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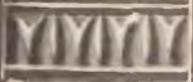
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XVI.

MARCH, 1938

No. 2

Pyramid of the Sun (Frontispiece)	41
The Thought of the Month: Auras and Crime Detection	44
Along Civilization's Trail: Across the Mesopotamian Desert	48
Cathedral Contacts: What is Religious Worship?	53
Mind and Medicine	56
Pages from the Past: Confucius	60
Is Peace Possible?	63
Is Genius Attainable?	67
Finding the Centre	68
Sanctum Musings: A Good God-Concept	70
The Twentieth Century Crusade	73
An Invitation to a Feast	75
Meditation (Illustration)	77

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SOCRATES



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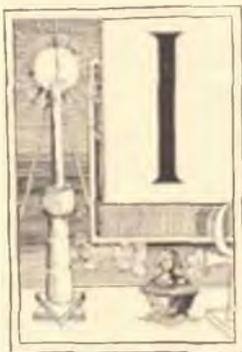


BACON



THE
THOUGHT OF THE MONTH
AURAS AND CRIME DETECTION

By THE EMPEROR



THINK that one of the most interesting facts ever brought to our attention is that which reveals that science, or one branch of science at least, is ready to give considerable credence to one of the claims held by mystics and mystic phi-

losophers for many years.

Until the AMORC in America proceeded in a very scientific way to prove and demonstrate that human bodies had auras of various colors which could be made visible, and of such magnetic or electric quality as could be measured, science in general and many of the specific branches of science looked upon the existence of human auras as something not only mystical but quite mythical, and the subject was considered taboo at the round table of scientists anywhere. In fact, the mystic and mystical philosopher found himself in an embarrassing position whenever he ventured to suggest that human beings had auras which could be detected or measured, or defined or registered.

There was a casual admission on the part of some branches of applied science that there was a radiation or an emanation from the human body, most likely in the form of heat waves, that could be detected by some devices or occasionally sensed even by the human conscious-

ness of another person. It was also recognized that the human being left a tell-tale impression of some intangible something in his trails through the woods, and on grounds and in buildings, through the detection of which some animals, especially supersensitive dogs, could trace the movements of individuals. But beyond these casual admissions, science was indeed reluctant to admit that there was anything of a supernormal or spiritual or ethereal nature surrounding the human body, or emanating from it, which was as distinctive in each individual case as the voice of the individual or the facial expression and appearance of an individual.

Not long ago in *The Rosicrucian Forum* I discussed the fact that some of us here at Headquarters could detect through our fingers, or through the aura that surrounded our fingers, the vibrations of some energy or of some electrical or magnetic quality that remained on the paper and envelopes of communications sent to us by our members. I stated that this was detectable in a large proportion of the letters we receive. In recent years we have constructed and created scientific instruments in our scientific laboratories here which would measure either the quality or the polarity or the strength or nature of the vibrations emanating from human bodies, and the impress of these vibrations even when made upon pieces of paper, handkerchiefs, jewelry, and other articles that had been in close contact with some individuals for a time.

Some time ago we read in a magazine called *McLean's*, a magazine of very high standing and which is not given to exploiting the foibles and fancies of daytime dreamers, an article by Charles Lugin Shaw dealing with the detection of criminals. In this article he revealed how science is using some psychological principles and scientific procedures to aid criminologists in their analytical studies. He quoted John F. C. B. Vance, who is inspector and analyst of the criminal detection department of the city of Vancouver, Canada, and who has built up and maintained a reputation on the Pacific Coast as the very nemesis of organized crime. In fact, his application of scientific principles to crime detection and the detection of criminals has gained for him an international reputation. He is not the type of detective who goes out and hunts for his man. He remains hidden and secluded in his laboratory, and there, with the use of psychological and scientific principles and methods, he discovers his criminal and classifies him and establishes his identity beyond any doubt, and his associates merely go out and bring in the man who has been thus discovered in the laboratory.

Now Mr. Vance states that the one new procedure which is destined to revolutionize all of the methods of the detection of criminals, even superseding or becoming of greater value than the examination of finger prints or gun prints or blood stains, is the careful study and analysis of the impressions of the human aura that are left on record somewhere and in some manner in every criminal case. Mr. Vance says that the distinctive human aura, in other words, the very distinct and different aura of every human individual, composed of an undefinable substance, is communicated to every object touched by or approached by every individual. In the case of detection by finger prints, the criminal must actually touch some object and touch it carefully, deliberately, although possibly unwittingly or unknowingly, in order that there may be left a traceable and definite imprint. In the case of the human aura, however, the individual need not actually touch a thing or be in contact with it in order to leave some

impression, some registration of his aura upon one or more objects in a room.

Mr. Vance says that he does not attempt to explain, as yet, what he believes to be the cause or the reason for this strange aura that surrounds and emanates from every human being. He says it may be the same substance or the same something that provides the scent for bloodhounds and which has always been too elusive for scientific analysis—except that the American Indians did learn of a way by which to detect this strange registration of the human radiation, but even they did not attempt to study the cause or the reason. Mr. Vance says that chemical tests made in his laboratory and other laboratories have encouraged experts to believe that every individual has a very distinct aura, and that the big problem now is to invent various scientific devices for detecting these auras, registering them and classifying them.

He admits that great progress has been made in this regard and, of course, reluctantly reveals only a few facts concerning what is going on in his laboratory and similar laboratories. But Mr. Shaw, quoting Mr. Vance, states that the time may not be far distant when the detective or criminologist will go to the place of a crime with some sort of a machine or device, and with it be able to detect and register the radiations of a human aura that have been left in the room or on objects in the room, and by means of these registrations be able to definitely classify and even distinguish the nature, character, personality and appearance of the individual being sought.

The important thing to all of us is not that as new devices are being invented for the commission of crime or the commission of injury and destruction such as new guns, silent pistols, explosive devices, poisoning gases and other elements that are useful to criminals, so the detection of crime has evolved and progressed until the criminal finds it more difficult to match his wits and his ability against the scientific devices and against the police facilities such as the radio, the prowler cars, the signal system and similar modern creations. The really important thing to



all of us is that at last, in this year of 1938, another one of the basic contentions and basic beliefs of the mystic philosophers of old and of the present time is receiving some scientific recognition and relieving the mystical philosopher and student of mysticism of the expense and tedious labor of devising ways and means to prove and demonstrate his contentions.

Radio, television, and many other electrical devices have amply proved and demonstrated in recent years many of the principles held by mystic philosophers in their teachings for several centuries, and yet which were difficult to prove or demonstrate otherwise except in very expensively equipped laboratories. Science has recently proved that thoughts produce electrical or some other form of energetic radiations from the brain and nervous system and that these can be measured and registered. Mystical philosophers for years claimed that this was so, and in their mystical practices and in the privacy of their sanctums they were able to prove to themselves and to others that concentrated thought energy did radiate beyond the limits of the flesh of the human body although science considered this as another one of the mythical theories of the mystics.

For years science has contended that the moon had little or no effect upon anything on this earth except to influence the bulk or mass of bodies of water and thus cause tides. The contentions of the mystic philosophers regarding the moon's influence upon all living things and upon magnetic and electrical circuits on the earth and through the earth were considered absurdities by science even though thousands of individuals, including those who knew nothing of mystical principles, demonstrated to their entire satisfaction that the moon's phases did have an effect upon planting, growing and reaping of all forms of plant life and upon the development of animal life beginning with the embryo. The mystics also claimed that the phases of the moon had something to do with the periodic changes in the emotional reactions and mental reasoning of persons of unbalanced or unsound mind, and that the ancients were right in their be-

liefs in that regard, and therefore called such persons "lunatics" as being victims of the influence of luna. In recent years the mystics have proved that the development of diseases, the progress toward a crisis and the relapse therefrom were in cycles rhythmic with the moon's phases.

Years ago we proved here at Rosicrucian Park, by the astonishing development of large plots of grass and shrubbery of all kinds, that if the planting was done at the proper phase of the moon, the growth and development would be rapid and luxurious, while if the same seed and the same process were used at the wrong phase of the moon, the growth and development were meager indeed. These experiments and the results therefrom have aroused considerable attention in this part of California.

But here recently we installed in our Planetarium a large and extremely sensitive seismograph, identical with those that are located in the government observatories and capable of registering the slightest temblors or undulations of the earth on its surface or interior for hundreds of thousands of miles in distance. After a few days' study of the recordings on this instrument, we found that the phases of the moon did have some bearing upon the peculiar effects on the earth that were registered upon these seismograph charts and in consultation with an excellent expert in this subject, we found that he, too, had noted over a course of years peculiar conditions in the weather and in the interior and surface effects of the earth that were coincident with certain periodic changes of the moon.

On the other hand, last year we demonstrated throughout America, in its principal cities to a great number of large audiences, our own wonderful Cosmic Ray machine, the first of its kind ever made and demonstrated, which made visible and made audible the effects of rays of energy from Cosmic space that came toward this earth and affected it, and other rays or waves of electric energy which passed through the earth and over the surface of the earth. But now we find, with the operation of this Cosmic Ray instrument and the seismograph in the same building,

that certain Cosmic rays of certain strengths and quality which register on the Cosmic Ray machine do cause certain forms of registration on the seismograph charts, and by the time of our Convention next summer we will be able to show to our members who attend the Convention, and especially to the many who are scientists in various institutions and laboratories, some startling new facts regarding the almost invisible and intangible energies of the universe that are affecting human life and plant life on this earth. And I have no doubt but what these instruments or similar ones which we will construct here in our laboratories will soon give us perfect registrations of the distinctive auras or soul and psychic radiations from the human body.

Thus Rosicrucian research workers and students are not mere dreamers and impractical theorists.

Practically every fundamental principle of a mystical, psychic, spiritual nature contained in our monographs and teachings has been tested and demonstrated on scientific instruments manufactured or assembled here in our laboratories. And we find that our members generally, or a very large proportion, are more interested in the scientific analysis of the mystical principles of life than in the purely theoretical or the

purely religious. In fact, our more advanced members are beginning to realize more and more each day that fundamental religious principles and fundamental scientific principles are so closely related that they are not incompatible, let alone opposing, as has been believed in recent years.

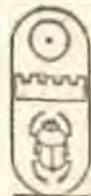
To such an extent do our members want to test these fundamental scientific principles and conduct laboratory tests of their own, that we are now planning to create an outfit of simple laboratory instruments and devices and have these assembled in a very nice case with complete instructions which we can ship or send to our members at a nominal fee, and which they can use to perform scores of the most simple and yet complex experiments that will reveal more to them about the great truths of the universe and of its Cosmic and mundane laws than any text book could possibly reveal. So once again the tendency in the Rosicrucian procedure is toward the practical and scientific approach to a perfect understanding or apprehension of God, or at least of God's laws, thereby giving the sincere seeker a firm foundation upon which to build his religious convictions and his spiritual aspirations as well as his earthly mastership over his personal affairs.

● READ THE ROSICRUCIAN FORUM ●

OFFICIAL PROCLAMATION

The Emperor has officially proclaimed that Monday, March 21, will be the first day of the New Year according to the Rosicrucian calendar. This is in accordance with the ancient oriental methods of calculation. According to astronomical configurations, the sun will start its new course through the Zodiac of the Heavens early on the morning of Monday, March 21. The Emperor has, therefore, made the recommendation that all lodges and chapters throughout the North and South American jurisdictions should hold their New Year feasts and mystical celebrations on Sunday evening, March 20, if convenient, or on Monday evening, March 21, or as close to these two dates as is possible. This new cycle also marks the beginning of the fiscal business year and the cycle and term of office for all officers of all lodges and chapters, and such new lodges or chapters as are not acquainted with the duties that are to be performed just prior to and on the date of the New Year feast should secure such information as soon as possible. Such communications should be addressed to Frater Harvey Miles, Director of Correspondence at AMORC Temple, Rosicrucian Park, San Jose, California.

