures; there would be no progress, and the place where there is no progress is hell.

The value of life is not in just being alive. It is in developing, growing, and enlarging the mind, training the emotions, cultivating the appreciations, producing a personality, developing a soul, making one's existence productive, lifting oneself up into something of positive value. To accomplish such results a man must yield himself with cooperative desire to the disciplines of life and make it his business to learn every lesson that can be learned.

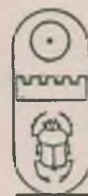
Have we not listed reasons enough why even the most careless and indolent need the message of the Rosicrucian Order? Life is like a journey on the high seas. We need both the compass and the polar star to guide us. We need a map even to drive across the country, or to hike through the mountains. We need a pattern for making the simplest garment. We need a recipe for the simplest dish, if it is new to us. Everything in life grows according to a pattern or is built according to a plan. Should a human life be the only haphazard thing in the universe? To travel through an unexplored country we need a compass, courage, enthusiasm, and faith. A journey through life is like traveling through an unexplored territory. To succeed, to avoid going hopelessly astray, we must know that there is a goal, that there is a way, and that success is possible.

If we are already members, let us determine to be faithful to the very end. Let us bear in mind that at some time

every principle that we learn will prove helpful. Let us teach our children as many of the principles as they can grasp. If we have contacts, let us popularize as many of the principles as we can in talks and articles. We may not be able to put across the entire Rosicrucian philosophy, but we can frequently put across one principle, one idea, one thought to serve as a seed. We never know where a seed may take root and sprout. The most unexpected people prove responsive.

If our lives are peaceful at the moment, we are very fortunate. We should be able to derive tremendous benefit from the instruction of the Order. We can study the lessons with calm, collected minds. We can practice and experiment with the necessary concentration. We can build a solid foundation and a full background of knowledge. We can teach with ease. We can give undivided attention to the problems of others. We can study calmly the lives of our fellowmen and consider the direction of world events. When we do not need help, we can be helpers. When life is peaceful, we can have time for beauty, art, and creative self-expression. We have time for friendships, for nature, for dignified and noble leisure. It is then we can appreciate the true beauty of the laws of God, of the impressiveness of the Divine Plan, of the magnificence of the universe, and the glory of human life.

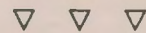
If the wonders of the universe and the infinite possibilities of the human race do not kindle your ardor to climb the heights, to do, and dare, and know, then your soul is asleep. Life will prod you into a sharp awakening. How can anyone be content with a squirrel-cage existence, with the same simple daily round of duties, with an occasional card party, moving-picture or sociable for relaxation? For shame, children of a divine Father, awake to your divine potentialities. The kingdom is for you, but you must make it your own. The divine Father wants you to appreciate it, to show your ability to master it, and your fitness to govern it. We are like acorns. We do not know into what kind of towering oaks we are destined to grow. Is it not exciting to know just where our place is in the universe? All the acorn



needs is sunshine, rain, and a favorable soil. We, in addition, must exercise initiative and will-power. I should think that sheer curiosity would be sufficient impetus. Our lives can be infinitely enriched in usefulness, self-expression, and service.

We can rise above the storm and strife. We can walk unharmed over perilous paths. We need not feel like sheep gathered for the slaughter. We need not feel terrified about the future of the world or the future of mankind. We need not feel the victims of a heartless fate. The future of the race is se-

cure. The power that created us possesses Wisdom and Love. In the comforting words of Deuteronomy: "Underneath are the everlasting arms." Love in the end must be victorious for it is the strongest force in the world. The plans of God must triumph because God is all that there is in the world. This knowledge makes for peace, security, and strength. How can one live without it? We must all come to it some day. Let us not be driven to it by the whips of misfortune. Like eager children let us welcome the gifts of a loving and generous Father.



HOW SCIENCE IS BROADENING OUR CONSCIOUSNESS

(Continued from Page 221)

which are also essential in certain of man's psychic functions. These frontal lobes were thought to be the seat of memory until it was found that monkeys with this part of the brain removed still remembered things they had been taught and remembered a newly learned method for acquiring food after only a 10 second hesitation.

