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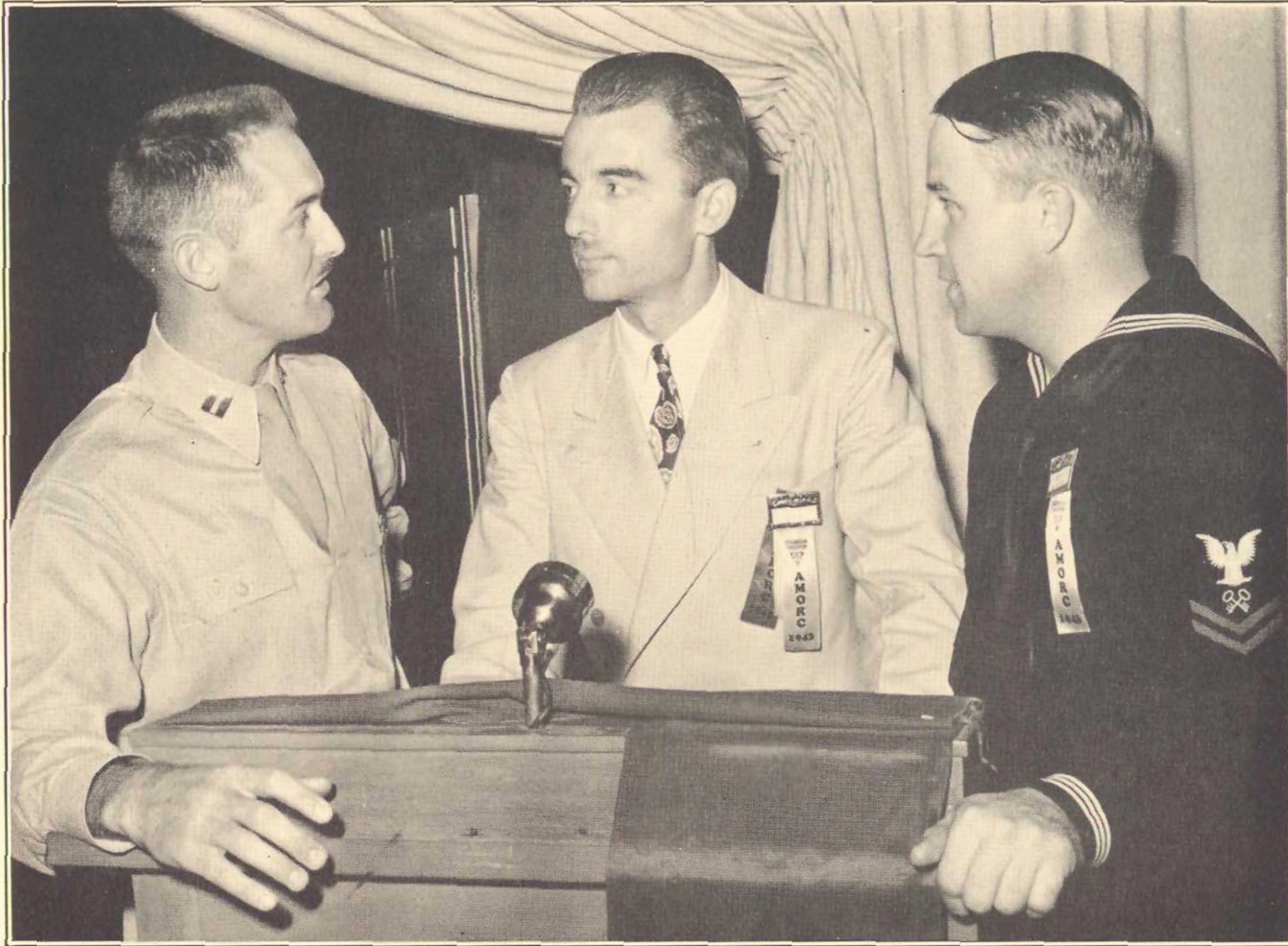
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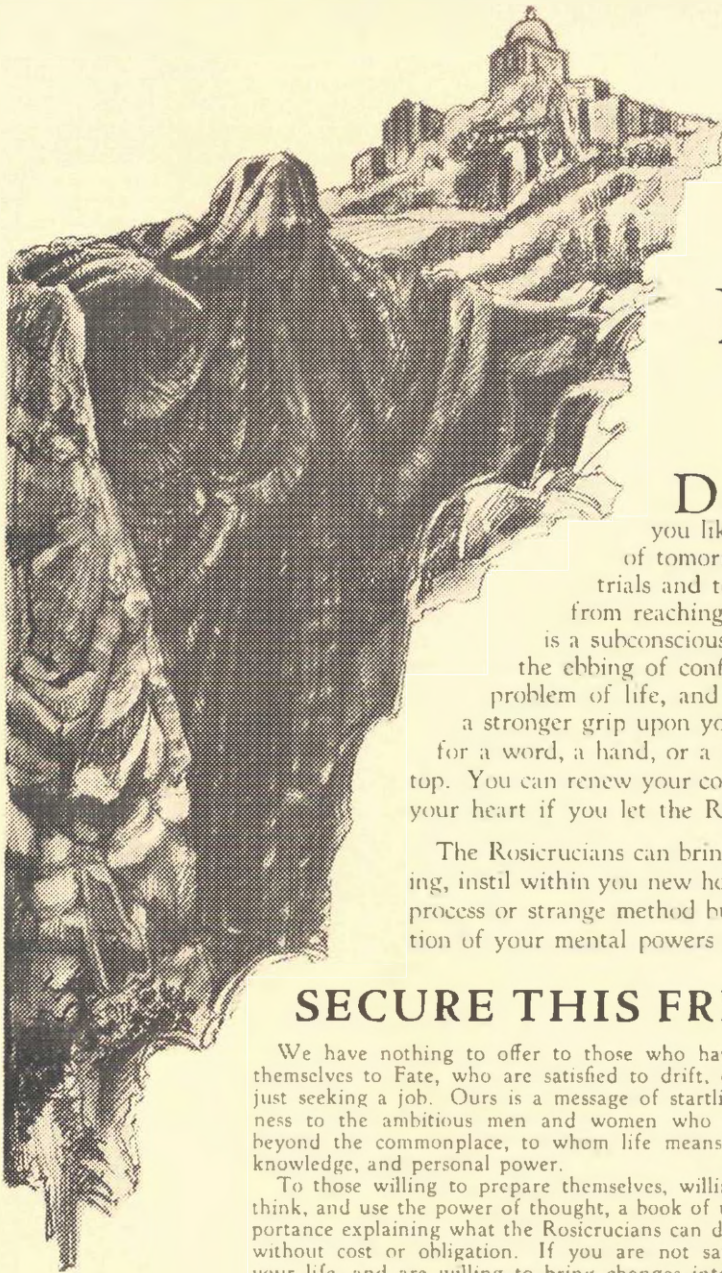
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



SERVICE MEN'S FORUM

Can philosophical idealism be inculcated into the harsh realism of military life? Above are shown Captain George Mueller, U. S. Army, G. N. Holloway, Jr., Special Chairman, and Alma N. Burt, 2/C Petty Officer, U. S. N. R., on the rostrum of the Francis Bacon Auditorium, conducting a special inquiry into this problem at the recently concluded international Rosicrucian Convention at San Jose. At this Service Men's Forum, which was attended by Rosicrucians of all branches of the Armed Forces, it was found that a knowledge of the nature of mind, the human emotions, and the means of disciplining self, as are included in the Rosicrucian teachings, makes for more facile adjustment to war environments. The different speakers stressed the practical application of the Rosicrucian doctrines to demands made upon their lives. (See page 287 for interesting full account.)

(Courtesy of the Rosicrucian Digest.)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

SEPTEMBER, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
CALIFORNIA'S MYSTERY MOUNTAIN

By THE IMPERATOR

A Link with a Lost Civilization?



AND there was an island situated in front of the straits which are by you called the Pillars of Hercules: the island was larger than Libya and Asia put together, and was the way to other islands—and the surrounding land may truly be called a bound-

less continent. Now in this island of Atlantis there was a great and wonderful empire which had a rule over the whole island and several others, and over parts of the continent—but afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune—the island of Atlantis in like manner disappeared in the depths of the sea."

The above is related by Plato in his dialogue "Timaeus," as a strange tale told Solon, ancient Athenian statesman, by an Egyptian priest. It may be safely stated that with this ancient account of the sinking of a vast empire beneath the rolling waves of the Atlantic just outside the "Pillars of Hercules" (Gibraltar) there began the popular interest in *lost continents*.

That there is some foundation for Plato's tale, and especially that a story of a lost land may have been actually related by Egyptian priests to the ancient Athenians, has been established by modern archaeology. For example, a comparatively recently discovered

papyrus roll found in the library ruins of a feudal baron of Egypt and about 4000 years old, relates the tale of an ancient mariner who was shipwrecked on a strange island. The land was said to be at the gate of an *unknown* ocean beyond the Red Sea. This unknown ocean was possibly the present Arabian Sea or Indian Ocean. The hieroglyphic inscriptions on this age-old manuscript read in part: "Those who were on board perished and not one of them escaped. Then I was cast upon an island by a wave of the Great Sea. I passed three days alive, with (only) my heart as my companion, sleeping in the midst of a shelter of trees, until daylight enveloped me. Then I crept out for aught to fill my mouth. I found figs and grapes there, and all fine vegetables, etc. . . ."

He further relates that eventually he met the great king of this unknown land, who treated him kindly and finally sent him back to Egypt with a treasure. According to the account, however, a great storm arose later and the strange land sank forever beneath the sea.

The legend of the Lost Continent of Atlantis was again given great impetus by the renowned Francis Bacon, in his writing, "The New Atlantis," and by subsequent fiction writers. For centuries, to the secret mystery schools of the Orient and of Europe, the destruction of a great civilization by the catastrophe of a continent slipping beneath the sea was an accepted fact, and not merely a legend. In their archives, they had information which pointed to the origin of highly developed religious practices, customs, art, and sciences by

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people, which pre-dated the beginnings of any of the known civilizations. It has long remained a mystery to science how to account for the sudden appearance of a race of people possessed with such knowledge far in advance of all others. Further, the similarity of architectural monuments in widely remote sections of the world, on islands, in fact, suggests a direct connection between their former occupants at one time. Still further, with nearly all primitive peoples there persist legends of a great deluge which at one time engulfed the world or a great portion thereof. They frequently relate that some of their wisdom is a heritage from peoples destroyed by that catastrophe. It came to them by means of a few survivors.

Modern geology has shown how millions of years ago violent cataclysms frequently reshaped the surface of the earth. Great land masses were regurgitated by the sea, thrust violently upward by tremendous subterranean forces, forming mountain chains and new continents. Other lands were eradicated, or slipped beneath the seas.

Since the origin of man is still highly speculative, especially his age on this planet, there is more than great probability that an extensive culture was attained by mankind in certain areas of the world, far preceding history, and that such peoples became victims of cataclysmic changes, with only a few survivors reaching other parts of the earth and retaining but a memory of their achievements.

Lost Lemuria

Rivaling the historic tales of the Lost Continent of the Atlantic, of which the Azores Islands are said to be but a remnant, is the legend of the Lost Continent of *Lemuria*. This latter continent has been variously placed, principally in the Pacific, stretching from approximately 140° West Longitude, to 70° East Longitude. This would roughly include all of that area between Japan and the Western portion of North America. Likewise, it frequently has been associated with the region of the Indian Ocean.

The Rosicrucians and certain other recognized esoteric orders have long associated the name Lemuria with this

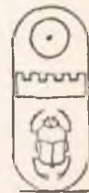
Lost Continent of the Pacific. The name has always appeared in their arcanas for this empire beneath the sea. To them, it is the true and original appellation for the Lost Continent. However, there are other interesting explanations for the origin of the name, which we offer here. In the religion of the ancient Romans, there were mythical nocturnal spirits, souls of the dead, who were said to wander about. The Romans named these journeyers of the night, *Lemurs*. In fact, each May from approximately the 9th to the 13th, the chief feast for these souls was held and the occasion was called *Lemuria*. The place where these Lemurs dwelt was not definitely established in the Roman liturgies.

Again, there is a primitive kind of primate, that is, a sub-order of monkeys and apes, which is known as the Lemur. The Lemurs principally exist on Madagascar in the Indian Ocean. Ernest Haeckel, German naturalist, is said to have given the Lost Continent the name of Lemuria, because these Lemuroidea animals inhabit the widely separated areas of Madagascar and the Malayan Islands, the assumption being that the islands were once part of a mountain chain of a submerged continent, accounting for the Lemurs on each.

Another tale reputed by some scientists and refuted by others is that a species of Lemurs, in droves, periodically rush from the interior of Madagascar to the Coast and thence without stopping plunge into the sea and are drowned as if they were seeking to migrate to an interior section of the Continent now beneath the sea, and from which their progenitors came.

Scientific Investigations

That the hypothesis of the Lost Continent of Lemuria has received serious scientific consideration is reflected in news items relating the reports of staid geological and geodetic expeditions and their amazing discoveries. The following appeared in a newspaper in Calcutta, India, in November 1933: "An expedition will be headed by Col. Seymour Sewell, director of the Geological Survey of India, for the purpose of determining whether or not the submerged Continent of Lemuria exists between



the Indian and African Coasts of the Arabian Sea. The expedition will attempt to discover traces of continental areas supposed to be stretched west from India many thousands of years ago. The Continent was known as 'Lemuria,' the existence of which is based on similar fauna present on the Indian and African coasts of the Arabian Sea."