—THE SUPREME SECRETARY.





Along Civilization's Trail

By RALPH M. LEWIS, K. R. C.

Editor's Note:—This is the twelfth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

ACROSS THE MESOPOTAMIAN DESERT



THE hour was early, the sun already uncomfortably warm, and the streets filling with garrulous Arabs, when a motor bus rumbled up. This was to be our mode of transportation to distant Baghdad, the glamorous city of Arabian Night's fame. Upon a first examination, it was a typical motor coach, such as one sees racing along the modern highways of the larger nations of the world. This symbol of the Twentieth Century dampened our spirit of adventure for the moment, and jarred the mental picture which we had of ourselves reliving the experiences of ancient travellers to Baghdad. A motor coach does not compliment a Marco Polo mood. Frater Brower called my attention to the exceptionally large wheels of the coach—over four feet in height, and having tires with a peculiar lateral tread which I had never seen before. We conjectured that they were designed to afford traction in the soft sands we expected to encounter.

After securing our seats and supervising the careful loading of our camera equipment, still having a few moments

before departure, we carried our examination further. The windows, we now observed, were smaller than the conventional ones of other busses. Surprising was the fact that they were hermetically sealed, and we were to travel in desert heat—not a pleasant thought. Small louvers, above each window, afforded the only ventilation when the car was in motion. The driver and his relief assistant had not entered, so we took the opportunity of inspecting the driving and control panel. Just above the panel, and on a line with an aperture in the windshield, now closed, was a metal turnbuckle, mounted on a swivel and ratchet, much after the kind used as a machine gun mounting in the cockpits of military aircraft. This was ominous and we looked at each other significantly. The thought had passed through my mind that perhaps this journey would not be so uneventful after all.

We retired to our fairly comfortable, individual reclining seats upon the entrance of the drivers. The drivers now received our attention. Both were obviously English. Not only was this apparent from their accent, but from their fair complexions, by contrast with the dark-skinned Syrians and Bedouins of Damascus. They were dressed in khaki shirts and shorts, exposing bare knees above woolen socks, a customary tropical attire for the British, but one which the American never quite seems to get

accustomed to. They were tall, about thirty-five years of age, robust and deeply tanned, with eyes that squinted—the result of a continuous attempt to keep out the glare of the desert sun. Travelling slowly to avoid striking indifferent children and animals that straggled down the center of the twisted streets, we headed toward the desert.

Nairne, an Englishman, so we had learned, had left the comforts and conveniences of his home land to promote this modern transportation in a land whose history dates back to the earliest civilizations. He had become particularly impressed with the American advance in the automotive industry and had used American-built motor coaches exclusively. This coach was built in Philadelphia, from his own specifications. He had been advised that attempting to operate a passenger line across this desert would be risking human lives as well as property. Marauding bands of Arabs and Bedouins would pilfer and lay to waste each caravan. He made the attempt, it is said, and found the predictions true. Unable to secure adequate protection, it was reputed, he was compelled to pay tribute to certain Bedouin chieftains who in some "mysterious" manner influenced the marauders to give his drivers and property immunity to attack and seizure.

For the last few minutes we had been whisking through the outskirts of this ancient oasis-like city. Suddenly our speed was so quickly checked that the momentum carried us forward in our seats. Looking ahead for the cause, we saw the pavement's end. Here was no graded road or winding ruts stretching out toward the horizon, but a vast expanse of hard, table surface, giving little indication, even at this close proximity to the city, of any vehicular travel. We craned our necks, looking out of either side of the coach. There was no tell-tale mark of our destination or direction. In a moment we were again travelling, attaining a speed of about forty miles an hour over this open desert, heading due East—but where was the road? There were no sign posts or even tire tracks. The driver caused the coach to weave from side to side occasionally, to avoid depressions in the surface. The riding was not uncomfortable—in fact,

more comfortable than over some of the pitted streets of Damascus. Our curiosity was great, but the timidity of revealing our inexperience with this sort of travel kept us from questioning the driver at first—this, and the fact that his relief assistant had reclined his chair and from all appearances was sleeping.

Turning, we looked over our fellow passengers with the intent of questioning one of them. Six other men shared the bus with us—four seemed to be Syrians or possibly Arabs or Iraqians. Their faces were immobile. All were looking across the wastes buried in abstraction. The other two men were Europeans. They were, in fact, Englishmen. One, we later learned, was an army officer returning from leave to a post near Baghdad, and was not a very sociable chap, compared to British officers we had met in Palestine. The other young man in his twenties, was bound for the wells of a British Petroleum Company, East of Baghdad. He had made this journey before, and from him came the answers to our questions. We were "navigating" our way across this desert. The driver was guiding the car by compass as a mariner does a ship at sea. These motor caravans, then, were truly ships of the desert.

The Mesopotamian desert at this point was some six hundred miles wide. Unlike our deserts of North America, it was absolutely barren. No cacti, sagebrush, or even birds or reptiles were visible. Except for an occasional swell it was as level as if graded by man. The surface was so hard that walking hardly made the impression of footprints. Unlike the Sahara, here there were no sand dunes. As the great car rolled along, now travelling nearly a mile a minute, it caused a fine dust to swirl around the windows and we were thankful that they were sealed. Small, almost perfectly round gravel, as though shaped by hand, was scattered on the desert floor. The striking of this gravel by the fast revolving wheels caused the pieces to ricochet against the heavy window glass with startling revolver-like cracks.

Just as the sameness of the scene began to become monotonous and the steady hum of the motor lulled us into drowsiness, we saw what looked to us like little dots in the distance, slowly



bobbing up and down. Three or four minutes later and we were approaching them. It was the first of many camel caravans which we were to see on this journey. Walking in single file, with their peculiar, forward lurching gait, were a dozen giant dromedary camels. To us they were enormous, in comparison with the riding camels we had seen and used in Egypt. These were pack camels, far larger and much stronger. Lashed to their backs and suspended on either side, swayed their great cargo packs, done in huge bales. Dangling from the lead camel was a hand-hammered brass bell, having a clear and more melodious note than our cow bells. Immediately preceding the lead camel on a fast-trotting burro, which appeared exceptionally diminutive in contrast to the size of the camels, rode the leader of the caravan, a heavily black-bearded Arab. On one side of the line of camels rode three of his companions, also astride patient little burros.

They were following the ancient caravan trail that had led for centuries from Damascus to Baghdad, thence to Persia and Arabia. Even today, nearly all of the freight between these cities and countries is still transported via camel caravan in the same manner as in antiquity. Camels, although considerably slower than motor trucks, are far more economical and dependable on the desert. In this great open space there are no service stations or repair shops, and the hauling of fuel is a considerable item. The camels require little food, as well as water, for their journey. The products of the Western world were being carried in this primitive manner to the East in exchange for the things in which the cryptic East still excels. Each night, the cumbersome burdens are removed from the camels' backs and stacked in a large pile. The camels are sometimes tethered. Drivers pitch low tents of goat skins into which they crawl to sleep on crudely-made, but richly designed hand-woven rugs. As soon as the sun drops beneath the horizon, the desert begins to cool, and late at night the temperature drop is considerable. Bedouin encampments can be detected by flickering camp fires. To approach them unannounced in the dark would

mean death, for during the long hours of the night, some keen eyes are keeping vigil and steady hands grasp high calibered rifles. Even today, as in the centuries past, the law of the desert is mainly an individual interpretation of what is right, and might still rules.

An unusually sharp veering of the bus from its course caused us to look ahead, and on the horizon straight before us was a dark cloud, rising from the floor of the desert to a great height and moving with rapidity in the direction we had been travelling. We were now going at nearly right-angles to our previous course. The driver, whom we had finally engaged in conversation, knowing our interest, said laconically, "Dust clouds."

"Can we avoid them," we asked?

"These we can, we will drive around them, but it will put us about ten miles out of our way," he replied. Here, then, was an advantage in not being obliged to travel a road or definite course. We could cruise at will, in any direction, without thought of roadway or embankment. "When we are caught in these storms, we are sometimes forced to wait for a relief caravan to aid us. The dust, despite our precautions, chokes our motor," the driver further volunteered.

For the first time, the thought of food entered our minds. I glanced at my watch, and it was nearly noon. We were not due in Baghdad, if on schedule, until tomorrow morning. Certainly food must be provided some way. How foolish not to have thought of it before. Suppose, I thought, we had been expected to bring our own. Mentally, I was reproaching myself when the bus came to a stop. The relief driver stretched, and then, standing in a stooped position facing us, said, "We will eat here." Frater Brower and I looked at each other, and in unison looked out of the windows at the glaring desert, white with the noon-day sun, the heat radiations visibly rising, no habitation, no sign of life, no shelter, no water. Where were we going to eat? Why stop here?

We were soon to learn. Lifting a trap in the door of the driver's compartment, the assistant removed a number of cardboard containers, like the commercial

size workman's lunch boxes. In fact, they were specially packed, individual lunches. This, and exceedingly cold water from a refrigerator tank, constituted our noon repast. When the car was not in motion, the heat became intense, as very little air entered through the louvers. We stepped out, but the sun's direct rays made the comparative cool of the car's shade welcome. We were about to climb aboard again when we heard the distant sound of a motor. Coming from the North, still several miles distant, was a dark spot. A few moments later an open, specially built automobile came to a stop a few feet from us. It was evidently very high powered, and was armored with light steel plates. In what would be the tonneau of the car, was mounted a light cannon for firing one pound shells. Attached to a steel plate on the back of the driver's seat, was a heavy-calibre machine gun.

Solemnly the three occupants got out and approached the bus. Through the white dust that covered them, we recognized that they wore the French regulation army uniform. They also wore the French Legion cap which has a heavy cloth fastened to it that drapes down over the nape of the neck and sides of the face. Removing their goggles which made them appear grotesque—for the area around their eyes was the only portion of their faces which appeared white—they looked at each of us, then peered into the bus windows and under the coach. Without a word or further ceremony they climbed aboard their car and roared away toward the South in a cloud of dust. They were certainly symbols of the silence of the desert. Our driver explained that they were members of the French Desert Patrol. Seeing our bus stopped, and believing that it might be attacked, or in some trouble, they came to investigate. Seeing no difficulty, they did not find it necessary to converse. This desert patrol is to a great extent ineffectual, because there are an insufficient number of these armored cars to patrol the vast area, and travellers can be attacked, robbed and murdered, and hours, even days, pass before their remains are located.

Fifty-one

We had been riding for hours, passing only an occasional camel caravan. As it grew dusk, we saw lights far ahead. "A town," I said to Frater Brower. "Can't be," he said. His clipped sentence reminded me of the disinclination of anyone aboard the bus to converse freely. "Nothing between here and Baghdad," he continued. It was not really a town we came to, but a great desert fortress, a frontier post manned by French officers and Singhalese troops. This mud-brick, one-story building, with high walls and corner watch-towers surrounding it, was known as Rutba-Wells. Here in this sea of sand, was the only well of drinking water for miles around. The water had produced no natural oasis, but the white man had created one. To make the water available to caravans and the nomads of the desert, and to prevent marauders from seizing or despoiling it, the French had built this fortress. It was really a garrison in the middle of the desert. The water made it possible for French troops—before the advent of the motor car or plane, which could now bring military relief quickly—to hold out against a siege for many days. Completely surrounding the fortress, whose white walls glistened in the sun, were barbed wire entanglements, the only entrance through them being a narrow path to the heavily barricaded gates.