The present world conflict seems destined to have a profound effect on the minds and nervous systems of the millions of persons involved. This is not only true of the shock of battle but of many things which appear to be blessings. Few medical treatments of the past few years have had such a widespread influence for good as the sulfa drugs; at times it almost seems as if no disease can resist them. Yet we must pay for the good accomplished with the wrong decisions and mental confusion which persist in many cases after this treatment. The intimate connection between mind and body is being brought out time and again by the events of the day. The traumatic neuroses of this war appear to be much more severe than the "shell shock" of the last, and it is predicted by Dr. Sandor Rado, New York psychiatrist, that they will take more physical forms, appearing as peptic ulcers and heart complaints.

Medical treatment is not indicated, but rather psychoanalytic and hypnotic methods, to relieve these conditions brought on by disordered nervous systems. According to the psychosomatic approach, we are now in a transitional stage; instead of looking for an organic explanation for every disease, we now look for the psychological explanation. This is in agreement with the Rosicrucian doctrine that most diseases have their origin in the psychic, rather than the physical body.

Day by day we see science expanding our knowledge of things as they are, extending our vision of things as they ought to be. It is said that mundane science is always following behind the discoveries of arcane science, and this is doubtless true. Yet mundane science follows the sure and firm path of walking slowly, carefully examining each step before taking another. The scientist is convinced of the validity of a law or principle only after the most exhaustive testing, and when he believes, who shall doubt? Those who know and truly understand nature and her laws view with approval the attempts of science to broaden the consciousness of mankind, even as the arcane schools broaden and lift the minds of their followers.

THE TECHNIQUE OF THE MYSTIC

(Continued from Page 206)

and find execution of magnificent works of art, astounding achievements in science by which nature's laws are more extensively utilized for the mental, cultural and spiritual evolvment of man.

The fact remains that many persons are really mystics and have attained such mystical insight by a process similar to what has been enumerated here, without a realization that they are. In other words, they have not conceived themselves as mystics and they do not realize that they have practiced mystical insight. Frequently such individuals have gone into solitude, that is, perhaps retired to a quiet corner of their den or study, and relaxed in a favorite easy chair. They have silently, and without the formality of a fixed form, given thanks for their many benefits, though they may have been simple ones. Likewise, they have hoped that in some way they might become an instrument by which the world may be a better place because they have lived. Thus they offered themselves in service to humanity. While in such an attitude of mind, and relaxed, they have unconsciously performed the rite of lustration, and they have become attuned with self and the Cosmic. Then they have what to them seems a great inspiration, a hunch, a remarkable idea that seems to come out of nowhere. As a result, their hearts sing with joy. They are enthused and jubilant. Their objective mind later becomes very alert. They have experienced Cosmic Consciousness, or illumination if you will. These terms, however, may be foreign to them, and they most certainly did not seek such mystical ideals.

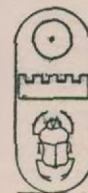
On the other hand, the one who seeks mystical and psychic phenomena merely as an adventure, just to experience Cosmic contact for the thrill it may afford, is a dabbler and a waster of the power of self, even if he has the audacity to term himself a mystic.

The mystical consciousness, therefore, in function, should result in an integrating of the so-called spiritual and material worlds. It should make it possible for man to create more fully, in his limited objective world. Man expands spiritually, not just through experiencing the greater majesty of the Cosmic, but by emulating it, by converting his illumined consciousness into creative, unselfish, mundane achievements. The mystic needs, therefore, as part of his technique, not to lose his touch with other mortals in the material world. He must train himself objectively. He must become proficient in some trade, art, or science. These are the tools by which he shapes his mastery of life, when he has the Cosmic illumination by which to set for himself a particular objective.

We do not mean to imply that there is but one specific fixed technique which everyone may use to attain the same state of Cosmic illumination. There are those who will read this who have found more responsive methods. Eventually, each individual acquires intimate, personal ways and means which afford him a greater facility for reaching the state of attunement. However, as in crafts and trades, there are certain fundamentals which must be learned first, and the foregoing has been offered as a rudimentary fundamental, which, if followed faithfully, intelligently, with true purposes in mind, will lead to the technique of mysticism.



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AM I MAKING PROGRESS?

(Continued from Page 213)

sisted that only a miracle could cause the tissues and bones and other parts to grow together and heal without infection and blood poisoning. The plea of our representative was heeded, however, and the physician agreed to delay for a time and watch carefully what changes took place. His limbs were placed in plaster casts for a few days and then examined and the blood tested. Apparently, everything was going better than they anticipated, and the plaster casts were replaced and eventually all the bones and tissues healed after being properly set and adjusted. The physician frankly stated that the patient's blood contained the most remarkable degree of creative energy and wholesome chemical elements that they had ever seen in a man of his age. It was then that this member realized and keenly appreciated what had been taking place within his body for several years.