Then again, an Associated Press article appearing in a California newspaper dated December 28, 1933, says in part: "Stretched beneath the surface of the North Pacific lies a complete continent, hitherto unknown, with huge plateaus broader than any above-surface continents, with twice the width of America, with mountains higher than Mt. Everest, the highest peaks which are known to us as the Hawaiian Islands, and with great depths separating it from Asia, which drops more than six miles to their bottoms. This unknown territory was discovered recently from echoes from the sonic depth finder aboard the USS Ramapo, on a survey of the ocean bottom from America to Asia, and from 10° to 15° North Latitude, when she was commanded by Captain Claude B. Mayo, U. S. N."

Of further interest is the following from Lewis Spence, eminent English anthropologist, who was quoted by the Kansas City Times on October 19, 1933: "Continental land masses, which have since disappeared, existed in the Pacific, and were peopled by a white race whose culture spread to America. Scattered throughout the Pacific region are archaeological evidences that its land supported an earlier civilization, than that of its present inhabitants or their ancestors. There are stone terraces and similar stones on Easter Island, stone pyramids and idols in Hawaii, foundations of temples on Pitcairn Island, remnants of pyramids in Tahiti and Fiji—the work apparently of people who once lived on the islands before the Polynesians settled them. In the traditions and myths of the Pacific-Islanders, there is much support for the Lemurian hypothesis."

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The Powers of the Lemurians

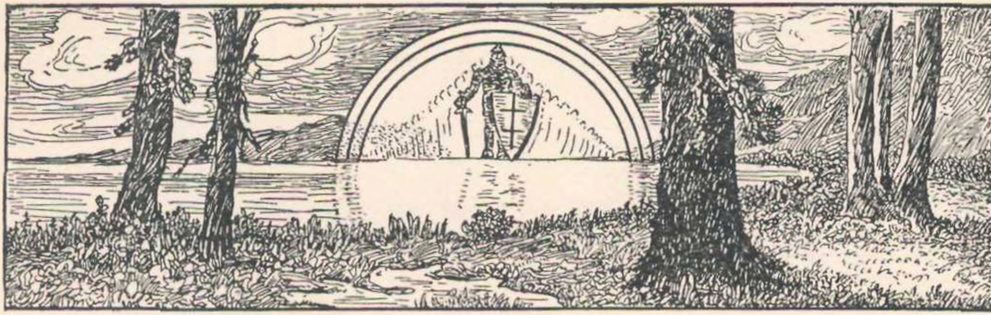
What do tradition and legend say these Lemurians were like? They possessed faculties, innate powers which

were as commonly used by them as our five sense faculties are today. These *psychic faculties*, once common to the Lemurians, have become dormant, nearly atrophied in modern man. Thus it is related the Lemurians could produce mental feats, exercise personal powers of accomplishment, which today would seem miraculous. Telekinesis, cryptesthesia, mental telepathy—these baffling mysteries of the psychic self—were everyday functions of the Lemurians. Their mastery of nature's laws transcended our present-day methods of communication, transportation, and of combatting diseases, for example. A control of the seasons, harnessing the weather, producing synthetic foods were old-time achievements accepted as *ordinary events* by the Lemurian citizens, so we are told.

It is related that with all of their wisdom, they made one serious mistake. They devoted too much time to the negation of the physical self—the disregard of the material man. Consequently, with each generation their offspring became physically weaker. We are also told that their most Sacred Sites were always the tops of the mountains of their vast continent, this accounting for the fact that the remains of the culture which has been attributed to them has been mostly found at the tops of mountains on Pacific Islands.

It is further related that comparatively few of the Lemurians possessed the amazing gift of divination. By it, however, these few knew of the forthcoming catastrophe to their continent, empire and people, namely, the day when the sea would claim most of their vast land. They, these few, prepared for their departure by means of a strange craft which *moved through the air*.

Actually, according to these traditional accounts, all of the Continent of Lemuria did not submerge. Portions of it still remain as islands, and as part of the *North American Continent*. That section of the states of California and Oregon which lie west of the Sierra Nevada and Cascade Mountains is declared to be of old Lemuria. It was once bounded on the east by a vast inland sea, of which Salt Lake is a vestige. The great fertility of this west coast
(Continued on Page 314)



What Mystics In the Armed Forces Are Thinking

(A Report on the Service Men's Forum, 1943 Rosicrucian Convention)

By GILBERT N. HOLLOWAY, JR.



ONE of the most stimulating and timely events of the 1943 International Rosicrucian Convention was the Service Men's Forum, held in the Francis Bacon Auditorium at Rosicrucian Park on the afternoon of July 15th. Six members of the

Rosicrucian Order, AMORC, now serving in the armed forces of the United Nations, participated in the panel discussion. They were the following: Captain George H. Mueller, U. S. Army, of Burley, Idaho; Lieutenant William M. Holme, U. S. Army, of Yonkers, New York; Sgt. Reed Higgins, U. S. Army, of Utah; Pvt. Frank I. Aragon, U. S. Army, of Colorado; Corporal Harold Wang, Canadian Army, of Winnipeg, Canada; and Alma N. Burt, petty officer, U. S. N. R., of Salt Lake City, Utah. The chairman or moderator of the discussion was the writer of this report.

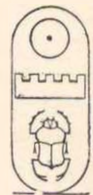
Opening the forum the chairman observed that the war is obviously the consuming social reality of our times. We civilians, and particularly the men of the armed forces, are deeply engrossed with the successful prosecution

of the war in its manifold phases of supply, information, logistics, and the actual fighting fronts. Nearly a thousand Rosicrucians are in uniform and serving the cause of the United Nations. Other members, on the home front, hold many key jobs in war plants and essential industries. The purpose of this forum discussion is to note helpful suggestions as to the application of Rosicrucian principles in the life of a military person, and, if we exhaust that subject, the general use of the higher principles of life by all students and thinkers in time of war.

The chairman then called upon Captain George H. Mueller, who had become a member of the Order only a few months ago, to give his reactions as to how the Rosicrucian teachings had thus far affected his outlook as a military man. *The following is a free rendition of the substance of the ensuing discussion:*

CHAIRMAN: "You have had the indoctrination of the finest military school in America, West Point, plus several years of actual experience in the army. How do you relate thoughts and impressions thus received with your experiences and realizations as a Rosicrucian?"

CAPTAIN MUELLER: "Many of you who are listening to this forum discussion perhaps have had the same ex-



perience as mine; that is, you find on becoming a member of the Order that many of the principles and teachings seem familiar to you, that they enlarge and build upon what you have thought before. My own mother is quite advanced in the Rosicrucian work, and through the years I have acquired a lot of knowledge and insight from her. I feel that in my career, the United States Army, in which I expect to serve for the rest of my life, the Rosicrucian teachings can be applied to great advantage, *for my job is to handle men*. That is my biggest and most important job. I do not live to make money. The Army provides a certain amount of financial security. My salary is not large, but it obviates concern as to whether I will have sufficient food and clothing. Those big worries are eliminated, so that I can focus my whole attention on the men with whose guidance and welfare I have been entrusted. In the Army we are thrown much closer together than in civilian life. There are perhaps fifty men living in one barracks, sharing the same wash bowls, showers, latrines and mess room. Certainly the principles of Rosicrucianism can be put to the greatest use here.

Many men who come in from civilian life have left lucrative positions; they have left parents and dependents who often can ill afford to lose their substantial and direct support. Certain things which they built up personally have gone to ruin, while they go off to war. Yet those personal things which they held to be very dear are insignificant in comparison to what they would lose should our country fail to win the war. So it is up to us, as Rosicrucians in the Armed Forces, to take the broader, more universal and unselfish viewpoint, and help and comfort those around us. In the service we are training, so to speak, not for war but for the protection of the weak. It is not a corollary, a necessary thought, that we are pugilistic, mean or bloodthirsty. Before entering West Point I was rather hesitant about the Army and the service side of life, but it was my pleasant experience to find that the service man becomes much more balanced in his reactions, less susceptible

to propaganda, and learns and practices tolerance to a greater degree than the civilian.

CHAIRMAN: "Why is that, Captain? Is it from his experience?"

CAPTAIN MUELLER: "I would say that it is because each man has a common goal. Being in close association, you find that other peoples' troubles are like your own. In civilian life I would seldom leave my car unlocked. Here at Rosicrucian Park I do not lock my car; even though it contains valuables I am confident that they are perfectly safe. At our Army camp, privates who are physically unable to withstand the rigors of severe army training are given the care of the grounds, and I pay one of them to take care of my tent. I have complete confidence in these men. I know that the things which are of value to me are perfectly safe. Even money which I drop on the floor is picked up and placed on my table. What kind of an organization would we have if I could not trust these men? I go through and inspect their quarters. Our clothing and uniforms look alike, and it would be easy for one to take something from someone else. But if one of our group misses something here is how the situation is handled. I call the men together and make known the fact that someone is missing certain items. The men do not like to have a thief in their midst, and the *esprit de corps* of our group impels them to discover that person and drive him out, or to handle him so roughly among themselves that he will not be tempted to repeat the same offense. It is that spirit which builds up the group. I happen to serve at the present time with Filipinos, many of whom are now citizens of this country. With all due respect to our American men, I find that these Filipinos are the highest type, insofar as honesty, respect, courtesy and general social etiquette are concerned, of any group I have been with. I have learned many lessons from them. In all probability I will not fare as well when I trust other men of my own kind, shall I say, with whom I come in contact, as with these Filipinos.

"Getting back to our discussion of the Rosicrucian teachings, certainly the

service is a testing ground for our principles. No matter how many weapons a man may be trained to use, or how skillfully, when a man breaks down and loses faith in his leaders and his cause, and when his fellow man loses faith in him, all the machinery in the world isn't going to make an army composed of such men work efficiently. Books are filled with numerous examples of heroism and self-sacrifice—but not usually for great ideals like that of democracy. You don't think much about abstract principles when you are in a foxhole without enough food to satisfy yourself, and unable to sleep. It isn't human nature to think *then* that you are fighting for free speech and democracy. It has to be something deeper, something more human that will spur you on so that others may live. One failure to carry out your mission may mean the death or transition of an untold number of persons. Therefore, you cannot possibly let them down and fail to do your best at all times. Military service seems to bring out the best and the worst in men, and the way they react is usually a direct reflection of the training they have had in home and school. Some are continually beset with trials and tribulations. They seem to find it difficult to get along with others. Those who have not been so fortunate as to have had the benefit of Rosicrucian training in civilian life, or after entering the services, are frightened by the prospect of facing death or transition. Therefore, it is up to those of us who have had such training to help and inspire others with whom we are associated, and thus to eliminate their fears and misunderstandings."

CHAIRMAN: "If I understand you rightly, Captain, in your experience the finest application of Rosicrucianism lies in the direction of building and reinforcing a spirit of cooperation and good will. It is true that applying the teachings of the Order have helped you to improve the *esprit de corps* of the men in your command?"

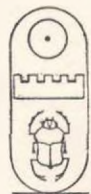
CAPTAIN MUELLER: "Absolutely. We know that we have a job to do, that it is our social responsibility. We learn to overlook unimportant things,

small bickerings; we have faith in our fellow beings. Under such conditions the qualities of bravery, helpfulness and cooperation will spring out of every man. To parents, I want to say that if you have trained your boys in these right principles, no matter what environment they find themselves in after entering the service, they will remain steadfast and firm in their ideals, and the bad environment ordinarily associated with certain service camps will have no adverse effect upon them. I am continually surprised by the number of men who neither drink nor smoke. Those men who have instilled in them the qualities emphasized by our Rosicrucian studies can find a thousand and one opportunities to exercise them. It's all up to the individual. Those who have not had the higher principles of life inculcated in their minds are sometimes swept away by the same tide of temptations with which they are confronted when they go out alone into civilian life."

CHAIRMAN: "A very eloquent statement indeed, Captain, and we thank you for it. What do you other service men have to say on these points? Do you agree or disagree with Captain Mueller, or perhaps, would you like to add a different angle or comment? Mr. Burt, what would you like to tell us?"

MR. BURT: "My experiences have been similar to those of Captain Mueller. But I would like to add this: One of the principles stressed in military life which can well be applied by civilians is discipline. The universe itself bespeaks system and order. As we apply and exemplify the systematic teachings of the Rosicrucians we will inspire others who seek to learn more about them. Regularity and punctuality mean a great deal. I know that some of our service men will bear this out. When we are late for muster we are severely penalized unless we have a legitimate excuse. It is a serious offense, and the Navy has taught me the importance of being punctual and reliable. These same ideals of system, order, regularity and promptness should be applied consistently by all Rosicrucian students in their private

(Continued on Page 310)





Temple Echoes

By PLATONICUS, F. R. C.



ALUTATIONS, friends of the higher life! We greet you warmly through the lines of this new feature of our magazine. These candid observations and philosophic musings will bear the name of "Temple Echoes." Our desire is to converse informally with you about many and diverse things, of mystical, philosophical and purely human interest. Let us, as it were, form a world-wide coterie or amiable fellowship of the mind, sharing the essence of great and noble thoughts, and the distillation of life's finer moments.



We have concluded recently an unusually successful session of the Rose-Croix University, followed by a fine Convention, results of which are most satisfying to members and staff alike. In these harrowing times it is remarkable that so many Rosicrucians were able to leave their homes and heavy responsibilities to come to San Jose for a period of from one to four weeks. A realization of obvious sacrifices willingly endured by many students added an unusual stimulus and seriousness to the efforts of the Rose-Croix University faculty and the regular Headquarters staff. If attendance at our University sessions grows in proportion to that of

the annual convention, within a decade or two there should be five or six hundred students in regular attendance. Try to find another university in America that offers work in elementary and advanced alchemy, with laboratory experimentation, occult healing, biology considered in the light of mystical principles, arcane science, the historical development of mystical and esoteric thought, and the inner side of music, literature, the fine arts, along with standard presentations of many of the sciences and arts! Such a curriculum we believe to be without parallel in the annals of higher education in America.