Sentries peered down at us from the corner towers in which we could also see menacing rapid-firing guns. Behind the parapet of the walls within the gates was a cat-walk, on which troops could stand and fire through apertures if the fortress were attacked. In the center of the enclosure was a radio short-wave antenna mast, the only means of dependable communication with the outside world. Outside of the barbed wire were sprinkled the black-skinned, crude tents of the desert wanderers. They were allowed to stay as long as they desired, but were permitted to enter the enclosure only to fill their earthen vessels from the single well. An armed sentry always accompanied them, and waited while they pumped the water into jug or vase. We were besieged by the vain sentries



when they saw our photography equipment. We were about to photograph one, when the corporal of the guard came forward and abruptly shoved away our subject and posed himself. It was his photograph which we finally took. Within the cool walls of the officers' dining quarters we enjoyed a meal which would have done credit to prominent American hostelry. The prices were exorbitant, but, considering the circumstances, we offered no complaint.

Nowhere do stillness and quiet enchant, as in a desert night under a full moon. The car swept along with a steady drone of which we finally became no longer conscious. The floor of the desert was bathed in moonlight which looked surprisingly like a blanket of snow. The stars were so bright that many had auras which enveloped each other to cause the sky to shine with irregular, luminous patches. We had left Rutba-Wells several hours ago and would in a short while reach the Euphrates, one of the great twin rivers. More than alluvial soil had been swept along the Euphrates and its sister river, the Tigris. Barques of many nations had sailed down these rivers. Races had died by their sides; civilizations had lifted their proud heads from the black mud that was regurgitated on the surrounding plain. Like two great arms these rivers had entwined and held humanity in a protective embrace for centuries. Here, according to many archeologists and historians was the cradle of civilization, the site of the original Garden of Eden. The plain between the Tigris and Euphrates River, formed by the alluvial soil brought down from the North, forms the South end of a great fertile crescent, which fringes the deserts. The greatest distance between the two rivers hardly exceeds forty miles.

It was not until about two thousand years B. C. that this plain received the name Babylonia. Before, it was known as the Plain of Shinar. In the dim past no one knows just when, persons of the great white race of the highlands, far to the North, came Southward and followed these rivers to their outlet at the mouth. Perhaps they were driven Southward

by the descending glaciers that swept all life before them. These peoples we call the Sumerians and they were not of the Semetic race. They were even thought by some to antedate the earliest Egyptians. Gradually they crept north again, along the banks of these twin rivers, building thriving towns and developing the land in between into a great and thriving agricultural center.

We had now crossed the Euphrates. It was dawn, and we were encouraged that we were ahead of our schedule, for we had encountered no severe dust storms. The distance between here and Baghdad was but twenty-five miles. The Tigris and Euphrates veered sharply toward each other from this point Southward. The desert was now intermittently broken by spots of green, where irrigation canals brought the life-giving water to the parched soil. Soon we began to bounce through ruts which followed the contour of a road, and to see straggling riders on burros and camels. Baghdad was now a matter of minutes away. It is the foremost city of Mesopotamia, which name means, it is said, oil. The present population is in excess of 250,000. The city is also now the capitol of Iraq which is said to be the old name of this land, and which was restored to it after the recent world war. The ruts now gave way to a fairly well graded, but unpaved road. We came to a stop at a one-story, white stucco building around which stood a number of persons dressed in Western attire. This was the end of our present desert journey. "Baghdad?" I inquired of the driver.

"No," he replied, "the military airport and customs." We cleared the customs remarkably soon. Our unusual amount of camera equipment aroused considerable curiosity, but no official protest. Negotiating the rental of a small, private car of American make, we proceeded with a native driver to Baghdad, a quarter of a mile distant. Suddenly, we came upon the wide expanse of the historical Tigris River. Murky brown and fast-moving, it was a welcome sight after the long hours of the desert, especially since its shores were fringed with brilliant, refreshing green vegetation, a relief to our eyes.

(To be continued)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual 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 this 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.)

WHAT IS RELIGIOUS WORSHIP?



WHY do so many millions of human beings throughout the countries of the earth go to churches, cathedrals, tabernacles, Synagogues, temples, sanctuaries and shrines on various days of the week and various hours of each day to worship their

place of holiness for prayer and meditation.

A careful study and analysis of the earliest forms and places of religious worship present us with a picture that is far different from the magnificence we find revealed in the designs and forms of modern structures set apart for religious worship.

The desire for religious worship or divine worship arose within the consciousness of man as a natural emotion and a natural desire, and was fostered by his analytical thinking and his desire to know more about himself and about the unquestionable, although unfathomable and unknown, superior intellect and power that directed and controlled the universe. For that reason any place which was isolated or separated from the turmoil and noise of everyday ac-

God and to attune themselves with the spiritual world?

The ancient mystics and the early religious fathers of civilization properly evaluated the process of "taking one's self apart from the things of the world" and going into the silence or into a



tivities, and which afforded relaxation and quietness and an opportunity for deeper thinking and an uplift of the consciousness, became to man a Holy of Holies, the original church, the original temple, the original cathedral, the original sanctuary. As man began to create out of the materials of the earth symbols to represent his conceptions of God and the angels, and of the heavens, he adorned and decorated and beautified the place where he was wont to go to sit in silence and worship. But ever in his consciousness was the idea that each statue, each material symbol, each feature of the structure, or the decorations of it, was to have a utilitarian value or usefulness. They were to help him direct his thoughts and concentrate his thoughts upon something exterior to himself, greater than himself, and more omnipotent than anything on earth.

But as time passed, the division of religious movements into various sects and the competition between them to build more stately and more impressive edifices, and to contend that these more magnificent structures represented a more powerful concept and a more efficient degree of worship, led to the building of gigantic structures with the outlay of enormous sums, with very little consideration of the utility or the practicability of the parts and elements thus brought together. The time soon came when man found that the most elaborate, most decorative and impressive of these structures afforded him less isolation, less separation from worldliness than he could find in his own home or in the privacy of some small room set apart for religious worship. And with the passing of time man came to realize that he really could get closer to God and to God's unpainted and untainted and unrestricted and unmodified consciousness and power and manifestations by going out on to a hill-top or the mountainside under a blue sky and, close to nature in its purest form, attuning himself with God and the Spiritual Kingdom.

Today, millions of individuals go to churches for that religious attunement and worship which they should be able to find and to provide in the privacy of a sanctum in their own homes or out in a beautiful valley. There is no more

need for a human being to enter these elaborate temples, cathedrals, churches and synagogues for such spiritual attunement and worship, than there is for the average human being to lock himself in an underground tomb in order to think.

But there are good reasons for the existence of sacred edifices and places of public assembly in connection with religious activities. There are religious welfare, religious instruction, religious guidance and religious cooperation which can be carried on more efficiently and conducted more systematically through congregations under the proper leadership, and through assemblies in an appropriate place, than otherwise. Therefore, for the sake of cooperation, unity of purpose, good work and religious instruction, every individual should be a member of and attend faithfully the services of some church. And at these assemblies there should be the proper admiration paid to God, a few moments spent in prayer and ritualistic dramatization of the emotional idealisms of man in conjunction with the many minutes of religious instruction and guidance.

But when it comes to pure and unrestricted attunement with God and God's Consciousness, and truly sacred and divine communion with God, affording every opportunity for God to speak to man through the divine inner self, there is no place better, no environment more appropriate, and no condition more contributory to the proper realizations than the silence of one's own sanctuary and the complete separation from others and from worldly limitations. This personal, private sanctuary may be a corner of one's home, a part of one's own room, or the side of a hill out under the blue sky. Periods of attunement and communion with God in such private sanctuaries should be an incident of each day's procedure and not limited to one day of the week as are the periods for congregational worship and study of spiritual values.

And there is no more appropriate and soul-satisfying place than the Cathedral of the Soul for such silent and private communion as the lifting of one's consciousness upward to the heavens above. This process of attuning with the

Cathedral of the Soul and there finding God and God's Consciousness, finding silence and inspiration and spiritual music that only the soul can hear, and material separation from all worldly things, can be enjoyed by every individual, and the whole procedure is

explained in the beautiful little booklet called *Liber 777* which is offered to all of our readers absolutely free, and in the kindest spirit. If you have not seen and read this booklet, be sure and send for a copy of it as instructed in the notice at the head of this department.

● READ THE ROSICRUCIAN FORUM ●

IMPORTANT NOTICE TO EVERY MEMBER

The Emperor wishes to emphasize again that, because of his very heavy correspondence and his many other routine duties in behalf of all of the members, he cannot take time to read and answer letters that pertain to the following subjects: Real estate deals; business proposals; the sale and purchase of stocks, bonds or other investment holdings; the examination of chemical formulas; mechanical principles, or new ideas to be patented or manufactured and put on the market; the reading of manuscripts, novels, books, poetry, stories or magazine articles for the sake of correcting them, approving of them, or making recommendations; the analysis of political plans, political campaigns, schemes for improving the economics of the country, plans and schemes for ending war in various countries or establishing immediate world-wide peace; discussion of marriage and divorce problems; questions regarding Biblical interpretations, and other similar ideas and plans.

Letters addressed to the Emperor should be as brief and concise as possible and must deal exclusively with the teachings and principles of the Order, the administration of the Order, or subjects that constitute a part of Rosicrucianism, and matters that are of vital interest not only to the individual member in his progress and personal development in the studies, but of interest to the organization and all of its members.

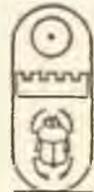
All letters asking for metaphysical help in regard to health, business, or other problems of a strictly personal nature should be sent direct to the Council of Solace and not to the Emperor personally.

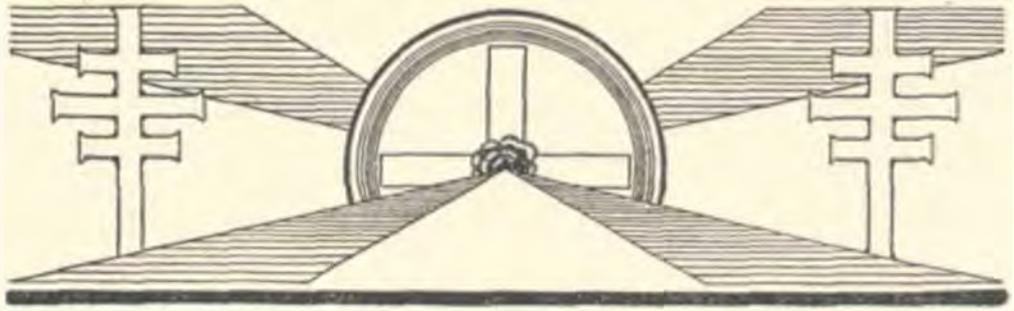
—SECRETARY TO THE EMPEROR.

REGARDING THE PICTURE OF THE EGYPTIAN QUEEN

We regret to say that although negotiations made last year with the official photographer who made the photograph of the Egyptian Queen which we published in our last issue of *The Rosicrucian Digest* included an agreement that we were to have exclusive use of this picture in our magazine, and although a fee was paid to the photographer in accordance with such an arrangement, and although the back of the photograph was inscribed in hieroglyphic and Arabic language to guarantee such exclusive use, we find that the photographer in Egypt, or someone in his employ, sold the photograph also to one or more American or international photographic syndicates, and that the same picture has been reproduced in several American magazines. In our files are the letters and agreement regarding our exclusive use of it in our magazine. It is just another example of how some forms of Western World business practices have tempted oriental business men to make light of their agreements. We regret that our faith in the dependability of some firms in oriental lands has been greatly shattered on a number of occasions in just such ways as this.

—THE EDITOR.