I know of scores of cases that are similar to this where the Cosmic attunement and increased degree of vital energy through the continued psychic changes that had been taking place saved a life in a crucial test. But there was no way for this student to test what had been taking place within him until a real challenge was presented that automatically and in a perfectly proper way called forth all of the reserve power and creative energy that was there.

There are many unusual mental tests where a real challenge existed, such as the young man that was stranded at sea and had no means of communication who concentrated throughout the night that his mother might have a vision of him in a small motor boat floating on the ocean. The mother did receive such a picture and phoned the police, and they turned their search toward the sea instead of inland where they believed he had journeyed and lost his way. No amount of superficial or artificial testing of his ability to mentally transmit a picture would have ever given him the perfect manifestation that was given to him when a real need occurred. He probably would have smiled at any statement from the master of his class

or his teacher or instructor regarding his progress in such psychic matters, and was probably unaware of his ability to do the very thing that he needed most in such an emergency.

Self Analysis

There are little ways in which the student may recognize his progress if he will take the time to indulge in self-analysis from an unbiased and unprejudiced point of view, but he must lift his outer self away from the inner self and separate the two in the thought world while he is making such an analysis. He must view himself as from an outside point, if he would see himself properly in such an examination. First he must ask himself whether all of the material things of life, all of the indulgences of the flesh and of the objective mind, or all the pastimes, the small amusements, interesting experiences and amazing incidents that kept him entertained in the years that have passed, are still as appealing to him as they ever were. If he finds that some of these things now seem foolish, a useless expenditure of time, a wasteful expenditure of money, or childlike or sordid, or beneath his dignity, then he may be sure that he has made some progress in cultural development. Then he should examine the nature of his reading in the years that have passed, and note whether the same form of reading attracts his attention today and can hold his attention for minutes or hours. If he finds that there is a change in this regard, and that only more intellectual, more instructive, more peaceful, more constructive reading can interest him, then he may be sure that he has made some progress in the intellectual field.

Then he must look back at the problems of life that used to annoy him and bring fear, doubt, concern, anguish, or perhaps depression into his life. If he finds that today he views these unpleasant things of life with a broader view and sees no reason in any of them to become depressed, fearful, or hesitant, and can cast them aside as inconsequential, feeling sure that he can turn each of them into the right channel and

bring about the desirable results in spite of the conditions that surround them, then he may be sure he has made some progress in the mastership of his understanding of the realness and falseness of life's incidents.

If he finds, through his analysis, that he is attracted to a better class of people today than he used to be, that music of a better class appeals to him now, that pictures and stories of a better and higher class seem to fascinate him more than they ever did, then he can be sure that he is getting more in harmony with Cosmic law and Cosmic beauty. If he finds that his own attitude is more cheerful, hopeful, expectant, than it has been in years gone by, then he may count himself as really making fine progress in the mastership of life.

Standards for Measuring Progress

A review of one's health alone, or one's financial condition alone will not constitute a proper examination. Such an examination is very apt to be undertaken at a time when there is doubt in the mind as to whether any progress has been made. It is not likely that any such examination would be made when all the evidence around one was convincing in its assurance that progress has been made. Therefore, when examinations are made there is usually some cause for doubt, and this cause may be poor health, a depression in financial conditions, a lack of employment, unpleasant surroundings, or some one thing of a temporary or passing nature. To regard such incidents as a standard or gauge of the progress that has been made, and to assume that because these unpleasant things are still possible that no progress has been made is to deceive yourself.

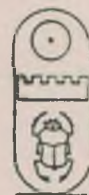
Jacob Boehme

I can never forget one of the passages in Jacob Boehme's life. He was only a poor cobbler, but a good one, and his mind constantly dwelt on mystical philosophy while he worked on the shoes in his little village. As his mental and spiritual view-point of life rose higher and higher he felt the urge to speak of these things to those who came to his shop, and gradually many assembled there at different times in the evenings,

and many came during the day, to listen to him. His discussions became so frequent, so profound, and so illuminating that more came to hear him talk and express his ideas than to patronize his business. Then he said to himself that he was growing poor, and each month saw less business and more talk, and the old scoundrel of a tempter that is ready to whisper into the ear of every human being and discourage him tried to impress Jacob with the fact that if he continued to soar in heavenly realms with his spiritual illumination and great philosophy he might just as well expect to go to the poorhouse and be a failure in life.