The pseudonym, "Platonicus," obviously derives from that great Light of philosophy, Plato. Remarkable tributes have been paid to his genius by ancients and moderns alike. A great Harvard professor declares that all thought since Plato has been one long repetition. Plato is the fountain-head of historic idealism. Every student of the higher principles of life, whatever his particular connections may be, should become a friend of the noble Greek sage. The academic world knows little of Plato's esoteric background or associations, but the Rosicrucians possess among their arcana indisputable records which give the actual date and highlights of his initiation into the ancient Mysteries of Memphis, in Egypt. His "Republic" is the archetype for all later Utopian thought. His notion of the Ideal or Real world has left an inalterable imprint upon man's subsequent reasoning, and even his cosmology anticipates the

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arcane, cellular conception of the universe that is finding increasing favor among many of today's students of the deeper side of life. Therefore, you comprehend the aspiration of an humble student to tread the perilous way so timelessly indicated by Plato and other Great Initiates of this cycle of evolution.

▽ ▽ ▽

Have you ever considered well the tenets of Stoicism? The ancient Greek, Roman and Alexandrian Stoics were a hardy, moral lot, and their thoughts *echo truth in our own troubled era*. Living in an age of enormous social and political transformation, with the foundations of society wobbly and insecure, they turned their whole search to the discovery and erection of an *inner* equilibrium within man himself, so that, though the heavens might fall, man could find surcease from worldly troubles and possess his inmost soul in peace.

This quest went through many transformations, from the sublime to the ridiculous, from ideals of moral and social duty to complete self-centeredness, from *sympathetic participation in the lives of others* to cold and even heartless impassiveness. Their doctrine of *imperturbability* is not without merit today, when the hazards of wartime living may precipitate any one of us into disastrous situations without warning. Such thoughts lead one to ask: Have I a firm grip upon my emotions and ordinary human impulses? Am I *directing* into right channels my emotions and impelling urges, the surging torrents of my inner being, rather than repressing them or allowing them to run rampant? The modern mystic ever seeks to strike that perilous, tenuous balance between Stoical self-sufficiency and the sympathetic attunement with the lives and troubles of others to which the loving heart beckons one.

▽ ▽ ▽

There is a certain anguish involved in the process of significant creative work, not unlike the immense travail of human birth. The adoring young mother gazes not more fondly upon her cooing babe than the writer, artist or musician surveys his original handiwork. We live through the things which we create. Thus it is that many parents care only for the immortality represented by their children, and workers in the arts are

content to leave their children of inspiration to an unknown posterity.

▽ ▽ ▽

Panaceas resound in public forums today for the radical transformation of a great many things. One is reminded of the imposing title of a Rosicrucian manuscript which burst forth upon a startled Europe in the year 1614, "A Proposal for the Universal Reformation of the Whole Wide World." As mystics and open-minded people we will do well to consider the arguments and contentions of all who aspire seriously to lead the nations from their present sanguine quagmire. However, as we observe and study the swinging of the pendulum of thought from left to right and back again, we are able to steady ourselves pretty well in the center of things, continuously sifting the wheat of sound opinion from the chaff of mere prolixity or pretentious wordiness, content to do our little bit quietly in the progressive evolution of human affairs. As Emerson said, we can learn something from every man or woman we meet, and in every body of thought there are some ideas worthy of retention.

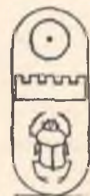
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The frequent inner struggles which all humans endure lead one to this observation, that all earthly existence involves certain compromises between the absolute perfections and standards intuited by the soul, and the relative conditions imposed by the flesh, the unregenerate nature of men.

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An old and unfailing journalistic stock-in-trade is the idea that people like to read and hear about other people. The continuous observance of this sound principle results in the sale of millions of newspapers annually. Without at all intending to take on the contours of a gossip column, from time to time "Temple Echoes" will tell you odd bits about personalities here at the international headquarters of AMORC, and elsewhere.

Two members of the faculty of the Rose-Croix University who have achieved (and merited) outstanding reputations are Dean Orval Graves, the soul of the RCU's work in alchemy, and Dr. Arvis Talley, whose specialty is biology and Rosicrucian therapeutics.



Dean Graves is an extraordinarily amiable person. Some years ago he contemplated devoting his life to the ministry, but after considerable theological training and other pastoral preparation, including some valued experience, he determined to direct his energies to teaching and research. He graduated from the University of California, in which institution he received further practical experience as a librarian, which proved most useful later when, working under the direction of our Rosicrucian Emperor, Ralph M. Lewis, he obtained and classified a great many of the volumes in the unique Rosicrucian Research Library. "The Dean" has an immense interest in occult, hermetic and alchemical subjects. He is a regular contributor of articles on occult topics to national magazines. His "select class" in transcendental alchemy at Rose-Croix University is declared by those who have enjoyed its unusual instruction to be an absolutely unforgettable experience. Frater Graves' introduction at the 1943 Convention banquet set off a thunderous salvo of applause, noise and cheers which gave ample testimony to his deserved popularity.



Dr. Talley, soft-spoken and Texas-born, is an unusual compendium of sterling qualities rolled into one personality. His forte is first of all as a healer, a successful practitioner of the arts of Rosicrucian, drugless, naturopathic and chiropractic healing. His fine work at the Rose-Croix Research Institute and Sanitarium continues to attract an increasing number of patients. He is also

a very capable lecturer and teacher. His one-hour elective course in "Rosicrucian Healing" at the recent session of the Rose-Croix University numbered three-fourths of the student body and two other members of the faculty. On the human and personal side, a quality which marks him is his wit and humor, his spontaneous, insouciant repartee which issues forth glibly when joshed by friend or student. No one, to my knowledge, has ever heard him utter an undiplomatic or tactless statement. Another aspect of his personality is his genuine interest, like the Dean, in the occult and esoteric. When asked about the reliability of his fund of knowledge of esoteric astrology, his characteristic rejoinder was, "Well, you know, I've never been able to disprove it to my own satisfaction!"



Would you like to share some of your *concise* thoughts and observations with others through the medium of this feature? Address brief, pungent letters of contribution (literary) and comment to Temple Echoes Editor, care of AMORC, San Jose, California. Please remember, let your comments be brief, pithy, human and to the point. Kindly allow your friendly scribe the privilege of editing and moulding them, if necessary, to fit the purposes of this enterprise.

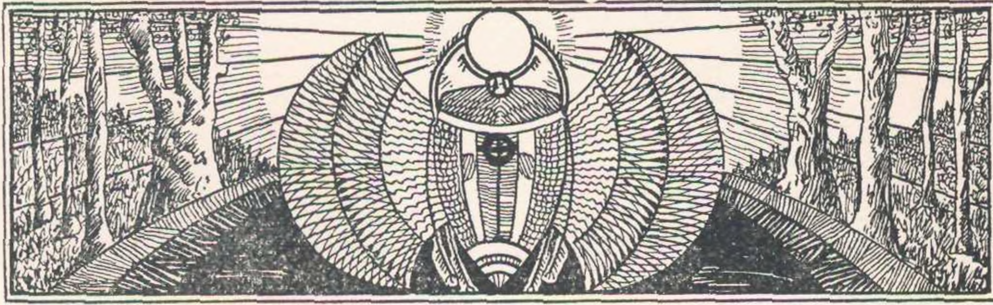


Thus ends our pleasant reverie for this month, so until the next session of our conclave of the mind, whence will echo forth thoughts for October, I bid you adieu and happy musings!

ANNUAL NEW YORK CHAPTER RALLY

The New York Chapter of AMORC will hold its Annual Rally on Saturday and Sunday, October 2 and 3, 1943. All active AMORC members who can attend this Rally are extended a cordial invitation to do so. Registration will begin at 9:00 A. M. at the New York Chapter, AMORC, 250 West 57th Street, New York City. A comprehensive program—including lectures, group meetings, forums, experiments, art exhibit, mystical music and a mystical temple convocation—has been prepared. Avail yourself of the opportunity of enjoying a Rosicrucian Rally in common with your fellow members of AMORC. Registration fee, including all events of the Rally and dinner on Sunday night, \$2.00. Informal dress. Convenient hotel facilities available. It is not necessary to be a member of the New York Chapter to attend.

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Knowledge of Self

Address by the Sovereign Grand Master, Thor Kiimalehto,
Annual Rosicrucian Convention, 1943

PART I



PSYCHOLOGY, the study of human nature, is indispensable today. The human mind, in reaching out into the unlimited abyss of existence, is trying to penetrate the darkness of the ages, and is seeking to answer the eternal questions,

"What?" and "Why?" The information that this department of knowledge affords is so wide-spread that the people without such information are distinctly handicapped. That human nature can be studied and influenced is accepted today by the American public. The market is flooded with popular magazines on the subject. Books on applied psychology are among the best sellers of the day. Books like "Wake Up and Live," by Dorothea Brande, "Be Glad You're Neurotic," by Dr. Lewis E. Bisch, and "How to Win Friends and Influence People," by Dale Carnegie are as widely read as works of fiction. Every university has its Department of Psychology, and, if it can afford it, a laboratory and clinic for experimentation.

Whereas originally psychology was merely a branch of philosophy, today philosophy has slipped into second place and psychology has become a full-

statured subject with extraordinary ramifications.

Open any college catalog and you will be amazed at the number of courses listed in the field of psychology. It is rapidly becoming indispensable for practicing physicians, nurses, lawyers, and public speakers. Modern advertising has shown that psychology pays. The World War revealed the tremendous power for good and evil that propaganda and mass pressure can exert.

Psychology is popular because the people have discovered that a knowledge of it pays dividends of happiness and successful living. With a knowledge of human nature, you are bound to be a better neighbor, a happier husband or wife, and a more successful parent or teacher. Big business has not scorned to use the principles of psychology to sell shaving soap, cigarettes, and drugs to the public. The forces of evil and reaction maintain their power by an appeal to the lowest instincts and needs. Many educators feel it is only common sense for the forces making for the uplift of humanity to utilize this knowledge to put across noble and altruistic ideals.

Human Similarity

The first step in understanding human nature is to know yourself. You are a human being. You are one with all humanity. When you have learned that motives of your own conduct are



the springs of your own actions, you have taken a long step toward understanding other people. Our fundamental wants and needs are very much the same. Our differences are of *degree* rather than of kind. It is surprising how few intelligent and highly educated people understand themselves. Our most serious errors in life are due to this lack of understanding. Incompatibility in marriage, for instance, is due to the fact that neither knew his own nature, nor had studied the nature of the other. An erroneous choice of a business or profession is due to a man's ignorance of his capabilities and potentialities.

To marry without a real knowledge of yourself is to invite marital unhappiness. To enter a trade or profession without a knowledge of yourself is to become a misfit in life—a square peg in a round hole; in other words, to fall short of the highest of which you are capable, to miss your sphere of greatest usefulness.

Some people know definitely what they want. They are people usually of one strong bent or interest. They are very fortunate. They are not confused by a variety of choices. Dr. Samuel Johnson, for example, in an age indifferent to literature knew that he wanted to devote his life to writing, even though poverty might be the result. Other fields of activity, offering a better means of livelihood, made no appeal to him. If we select a type of work because it enables us to live at home, or offers a higher salary to start with, or offers more security or easier physical conditions, we are permitting ourselves to be influenced by secondary considerations. In a field not related to our special talent, we can do only competent work. We cannot offer a unique contribution to the public. We cannot do outstanding work. When the task is agreeable to our inmost nature, time means nothing, effort means nothing, interest is easily sustained and joy is a natural accompaniment.

It is an illuminating experience to see ourselves as others see us, and to look at life from a point of view completely at variance with our own. It would prove a surprise to many intellectual people to realize how thoroughly conventional their controlling thoughts are.

It would surprise most of us to be aware of how our forgotten childhood impressions have influenced our reactions to life and our relationships to people.

Health is of Vital Importance

Self-knowledge begins with the study of your physical self. The health and vitality of the body is fundamental. You cannot look your best, feel your best or do your best without health and vitality. It is difficult to be in high spirits, to have an optimistic outlook on life, to bear the inevitable irritations and annoyances of life unless the body is functioning smoothly. Everyone should adopt a sensible daily routine for keeping fit. You ought to know the value of fresh air, sunshine, water, exercise and diet in keeping well. You ought to know the value of fruit juices and vegetable juices, particularly the raw green vegetables. You ought to know, for example, that white sugar is the source of tooth decay and that meat is the best source of energy for brain workers. You also ought to know the value of fasting occasionally for cleansing the body thoroughly of accumulated poisons. There is plenty of ready matter available on the subject, a good deal of it free or only nominal in price. There are several magazines devoted to health and natural living.

The importance of this knowledge is that it removes fear from your life. You know how to handle difficulties as they arise. If you handle small difficulties properly and promptly, you avoid serious bodily disturbances later in life. If you understand the mechanism of the body you will not permit constipation to become chronic, or an acid condition to continue for years, or use drugs for headaches or indigestion. There is a tremendous sense of freedom in knowing that your body is under your control and that your health is reliable and that barring accidents nothing really serious can happen to you.

An important factor in health is emotional control. An analysis of your emotional nature is also essential to self-knowledge. Many of us have had the experience of an attack of indigestion or a vomiting spell upon hearing bad news. We know that too much excitement can bring on high blood pressure

and insomnia. A prolonged fit of depression can upset the entire system. There will be a bad taste in the mouth, no appetite, dull headaches, and vague aches and pains throughout the body. Disappointment, anxiety, and fear can derange the body seriously. Study your emotional reactions. In many cases, the symptoms of illness are due to these powerful negative emotional states. If such is the case, it is foolish to call a doctor or to take drugs. The doctor will consider you a neurasthenic and the drugs will ruin your system. To quote Andre Tridon: "A serious illness is often the refuge from life's problems, selected by the neurotic." How many of us do not use an ailment as an excuse for either temper or laziness? Have you ever known a person who could not be happy without complaining about some ailment? Psychoanalysis has done valuable work in tracing many physical disturbances and emotional maladjustments to irritating memories buried in the subconscious mind. Irrational dislike of certain foods and certain types of people may be due to forgotten experiences of an unpleasant nature.