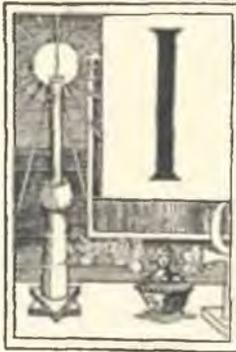




Mind and Medicine

By 

(The author is a practicing M. D.—Editor.)



IT IS a generally admitted fact that all science rests on indefinable ultimates which in the last analysis elude all our most careful and subtle scrutiny. Science depends as much on assumptions as does religion. This is not to say that the basis of science and religion is unsound, but it is merely a recognition that all ultimate truth is elusive when subjected to careful scientific examination. We must admit at the same time, however, that these intangible verities are the most eternally established and most solidly verifiable truths for those who have developed the higher intuitive faculties which all constructive mysticism develops in its students and devotees.

This general statement naturally applies also to medicine. Let us see what the truly synthetic view of the mystic discloses to us in regard to the true physician of today and tomorrow. If the above concept is valid the truly farsighted physician of the present and future must realize the importance of going beyond mere medicine and of delving scientifically, which only means investigating systematically, the phenomena of the ultra-physical worlds, and

of utilizing this knowledge to the infinite value of all sufferers of disease. What we need in medicine as well as in all other fields of human endeavor is a truly universal synthesis of all our various points of view founded on one central concept—that of the Infinite, that of the Mystic.

What are life, matter, force, mind, consciousness, energy, electricity, love, instinct? Science does not know the ultimate answer to these great problems. What are sensation, emotion, biological organization, growth, etc? All these fundamental concepts are indefinable in the last analysis. Medical science like all science today is preponderantly materialistic in its tendencies and hence does not deal with these questions. Medical science, however, is just beginning to recognize the existence and vital importance of ultra-physical phenomena. It is remarkable indeed to observe how thousands of years ago the ancient occultists and mystics knew these principles which physicians are today merely beginning to suspect and rediscover. Thus we find Moses, Solomon, Christ, Apollonius of Tyana, Krishna, Buddha, St. Francis, Paracelsus, Agrippa and many other great mystics using this ultra-physical knowledge which to us today seems miraculous.

It has been my conviction for many years that medicine should join hands with the occult sciences, with psychol-

*The
Rosicrucian
Digest
March
1938*

ogy, with religion, philosophy, sociology and reform, and that out of this joint effort a great new medicine would be born, closer in spirit and application to the true medicine as practiced by Christ and other great physicians. I shall briefly elaborate this fundamental idea in what follows.

It is important by way of introduction to note that the true Rosicrucian believes in medical science and its scientific and physical aspects as practiced by physicians today — but he goes much deeper and realizes that the field of medicine is extended infinitely far beyond its purely material aspects.

Let us consider a few of the ultra-physical phenomena on which medicine depends.

In psychology we have recently discovered the existence of the unconscious, the subconscious, the subliminal and other subjective elements. The mechanism and physiology of these new phenomena are not understood.

Numberless activities go on in our minds and bodies of which our consciousness is ignorant. Such occurrences as sleep, growth, respiration, the heart beat, digestion, metabolism, the protection against infection, immunity, heredity, embryology, acts of skill, habits, instincts, intuition, hypnotism, narcosis, and many others are constantly taking place without our being aware of them. There are protoplasmic currents within the cells of the body; there are occurrences within the atoms of the body cells to which we are totally insensible. The human body, as mystics maintain, is truly a microcosmos and to understand any of its parts in detail would take eternities.

In the middle ages the great healing powers of the human body were recognized by physicians under the term "*vis medicatrix naturae*" meaning the healing powers of nature. The true physician recognized even at that time that he merely aids nature. The famous surgeon Ambroise Pare had the following words written in large characters on the wall of his hospital: "I dressed the wound; God healed it."

It is an undoubted fact that in our subconscious memory all our past is recorded in all its infinite complexity. Past trivial impressions and sensations

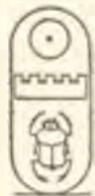
are stored in the mind's camera with uncanny accuracy. Dying persons who are later revived relate that instances of their past life were revived in their consciousness with mathematical accuracy in minute detail.

Continuing our consideration of ultra-physical phenomena, Schopenhauer's opinion on love is of interest. The great philosopher believed that all true love depends on an intuitive subconscious element. This is the divine nature of love since it makes its possessor blind to all rational considerations.

When we try to recall a forgotten word and cannot, if we turn our attention to something else we find presently that the name suddenly comes to our lips. The subconscious mind did its work accurately. Again, persons who do creative work find they have periods of great productivity, and lulls in their power which are beyond their conscious control. Persons in the hypnotic state can recall in detail instances of previous hypnotic states but when they are conscious forget everything which took place during their unconsciousness. It is a well-known fact of experience that almost all persons can wake up at a certain definite hour at night if necessary with a little practice. It is also a common saying that "sleep brings wisdom" and there are numberless other cases which can be cited to show the influence of the ultra-physical in human life.

We need only consider the miracles of instinct as shown in all life to realize that there are numberless vitally important phenomena beyond the purely physical which we could list ad infinitum. Those already cited suffice to illustrate our point.

One of the early impressions of my experience as a medical student was the feeling of futility which possessed me every time I walked through the long halls and corridors of medical libraries both in universities and medical academies. Here I would see long and high walls lined with countless thousands of volumes containing our knowledge of medicine up to the present time. It seemed to me that if at present we know so little about the human body and its diseases and this little is so vast that it would take one man a lifetime to master one small branch of the medical knowl-



edge we already possess — how could we possibly ever expect to cope with the problem of disease when our science shall have advanced a great deal more? Then I realized that the analytical objective method which science uses is of value only up to a certain point, but that we must go beyond it and use the synthetic subjective method as all great spiritual healers have used in the past. When we consider the healing wonders which Christ performed we realize that He used this synthetic subjective method. He did not stop to consider the details of physiology or of microscopic anatomy nor did He consider the psychic causes of disease; He went on directly to treat them with His personality by means of His secret method which consisted of His firm faith in the infinite powers of life and in the goodness and mystery of God, in His purity of life and in His practice of prayer.

There are many cases which can be cited which attest the efficacy of ultra-physical therapeutic methods.

I knew a man whom I personally treated for many years for a serious chronic ailment who had absolute faith in me. I am convinced that on many occasions, when his very existence hung in the balance, he prolonged his life for an unbelievably long period by his very strong belief in me, though I could do little medically to help him.

A certain patient once told me that she had been to many physicians for a stomach ailment which no one seemed to be able to treat. She finally heard that a physician of great reputation was coming to her town. Before she went to him she was trembling with excitement and expectancy, and when she finally saw him he ordered a simple poultice application. He cured her in two days without using any medicines whereas the other physicians had prescribed numerous drugs for her over a period of many years without results.

A woman who had been operated on as an exhibition case at a surgical congress where the best methods of asepsis were used almost died from a subsequent infection. At a crucial moment when hope was almost abandoned for her recovery she asked for a private interview with her physician. Since she had great faith in him she unburdened

her soul of a certain guilty feeling which was oppressing her. She recovered in a few days.

The great expectation of a cure, I believe, explains the healing of many incurable cases at shrines. There are cases related by great clinicians which are of this nature and are dismissed as simple types of hysteria cured by psychotherapeutic methods.

There is no doubt that incentive, hope, love, enthusiasm, love of work, keen anticipation and kindred feelings are all vitally important in their physical effects on the body both in the normal state and in disease. Disease affects most frequently those who lack religion, hope, love, incentive. Those who have nothing to look forward to and have lost all hope are especially afflicted physically and mentally. It is a well-known fact that the largest percentage of all disease is mental, thus showing the tremendous influence of the mind on the body. The moral causes of disease, the relation of sin to disease are all facts already recognized by profound students of this subject.

Let us now consider a fundamental principle. Every atom, every cell, every crystal, every particle of matter and every point in the universe is different from every other one and so the physician finds that no two cases are identical. In this way arises the art or practice of medicine as distinguished from its science or theory. The true physician has an intuitive sense of these individual differences both in each case and in each case he has to treat. To cope with this infinite problem it truly takes intuition and art and this is one of the great questions which the medicine of the future must face more systematically than it has hitherto done in the past. If every particle of matter in the universe is different each second, the problem of all science becomes infinitely complicated and the synthetical ultra-physical intuitive method is instantly seen to be a much more efficient and practical instrument in dealing with immediate cases.

The consideration of the effect of environment is also vital to the scientific study and treatment of disease. There are two types of environment: the internal or microscopic and the external

or macroscopic. The internal environment is that which concerns the relation of cells to each other and of organs to each other, or in other words it is the physiological environment within the body. The external environment, on the other hand, is infinite in extent and concerns the relations of the organism to the rest of the universe. The true mystic knows that all things are infinitely inter-related to each other so that logically to comprehend the actions of the human body in health and disease involves the true comprehension of the entire universe in all its infinite complexity. This truly shows us a panoramic view beyond medicine and it demonstrates that the ancient thinkers were not wrong in believing that the stars affect human destiny and the human body in health and disease. Medical science would do well to investigate systematically the effects of the infinite external environment on the human body. In the field of the more immediate human environment psychiatry has discovered the tremendous effect of social conditions on the human mind. Insanity is in most cases a lack of equilibrating one's self with the other human beings in our social environment.

There is still another very important aspect in which the ultra-physical affects the human body in health and in disease. In recent years a great deal of work has been done in such fields as radio-activity, atomic physics, cosmic rays, X-rays and kindred fields. Some of my readers may not be ready to call these phenomena ultra-physical — no matter. They are nonetheless phenomena little understood and beyond the ken of our physical senses, and as such are beyond the complete grasp of our present physical science. The scientist has at last rediscovered a law known to the ancient mystics. This is the uni-

versal principle of vibration. Every point in the universe emanates energy, sends out waves and vibrates. This law has just begun to be applied to the medical field and it is safe to say that its application in the future will yield rich treasures to the physician.

Finally we cannot overlook in this brief survey the fundamental concept that disease is a lack of harmony between the parts of the body. All evil, all suffering, whether physical or mental, is caused by disorder in contrast to harmony of the constituent parts of a system. When the parts of the human body function in good order and in true harmony with each other the individual experiences a feeling of well-being, but when anarchy rules, as in the case of cancer, when each cell assumes an individual chaotic initiative and is an entity unto itself forgetting altruism and thinking only of itself, we have suffering and disease. Thus disease is found to be grounded in egoism, chaotic ruthlessness and individualism of the cells.

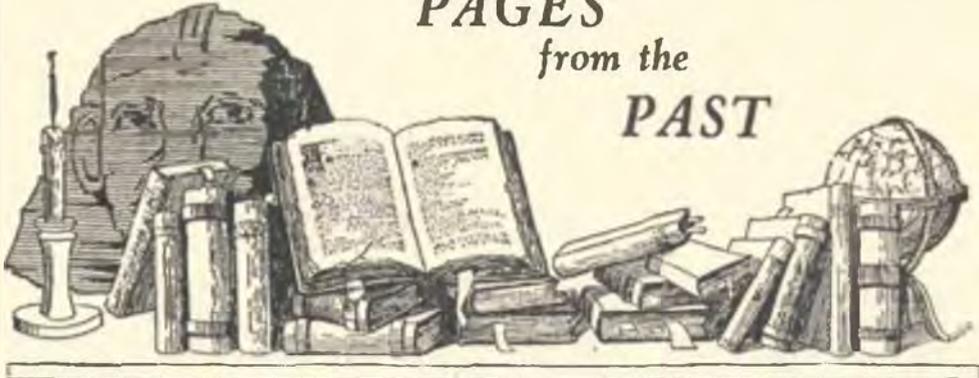
There is the greatest moral lesson for us in this particular thought. We realize the sound scientific basis of Christ's philosophy of love, order, altruism (the sacrifice of the self for the infinite whole), and the fact that the whole is as vital as the part and the part as vital as the whole. We look forward, therefore, with great joy and anticipation to the day when the teachings of Christ, Apollonius of Tyana, Gautama Buddha, Paracelsus, Reuchlin, Swedenborg, Pasteur, Abrams, Mary Baker Eddy, Blavatsky, Lister, Koch and Virchow will be harmonized into a truly superb synthesis giving mankind the greatest hope for longevity and vibrant health. This I believe is the Rosicrucian view of medicine and it is the appreciation of the Infinite beyond all science.