Fortunately for all of us, Jacob did not measure his progress in life by his financial income, or he would have destroyed his manuscript which he has left for all of us, would have brought an end to his mental explorations in the spiritual world and devoted himself more thoroughly to his cobbling business.

By what standard are you measuring your progress in life? What does life itself mean to you? If you were upon a sinking ship out in the ocean, or in a burning building on land and all escape from seeming destruction appeared impossible would you not do what millions have done under similar circumstances and offer all that you possess, all of your worldly goods, and blessings, in exchange for life itself? Would you not willingly say to any person who could rescue you that you would give even the clothes on your back, all your jewels, all your money and material things, in exchange for an escape from your dilemma? If that is what life means to you and it is so good, so great, and so grand that even at this very moment you would be willing to sacrifice every material thing you have in order to preserve your life, then surely you must expect that that life is going to become of great value to you in the future. If in consideration for your life you would be willing to start life over again without the slightest material possession, then you should consider yourself fortunate now in the possession of any material thing and look upon the life you have, the freedom you have, and the privileges you have as the greatest things that the universe can give you.



From this point of view it is immaterial how much progress you make financially, or how much progress you make socially, politically, or in any other sense so long as you are making progress in the only way that progress can be counted: namely, in a keen, vital consciousness of having life within your body.

Measuring Progress

Would you say that you had made great progress in your studies and in your development along the path if tomorrow you were to become a millionaire by the gift of great sums of money through the kindness of someone or the transition of a relative? Hardly would this be true because we have millionaires in this country and elsewhere who have never stepped upon the path of development, and have no idea of what such development and progress means. In fact, they do not have in their entire body the development you may have in one hand. Would you say if you were in perfect health without a single ache or ailment that you had made marvelous progress on the path? That could hardly be true either, for this country is filled with healthy beings who have no more interest in self development, psychic progress, self-mastery, and similar subjects than an infant in its crib. Many of them would not even know what it is that you are interested in.

Would you say that a freedom from worries, cares, anxieties, responsibilities, debts, obligations, duties, time clocks, labor, etc., would indicate that you had made great progress? Then I want to tell you that in many of the big city parks throughout the year you can find men lying upon the benches or under the trees asleep, or you can find them along automobile highways drowsing by the hour without any cares, responsibilities, obligations, debts, anxieties, labor, or anything else, and they do not know where they are going and care less. Each day is the same to them, and they live the hobo life with complete happiness and have no more understanding of what you and I mean by

progress on the path than has the tree under which they sleep.

Your progress cannot be measured by any such standards. There is a time and a place for each challenge and each test, and there will be a time and a place for each demonstration and manifestation of the development that is going on within you. Your first duty and obligation to yourself is to continue with your desires and efforts toward progress. Your duty is clearly defined. Having once started upon the path, you must neither doubt nor question how and where the progress is being made or advancement is being attained so long as you have your face turned toward the symbol of light, life, and love; and so long as you journey faithfully toward the distant horizon, which invisible as it may be you know is the goal of your desires, you can be sure that you are making progress, and that you are advancing. The ship on the sea at night and even in the day, sees nothing of the distant horizon toward which it is plowing its way steadily, unrelentingly, and with such a determination that not all of the passengers nor desires of friends could persuade the captain to alter the course. Yet he sees not the goal or port toward which he is moving, but rests calmly in the knowledge that so long as he points his face and the wheel of his ship toward the invisible port and plows his way toward it, he is making the progress that he should make, and that when the time comes for him to prove that his efforts have been fruitful there will be ample proof, and ample manifestation.

You are the captain of your ship, and you should not expect that untoward incidents, unpleasant things, negative situations, abnormal manifestations are the gauge or guide of your progress. Let faith sustain you and determination move you, with hope as the light to guide you, and you will find that an uncertain though eventual degree of progress is made at the close of your life that has been perhaps the preventative of many ills and trails and the cure of many serious conditions of which you have not been aware because they have never occurred.

CREATIVE IMAGINATION

(Continued from Page 217)

idea into action, and at this point of willing we have the beginning phase of the mental activity commonly called *volition*. Willing takes place in the objective mind, and the response or final phase of volition results through the functioning "power" of the subjective mind set in motion by the will. This is will power. Thus the action is precipitated, completing the chain from stimulus to response.