You need not be ashamed of the fact that you are over-emotional or over-sensitive. As Dr. Bisch has pointed out, these two qualities frequently indicate a real superiority that is unrecognized. The whole organism cries for utilization and self-expression. Superior people cannot fit easily into the so-called normal or mediocre environment. Knowing that you are superior to the plodding, stolid people of limited ideas and outlook about you, you will make no useless efforts to fit into the conventional mold. Instead, you will develop yourself in the direction of your latent talent as much as you can. Seek your true level elsewhere, and be content with whatever friends you can make in your immediate environment.

Weak points can be turned into strong points. This is called over-compensation. You have heard of Demosthenes, who suffered from stuttering. Through persistent practice he became the greatest orator that Greece ever had. I remember reading about the medical student who had to take a course in physiology three times. In his effort to master this subject, so difficult

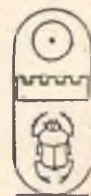
for him, he became so deeply interested that he made physiology his specialty, and he later became a professor of physiology in the medical college where he previously flunked.

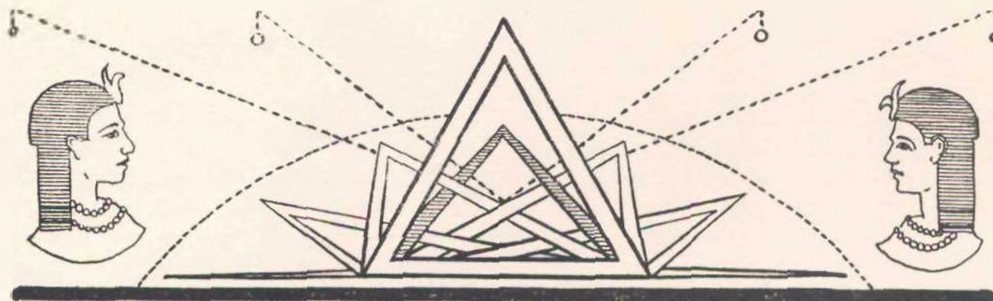
The glands, too, can affect the emotional nature. Insufficiency in the thyroid gland secretion can make you weak and apathetic. When the gland is stimulated and functions normally, you will feel much more alive and enthusiastic. A simple exercise to stimulate the thyroid gland is to stretch the neck a few times every day. Whether your glands are functioning properly or not can only be determined by a medical examination.

Watch Your Mental Control

Most of the people who have come to me for assistance are ill either through ignorance of the physical care that the body needs or through emotional disturbances. I realize how easy it is to tell people not to worry or to feel anxiety or to indulge in fits of depression or "the blues." I realize how difficult it is to face a crisis in one's life calmly, to meet loss with composure, and to maintain one's self-confidence and poise and optimism in the face of disaster. When I stand before a soul shaken with great suffering, I am compelled to be silent. I feel that mere words are futile. Yet, friends, as difficult as it may be, let us consider the problem frankly. What is to be gained from loss of health? What is to be gained from a nervous breakdown? Here is a young woman teacher, for example, who had a mother and sister to support. For one reason or another she worried about them so much that finally she had a nervous breakdown. It took her a year to regain her health. For a year they had to manage without her salary. Her illness in no way helped the situation. Difficulties simply multiplied. That is the strongest argument to be presented against worry. No matter how serious a problem may be, your collapse will only make matters worse. You need your health. You need your position. It takes a long time to be restored to complete health. Very often you will fall into debt as a result. Therefore, from the practical point of view, you must make every effort to control yourself emotionally.

(Continued on Page 316)





Measure Your Emotional Age

By ALBERT EDWARD WIGGAM

(From "Your Life" Magazine)



ONE of the happiest and most important days in any human being's life is when he gets clearly in his head what it means to be a grown-up person—a person who stands on his own feet, has confidence in himself and his own judgments, acts on his own initiative, controls his temper, his disappointments, and carries on happy, helpful, and successful relations with his fellows.

This is rather a new discovery in psychology. When I was as much as 30 years old, it never occurred to me that in many ways I acted at times like a ten-year-old boy. I got mad suddenly about that time at a streetcar conductor who disputed my word, and went after him with my umbrella. It did not even occur to me that if I had been poised, mature, I would have spoken pleasantly to him, told him without raising my voice that he was wrong or had misunderstood me. Fortunately, some bystanders separated us or I might not be here to tell you about it.

I can look back over the years and see that, many times and in many ways, I was still not grown up in my attitudes toward life and toward other people, even though I was writing editorials for

a great daily and speaking to audiences of thousands.

Now, all this was because the whole idea of measuring your emotional age had not entered the heads even of the psychologists. It was only in 1908 that a French psychologist, Binet, discovered how to measure how old you are mentally—that is how far your learning abilities had developed. And it was not until about 1915 that this idea was developed here in America, chiefly by Prof. Lewis M. Terman, of Stanford University. It was perhaps the greatest single discovery psychology ever gave to the world.

But, after finding they could measure how old a person was mentally, they discovered that a great many persons of high mentality had the emotions, attitudes, behavior and expectations about the world and life and other people that were common to children only six, eight, ten, or even four years old. They had ceased actually kicking and screaming to get what they wanted, yet they took equally childish ways of gaining their wishes. As the late Dr. Leta Stetter Hollingworth said, they had never been "emotionally weaned." It was also discovered that many persons, not brilliant mentally, were quiet, poised, self-confident, tolerant, understanding of others, willing to give and take and shoulder their obligations in life.

These discoveries set the psychologists at work to figure out ways of measuring the emotional ages of people and, as a result, a good many emotional

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maturity scales and personality inventories have been developed — most of them better than this one of mine.

Yet, I have found by having people check it over it does have the definite effect that it had on me when I made the great discovery that at times I was acting and feeling and thinking like a child, especially about my personal problems and my relations to others.

So this is the main idea I wish to get over to you because it has almost an electric effect on most people when they just get this idea of emotional childishness and emotional grown-upness in their heads. It had that effect on me for it was a new idea entirely.

Take for example, a mother who slaps her child in irritation, even when she knows the child cannot possibly fully realize what it is doing, or even if the child does realize this—she is doing it out of her own emotionally childish desire to have her own way—not to improve the child or make it "behave itself" as she says.

A parent-in-law who wants to run the married life and affairs of his or her son or daughter, is simply a child who has not grown up. Parents who are afraid for an eight or ten-year-old boy or girl to walk a few blocks to school alone, or constantly worry lest Johnny or Mary should get wet feet, or who tell Mary every dress she should wear and how she should fix her hair when she is twelve or fourteen—are not only childish themselves, but are making mollycoddles and emotional adolescents of their children.

The mother who is jealous of her son's dates is herself the real child—although she is making a sissy out of the boy. I have to deal with just such home-made emotional failures in my shop all the time. One of the hardest jobs is to induce people to see that excessive and prolonged disappointment in love is a manifestation of childish lack of grown-upness.

My hope in this home-made Emotional Maturity Test is that I may spare young people — adults too — the many hours of mental and emotional anguish I went through, trying by main strength and awkwardness and a vast deal of useless emotional childishness to become a grownup. Few people realize

that excessive drinking is quite largely due to emotional childishness. Of course some persons have a natural constitution that is far more susceptible to alcohol and drugs than others.

But, many drinkers are aided and abetted by childish, over-anxious parents—not over-anxious about their son's drinking, as it never occurs to them the dear boy could be so foolish as that. What they do is to rear him by making all his decisions.

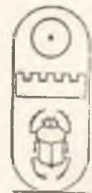
When she passes on and the boy meets problems he cannot solve, he takes a drink, to "give him courage and clear his head." Drink never cleared anybody's head. So in time he learns to lean on the bar instead of on his mother. Many people go through life behaving like children because their parents never let them get out of their emotional swaddling clothes.

But let us not lay it all on the parents. Anybody, at any time of life, can make long strides toward becoming a poised, self-sufficient grownup, and I hope this test will help you as much as I know it would have helped me.

How to Test Your Grown-upness

This test of grown-upness is not infallible by any means, but it is accurate enough to enable you to get a line on yourself, size up your degree of childishness or emotional poise so you can at least see your strong and weak spots and see better how to handle yourself and your problems.

The way to get your score is to write down the numbers opposite all the questions to which you honestly feel you can answer "Yes." Do not dodge or try to kid yourself. If you feel, for example, you are a wallflower at social gatherings, or that there are several persons you would like to get even with, or you have a habit of bawling out the waiter, or, if a parent, you slap Johnny or Mary in irritation, or feel you would rather spend your money for clothes and display even if you can't afford it, or that you are fond of other people and like to take the lead at parties, and are indignant at the things that are wrong in your community and like to work—not merely criticize—to set them right, honestly set down your answer "Yes" to these questions.



1. Do you often get angry and fly off the handle at what you think are personal insults?—10
2. Do you get angry at public graft and injustice?—100
3. Do you want what you want when you want it, regardless of consequences to others or yourself?—10
4. Do you think the customer is always right?—50
5. Do you often feel like a wallflower at social gatherings?—20
6. Do you often bawl out the waiter who brings you cold soup or gives poor service?—10
7. Do you tell the neglectful salesperson you will report him to the management?—10
8. Do you feel generally inferior to other people?—30
9. Do you enjoy social gatherings and chatting with a group of friends?—90
10. When the conversation lags at a social gathering of strangers do you enjoy entertaining them with stories?—80
11. Have you established a regular savings account and taken out life insurance, or insisted that some one responsible for you do so?—90
12. Can you suffer pain, deprivation, loss of loved ones, and wait without losing poise and hope?—100
13. Do you take the initiative in livening up a dull party?—80
14. Do many little things greatly annoy you?—10
15. Do you feel a constant jealousy of your lover or wife or husband?—10
16. Do you feel a general confidence in yourself and that you are equal to life's usual problems?—100
17. Do you feel a great lack of confidence in yourself?—10
18. Are there several people you would like to get even with?—10
19. After having a heated argument do you mull over it for hours or days afterward?—30
20. Do you live far beyond your income?—20
21. Do you often say to wife or husband or doctor, "Yes—but"—"Yes, but you don't understand," "Yes, but you fail to appreciate my position," etc.—10
22. Are you willing to risk spending more than your salary for personal display?—40
23. Do you think several other people have it in for you?—50
24. Are you constantly afraid you won't make good?—30
25. Do you like especially loud clothes?—50
26. Can you talk about sex problems with the same unconcern with which you discuss other problems?—100
27. Do you get a real kick out of being kind to others?—100
28. Can you live in the present, amid problems and difficulties and find it worthwhile—that is, do you find life worth living under all circumstances?—100
29. Do you indulge in a good deal of self-condemnation?—20
30. Do you worry a good deal over not having the "right clothes"?—50
31. Do you often say to some loved one, "Yes, I heard what you said, but I know what you meant"?—10
32. Do you decide things and then worry and decide them over again and wonder if you did the right thing?—30
33. Do you think it commendable to cherish your griefs over the loss of loved ones?—20
34. Do you often feel remorse and deep regret over past mistakes and "sins"?—30
35. Are you strongly opposed to going into debt?—70
36. Do you enjoy playing practical jokes?—40
37. Do you feel you cannot live without your mother or father?—20
38. If married, do you love your father or mother more than your mate?—20
39. Do you think you have a good sense of humor?—70
40. Are you afraid to ask questions from the floor at a speaker's forum?—50
41. Do you belong to one, two or three social organizations?—80
42. Do you belong to no social organization?—30
43. Do you belong to four to six social organizations?—40

(Concluded on Page 313)



From Those Who Serve

(Somewhere in the Pacific Northwest)

"I have been getting the lessons regularly. I have been studying them as usual—although I find as I go about my work I oftentimes have occasion to contemplate some little point. The last few weeks I have had to take troops on conditioning hikes, and in the course of that I have had occasion to notice beautiful flowers beside the road, a pretty hillside. The Military Reservation where I am now stationed is a game refuge, and deer and quail roam about unmolested. The quail are as tame as poultry and if you do not move too fast they run slowly ahead of you like a band of chickens. They are really beautiful birds and the deer are so gentle looking—I just instinctively feel that I would like to study them more, and watch them as they go about and to make pets of them.

Lt. Alfred F. Tully
Crash Boat Detachment
U. S. Army

(Somewhere in the South Pacific)

"Just a line or two of greetings from a typical South Sea Island. Yes, this is the end of the outward journey. At least I am hoping so, and now I am looking forward to the day of return.

"The war here seems as far removed as ever, and we enjoy most of the comforts of home, excepting, of course, the women. Just none around at all. Maybe a good psychologist would have a lot of material to work with, considering the fact that some of these men have been away from the U. S. A. for more than a year. We are all in good health and good spirits out here, all other factors considered.

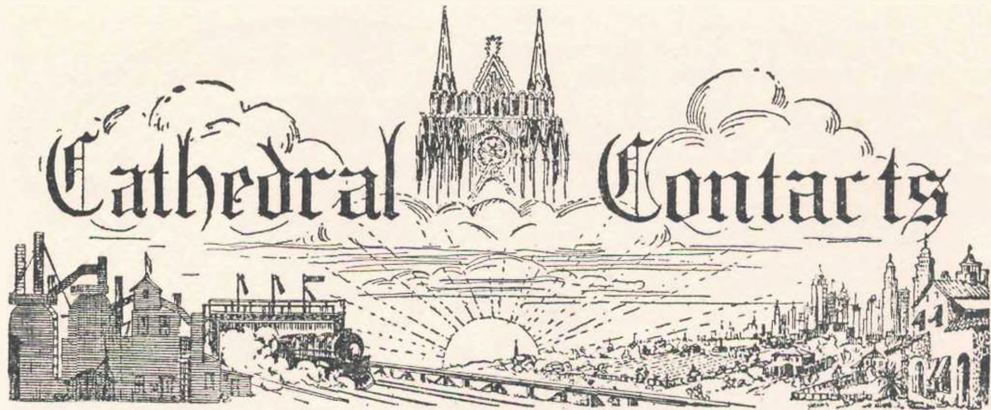
"The island is quite beautiful and practically untouched by civilization. Tropical fruits of all kinds grow in profuse quantities everywhere — limes, lemons, oranges, avocados, papayas, breadfruit, bananas, pineapple, and other things I do not know the names of, and trees and wild life totally unfamiliar to me. Everything is new and offers endless study. My job here is satisfactory and I shall probably remain for sometime to come."