BECOME A BOOK REPRESENTATIVE

Make idle hours pay a profit. A number of your friends and acquaintances would enjoy reading Rosicrucian books which you could sell to them. Operate a profitable sideline by becoming a representative of the Rosicrucian Supply Bureau and selling its publications. In this way you can aid yourself materially, and do the reading public and the Order a good turn. For full particulars, write to the Rosicrucian Supply Bureau, San Jose, California, for the free "Book Representative Plan" which explains just what you can do to become a representative of the Rosicrucian publications.



PAGES from the PAST



CONFUCIUS

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present excerpts from the work of Kung-fu-tze (Kung, the Master Teacher) whose name and title were interwoven by eastern visitors into the name by which we now know him.

Confucius was born in 551 B. C. At various periods in his life he was active in service to the State of Lu—at one time serving as Minister of Crime—and a wise counselor to the ruler. Again, he traveled with his disciples, at one time spending thirteen years in a fruitless search for a ruler who was worthy to hear his instructions and wise enough to follow them. One morning in the spring of 478 he told his disciple Tsze-kung of a dream which presaged his death, adding, "No intelligent monarch arises; there is no ruler in the kingdom who will make me his master; my time has come to die." Within a week he had made his transition.

Although Confucianism has been the State religion of China for two thousand years, it has never interfered with the growth of other religions, possibly because it deals more with Man's struggle against his own folly and weakness than with his relation to God and an after-life. The teachings of Confucius were neither new nor original, and he described himself as "a transmitter, not a creator; one who believed in the wisdom of the ancients and loved them." Thus, his greatest contribution to posterity was the preservation of the classics which had not been especially revered or treasured before his time. He collected the Five King, or Five Ancient Classics, which include Books on: Divination or Magic, Historical writings, ancient poetry, rites and ceremonies, and "Spring and Autumn" a history by the Master himself.

In addition to these are the four Books of the Philosophers written by Confucius and his disciples and containing the doctrines and teachings of the Master. One of these is the Classic of Filial Piety, and its doctrine of ancestor worship is better known to Occidentals than are the other aspects of his teachings. We append quotations from two of the other books in this group. From the Ta Hsio we quote the summary of Ideas by Confucius (the remainder, and bulk, consists of explanations by a disciple) and from the Analects we quote sayings of the Master.

THE GREAT LEARNING



*The
Rosicrucian
Digest
March
1938*

WHAT the Great Learning teaches is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained. To that calmness there will

succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

3. Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

4. The ancients who wished to illustrate illustrious virtue throughout the empire first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing

to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy.

6. From the emperor down to the mass of the people, all must consider the cultivation of the person, the root of every thing besides.

7. It can not be, when the root is neglected that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

Analects

Tsze-kung once asked him whether there were any one word which might serve as a rule of practise for all one's life. His reply was, "Is there not *shu*?" that is, "reciprocity" or "altruism"; and he added the explanation of it: "What you do not want done to yourself, do not do to others."

"The scholar considers leal-heartedness and good faith to be his coat of mail and helmet, propriety and righteousness to be his shield and buckler; he walks along, bearing over his head benevolence; he dwells holding righteousness in his arms before him; the government may be violently oppressive, but he does not change his course: such is the way in which he maintains himself."

"Let young people show filial piety at home, respectfulness toward their elders when away from home; let them be

circumspect, be truthful; their love going out freely toward all, cultivating good-will to men. And if, in such a walk, there be time or energy left for other things, let them employ it in the acquisition of literary or artistic accomplishments."

While Tsze-hwa, a disciple, was away on a mission, the disciple Yen Yu, on behalf of his mother, applied for some grain. "Give her three pecks," said the Master. He applied for more. "Give her eight, then." Yen gave her fifty times that amount. The Master said, "When Tsze-hwa went on that journey to Ts'i, he had well-fed steeds yoked to his carriage, and was arrayed in light furs. I have learnt that the 'superior man' should help those whose needs are urgent, not help the rich to be more rich."

"With a meal of coarse rice," said the Master, "and with water to drink, and my bent arm for my pillow—even thus I can find happiness. Riches and honors without righteousness are to me as fleeting clouds."

On one occasion he exclaimed, "Heaven begat Virtue in me; what can man do unto me?"

"Although in letters," he said, "I may have none to compare with me, yet in my personification of the 'superior man' I have not as yet been successful. 'A Sage and a Philanthropist?' How should I have the ambition?" said he. "All that I can well be called is this—An insatiable student, an unwearied teacher; this, and no more."

"I can not understand persons who are enthusiastic and yet not straightforward; nor those who are ignorant and yet not attentive; nor again those folks who are simple-minded and yet untrue."

"Some may study side by side, and yet be asunder when they come to the logic of things. Some may go on together in this latter course, but be wide apart in the standards they reach in it. Some, again, may together reach the



same standard, and yet be diverse in weight and character."

Tsze-chang asked what sort of man might be termed "enlightened."

The Master replied, "That man, with whom drenching slander and cutting calumny gain no currency, may well be called enlightened. Aye, he with whom such things make no way may well be called enlightened in the extreme."

Ki K'ang, when consulting Confucius about the government, said, "Suppose I were to put to death the disorderly for the better encouragement of the orderly—what say you to that?"

"Sir," replied Confucius, "in the administration of government why resort to capital punishment? Covet what is good, and the people will be good. The virtue of the noble-minded man is as the wind, and that of inferior men as grass; the grass must bend, when the wind blows upon it."

When Tsze-hai became governor of Ku-fu, and consulted him about government, he answered, "Do not wish for speedy results. Do not look at trivial advantages. If you wish for speedy results, they will not be far-reaching; and if you regard trivial advantages you will not successfully deal with important affairs."

"Men of virtue will needs be men of words—will speak out—but men of words are not necessarily men of virtue. They who care for their fellow-men will needs be bold, but the bold may not necessarily be such as care for their fellow-men."

"There are three attainments of the superior man which are beyond me—the being sympathetic without anxiety, wise without skepticism, brave without fear."

It was a remark of the Master that while "by nature we approximate toward each other, by experience we go far asunder."

"The man of greater mind who, when he is eating, craves not to eat to the full; who has a home, but craves not for

comforts in it; who is active and earnest in his work and careful in his words; who makes toward men of high principle, and so maintains his own rectitude—that man may be styled a devoted student."

"It does not greatly concern me that men do not know me; my great concern is, my not knowing them."

"Let a ruler base his government upon virtuous principles, and he will be like the pole-star, which remains steadfast in its place, while all the host of stars turn toward it.

"To govern simply by statute, and to reduce all to order by means of pains and penalties, is to render the people evasive, and devoid of any sense of shame.

"To govern upon principles of virtue, and to reduce them to order by the Rules of Propriety would not only create in them the sense of shame, but would moreover reach them in all their errors."

"If you observe what things people usually take in hand, watch their motives, and note particularly what it is that gives them satisfaction, shall they be able to conceal from you what they are? Conceal themselves, indeed!"

"Be versed in ancient lore, and familiarize yourself with the modern; then may you become teachers."

"Shall I give you a lesson about knowledge? When you know a thing, maintain that you know it; and when you do not, acknowledge your ignorance. This is characteristic of knowledge."

"It is social good feeling that gives charm to a neighborhood. And where is the wisdom of those who choose an abode where it does not abide?

"Those who are without it can not abide long, either in straitened or in happy circumstances. Those who possess it find contentment in it. Those who are wise go after it as men go after gain.

"Only they in whom it exists can have right likings and dislikings for

(Concluded on Page 67)



Is Peace Possible?

By THOR KIIMALEHTO, *Sovereign Grand Master*



EVERYWHERE you go you hear the question, "Is Peace Possible?" We want to believe that it is possible even against our better judgment. As far back as history takes us, men have fought wars of aggression with weapons of in-

creasing deadliness. Never has there been a period free from strife and bloodshed. The corridors of time resound with the tramp of armies, the cries of the wounded and dying, the lament of the widow and the wail of the orphan bereft by war. The mailed fist has dominated history.

A statistician has pointed out that since the League of Nations was formed at the conclusion of the World War, twenty-four wars, both declared and undeclared, have been waged. The League has proved itself ineffectual. Italy's war in Ethiopia was one of unwarranted aggression. The interference of Italy and Germany in Spain's civil war is uncalled for. Japan's inhuman warfare in China is openly predatory and has earned her the contempt of all civilized nations. Russia, Germany, and Italy have become totalitarian states in which minority rights are ruthlessly suppressed. The clause on minority rights in the treaty of Versailles, con-

sidered the high water-mark of international relationships, has become a dead letter. Will a treaty hereafter be more than a scrap of paper? Will wars exist without being declared? The Jews of Poland and Germany are being mercilessly exterminated. There is no one to utter a protesting word or raise a helping hand. Despite the spread of education, despite newspapers, the radio, and the screen, the masses of the people throughout the world are the victims of malicious propaganda. The serpent of power and wealth openly reveals its fangs. Nations are strangled in its torturous coils. A lone voice here and there has been lifted in the cause of peace.

The prophets of Israel envisioned the time when men shall beat their swords into ploughshares, and their spears into pruning-hooks. Christianity taught "Blessed be the peacemakers"; also "He that killeth with the sword must be killed with the sword." The effect upon professing Christian nations has been slight indeed. Buddhism preached non-resistance, but this lofty religion soon became corrupted, and the fantastic superstitions of the people bear little resemblance to the grandeur of the original doctrines. A religion to which mere lip-service is rendered, a code of ethics imposed from above, a glowing speaker hypnotizing the multitudes for the moment, have no lasting effect. With hearts unregenerate the most beautiful ideals remain mere



words, the most meaningful ceremonies become empty ritual.

Of what avail are the teachings of peace when the causes of war still exist? When men have little concern for the weak, the helpless, and the unfortunate in their midst, how can greater regard for the stranger be expected? When men exploit their fellow citizens, how will they deal justly with the citizens of another country? When lynchings and hangings and electrocutions draw crowds, how can a stop be put to the horrors of war? Can we expect the men that participate in the nameless horrors of a Brown House to love the usages of peace? Can we expect the men who enjoy a bloody bull fight to desire peace in earnest?

Throughout the world those who have, brutally exploit those who have not, in the name of law and order. Is our own country showing a more altruistic spirit? Can we be proud of the condition of the sharecroppers in the South? Can we boast of the treatment of the miners? The history of the labor movement in our country is one of unceasing struggle and violence. The working man has had to fight every step of the way for even the slightest improvement in wages, hours, and decent working conditions. The law prevailing in the economic world seems to be, "Let everyone grab what he can, and hold as long as he can." The man of wealth seems to feel that he is the power, the glory, and the might. The most vicious element in the present day situation is the control that the man of power exercises over the instruments of power—the press, the radio, the moving picture, the munition factories, the steel mills, and the oil wells. Even the school room is not uncontaminated, and the mouth of the church is muzzled. Everyone is in terror of losing his job. His needs keep him silent and subservient.