The Endocrine Glands

Now, let us emphasize an important link in the stimulus-response chain—the endocrine glands. The brain is constantly sensitized to emotional responses by hormones from the endocrine glands. The flow of hormones into the blood stream is extremely sensitive to vibratory impressions from within—in memory, for example—as well as from without. The flow of hormones is capable of giving rise to an unreasoning, emotion-dominated and impulsive will, without our full consciousness of it. Thus, it is the effect of the endocrine glands which implements our emotions.

An emotion, practically speaking, is the effect of the endocrine glands upon mental processes initiated by the interaction between the individual and his environment—but this interaction is so indirect and subtle as to defy analysis. When we experience emotion we undergo an intense, complicated and indirect influence on mental processes that is automatic, or involuntary.

It is difficult to conceive of any perception followed by intellection and volition that is not in some way influenced by the emotion. Furthermore—and this is the important point for us to remember—the brain is constantly sensitized to "conditioned emotions" which touch off response patterns *without the intervention of intellection!* We just do things without thinking when these conditioned emotions are aroused.

In considering our early years we found that the flow of primal energy in each of us led to basic inner conflicts and that our environment, training or lack of it, our repressions and many other factors determined our adjust-

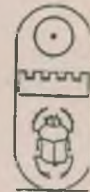
ments to life and left us, some of us at least, far from perfect instruments of expression. Now, taking the next step, we learn that while we were developing our array of doubtful virtues in earlier life we were also simultaneously sensitizing our brains to all manner of "conditioned emotions" that to this day touch off the fuse of corresponding response patterns—*without the tempering influence of the reasoning which is rightfully expected of us as mature beings!*

Is it any wonder that some of our adult behavior is abnormal? The pity is that it may be continued year after year—totally unsuspected!

What are some of the abnormal adult response patterns in which the original Cosmic purposes or intentions are disguised? Well, there are our frequent criticisms of others for one thing—criticisms which usually apply more aptly to ourselves; we palm them off on our victims to escape facing their ugliness in ourselves. But how quick we are to award ourselves with others' virtues, and how prone we are to sacrifice our own resource and originality by fixing our affections on persons who symbolize things we want and admire. We often thoughtlessly vent our love, our fears, our wrath on innocent persons who happen to be handy at the moment rather than on those who aroused the emotion. For no apparent reason, we often say or do precisely the opposite of what we really wish to say or do. Little "accidents" creep into our social lives, which represent deeply buried but active wishes we are loathe to call our own. What poor defense mechanisms we sometimes resort to, to shield our pride, to hide our emptiness, to deny our failings. Oh, and we all *rationalize*—explain things away so plausibly yet so very inadequately, and *always* in our favor!

Forms of Unbalance

Neuroticism, which stems from the frustration of the race-preservation drive and manifests as unwarranted worry or illness, is one of the most prevalent disguises among sensitive, intellectual people. The neurotic goes



from one healer to another and is never healed. He is a walking medicine cabinet. His complaints are ever magnified beyond reason. Social tendencies, thwarted in their natural expression, have doubled back upon himself and he is in love with his illnesses. He clings to them for better or for worse.

Another common type of unbalance is *Isolationism*, which often wells from frustration of the recognition drive, and fashions the sort of people who long for friendship but because of a deep sense of "inferiority" force themselves to stand aloof. These unfortunate persons have had planted in the subconscious mind the premise that all their efforts are doomed to failure; since this premise is due to conditioned emotions dating probably to childhood and is no longer *realized* in the objective consciousness, it cannot be approached in direct combat. Only those things that are realized can be combatted objectively, and this applies equally to neuroticism and all our other conditioned oddities of behavior.

Isn't it quite probable that many have sought our beloved Order hoping to find release and escape from the shackles of one or more of these abnormal response patterns? Is it not significant that the Order seeks in the early Degrees to acquaint the student with the primal laws of his being and bring him into harmony with them, to normalize

his emotional response patterns and to correct the unhappy effects of the past — as conditions precedent to setting his future course for adjustment to life, health, success, achievement and happiness?

To whatever extent a student's personal development has suffered the results of misdirection or nondirection, to exactly the same extent must he distrust and challenge his automatic mental processes, his conditioned emotional responses. He must make new response patterns to put into the place of the faulty ones.