Lt. Daniel A. Green
U. S. Navy



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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.)*

IS ADJUSTMENT TO ENVIRONMENT POSSIBLE?



WHEN we observe a group of individuals carrying on their particular activities and doing so in an apparently normal manner, we conclude that this process is going on by the exercising of intelligence by the individual human beings.

The standards for the measurement of intelligence are many, but in general we conclude that the individual who can reasonably adapt himself to the environmental forces about him and is employing his knowledge and applying experience in a constructive manner is normally intelligent.

While knowledge can be measured in terms of things known, always, in the final analysis, we compare this knowledge with the actions and the general well-being of the individual concerned. We frequently refer to the intelligence of an animal. Particularly in the case of domestic animals do we see examples from which we conclude that a certain animal has more intelligence than another. In the case of a dog, the more things it can do, either of its own volition or by the command of its master, the higher we rate the intelligence of the animal. In final analysis, just what is an intelligence of an animal other than the ability of that animal to adjust himself to certain circumstances in accordance with a scheme or plan which we as human beings have decided is proper. From this standpoint we see that when a dog, for example, performs

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an act in accordance with instructions it is doing something that is not necessarily its nature to do but rather our concept of what we wish it to do. The degree of response in accordance with our suggestions is in direct proportion to the degree of intelligence we assign to the animal.

Whether or not Man's concept of adjustment to his physical environment is correct, we cannot deny that we live in a Man's world. By this we mean we are constantly influenced, and every phase of life about us that we can in any way control is also influenced by the customs and ideas which Man has chosen to be correct. Whether or not this constitutes perfect adjustment to environment depends upon the state of contentment of the individual who makes the adjustment.

There are few standards by which we can measure our own position in the world except by happiness. We assume that the individual who appears contented and happy has found a satisfactory adjustment to all of his environmental problems. When we analyze the life of the apparently adjusted individual more carefully, we will realize that his problems, too, have not all been solved, but rather, he is just as much in the process of adjustment as is the individual who is dissatisfied or finds little satisfaction as the result of his particular circumstances. The reason for this must be that the earth is a place for acquiring adjustment. It is not a point of perfection itself and it is not probable that any human being ever has or ever will reach a point where he has mastered all the factors that compose the problem of his adjustment to his earthly circumstances. Whenever we solve a problem we usually find others take its place; whenever we have mastered a particular state of circumstances there will be other situations pressing for solution. As long as we live in this physical environment we must necessarily cope with that environment because its very purpose is to cause us to use our knowledge and past experience to acquire a far greater experience, evidently in preparation for use at another time or place.

While it seems logical that the purpose of life is to find or establish an

equilibrium between ourselves and the world in which we live, the acceptance of the philosophy that the earth and all its experiences are a part of a trial, establishes the conclusion that it is not the final adjustment that is the ultimate aim of this life, but it is the broad viewpoint we adapt while making this adjustment. In other words, the individual who can acknowledge honestly that we are living in a period where we must face the fact that problems do and will continue to confront us and yet, at the same time, if he can assume the attitude that this is his lot and the best he can do is to face such situations squarely, then he has learned one of the greatest lessons necessary to living.

Upon what will we draw for strength and guidance in this process of living? We have always pointed out that intelligence is a general index to our ability to cope with the problems of adjustment. We have also seen that conformance to social custom is a necessity, within reason, if we are to fit into the environment also created by our fellow human beings. More than that, we must learn that there are still deeper factors, that the education of our physical intelligence alone is not enough. There are few who can honestly say that they are completely happy and contented in this process of living, and yet, there is no reason why we should not reach a reasonable degree of contentment in an unfinished process such as a scientist or an investigator in any field finds in his experiments which he knows cannot possibly reach an end within his own lifetime. The lack of a reasonable viewpoint is because we may be too close to the circumstances. Detachment and looking at the life process as a whole is an essential step which we must take in order to see our relationship more clearly with that which is about us. Furthermore, we must be able to draw upon all our potential abilities. We must not depend exclusively upon intelligence because intelligence can be no more than the knowledge that we can acquire from others and the experience we have in using that knowledge. Beyond that we must be guided by what we commonly call "hunches." We must realize that there is stored up within our being potentialities that are not immediately ap-



parent in our objective minds, but there is a vast storehouse of intuitive urges that help us to utilize the immediate circumstances for the lessons we need to learn.

The cultivation of the habit of entering into short periods of attunement with these higher forces has been the source of inspiration of many human beings. Inspiration will bring us an insight into all our problems and circumstances and give us new help and guidance to meet the stress of circumstances from the outside. Such inspiration is not necessarily dependent upon one's

religious beliefs or philosophic viewpoint. They are far more dependent upon individual sincerity in self-analysis and introspection. Assistance within self can be found through giving some time to self-analysis. To approach this state of inspiration the Cathedral of the Soul was established with its simple suggestions directing each individual who wants to participate in its benefits. If you feel there are still possibilities within your own being that you could utilize more constructively, write today for a copy of the booklet "Liber 777" which will direct you in the use of the Cathedral of the Soul.



THE SACRED COW OF INDIA

Authorities on primitive religion and nature worship relate that cow worship is a type of religion called *Totemism*. It is suggested that people like the Hindoos, the early Aryans, and Egyptians developed a religious reverence for their cattle, while in the pastoral stage of society. This is quite understandable because their whole livelihood and existence was dependent upon these cattle. Later this reverence became a worship.

Occultists claim, however, that the Egyptians and Hindoos did not worship the cow as a deity. It is true that the cow is and was sacred to them, but only as a natural physical symbol of a metaphysical or religious ideal. In the *Vedas*, for example, the dawn of creation is represented by a cow. This dawn, to the Egyptians, was Hathor. The day which followed, or the expressions of Nature already established, was symbolized by the Goddess Isis. In fact, both are one and the same, except in point of time. Hathor is said to be "the mistress of the seven mystical cows," and Isis, "The Divine Mother," namely, Isis was the cow of plenty, of nature, or Mother Earth, herself. Consequently, as such, Isis was the mother of the earthly, physical world, or "The Mother of all that lives."

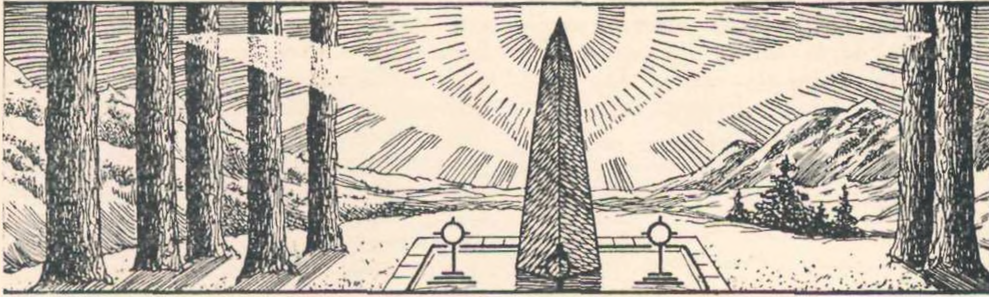
The bull and lion, frequently referred to in Luke and Mark and in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols—just as is also the Hindoo and Egyptian sacred cow. However, individuals of these peoples, the ancient Egyptians and the Hindoos of today might not look upon the cow as an actual symbol, but as an embodiment of a spiritual power. In other words they might apotheosize it as a deity, such, however, would be a perversion of a religious ideal by the individual.

We find many Christians today who are virtually image worshippers. They really direct their worship to some inanimate object rather than that which the church teaches the image represents. It requires a serious study of comparative religions, not a superficial inquiry, to determine the real elements of religion, as distinguished from the popular misconceptions of many of its adherents.—*Scribe*.



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● READ THE ROSICRUCIAN FORUM ●



Our 1943 Convention

By THE CONVENTION SECRETARIES



OUR Convention during the week of July 11 to 17 of this year was a definite illustration of the conviction of the members of this organization of the ideals and purposes to which it subscribes. In spite of the sacrifices that were necessary, the attendance at this year's Convention was almost as large as the two previous years. Many members throughout this jurisdiction made plans far in advance to arrange their vacation so that it would coincide with the week of the Rosicrucian Convention and took advantage of the convention participation as a part of their vacation away from their regular work and activity of the balance of the year. It is also well known that many other members attempted to make the same plans, but due to their work being connected directly or indirectly with the war effort, it was impossible for them to be present.

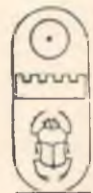
It is extremely gratifying to know that the work of the Convention could be carried on this year for it actually became a constructive activity in which members found inspiration and help in these troubled times. It is most important at this time, that we do not forsake the ideals to which we subscribe in time of peace, but rather we must double our efforts to make these ideals practical

and useful in the maze of activities in which we find ourselves today. We must be conscious of the ideals for which we are striving, and alert to the opportunities in the future to maintain and expand this organization's work for the benefit of humanity. There was a general feeling among those attending the Convention that here was an opportunity to relax from the pressure of their particular individual lives and dedicate all the Convention week to finding instruction and relaxation. As members left Rosicrucian Park to return to their homes, there was a unanimous expression among the participants that the week was well spent and it better equipped them to shoulder their responsibilities and work for the coming year.

Opening Session

The Convention was called to order by Frater James French, Master of the Essene Chapter of AMORC in Minneapolis, on Sunday evening, July 11. Thus began another Grand Lodge Convention to continue through the whole week. Frater French, acting as temporary chairman, presided until a permanent chairman for the Convention was elected. By unanimous vote of the Convention delegates and members present on the opening night, Frater Joseph J. Weed, Master of the New York Chapter of AMORC, was elected permanent chairman for the 1943 Convention.

It would be difficult, in the space of this report, to mention all the activities that took place during the following



week. Many of the addresses and special discourses presented during the week will be made available in various publications of the organization and in communications to Chapters and Lodges so that members throughout the jurisdiction may share in the instructive phase of the Convention week. Outstanding among the daily activities of the Convention were the opportunities for members to be present at lodge sessions conducted in the Supreme Temple. Each morning two sessions were held so that every member would have the opportunity through the week to attend one or more of these sessions. As the doors opened each morning in the main administration building there was a large group of members waiting to be admitted to the first session. By the time this session was completed, another group was ready for the second session. Each of these sessions was presided over by an officer of the Grand Lodge or another member of the staff, and with the accompaniment of all ritualistic officers for the convocation of all degrees. The members had the opportunity to participate and witness the inspiring ritual presented in the Supreme Temple and to dedicate this hour to the inspiration and instruction there given. This feature has proven to be one of the most interesting and inspirational of all Convention features over a period of years. Members who have attended the Convention for a number of years look forward to participating in these temple sessions, and members who have never had the opportunity of being present in a Rosicrucian temple are doubly inspired by participating in this ritual.

"Temple Builders" Initiation

In addition to these daily sessions in the temple a special initiation was held on Thursday of the Convention week. Approximately one hundred members present at the Convention received this special initiation in consideration of their assistance and contributions for the maintenance of Rosicrucian Park and its buildings. The recipients of this initiation are designated "Temple Builders," as it is their help which has made possible the growth and maintenance of Rosicrucian Park and its many facilities for the benefit of the members through-

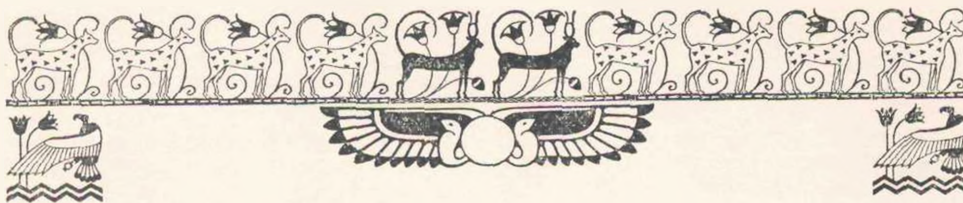
out this jurisdiction. Each year many are added to this group of Temple Builders and they feel that they have a part in the maintenance of the main offices of the organization.

Following the sessions in the Supreme Temple, most of the members would participate, during the remainder of the morning, in special class instruction. These periods of instruction are primarily to assist members to better understand the work of the degrees which they are actually studying or in the work of degrees through which they have passed. Each day the period of instruction, lasting, usually, about two hours and covering a certain number of degrees, would be directed by a member of the staff. During this period, explanation was given of various important points of the teachings in these degrees after which a forum was held so that questions and answers could be discussed. Demonstrations of various principles contained in these degrees was presented. In addition to the regular periods of instruction, a special period was held on Friday of the Convention week in which the exercises and experiments of the Neophyte grades were discussed for the particular benefit of those in the Neophyte Degrees as well as for those in the higher degrees who wished this additional explanation and review.