How can the vicious circle be broken? Who will put the fear of God into the hearts of the rulers of the world? Who will straighten the spines of our toiling millions and fill their hearts with the spirit of courage, independence, and self-respect? When David, the king of Israel sinned, Nathan, the prophet, stood before him and pointed the finger

at him, crying, "Thou art the man!" Who will point the finger at the men who dare to summon state troopers to fire at striking miners, the men who shamelessly subject the share-croppers to virtual peonage, the politicians who support gangsters and racketeers, the industrialists who engage in large-scale plunder?

The indifference of the man in the street is disheartening. The spiritual lethargy of the middle class is a dangerous symptom. Each one seems to be interested only in his own personal welfare and in his own bread and butter. The callousness of the upper classes is heartbreaking. The populations of the world let themselves be driven like sheep. They do not know the exact issue at stake. The men of power seem imbued with the spirit of devouring wolves. The mailed fist of fascism has already struck Brazil. Where will the lightning strike next? Is war inevitable? O sorrowful aftermath of a war waged to set the world free for democracy! The hoofs of the galloping steeds of the Four Horsemen of the Apocalypse can still be heard. Is peace possible? How can we cry halt to our war lords? Can we keep free from foreign entanglements? Is it possible for us to lead the way? Can we not create a haven of peace and a refuge for the weary and the oppressed of the world? Can we not remain loyal to the ideals of our founding fathers?

We can if we exert our will. Let peace be the heartfelt desire of all our countrymen and it will be ours. The desire for peace must be strengthened by knowledge of the issues involved. Ignorance will make us the dupes of the unprincipled propaganda of selfish groups and forces that shrewdly cloak their foreign investments and possessions in patriotic verbiage. In order to be correctly informed, freedom of speech and the press is imperative. Under no circumstances must we permit the rights guaranteed to us by the Constitution to be abrogated. We must absolutely refuse to countenance even the suggestion of intolerance.

We must deliberately create a peace psychology. We must use every channel available. We must assist every movement that is militant for peace. We

must learn to look at every problem from the viewpoint of the welfare of the world and not merely from the viewpoint of our national interests or capitalistic aspirations. We must remember that all nations are made up of human beings. We must remember that every human being, no matter what his race or color is a child of God. No human being can be injured with impunity. Everyone is protected by Karmic law and reactions. Nations must cultivate the philanthropic spirit toward one another. A generous person shares whatever he has with one less fortunate than himself. A generous nation should learn to do likewise. If Brazil has a surplus crop of coffee, if the South has more cotton than she can sell, let them hand the surplus product over to the needy populations of other countries. Wheat fields need not be plowed under, coffee need not be thrown into the sea. The needy nations can give in exchange what they have to spare.

We must be willing to make in behalf of peace the sacrifices that we cheerfully made in time of war. We had meatless days and wheatless days. We did without white flour and white sugar. We bought Liberty Bonds. The nation was united in support of the army. The aim was victory, and it was achieved. *The same spirit must animate us to preserve peace.* We must unite to make war impossible. Let us first clean our own house. Let us abolish poverty, unemployment and slums. Let us find useful work for our youth, and for every one willing to work. Do not say that the task is impossible. Do not say that the cost is prohibitive. We had plenty of money to finance the war. Our crime bill is fifteen million dollars a year. Let us show the nations of the world that we can maintain peace and create prosperity without fascism, dictatorship, or war. Abraham Lincoln said that a nation could not be part slave and part free. Similarly, the world cannot be part slave and part free. War in one major country precipitates war in other countries. A low standard of living in one country affects adversely a high standard of living in another country. Disaster in one country is immediately felt in the next. It is for the interest of the world that each country be as hap-

py, as prosperous, as contented as possible. We need more than a united nations of the world, we need world unity through realization of brotherhood.

What are the causes of wars? There is but one—GREED. Greed, with its ramifications of profit, trade, expansion, etc. The greed, the arrogance, and the brutality in the soul of man that blind him to the inhumanity of prejudice, exploitation, and the vilest cruelty, precipitate wars, wars that have destroyed civilizations, devastated the world and wiped out populations. The atrocities that warring nations have inflicted on one another have been no more terrible than those they have inflicted upon their own members.

The story of Cain is symbolic of all mankind. "Where is Abel, Thy brother?" "I know not; am I my brother's keeper?" Were the Greeks who mercilessly trod upon the helots their brothers' keepers? Were the Romans who bullied and plundered the provinces that enriched them their brothers' keepers? Were the aristocratic Brahmans that tolerated a pariah class their brothers' keepers? Were the medieval lords and barons who took from the serfs all but the little needed to keep body and soul together their brothers' keepers? At the beginning of the industrial revolution were the men who tied children six years old to the loom their brothers' keepers? Think of the revolting punishments that were legal among the people of all ages. Think of the Spanish Inquisition! We need not marvel then at the avarice and cruelty displayed by Spain among the Aztecs of Mexico and the Incas of Peru, by England in India, and by Belgium in the Congo. We need not be surprised that the followers of the Prince of Peace sought to spread the Gospel with the weapons of war and the battle-cry of Islam "the Koran or the sword."

Can munition manufacturers be unaware of the destination of their product? He who profits by war cannot think of the ultimate consequences of his acts. He cannot sincerely believe in the brotherhood of man. The exploiters of every clime and age and race know not the brotherhood of man. To repeat the stirring phrase of William J. Bryan,



"man has been crucified on the cross of Gold."

Our present legislation is inadequate. An aggressive minority can seize the reins of power and nullify every liberal law. The Nazis have repudiated every noble tradition of pre-war Germany. To rely on leaders, dictators, and men in high places is futile. Men are susceptible to bribes and flattery and the lure of ambition. Peace movements alone cannot be the solution. Organizations are no better than the men who compose them. History has proved time and again that institutions and movements with the noblest aims and ideals have become corrupt or have petrified, and their latter end is far removed from the simple and altruistic beginning. They become rent with dissension. Schisms arise. Their leaders disagree. Pride, vanity, and ambition take the place of service. Greed is ever present.

Can we eliminate greed from the human heart? or rather the *incentive* and the necessity for greed? Yes, we can, through education and legislation. If congress would pass a one hundred per cent inheritance tax and an eighty per cent gift tax large fortunes could not remain long in individual hands. If we made the government the beneficiary of our accumulated wealth and effort, we would put every one on an equal footing. Make brotherhood more than a pretty phrase. Let it sink into the heart.

Would that God might open the eyes of our men of wealth and power! How long will the wealth be in your hands and in the hands of your family? How much peace of mind and spirit has the wealth brought you? What sacrifices of principles and of conscience has it cost you? Are you sure that you will be able to stand before the bar of your soul with clean hands? How long is the space of one life? But a few brief years and the day comes when you must give account of the harm you are directly and indirectly responsible for. Are you sure that it will mean nothing to you that men have lost their lives in defense of your mines or oil wells, your sugar and tobacco plantations, and other foreign concessions, that women have become widows, that children have become orphans, that workers have been

crippled for life? Will your conscience be at ease at the thought of the bribes employed to influence legislation for the benefit of your profits? Are you sure you will be indifferent to the fact that your wealth was made through the exploitation of child labor and whole populations?

The soul does not die. It is immortal. It possesses perfect memory. Freed from the body it sees with clearer eyes and from an impersonal viewpoint every heinous offense. Its selfishness is gone and it feels with keener pang every sigh, every cry of woe. It sees the bed of thorns that it has with its own hands prepared. Will the memory of a few fleeting years of wealth and power give you pleasure then? Every joy that was purchased with the tears of others will turn into wormwood and rue. Every heartless laugh will become a cry of anguish. The earthly paradise will turn into a purgatory. The pleasures of the flesh will prove a delusion and a snare.

God is not mocked. You may not believe in the soul but it exists nevertheless. The moral law may be imaginary in your opinion, but it is a fact all the same. You may think the grave conceals all crimes and ends all life. You only deceive yourselves. You sow a wind and you will reap a whirlwind. The great truths of life are the spiritual truths. Those professing religious beliefs must take them seriously. They must become a law to live by and not mere utterances of words. Man must recognize the existence and the divinity of the soul and all life. He must realize the necessity of purifying his own motives. He must realize the supremacy of love. The law that must govern word and speech and deed.

Take greed from the heart of men. Take profits out of business. Recognize the fatherhood of God and the brotherhood of man. Accept the moral law that you are your brother's keeper, and the day of warfare is gone. The peace in each man's heart will radiate to all the world. Whatever makes for tolerance, whatever will break down the barriers of race, creed, nationality, will make for peace. Whatever makes for health and happiness, whatever makes for self-expression and self-fulfilment will make

for peace. Joy and peace go hand in hand. We need a worldwide faith that will unite all mankind. We need a united nations of the world that will treasure the gifts of the spirit that each

nation can offer — in music, art, literature, dancing, science and scholarship. We need a world-wide philosophy that will recognize man's spiritual origin and destination.



PAGES FROM THE PAST

(Continued from Page 62)

others. Where the will is set upon it, there will be no room for malpractices."

"Riches and honor are what men desire; but if they arrive at them by improper ways, they should not continue to hold them. Poverty and low estate are what men dislike; but if they arrive at such a condition by improper ways, they should not refuse it."

"One may hear the right way in the morning, and at evening die."

"The scholar who is intent upon learning the right way, and who is yet ashamed of poor attire and poor food,

is not worthy of being discoursed with."

Tsai Yu, a disciple, used to sleep in the daytime. Said the Master, "One may hardly carve rotten wood, or use a trowel to the wall of a manure yard! In his case, what is the use of reprimand?"

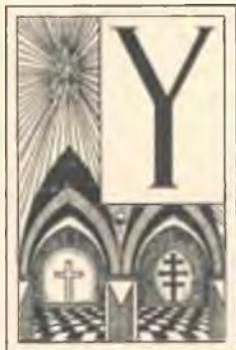
Tsze-lu then said, "I should like, sir, to hear what your heart is set upon."

The Master replied, "It is this: in regard to old people, to give them quiet and comfort; in regard to friends and associates, to be faithful to them; in regard to the young, to treat them with fostering affection and kindness."



Is Genius Attainable?

By FRATER HERMAN M. SCHATZMAN



ES, genius is attainable; but we must be willing to pay the price. As someone said, "Genius is ninety per cent perspiration and ten per cent inspiration." The perspiration part consists of using all of our time and energy for our chosen field.

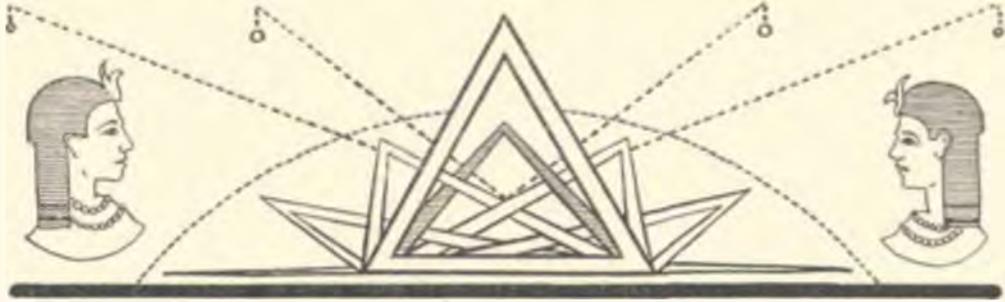
There are only twenty-four hours in every day, whether you are a scientist, a philosopher, or a thoughtless laborer. The fruits of genius bloom only through concentration. This concentration must be immune to the temptations of luxury, and to the diversified pleasures of the material world, such as: clothes, food,

money, riches, honor, fame, dignity, etc. Everything must be submerged in this omnipresent desire to know, to understand, and to portray in some form some of the infinite truth that you have torn from the confines of the universe.