How shall a man do this? By taking stock of himself, by recognizing his motivating drives for what they are and setting new objectives for the drives that have gone awry. Then, by the use of *Creative Imagination*, create of himself something better. We have briefly taken into account anatomy, physiology and psychology so that we may be prepared to apply the Rosicrucian concept of *Imagination* to our task. After all, we can't just sit down and imagine. Our treatment must be scientific; it must provide worthy and constructive work for the *Imagination*. We shall learn anew to take *Imagination* seriously and earnestly. For, the technique we are to postulate shows the tremendous power of *Imagination* in the rehabilitation of human lives.

WAR AND ROSICRUCIANISM (Continued from Page 226)

Post-War Mission of AMORC

After the war we shall carry the inspirational message of Rosicrucian thought and development to all the world. Our existing Lodges and Chapters in foreign lands will be given increased help and encouragement; our efforts will be redoubled in the United Nations and eventually, let us hope, in the conquered lands as well. Our faith is in a Brotherhood of Man and of Being, towards which we work unceasingly.

In our own countries we shall work to bind up the wounds of war, to assist in the continuous improvement of social and economic conditions and, even more importantly, in the building of finer individuals. We will lend our influence to the support of a just and enduring

peace, that the evil spectre of war may no longer haunt the minds of men.

If our thoughts and resultant actions in the coming months of war and of deep-seated personal and social adjustment harmonize in spirit with the ideas presented here, then surely, friends, we shall be able to effect a workable compromise between the stern demands of a world at war and the unshakable idealism of the mystic soul. With quiet courage and hearts aglow we shall accept the challenge of our generation, and fight through to win the most priceless victory of all—the conquest of our lesser natures and the opening up for increasing numbers of persons in all parts of the world the limitless horizons of spiritual advancement and Cosmic Illumination.



UNTO EARTH SHALL EARTH RETURN

There is no more sanitary, nor consistent mystical method for the disposal of the body after transition than *cremation*. Like a house from which the occupant has moved, and which can no longer be inhabited, should be reduced to its simplest elements quickly, so that it may give form to some other creation like or unlike itself.

Above is shown Frater Jay R. McCullough, Rosicrucian Chaplain, performing the ritualistic (non-sectarian) ceremony of interring the ashes of human remains with rose petals in the tranquil surroundings of Rosicrucian Park. Many members of AMORC have had their wishes fulfilled that their ashes may be interred by this simple ceremony, at the see of the Order.

(Courtesy of the Rosicrucian Digest.)

The Mystery of Miracles

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

commanded **by those who have the knowledge.** Do you know what **so-called miracles** are possible in your life today—without mystery, strange rites or practices? The Readers' Research Academy—composed of men and women throughout the world who desire simple, helpful supplementary reading—offer you the following course of reading entitled, "The Mystery of Miracles." You may subscribe to this course for only one month or six, as you choose — discontinue whenever you will. Add to your fount of knowledge.

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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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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. Sidney A. Fitzgerald, 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. R. R. Clayson, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter,* Miss Edith Morton, Master; Miss Margaret Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

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. Mr. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont.

San Francisco:

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

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The Nefertiti Minor Lodge.* Mr. Leon Tonn, Master; Miss Mary M. Gonser, 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. Nehemiah Dennis, Master, 5334 Kenwood Avenue. Meetings 2nd and 4th Sundays at 4 p. m., 12 W. Garfield Blvd., Hall No. 2. Inquirers call Hyde Park 5776.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUDlow 0798J; Mrs. Chrystal F. Anderson, Secretary, 2032 Belmont Road, N. W., Apt. 317, Tel. HObart 4000. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

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Mr. H. Charles Robertson, Master, P. O. Box 7348, Halethorpe, Maryland. 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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Mrs. Myrtle Wilson, Master, P. O. Box 164, So. Miami; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday, 3:30 p. m., at Berni Hotel, Biscayne Blvd. and N. E. 2nd St.

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Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Hg, Secretary, 9223 Coral Dr., Afton, Telephone Fl. 7125. 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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Portland Rose Chapter. Mr. Marius Carrel, Master; Mr. Ransom Thompson, Secretary. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

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Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meetings every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

WISCONSIN**Milwaukee:**

Chapter Master, Mr. Alois F. Eckmann; Edith M. Wolff, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

MICHIGAN**Detroit:**

Thebes Chapter No. 336. Mr. Harry L. Gubbins, Master, 16252 Strathmoor; Mr. R. A. Leftridge, Secretary, 676 Stimson St. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

OHIO**Cleveland:**

Mr. George Williams, Master, 1845 Roxford Road, Suite 5; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mr. O. Jack Buckley, Master, 3519 Michigan Ave., Telephone East 7051; Mrs. Emma L. Ransick, Secretary, Telephone Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

Dayton:

Mr. Fred E. Titsch, Jr., Master; Mrs. C. S. Stultz, Secretary. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

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Benjamin Franklin Chapter. Helen Yahn Ezell, Master, 5645 Addison St. Meetings for all members every Sunday, 7:30 p. m. at 219 So. Broad St.