Afternoon Sessions

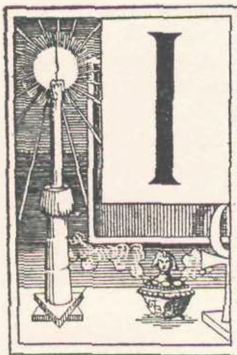
The afternoon sessions were devoted to many types of activities. In fact, almost every afternoon there was sufficient number of activities taking place at the same time to allow the members to select those in which they were particularly interested, or if they wished, they could enjoy themselves on the grounds of Rosicrucian Park. Among these activities were demonstrations in the Rose-Croix Science Building of physical laws of our teachings, which included sound vibrations, harmony and attunement. Such demonstrations illustrated how various physical principles manifest and their relation to the Rosicrucian teachings. The basic laws of vibrations were illustrated by mechanical means. A special apparatus was prepared to demonstrate the human

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Angels on Earth

By DR. H. SPENCER LEWIS, F. R. C.
 (From the "Rosicrucian Digest," October 1930)



IT IS quite common for us to think that angels are an essential part of the heavenly kingdom that exists far beyond the sight of man, and reside exclusively in some spiritual world beyond our present ken. It is also almost universally believed

that only men become angels. Wherever one may go in Europe or foreign lands to see the magnificent statues supposed to represent the angels of heaven, it is found that these are always masculine, and even the Latin word for angel is always associated with the masculine gender. The early church fathers, especially those of the Christian religion, did not believe that women had souls and could become spiritualized sufficiently to permit them of ever being angels. A great many persons seem to feel that St. Paul is responsible for this early attitude on the part of the Christian Church, because St. Paul seemed to have unpleasant experiences in the human incidents of his life in connection with women, and there are pages in his writings which plainly indicate his antipathy toward women. However, he did not deny the possibility of a female becoming highly spiritualized, for in a spiritual sense he recognized neither male nor female gender, and in his writings he distinctly states that in heaven there will be found neither male nor female. In other words, he believed in the universality of the soul.

We cannot, therefore, trace this attitude of the early Christians to anything that St. Paul wrote, but rather to an early pagan belief regarding women. It is notable that the mystics of the Orient did not have this pagan attitude regarding women, for in the earliest mystery schools of Egypt and other lands, women were permitted to enter into the spiritual work on the same basis as the men. We have always been happy in the knowledge that the earliest foundation of the Rosicrucian work guaranteed the women members the same equal standing as the men and permitted them to hold the same high offices as the men held. In fact, there were certain branches of the work in these early schools that were assigned exclusively to the women because of their high spiritual development, and in our organization today there are official duties of a spiritual nature assigned exclusively to the female sex.

The truth of the matter is that if we are honest and unprejudiced, we will admit that the real angels of the universe today are the highly spiritual souls of women, and that there is no higher degree of spiritual development attainable than that achieved by the average woman who seeks such attainment.

The nature of woman is essentially that of the spiritual, protective tenderness that more easily attunes itself with the Cosmic principles, and therefore, is more easily developed into a highly spiritualized expression.

In all of the ancient writings of the mystery schools the quality of God's nature is often and variously treated upon. It is only in the Occidental world and in the Christian religion, especially,



that we find this duality of God's nature overlooked in the attempt to express God as a part of the trinity. Most of the Oriental religions speak of God as the father-mother Creator of the universe. It is true that in the pagan religion of Egypt, God was symbolized by the Word "Ra," but it is also true that among the mystics of that land the word "Ma" represented the mother element of the dual nature of God and by combining the two, we have the word, "Rama." It may be interesting to note in passing that the word "Ma," or the sound of "M" followed by almost any vowel sound represents the vibrations of the female, mother, protective, maturing nature of the Cosmic vibrations and it is interesting to note also that in nearly all of the languages, the word for mother begins with the "M" sound. Our attention is also called to the fact that in all countries and among all races of beings, the first sound produced by a child in an attempt to express itself with words is generally of the "Ma" combination of sounds. It is surprising in foreign lands where no word of English is known, especially to young children, and to find the infants crying the words ma, ma, etc.

There is something highly specialized in the nature of woman that makes her especially fitted to be a more refined expression of the highest spiritual vibrations. Not only are her natural intuitive faculties more highly developed than in man, but many other faculties and functionings of her objective inner self are spiritualized to a very high degree. Her sympathy and understanding, her quick and complete attunement with the mental and spiritual thoughts of others, her abundant and quick flowing magnetism, which is soothing to those who are suffering, her warmth of affection unassociated with any sex nature, and her stronger and greater inclination toward the pure and higher things of life, easily show the high degree of spiritual development which she has attained throughout the past generations.

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We are very apt to look upon the Adam and Eve story in the Christian Bible as a unique story of creation and, when casually read, it tends to give the Christian the impression that the crea-

tion of Eve or the creation of a female partner for man was a secondary or afterthought. If we take the fact that Eve was created after Adam as an indication that it was only as an afterthought and, therefore, of less importance, we should take the same attitude regarding the soul in man. The physical part of man was created first and the soul breathed into his body afterward. This, however, should not indicate that the soul is of secondary importance for, as a matter of fact, it is of primary importance, as we find by carefully analyzing the entire processes of creation. In many other sacred writings, however, we find the story of Adam and Eve presented in a manner that illuminates our spiritual understanding, for in its story there has been no wilful or accidental misrepresentation of the words as we find in the Christian Bible in order to give undue importance to the creation of the male side of the race of man. Most of the ancient stories depict the creation of the first man as being the crude, material side of the human race, and the creation of Eve as the spiritual, refining element that was necessary to make man, as a race, a perfect expression of the Divine Image. In these stories, God is pictured as both male and female, or as a dual expression of Cosmic creation. From this primary creation came forth love and out of this love there was evolved first the body of man with the strength and power to supply the material forms of creation, and then the woman to supply the spiritual and protective forces for the human race. In such a story we see at once that woman is elevated to a higher spiritual basis than man, while man is distinctly a creature of force and material power necessary on the earth plane in order that the spiritual nature of woman may have the material foundation with which to mature a race of healthy beings.

It has always been the tendency of the real mystics of the Orient and all lands to continuously pay homage to the beauty, tenderness, spiritual sympathy, love, and understanding of women. To the mystic, woman is God's highest and most beautiful creation and he never loses either his respect or his adoration for womankind.

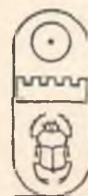
If any of you ever have an opportunity to read the writings of Elbert Hubbard of Roycroft fame, who was one of the early associates with us in the establishment of the Rosicrucian work in this country, you will be pleased to read in his book entitled "Hyacinth" the adoration of womankind and the homage he paid to his wonderful wife. You will see in his beautiful words and thoughts the typical mystical appreciation of womankind.

It is a fact also that in some of the early religious movements originated at or right after the Christian era, woman was greatly feared because of her spiritual power and higher spiritual understanding, and for this reason there were any number of new religious sects organized in which woman was forbidden to take part. It is a strange coincidence that this peculiar attitude toward women developed in the Jewish religion just before the Christian era and reached a high state of distinction wherein women were considered less important in a spiritual sense than men, although in the heart of every Jewish man there is an immutable and greatly enlarged adoration and respect for womankind. It is a notable fact that Jewish men are ever anxious and wholeheartedly expressive in their desire to pay homage to their mothers and female relatives. But every religion that thus excludes women to some degree represents the attitude of fear of woman's high spiritual development. Just as we noticed the inconsistency of this attitude in the Jewish religion, we notice in the Christian religion that while it went so far as to even deny the possibility of woman having a soul that might become sufficiently spiritualized to ever become an angel, the most holy of its saints are female, and the Virgin Mother has a high place in the early Christian religion, which is still carried out in the Roman Catholic Church.

While the average man of today, especially in the Occidental world, shows a higher degree of respect toward womankind than we find in many Oriental countries, he does not have the prejudice that they have in regard to woman's place in the activities of our

worldly affairs. In the Orient, where the spiritual nature of woman is recognized she is considered incapable of assuming any material responsibilities solely because of her spiritual nature. Here in the Occident the average man gives little thought indeed to the spiritual nature of woman, but does recognize in her the possibilities of worldly development co-equal with men. On the other hand, the more intelligent and discerning man of the Western world, and especially here in America, has come to realize that woman's highly developed intuition and keen analytical mind are valuable business assets, and he is not only ready and willing to allow her to hold a place in business, but where she is not engaged in business of her own, he consults her in connection with his home affairs in regard to those matters in which he will not trust his own judgment or intuition.

Without the influence of woman in the world today, the world would be a sorry place and conditions would be a sorry mess. Woman's higher nature, her tenderness, her natural desire for wholesomeness and cleanliness, and her appreciation of the finer things in life have not acted as a restraining influence upon man's naturally broad nature, but have tempted him or inspired him to create the more beautiful and attractive things in life in order to please the nature of woman. In every great crisis or disaster, in every great wave of suffering or perplexity, it is the influence of woman and her natural powers that come to the rescue and restore peace and patience. In any community absolutely free from the influence of woman there is a marked evidence of the fact and the future evidence of deterioration. In every such community where a woman has entered it to become a part of it, there is an immediate change for the better. In this regard we cannot help but look upon women as the angels on earth and, if their influence can be such as that here in this material world, we feel sure that if there are any angels in the future spiritual kingdom, to maintain peace, beauty, sweetness, elegance, love, happiness, and adoration toward all that is good and godly, it must be because the women are the angels there.



CONVENTION REPORT

(Continued from Page 304)

aura, together with the demonstrations of the laws of light and color. Two complete sets of demonstrations were given during the week, each repeated a number of times so that all members had the opportunity to witness both sets of demonstrations. Demonstrations were also held in the afternoon in the Rosicrucian Planetarium where astronomical and terrestrial phenomena were explained and dramatized in "The Theatre of the Sky," a part of the planetarium.

In addition to these activities each afternoon, special lectures were held in the auditorium and in the museum. The curator of the Rosicrucian Egyptian Museum gave special lectures in connection with the various exhibits. These lectures were on subjects related to the Egyptian mystery schools, life during the times of the early Egyptian civilization, and various philosophical and religious concepts of the early Egyptians.

In the auditorium lectures were held on different subjects each afternoon. Among these lectures was instruction on the technique of Rosicrucian healing by Dr. Arvis Talley of the staff of the Rose-Croix Research Institute and Sanitarium. This lecture and demonstration of the principles of Rosicrucian healing and health, proved to be of particular interest to all the members attending. Other afternoons afforded such activities as a Peoples' Peace Conference in which participants had an opportunity of giving their contribution to what they believed was necessary for a permanent peace to follow this war. A lecture on alchemy and its connection with the work in alchemy at the Rose-Croix University explained the studies and research of the ancient alchemists and their contribution to science and philosophy. In recent years this has been one of the research subjects at the Rose-Croix University. This most interesting session was conducted by an advanced student of this class, Dr. Hiram Syndergaard, under the direction of the Dean of the Rose-Croix University, Frater Orval Graves. Other afternoon sessions included musical entertainment and various discussion groups. A session of particular interest was a

conference of service men present at the Convention. Other sessions were for special groups, such as District Commissioners, Sunshine Circles, Officers of Lodges and Chapters, Junior Order, and others.

Evening Programs

Each evening was devoted to a period of musical entertainment, meditation, and a program consisting of an address, and special features following. Addresses were given by the Supreme and Grand Lodge Officers through the course of the week. Of special interest in these programs was the address of the Emperor on Monday evening of the Convention week and his special address at the conclusion of the session on Thursday evening followed by a demonstration of principles contained in the higher degree teachings of the Order. The Thursday evening demonstration and address by the Emperor has become an institution at the Convention and it is a part of the program to which the members always look forward. Even though some members were unable to attend every session of the Convention, the auditorium was crowded on Thursday night as the Emperor gave an inspiring discourse upon one of the subjects contained in the esoteric teachings of the organization, and then proceeded to demonstrate some of these principles to the entire group assembled.

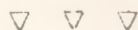
On Friday evening before the conclusion of the business affairs of the Convention, a most unusual demonstration was given by Frater Gilbert N. Holloway, Jr., the organization's lecturer and counselor, on how the individual member should conduct his procedure of Rosicrucian study. The stage was set up as a typical room in a member's home, and the demonstration entitled "A Rosicrucian Night at Home" proceeded to illustrate the best methods of study and how to conduct the ritual and sanctum period of the individual member. All members were enthusiastic over this opportunity of actually being able to witness this procedure and carried away with them a better concept of how to conduct their own studies in the most efficient and useful manner possible.

It might appear from this short resume of certain features of the Conven-

tion that the Convention was all study and work. While the inspiration and instruction that come from a Rosicrucian Convention are necessarily the most important phases of its activities, there are also lighter moments in the course of the Convention week. On two nights special motion pictures were provided which, in addition to their message, were also of entertainment value. On two other evenings dances were held in the auditorium of the school adjacent to Rosicrucian Park. Various groups of members carried on other social activities during the day and after the sessions in the evening.

The final session of the Convention was primarily a recreational activity; that was the Convention banquet held on Saturday night at the Sainte Claire Hotel. This banquet was the occasion for good fellowship and sociability

and was a fitting conclusion to a week of instruction and continued activity throughout the Convention period. Following the banquet there was a dance sponsored by the Kepher-Ra Club, an organization of employees of AMORC. The Convention week seemed to pass so rapidly that members were hesitant to leave after the Convention banquet, but gathered together in groups and continued discussions and comments which indicated their wish that the Convention might continue. In a sense, this continuation will take place in next year's convention, and it is our hope that the many interesting activities in which our members found the opportunity to participate will be carried on in other years with the additional hope that conditions will be such that many more members can attend and take part in the activities of the next and future Conventions.



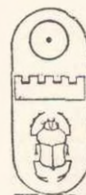
ARE ALL JEWS HEBREWS?

First, the name HEBREW itself comes from the Greek word Ebraios which was applied to the writings of the old Israelites. The average modern Jewish person cannot read, write or understand the Hebrew language. They speak, read and write Yiddish. This Yiddish is as similar to the classical Hebrew language as modern Italian is similar to ancient classical Latin.