As for the ten per cent inspiration, it is the reward of the ninety per cent perspiration! The fruit of our concentration, with its training toward minute and critical discernment, makes us sensitive to the quiet promptings of the inner man. This source of all knowledge becomes a ready assistant to our persistent inquiries for more truth. This small voice speaks as "inspiration," the illusive quest of the average man who has not the character and determination to make the small voice a constant friend.

Happy is the man who can pay the price of genius, for what he loses in the finite, he gains a hundredfold in the infinite.

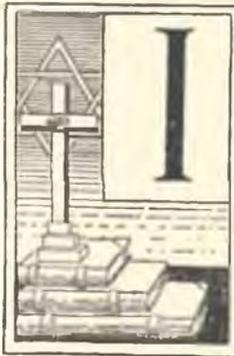




Finding the Centre

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

"Ignorance is the true original sin. Men are bankrupt morally because they do not know the gold that is in them."—*J. Brierley.*



IT WAS the above vital footnote in the *Secret Heritage* that made me delve into the mysticism of this very understandable philosopher and sage. This statement which made me wonder if other members of our Brotherhood would not

enjoy reading or re-reading Brierley. His lines are so applicable to today's world, to today's people; his thought so progressive.

Gold is a medium of exchange, and life for most people is an intense but empty search for the coin of purchase. Which points to the fact that what people most need is a new interpretation of the term *gold*. If some one asks what you mean by *gold*, you will answer in one of two ways, depending upon your degree of intellect. If you are a person of material mind you will think of gold in terms of quantity (coin); if you are a person of spiritual interpretations, you will think of gold in terms of quality (essence). Which ever way you look at it, gold remains a medium of exchange, only, in its latter form, it is commandable in high attainment by the refined nature.

True, people are still in a comparatively early stage of development, both spiritual and intellectual. There are many different points of perception in the present state of self-consciousness. But gold, the essence, as it is mined within the human soul, has been the quest of the past and will remain the quest of the future until our progressed and expanded consciousness brings us into Illumination. Granting that the richest values of life are mined from the deeps, Man then, must ever search for the Centre of his Being, for here and only here, is the ultimate Quiet, the ultimate Perfection, the ultimate Radiance. Within the Self lies the SECRET HERITAGE.

The search for Divine Consciousness has been primal with sages and philosophers down through the ages — this turning within, this heightening of the individual consciousness until it finally dissolves in the Great Light. It is likewise the goal of many today who are seeking for peace and contentment.

In the Hui Ming Ching we read:

"If thou wouldst complete the diamond body without emanations,
Diligently heat the roots of consciousness and life.
Kindle Light in the blessed country ever close at hand,
And, there hidden, let thy true self eternally dwell."

Sixty-eight

Guatama, the Buddha, Confucius, Lao Tsu, the Christ — all who have sought the Divine Essence, have gone into the wilderness of the self—all have gone back to the Centre for gold. The method — ancient or modern — is via meditation and concentration, the above poem but an ancient expression from ancient literature.

It is in the advanced grades that the Neophyte and Postulant reaches a great joy, for here he learns to attune himself with the Universal Self; here, he attains the knowledge of "heating the roots of consciousness." Here, the seeker on the Path becomes the alchemist, learning how the gross can be transformed and transmuted into gold. Here, he commands the energies ("kindles the Light") and Time becomes Timeless ("and, there hidden, let thy true self eternally dwell").

With the coming of the winter months, many have turned again to more

profound study and deeper meditation. Renewal of friendships with the old masters and a comparison of their methods of attuning will help to liberate and direct the soul into the attainment of Intuition and Knowledge; into the highest estate of Peace Profound which lies at the Centre of Being.

The closing lines of Brierley's chapter on Time in his *Secret of Living* are wise directions for those who strive on the Path:

"It is by dwelling in life's timeless element that we find our rest and refuge from the worries and vexations of the world of affairs. For we are here at the centre. Let the wheel revolve with all the enormous rush of its circumference. At this innermost point there is no rush. At this centre we enter into the timeless, into God. That is the secret of the ages; the secret of the larger life."

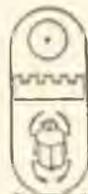
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SANCTUM MUSINGS

"A GOOD GOD-CONCEPT"

By RABBI S. M. MACHTEI

(This article is a digest of one of Frater Machtei's inspiring "Radio Synagog" broadcasts.—*Editor*)



WHEN we are able to throw off the shackles of theological imagery which have burdened most religious systems with an anthropomorphic deity—a God who is a composite picture of corporeal attributes and functions commonly attributed to man—ruling out what we may term "personality," we are in agreement with the third of Maimonides' "Thirteen Principles of Faith": "I believe with a perfect faith that the Creator, blessed be His name, is not a body, and that He is free from all the accidents of matter, and that He has not any form whatsoever." Scriptural references to "God's protecting wing," His "mighty arm," His "watchful eye," a heavenly "throne," and an earthly "footstool," thus become figures of speech, and are not to be taken literally.

God, the All-Good, is symbolic of the Cosmic Law, the Universal force, the Creative Power which is manifested in all of Creation, on all planes, and throughout all which we know as "life," and much more of which we are yet in ignorance. Just as the voice of the

singer is heard in various tones, running the entire scale of limited vibrations, within the power of that particular vocal cord, so God is manifest to us, in different objects and forms, varying from each other only in degree and in rate of vibration, — excepting that God's power of manifestation is unlimited. God is manifest in many living forms and on many planes beyond the limited human powers and faculties to perceive and to conceive.

The person who has reached the stage of mental and spiritual development where such a God-concept is acceptable has travelled far on the road of soul-development. Such an appreciation of God leaves no room for prejudice, for race and class hatred, for national chauvinism, and for religious persecution. Isaiah reported God as saying, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths. . . ." He realized that hatreds are engendered by leaders and do not spring unimplanted in the breasts of men. Demagogues, anxious to gain control of the people, frighten them with an imaginary external enemy, to compel unification of the group, where no inherent common factor exists. To supply such a factor, these *misleaders* often resort to the vicious practice of impressing people with the idea that they and the members of their group

have not sprung from the clay commonly acknowledged as the source of all men. A multitude of God-concepts, and of gods, whose causes must be championed, arise to break into fractions what is in fact a unit, — the Human Race, and all of Creation.

A false God-concept is often very soothing. When things "go wrong"—as we term it—it is comforting to one's own vanity and integrity to say, "It's the will of God." *It is, but not as one seeks to convey it.* God is symbolic of the Spiritual Law, and the prophet advises us, "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him." Briefly, you get out of life what you put into it. But, you complain that the righteous suffer, and that the wicked often flourish and thrive. *That is so, for a limited time only.* The wicked succeed because the righteous are too cowardly to battle the forces of evil. Passive criticism, or even side-line cheering, are ineffective. You must roll up your sleeves and pitch in to eradicate evil. As long as evil conditions are condoned, as long as wickedness and corruption are tolerated because, through a wrong God-concept, they are assumed to be "part of God's scheme," just so long will suffering and injustice prevail.

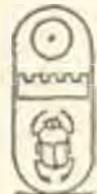
Tuning in on "this great Creative Spiritual Intelligence" may be accomplished in simple fashion. You can't tune in on a radio unless you have one; you can't tune to a certain station unless you know where to find it on the dial. Similarly, you must, first, have this God-concept, and, secondly, you must know what it is you want of God. Attunement is then a simple matter. *Prayer, properly understood, — and not lip-worship—is your dial-knob. Faith is the ray or wave-length upon which your requests arrive in manifested form.* Just as defective or inefficient tubes will distort your reception, so it is with impure motives and debased thoughts which are obstacles to "clear reception."

The question now arises,—and some of you may have been lying in ambush for me—"If all of manifested Creation be the work of God, then evil, too, is of God's own making." But, *it is not.*

Vice is merely virtue gone wrong. Evil is distorted good. Putrefaction results from good food becoming decayed. When we neglect exercising proper precautions, good becomes evil. *God is ALL-GOOD. At its source, every created thing, every manifestation of God, is good.* It may retain its status of goodness, or, under conditions favorable to decay, it may deteriorate. It is up to those who wish to live in the midst of good to surround themselves with good, and to maintain the conditions at a level which will preserve the status of goodness. In some things, an individual may act with sufficient power; in others, the cooperation of a number is needed. Thus society, in its organized divisions, acts in unison for the common good.

To return to the example furnished by radio, some programs are of local origin and for local broadcasting; other programs are distributed over a chain of stations from one point; still other broadcasts are picked up from distant points and united into one program. In some things, you can draw on God as an individual; for others, you need the joint efforts of a group of persons united for a common cause; still other objectives are accomplished through origin at one point and distribution through many. Apply these principles in your religious, your spiritual life, and you will know health and happiness as it had not been possible under any other God-concept.

An understanding of life, of God, and of Man will *lighten* your burdens and *light* your path. Do not fear revising your God-concept if something that is offered helps you to know yourself better and to hold on to life with a firmer grasp. *Change is an important Law of Life. Nothing is stationary. Religions and God-concepts have changed in the past, and are still undergoing change. Man is changing. It must be so, because God is in constant motion and change.* I care not what you may have been taught, nor what translations and interpretations you may have heard. *God is not the "I AM THAT I AM."* For countless generations, for thousands of years, men have lived in error, have been taught an untruth, a Cosmic contradiction, a violation of Divine Law. "I AM THAT I AM" expresses a



static condition. *That is stagnation, not progress; death, not life.*

God revealed Himself to Moses, at the Burning Bush, as "EHEYEH ASHER EHEYEH." Ask any student of Hebrew grammar. *Eheyeh* is the FUTURE tense of the verb "Hayo" "to be"; — first person singular, future tense. What is the future tense, first person singular of the verb "to be"? *I SHALL BE.* In other words, *God revealed Himself as "I SHALL BE THAT I SHALL BE" — EHEYEH ASHER EHEYEH.* Not a fixed and unchanging condition, or state of Being,

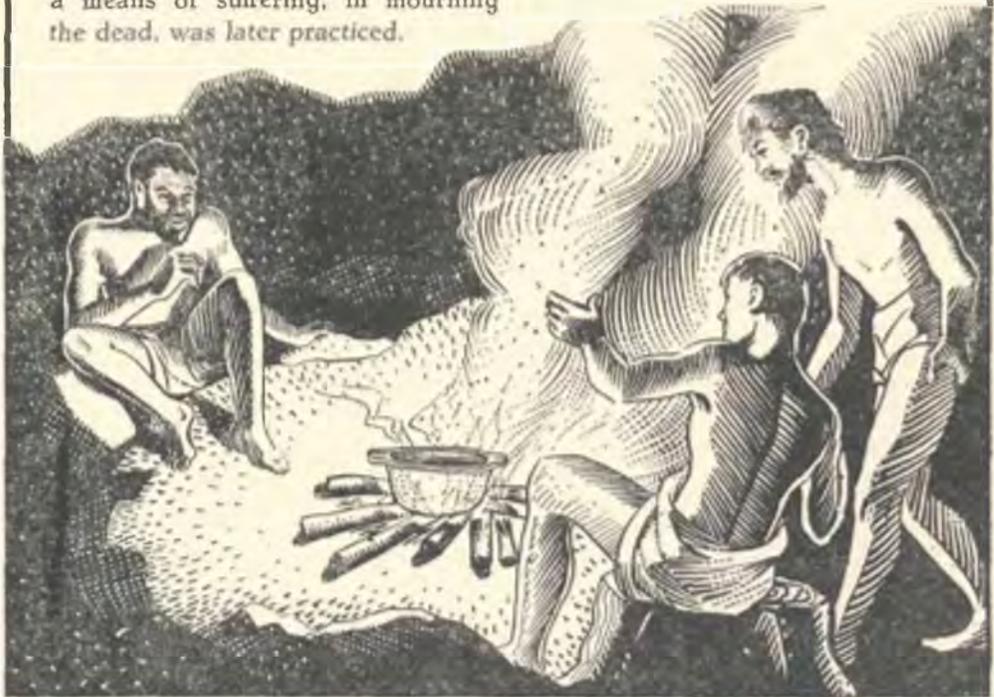
but a continued motion, change, growth, development, progress. Not a dormant, inactive, latent, passive Force, but a Spiritual Intelligence—A Creative Divine Power—A Divine Law—A Living, Vital, Potent, Dynamic Force. Were it otherwise, the universe would long since have ceased to be.