Pittsburgh:

First Penn. Lodge. Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

TEXAS**Fort Worth:**

Chapter Master, Georgia Appel, 3201 E. 1st St. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B. 512 W. 4th Street.

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

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Mr. Dennis Critoph, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. Harold E. Moody, Master, 3835 W. 24th Ave., Phone Alma 2605L; Mr. Melford Hardy, Secretary, 3836 Fraser Avenue, Ste. 9, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:

Victoria Lodge. Mr. Thomas Fulthrop, Master; Secretary, Mrs. Constance Kaehn. Inquiry office and reading room, 725 Courtney St.

Windsor, Ontario:

Chapter Master, Mr. S. L. G. Potter, 1867 Chilver Rd., Walkerville, Phone 4-9497; Secretary, Mr. R. Caligiuri 1218 Moy Avenue, Windsor, Phone 4-4024. Meetings at Norton Palmer Hotel, Park St. W., every Wednesday evening, 8 p. m. All Grand Lodge members welcome.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Ronald S. Scarth, Master, 149 Lyle Street, St. James, Manitoba. Sessions for all members on Wednesday, 7:45 p. m., throughout the year.

DENMARK**Copenhagen:**

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

ENGLAND

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

EGYPT**Cairo:**

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

Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 1/2 Mr. Levy, 50 Rue Stefano.

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Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Sr. Jose Felipe Martinez de Lejarza, Master; Juan Aguilar Y Romero, Secretary.

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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.

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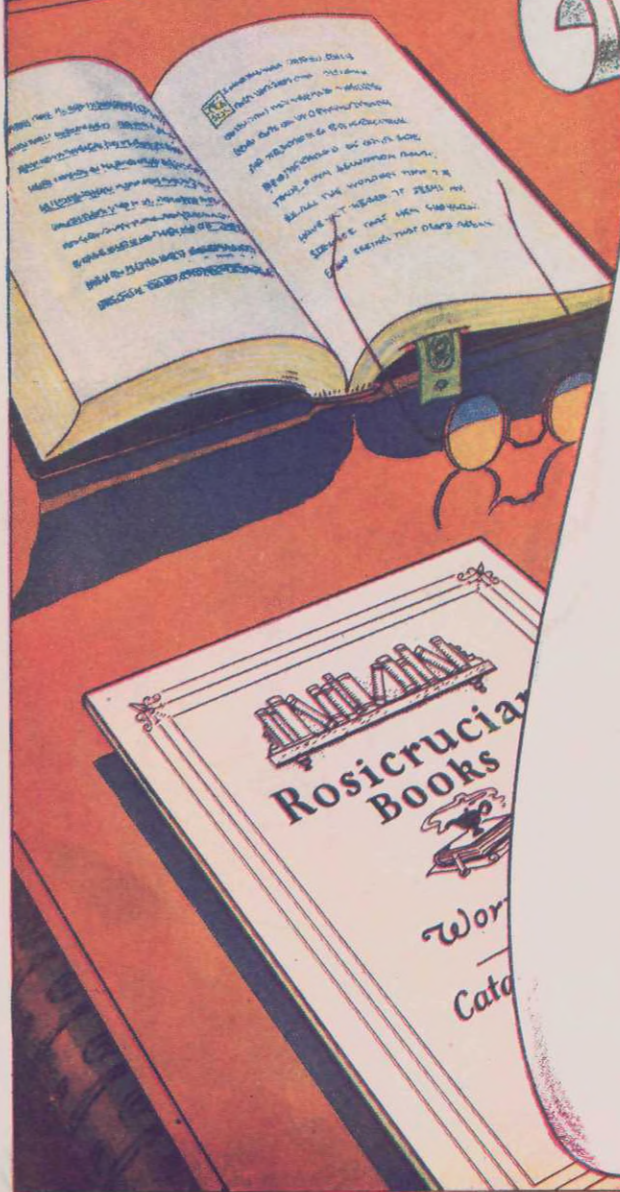
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