The old Israelites were not the modern peoples known as the Jews. The old Israelites were a race of pure blood having come from the same source as the ancient Hindus and ancient Egyptians. This source was, of course, a highly developed people who had inhabited the continent of Atlantis. According to occult evolution, the descendants of these Atlanteans had to intermingle and disappear from the face of the earth. There are no Egyptians of the original, pure blood left today; nor are there any Hindus of the original race. There are descendants of these two races who have intermingled and surrounded themselves with the various peoples. The Semitic tribes of Israel after coming out of Northern Egypt crossed the Jordan River and settled in Palestine 1150 B. C.

The migrant Semitic twelve tribes of Canaan were united into one Kingdom for the first time by Saul (1050 B. C.). At the death of Saul's son, King Solomon, ten of the tribes revolted and set up their own Kingdom of Israel. During the rule of nineteen kings, it slowly declined in power being torn by internal bloodshed, degradation and anarchy, 937-722 B. C. Finally the nation of Assyria under Sargon captured Israel in 722 B. C.

The nobility, the rich and the educated of Israel were carried away into captivity where they were assimilated with their captors. The bulk, however, remained in their home land. Their descendants who maintained their individuality mingled with the descendants of Judah, the two tribes of Judah and Benjamin, and are known as Jews today. With the loss of their great leaders and being no longer allowed to unite, the ten tribes sank to the levels of the peoples about them in Palestine.—*Scribe*.



WHAT MYSTICS IN THE ARMED FORCES ARE THINKING

(Continued from Page 289)

studies, and also by Lodges and Chapters of the Order when in session.

"In the service, when we have learned to obey orders and to execute them well, our superiors and subordinates have more confidence in us. If we have our own opinions contrary to stated orders, our opinions must be laid aside. In the Supply Department where I am now stationed, my department has charge of oil, cable line, electrical equipment and other things of great importance. We must have plenty of these articles always on hand so that our forces may replenish their supplies at any moment. It is our duty to be vigilant and trustworthy so that our country will be adequately protected."

CHAIRMAN: "In your case, then, the Rosicrucian teachings have strengthened a sense of law and order, also emphasized by your training and experience in the Navy?"

MR. BURT: "Yes, definitely, our teachings have helped me to express such desirable and necessary qualities in my life. Of course, we are all human, and at times we fail to apply the Rosicrucian teachings as forcefully and adequately as we should. But then the fault is ours, and not the Order's."

CHAIRMAN: "Thank you, Mr. Burt. Now, gentlemen, I wish to present for your consideration a problem that seems grave and important. Our first two speakers have emphasized, one might say, the positive aspect of military service—that is, the constructive effect upon the consciousness of the individual in the matters of discipline, subordination of individual personality to a cooperative group effort, etc. But how about the disastrous, overwhelming, destructive and negative aspects of military life? How do Rosicrucian principles apply in the disasters and sufferings of war? Would any of you care to give us some observations based upon your personal experiences or your conversations with other service men, whether Rosicrucians or not? How do our teachings

stand up in the crises that put to the test any law or principle?"

CAPTAIN MUELLER: "I realize, as Mr. Holloway mentioned, that I brought out the positive side of this thing, and that is not the proof of the pudding. If everything is going well you can do the things which I have mentioned. The other side of the picture, I believe, is of enormous importance, and a proper understanding of it will help me, and the rest of us, and certainly you folks on the home front when you have lost a loved one. When confusion exists on the battlefield, in the midst of deafening noise and terrific pounding, there are times when the immediate crisis is so great that it transcends in its scope the soldier's training and experience. Training and discipline will usually take care of a certain amount of disaster and catastrophe. To illustrate: A man comes into the Army from civilian life. He is just like any of us. The whole problem seems pretty big to him. He goes through recruit training, which teaches him the fundamental principle of law, order, and discipline. He is gradually advanced a little further, and taught physical control. Then he is told, 'Let's have such and such a thing done.' Pretty soon the thing is done. That's a long step from starting out with a raw recruit, showing him how to do things, and following right along with him. Then he is subjected to artificial crises and field problems which will train him by easy stages for real problems that are to come. By learning military principles soundly and progressively, he is gradually able to apply them to newer and increasingly complex situations, with positive, affirmative results. You observe that fear and hesitancy have left him. He possesses increasing confidence in his ability to do successfully these things. The tasks and problems set before him are not beyond his imagination and experience.

"But there will come a time on the field of battle when all his training and experience will be exceeded and surpassed by the problem which must be solved. This is particularly where the Rosicrucian teachings will be useful to him, if he has received them, or to me

as his leader. When our physical lives are in immediate danger, if I can reassure a fellow soldier by suggesting what he should think or do in order to help himself, or if I merely appear calm myself because I hold to the Rosicrucian principles and can apply them for greater self-mastery, then I shall be deeply grateful for what I have learned. On the other hand, our collective problem might be so urgent and puzzling that I could not solve it to help someone else. In that case I will take the situation as it comes to me, and will make every conceivable effort, not necessarily to prolong my own life, but to help those around me. After passing that point, if I must die or pass through transition I feel that it will be without more ado than leaving this lecture hall. It gives me strength and courage to think of such circumstances in that way.

"These critical and often fatal situations of war loom large to you at home, especially if you have lost someone near and dear, because you do not know the exact circumstances which confronted your loved one. You are naturally prone to imagine many things, and the visions of imagination are often worse than the actual experiences. In such dark hours the Rosicrucian teachings will tide you over; you will find comfort, solace and deeper understanding through the mystic principles of life. I have been inspired by the members I have met at this Convention who have lost loved ones in this war, and who say little or nothing about it. Their inner understanding, their fine attitude towards the bereavement is attributable to the profound knowledge which has come to them through their Rosicrucian membership."

CHAIRMAN: "Excellent, Captain. Thank you. Now in our remaining minutes we would like to hear from these four other Fratres in uniform who have not yet expressed their views. Lieutenant Holme, how does the practice of Rosicrucianism relate to your military experiences?"

LIEUT. HOLME: "We are talking now, I believe, about those principles which have become a part of us, as Rosicrucians, and how they apply in

military service. I am at present in the services of supply. Probably all of you have seen motion pictures dealing with army life, in which the commanding officer is represented as a rough, tough sort of person, frequently losing his temper and throwing things in all directions. I have observed that it is an old army custom, when something goes wrong, for the fellow at the top of the line to reprimand the next man under him, who in turn reprimands the man below him, and so on down the line to the buck private. The poor buck private has to take it on the chin. Such a situation does not make the right kind of leadership, nor promote morale.

"I have found a simple method of handling this problem, based on Rosicrucian principles. When trouble or 'grief' comes down the line I try to stop it right at my station and not let it go any farther. I proceed by 'short-stopping' the trouble, taking the load personally, and not passing it on down the line. Sometimes this hurts or causes inconvenience, but we Rosicrucians should be able to shrug our shoulders over such matters, pass them off and forget about them. If more of us do things like this the Army morale will be that much improved. I am just passing this suggestion along as an example of positive application of the Rosicrucian teachings, useful for those of us in military service."

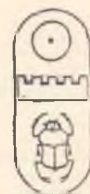
CHAIRMAN: "A fine idea, Lieutenant. Now I know we all would be greatly interested to hear from Corporal Harold Wang, our Canadian Frater. Would you like to say something, Corporal?"

CORP. WANG: "I'm afraid I can't add much. These gentlemen have covered everything very thoroughly."

CHAIRMAN: "What do you do in the Canadian Army?"

CORP. WANG: "I am a motor mechanic, maintaining army vehicles for the training centers. I have charge of the motor rebuilding section. At present I am stationed in the city of Winnipeg, and have been in the army for two years."

CHAIRMAN: "How long have you been a Rosicrucian?"



CORP. WANG: "Nearly six months now. I spent four months at Camp Borden, Ontario, where there were nearly seventy thousand men in training. In my unit, which consisted of two thousand men, there was a chap of fine reputation who was a Rosicrucian. He was outstanding for his fine qualities and for his method of discipline. He was a sergeant. His method of handling men was altogether different and wholly successful, and I believe, in retrospect, that it was largely due to his Rosicrucian training."

CHAIRMAN: "Very interesting. Have your six months in the Order made a better soldier and leader of you, too?"

CORP. WANG: "I have just recently received a promotion, which entails considerable added responsibility. What I have learned through my Rosicrucian studies certainly has been helpful in handling different types of men, who come and go, day and night. I find that to get the best out of a man, one cannot order him around like cattle, or vastly inferior beings. Men respond wonderfully to positive, friendly suggestions."

CHAIRMAN: "Thank you, Corporal Wang, for your valuable contribution to our thought, and good luck in your army career. Now let us hear from Sergeant Reed Higgins of Utah."

SGT. HIGGINS: "I would like to add something on the so-called negative side of the service. Those in the Army who have a little authority are constantly challenged as to how much they know about the handling of large groups of men. Even the sergeants and corporals have a great deal of responsibility. When they have taken a group of men out to do a particular job, and when they come to the point, as Captain Mueller said, where training leaves off and the unknown begins, they find that they are in charge of a diverse group of individuals, many of whom possess forceful ideas about the right and wrong way of doing things and solving specific field and personal problems. Right here is where the Rosicrucian teachings can help both the leaders and the led, for clear, creative thought is needed urgently. In a desperate situation ingenuity, initiative and 'bright ideas' are deeply needed

by those whose tremendous responsibility it is to lead men in such moments. My experience is that a Rosicrucian background leads to a successful search for these right answers. Intuition comes to the fore, and when the right answer comes, the group leader intuitively recognizes it. It is a marvellous relief and satisfaction when one feels he has done the right thing for a group of men with whose direction he is charged."

CHAIRMAN: "We are all pleased to hear of your success in such practical application of the teachings, Sgt. Higgins. And now our last speaker will be Private Frank I. Aragon, of Colorado."

PRIVATE ARAGON: "I cannot add much to this discussion, but my contribution can probably be summed up in the familiar word, *morale*. Among other things, morale seems to be knowing what is right in a given situation—knowing the truth, and applying it. Take the proverbial sergeant. If you know and understand him underneath, you can work with him with confidence. Morale is needed in camp life just as much as in the field of battle, the combat area. If men's morale is low now, they will fail when they get into a tight squeeze. So, I think that as our morale continues to improve and build up, we are going to go right in and win this war. There is no getting away from the fact that we have to win it. Perhaps the higher powers are giving the world a spanking for past misdeeds and wrong thoughts. At any rate, we are all thrown into this war situation, and it is up to each one to do his little bit. The Rosicrucian teachings have been a big help to my morale, and I surely aim to hold up my end of this war!"

CHAIRMAN: "Many thanks, Private Aragon, for your inspiring thoughts, and to all of you gentlemen, Fratres, for your very stimulating and provocative contributions. Herewith ends our forum discussion of the application of Rosicrucian principles by men in the service. Best wishes to all of you, and may we all return here a year hence to share additional realizations growing out of the experiences which lie immediately before us."

MEASURE YOUR EMOTIONAL AGE

(Continued from Page 298)

44. Are you noseey about other people's affairs?—20
45. Do you feel your talents are not recognized by others?—50
46. Do you daydream a great deal?—40
47. Do you feel most people cannot be trusted?—30
48. Do you like people in general and feel a genuine interest in them?—100
49. Is it almost impossible to take a joke on yourself?—10
50. Do you like to talk about the failings and follies of the younger generation?—80

SCORING INSTRUCTIONS: After checking off all the "Yes" questions add up the numbers opposite them and divide by the number of questions which you have answered, "Yes." This is your score of grown-upness—what psychologists call "Emotional Maturity."

About as low as anyone will score is around 20 to 25. This indicates you probably need some advice from a psychologist or psychiatrist. At least you should take yourself vigor-

ously in hand for you are still very childish—and in many respects you act and feel like a six or eight-year-old child—not over ten. A score of 25 to 35 means you are still pretty childish in many ways and are about like the lower one-third of people in general in emotional adjustment and poise. A score of 35 to 45 is considerably better and places you just below the middle group of people in general.

The average normal person, with some childishness but a good deal of maturity will score along between 45 and 55. From then on up you improve rapidly in being a balanced, well-adjusted person. From 55 to 65 you are in the top third and from 65 to 75 you meet the world on pretty even terms, and are well endowed in most directions with self-confidence. A score of above 75 places you in the extremely poised, well-adjusted, mature group.

A score of 90 to 100 is a little too good to be true. You are probably kidding yourself. No one wants to be perfect anyhow. We all like at times to let go, kick up our heels, get down on the floor and play with the kids and be one of them, and even get hopping mad at the boss. But if you are thoroughly poised you will get over all these things quickly—or if you are mad at the boss, even if it is your wife or husband—you will have it out at once, get over it and forget about it.

If you can look over your life and general philosophy of living and answer Questions 12 and 28 with an honest "Yes," you are in all probability a pretty mature person.

FOR AN EXCHANGE OF THOUGHTS

We never know the lack or fullness of our knowledge until we are called upon to express it. The best way to test what you may assume that you know is to try and explain it to another. Expression requires the organization of our ideas. Likewise, it requires a clear mental picture of them to which we must fit words of description. To just complacently presume that you know something may eventually cause you embarrassment, if not a loss of an advantage in some emergency when you are required to draw upon such knowledge.

Associating with those of similar interests, however, requires us to express ourselves, to enter into pleasant discussions. It rejuvenates our ideas and strengthens our font of knowledge. It also shakes us out of the mental lethargy into which we have often unconsciously slipped.

To enjoy such associations, affiliate with your nearest Rosicrucian Chapter. Officers and members there will welcome you. Participate in the rituals and demonstrations, listen to interesting lectures, and share in the social functions. Consult the directory in the back of this issue for details. *Make plans to attend now.*

SUPREME TEMPLE CONVOCATIONS

Tuesday, September 28th, at 7:30 P. M. Pacific War Time, the annual Fall, Winter, and Spring convocations will begin in the Supreme Temple of AMORC, Rosicrucian Park, San Jose, California. Every active Rosicrucian member is welcome to attend, every Tuesday, regardless of his degree in the Order. There are no fees or obligations. Members are required only to present their membership credentials.

Each convocation includes the traditional symbolic ritual, a mystical ceremony in which officers impressively attired in symbolic robes take part, a period of meditation, inspiring music, an instructive discourse, and other functions of particular interest and enjoyment to Rosicrucians. Members passing through San Jose are always welcome to attend these convocations.



CALIFORNIA'S MYSTERY MOUNTAIN

(Continued from Page 286)

region and its ability to grow and foster every kind of plant, even species brought from Australia, it is held is due to the fact that the soil is older than the rest of the continent—"potent with life, resulting from decayed vegetation."

Strange Phenomena

Ever prevailing in these arcane accounts is the mysterious tale that Mt. Shasta, perpetually crowned with snow, and the majestic sentinel of northern California, has been for centuries the *secret abode* of a sect of *Lemurian descendants*. The great mountain had embraced their ancestors, and there in her seclusion they practiced their sacred rites and enigmatic traditions. They cherished a knowledge which they sequestered from the materialistic world, devoutly hoping that they could release their wisdom to a people some day worthy to comprehend and use it for the benefit of humanity.

To lend support to these traditions, which perhaps the Rosicrucians were more familiar with than any other esoteric order, were the strange happenings reported about the mountains, by persons who knew nothing of the Lost Continent of Lemuria. Beams of white light were seen to shoot upwards to the heavens from the peaks at night, though it was known that no electrical apparatus capable of this was located on the majestic peak. Sometimes the beam would seem to be directed outward toward the vast Pacific. Then, again, bewildering, yes, eerie, luminous blue vapors were reported to be seen on the west side of the mountain. Merchants in the surrounding small towns situated at its base would whisper to friends and customers, it has been said, about dealings with strange, long-haired people, who quietly would come to their stores and make purchases with gold nuggets, and they further told of their mysterious appearance. Many such merchants would deny ever having said these things, *but the rumors persisted*. The skeptical naturally ridiculed it all; called it pure imagination. Others related how strange persons met them

while they ascended the mountain and of having seen Oriental buildings in among the trees, which, miragelike, would vanish when closely approached. The Rosicrucians knew that *actually* a group of mystics of ancient origin did at one time seclude themselves upon that mountain.

False Claims

The Rosicrucians, therefore, tried to bring together, in one book, all the facts, historical, geological, archaeological, and the legends and *fancies* about Lemuria and the Mt. Shasta dwellers, for the purpose of revealing what was known and related. Unfortunately, this encouraged charlatans to commercialize on these traditions. They organized parties of gullible persons to go to Mt. Shasta, where, under their leadership they were told *at so much per head* they would meet the Lemurians and receive an illuminating initiation. They were, of course, deluded. The mystics of Mt. Shasta did not reveal themselves, nor did they perform any mass initiations, psychically or otherwise. In fact, two organizations came into existence, within the last two decades, on the false claims of their leaders that they had *personally* climbed Mt. Shasta, and in their ascent at the top or thereabouts, a "Master," some historic mystical character, had appeared in person and had conferred upon them the authority to organize a society and to become a leader thereof. Also this strange master was said to have presented them personally with the teachings which the society was to issue. Oddly (?) enough, the so-called teachings were very similar to teachings already appearing in well-established occult books, so much so that plagiarism, rather than a Mt. Shasta Master, was considered the source of them by every thinking person.

I would like to further add that in 1934 the writer, with Mr. Kendal Brower, then Curator of the Rosicrucian Museum, ascended the West side of Mt. Shasta, to within a few hundred feet of the 14,161 ft. altitude. This is the most accessible side, and yet it is a gruelling task for one who is in fair physical condition and young. Above the timber line, one must climb over volcanic rock

and through areas of slipping, sliding ash, and finally on to the glacier—snow fields. Over 12,000 feet, each step becomes laborious, breathing is very difficult, and ascent taxes the strength and the heart. Therefore, I know personally that those who claimed to receive communications from the Masters on Mt. Shasta because of their frequent journeys up its steep sides, were really fabricating their stories. Such persons were obviously mendacious, for they were physically unable, visibly so, to climb one-third of the altitude, or stand the rigors of such a journey. Such persons were capitalizing on the traditions and on the ignorance of those who knew nothing of Mt. Shasta or what climbing to such an altitude entails.

Personal Experiences

What were my own experiences when on Mt. Shasta? I did not see Lemurians, nor was there a venerable sage to be met at each turn of the trail. That there is an *enigmatical influence* which surrounds the mountain, due possibly to the mystical sect which once resided there, is apparent to any sensitive, unbiased person. One experiences a sensation of exaltation, which cannot be attributed solely to the rarified atmosphere or the altitude. Further, one feels constantly conscious of being under surveillance, yet no one physically can be seen, other than an isolated climber like yourself.

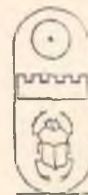
The East side of the mountain is quite a primitive area, far more so than the Western slope. A great forest of pines and firs surround its base, and it is pervaded by game. Many great streams from the melting snows cut deep gullies through this forest, in which may be found boulders and numerous logs brought down with the roar of the spring freshets. There are no trails or paths on the East side, leading to the almost inaccessible top. It is far more mysterious and foreboding in this region than in the West. Mt. Shasta lifts its white head above its verdure garment, with an air of haughty challenge to the mortals who come to conquer her.

It had been my desire to investigate this Eastern area since my first adventure up the West side in 1934. It was

not until this August that the opportunity afforded itself. Our party included the Grand Treasurer, James Whitcomb, Frater Gilbert Holloway, Jr., member of the National Lecture Board of AMORC, and myself. It was their first venture. Once up the slope of the East side, one is miles from a paved highway and more miles from any semblance of civilization, or source of supply. Consequently, this necessitated that each of us carry 50-pound packs of food, utensils, and sleeping bags. The undergrowth on the Eastern slope is thick and almost impassible for many yards. We were obliged to force our way through it, the heavy bulky packs offering great opposition to the narrow passageways we made. Eventually after a day's laborious, dusty and exhausting climb, we reached an altitude of nearly 11,000 feet, where we established our base camp. There we left all our equipment, so we could travel light for the higher ascent.

The terrain above the base camp and beyond the timber and vegetation line also has no trails. It challenges the virility and the initiative of the climber. Great lava rocks roll downward toward you, threatening to break bones, dislodged by your approach. As you climb in the lava dust, you slip and slide back as many steps as you take forward, exhausting yourself and making little progress. The sun's glare on the glacial ice and snow, which one must cross at 12,000 feet and upward burns all exposed flesh unmercifully. The moment the sun sinks behind shadows of the majestic peak, the temperature drops rapidly to a penetrating cold. This alone compelled Fraters Whitcomb and Holloway to turn downward at an altitude of 13,000 feet, promising themselves to accept the challenge of the almost inaccessible East side of Mt. Shasta again in the future.

At night, around the base camp fire, the great mountain's snow capped peak dominated not only the surroundings, as it was silhouetted against the sky, but the thoughts of each of us as well. Invariably we turned our eyes toward it, as if magnetically drawn. Time and time again each of us would sit upward in the quiet of the night, even though it was bitter cold, and stare with



mingled feelings at this vast symbol of nature's laws—sensing, too, a subtle influence which beggared words of description.

The fascination of Mt. Shasta is not alone its physical appearance, that is, its sheer bulk, its majesty, or beauty. There is something about it that transcends all physical allure, something entirely different than one may experience in the Andes or the Alps, for example. Something intangible radiates

from its atmosphere which inspires reverence and spirituality. It is for such reasons that AMORC has written the book, "The Lost Continent of Lemuria," referring in detail to the Mt. Shasta legends, and why it also produced the professional sound motion picture by the same name. We wished to convey to all an understanding of the mystical traditions which are associated with this place of beauty—this symbol of the survival of the wisdom of mankind.



KNOWLEDGE OF SELF

(Continued from Page 295)

Resort to whatever means will be effective in helping you achieve emotional control. If an affirmation will help you, use it. If attending a church service or prayer will help you, then accept the comfort that religion gives. Some people feel helped by attending a concert or taking a week-end trip or unburdening themselves to a bosom friend. Any method will do provided it is effective with you. My personal opinion is that the Rosicrucian philosophy of life should be sufficient to sustain you in any trial. With so many incarnations before us, we need not be brokenhearted because

of some unfulfilled ambition or desire. Having dedicated ourselves to the Cosmic, why should we shrink from the tests and trials that prepare us for greater triumphs and responsibilities? As Rosicrucians, too, we know that love is the greatest remedy in the world. It will heal every situation and transform every life.

The knowledge that psychology gives us is essential in every sphere of life. In order to understand human nature, however, it is necessary to understand ourselves first. We should study our physical type and our emotional pattern. In Part II, we shall discuss the characteristic reactions of our mental life.
(To be continued)



WHO WAS NOSTRADAMUS?

Michel Nostradamus (1503-1566) was born in Provence, France. His two grandfathers were very influential men at court and very learned in occultism as well as in academic knowledge. They both resolved that their only grandson, Michel, should have the best education possible. After private tutoring by his grandparents, young Nostradamus was graduated from the University at Montpellier as a doctor of medicine.

After becoming a Doctor, he traveled over Europe studying and obtaining many rare volumes. He made certain connections with mystical groups, also, during this time. After his travels Nostradamus married and settled at Solon, France, at the age of 44. He was so successful in his medical practice that his rivals called him a sorcerer. Nostradamus did possess marvelous and mysterious knowledge but of a beneficent kind that he had gained from studying with certain occult groups.

Nostradamus is famous for his prophecies. He received these revelations from gazing into a mirror and checked them in some way by a calculation of the star, Vega. These prophecies are in verse form and are known as "Centuries." These verses foretold the events of the world as far distant as 7000 A. D. Most all of his prophecies about World War No. 1 and World War No. 2 have come true. He also foretold many events in the lives of Kings and Nobles. He also foretold the time of his own transition. Nostradamus was the greatest prophet of Europe if not of all modern times. Metro-Goldwyn-Mayer has produced two movies depicting the life and prophecies of Nostradamus.—Scribe.

The
Rosicrucian
Digest
September
1943



ADMINISTRATION COMMITTEE MAKES INVESTIGATION

At each annual convention of the Rosicrucian Order, AMORC, committees are formed, namely, the *Administration and Welfare Committee*, and the *Resolutions and Adjustment Committee*. Each of these is composed of twenty members and delegates from various countries and cities of the Jurisdiction of the Order, who *volunteer* their services. It is their duty to inquire into the administration practices of the Grand Lodge and pass on their findings as resolutions to the entire Convention for either its adoption or rejection. Such reports are then signed and notarized and finally published in the "Rosicrucian Digest." The volunteer committees are composed of experienced business and professional men and women. Above is shown a sub-committee of the Administration and Welfare body, examining the accounts of the Grand Lodge and discussing same with the Imperator. Standing, left to right: Harry L. Gubbins, Detroit; Floyd E. Wastlund, Berkeley; Victor F. Bremer, San Jose; Minnie Demrick, Phoenix. Seated: Ralph M. Lewis, Imperator; Gertrude R. Walker, Los Angeles. (Courtesy of the Rosicrucian Digest.)

We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "Is this my destiny"? Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your wellfare, than *why you are here*, and how you can make the best of it.

You must eventually answer this question — or join the rolls of millions who are shunted about helplessly by the world's sudden economic changes. There is a guide that you can use to find the answer to this eternal question of your place in life. It is as old as thought itself. Let us tell you about it.

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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

AMORC TEMPLE

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

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

DIRECTORY

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

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. 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 Margarette 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, 747 Geary Street. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

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. Chrystel 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.

FLORIDA

Miami:

Mrs. Myrtle Wilson, Master, P. O. Box 164, South Miami. Telephone 4-5816; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday evening at 7:30. Biscayne Temple, 129 N. W. 15th Avenue.

MISSOURI

St. Louis:

Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Hg. Secretary, 9223 Coral Dr., Affton, 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.

NEW YORK

Buffalo:

Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., 225 Delaware Avenue, Room No. 9.

New York City:

New York City,* 250 W. 57th Street. Mr. Joseph Weed, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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

WASHINGTON

Seattle:

Chapter Master, Mrs. Mary A. Christoe; Secretary, Mr. W. F. Larimore. Meetings every Monday, 8 p. m., at 1322 East Pine St. Reading room open Monday through Friday, 1 to 4 p. m.

COLORADO

Denver:

Chapter Master, Mr. Walter Taylor; Secretary, Mrs. Louis F. Branch, 1408 So. Acorna Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

(Directory Continued on Next Page)

OKLAHOMA

Oklahoma City:

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

MINNESOTA

St. Paul-Minneapolis:

Essene Chapter. Mr. James French, Master, 1610 Stevens Avenue, Minneapolis, Telephone Ge 6549. Mrs. S. M. Penniman, Secretary, 1410 Jefferson Avenue, St. Paul, Telephone Em 0225. Meetings 2nd and 4th Sundays at 3 p. m., Leamington Hotel, Minneapolis.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter. Mr. Louis N. Perna, Jr., Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

OREGON

Portland:

Portland Rose Chapter. Mr. Marius Carrel, Master; Mr. Ransom Thompson, Secretary. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

UTAH

Salt Lake City:

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, 12501 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. Wava W. Stultz, Secretary. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

PENNSYLVANIA

Philadelphia:

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.

CANADA

Toronto, Ontario:

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 Fulthorp, Master, 447 Kingston Street, Telephone E-8278; Secretary, Mrs. Constance Kaehn, 3530 Savannah Ave., Telephone E-3373.

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.

SWEDEN

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

ENGLAND

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

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

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The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelin, F. R. C., Grand Secretary, % 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.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

Copenhagen:

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

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