Think! Think for yourself! Follow the lead of those who lead aright! Beware of those of whom it was said: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

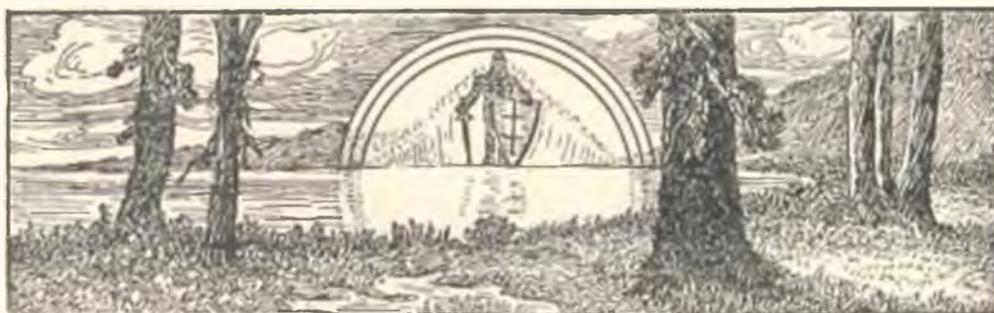
How It All Began . . .

FASTING

FASTING, or the abstinence from food, was originally enforced because of scarcity. Such necessary fasting produced certain physical and mental experiences, which were long remembered. Tyler, eminent psychologist, states that the dreams caused by this state were finally wilfully sought. Fasting as a means of inducing these dreams was then practiced. Men and women would group themselves about vessels of savory food inhaling the odors, but refusing to eat, finally falling into a fitful dream state which they desired. Fasting as a means of suffering, in mourning the dead, was later practiced.



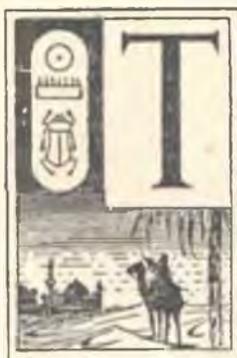
*The
Rosicrucian
Digest
March
1938*



The Twentieth Century Crusade

By COLOMBE FLORENCE GUSTAW

Master of the Nicholas Roerich Chapter, Junior Order
of Torchbearers, New York City.



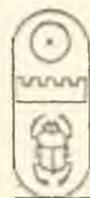
HERE are young folks in the ranks who will stay in the ranks. Why? I'll tell you why—because they haven't the ability to get things done. What is wrong with modern youth? Suppose I quote the consensus of opinion of a few well

known writers and educators. Youth is restless, adventurous, heroic—they have to set the world on fire. Misguided, impatient youth has been the spear head for many strong arm movements. They rightly resent this situation which they have inherited and their inexperience is easily played upon by unscrupulous individuals. This is probably an underlying factor in the increase of juvenile crime and delinquency. Youth is seeking a new world. They can no longer follow in the footsteps of their forebears. There are no new territories to explore or hostile races to subdue. The physical hardships and adventure of yesterday are preserved only on the tablets of fame.

Unstable conditions are another vital factor. A large transient population, overcrowded living quarters, family dissensions resulting in broken or unhappy homes, economic conditions necessita-

ting the employment of both parents—these do not provide a suitable environment conducive to the ideal development of children. Early training is so important but most sadly neglected. It is very true that precepts are useful, but practice and imitation go far beyond them; hence the importance of watching early habits, that they may be free from what is objectionable. Many parents are lax either because it suits their convenience or because they have the deluded notion that their child will love them more if they allow it to do as it pleases. From my observation, such parents are not respected by their children but their wishes regarded with shocking flippancy.

Many parents leave it to the school to produce a normal, well disciplined adult. A father often inquires whether his boy understands Horace; if he can construe Homer, and what he knows of Virgil; but how seldom does he ask, examine, or think whether the boy can restrain his passions; whether he is grateful, generous, humane, compassionate, just and benevolent. The school may try to accomplish the desired result but it has little chance when pitted against a poor environment. After all, education does not mean teaching people what they do not know. It means teaching them to behave. It does not mean teaching youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roquery



and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example. Even the public school system, wonderful as it is, has not been able to keep up with the rapid advance made in science. How can it show to these wide-eyed young people the new horizons before them?

Human progress is from within outwards; the goal of yesterday will be the starting point of tomorrow. We can have our new world if we have it in us and if we are willing to pay the price. This new world can not be found on maps. Some people call it a state of mind, but all that we are is the result of what we have thought. The new frontiersmen need not cross an ocean; nevertheless it requires an adventurous spirit, clean hearts and staying powers. It is seldom that we find out how great are our resources until we are thrown upon them.

Human progress is dependent on individual character, and character is the result of two things: mental attitude and the way we spend our time. It is the product of daily, hourly actions. Parents frequently ask, "What can I do?" The answer is "Train your child in the way you know you should have gone yourself." For instance: Mother has become emancipated from the drudgery of the home. She has her relaxation in bridge clubs, P. T. A.'s, etcetera. Father has his lodge or fraternity meetings. The children are just as gregarious as their elders; few like to play alone—so often this instinct causes them to form into gangs. This produces a great deal of mischief unless properly directed. Most juvenile delinquency is misdirected energy. A growing boy or girl needs competition to keep interest from flagging, not the "dog eat dog" rowdiness of the streets but the wholesome, jolly rivalry of a youth's organization under the guidance of an understanding sympathetic chaperon.

The Junior Order of Torch Bearers is such an organization for children of either sex. It is not a religious move-

ment and its international membership is divided into three groups: The Kindlers, five years through nine; The Torch Bearers, ten years through fifteen; The Intermediate Group, sixteen to twenty-one. It is not a cure-all for the complex problems of modern youth, but it does help by providing suitable companionship in constructive activity. Every human being is affected by the influence around him from the hour of birth to that of death; and when is this more important than in the early formative years?

The torch symbolizes the knowledge handed down by great men and women of the past. These youthful Torch Bearers hold them as an ideal to emulate, and their goal is to carry this torch of wisdom and achievement into the future for the benefit of generations to come. This may well be likened to a Twentieth Century Crusade — only instead of fighting for an empty tomb, they are seeking the living radiant spirit of goodness. Dandemus, Indian philosopher of the third century B. C., said, "Rise early and exercise the mind with contemplation, the body with action; by doing so you will preserve the health of both." This seems a good rule to follow; so we have lectures each meeting in story form, which teach some important principle or law of nature. The accumulated wisdom of the world is thus presented in simplified form, and many new vistas are uncovered. Handicraft is a major attraction, secondary only to the lectures. This stimulates the creative and artistic ability that may be lying dormant in each child. We have classical music, folk song and story. Junior members are encouraged to exchange ideas in all forms of activity, and therefore express themselves individually or in groups. Last but not least are the amusing parties staged by the junior members. Don't let any of the older generation say that "youngsters" don't know how to enjoy themselves as they did in their day. We have had parties exactly as my Mother described those of her day—the children were simply wild about them. They immediately started to pump their elders for more details.

(Concluded on Page 76)

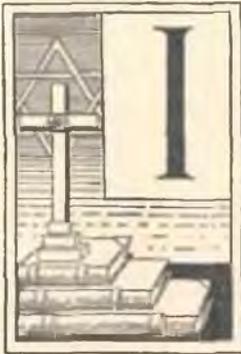
Seventy-four



An Invitation to a Feast

EVERY MEMBER WILL BE INTERESTED IN THIS
ANNOUNCEMENT

By THE EMPEROR



I AM happy to give my endorsement to the decision of the Board of Directors of AMORC and to extend an invitation to every one of our members— young and old, and those of the lowest degrees to the highest degrees — to come and share their

time and interests in the great feast of good things at our next annual Convention which will be held at Rosicrucian Park in San Jose beginning with Sunday evening, July 10, and ending on Saturday evening, July 16.

I want to stress again a point which seems to have been misunderstood by many of our newer members in recent years. This annual Convention is not limited to the members of the higher degrees. Every member who has joined the Order recently, even to within one week or one day of the opening of the Convention, is entitled to register and attend all of the sessions except the few committee meetings which are limited to executive officers, Grand Councillors, Masters of lodges and chapters, foreign delegates or something of that kind. But all of the many sessions throughout the morning, afternoon and evening of the Convention week are available to

every member who holds a membership card and is in good standing in the Order, whether he or she be a brand-new member or an old-time member.

Naturally, every district lodge and chapter will be represented by its special delegates, by its District Commissioners and Grand Councillors. But this still leaves many hundreds of seats available for members who wish to come and visit Rosicrucian Park and enjoy all the benefits and privileges of a visit here, and at the same time attend all of the instructive and interesting sessions of the Convention.

Each year of the past ten years our Conventions here have grown larger and larger, and the persons attending have become more and more enthusiastic over the instructive features, helpful lectures, personal help, and practical demonstrations which are given to them. Each year has seen Rosicrucian Park enlarging in size, with more well tended lawns and shrubberies, more buildings, more statuary, and more artistic features. This year those attending the Convention will find a greatly enlarged Museum. In fact, the Oriental Museum now occupies space equal to five times the floor space utilized a few years ago. Over a thousand new exhibits have been added, including mummies, jewelry, pottery and instructive exhibits of all kinds. One of the most interesting features of the new wings to the Museum is a full-size replica of the



Egyptian Room at the Vatican in Rome made from photographs, measurements, colored pictures and other things sent to us by the officials at the Vatican. This room represents one of the ancient outdoor courts of an Egyptian Temple, with sky and stars above, and the sunrise in the East, with rare statues placed in the porticoes of the court. Another interesting feature is the full-size replica of an ancient Rock Tomb like those which were visited by our Egyptian Tour members who went to the Valley of the Kings last year.

Several other new buildings have been added, and more shady nooks and places for social gatherings on the grounds of Rosicrucian Park between the Convention sessions.

This is your opportunity to have that long anticipated and desired vacation trip to California. The summer rates on the railroads are especially low and economical, and of course it is possible to drive here by automobile from the East or from any other part of the United States, Canada or Mexico. There are many convenient auto camps, reasonably priced hotels, boarding houses and furnished rooms. Every department of the Administration Building, the Science Building, the Planetarium, the Supreme Temple, Library and Museum will be available to the members. There will be social activities as well as the instructive features.

Make your plans now to spend one week of your summer here in San Jose. Each year many of those who come here on a visit have decided to remain, and have remained without going back home, while others have returned to their homes for a month or two and then moved out here bag and baggage and established permanent homes in this beautiful Santa Clara Valley amid

the fruit trees and flowers and the wonderful climate. Sightseeing to the coast and to the mountains, to San Francisco and across the wonderful Golden Gate and Bay Bridges, to Berkeley with its Greek Theater and other University buildings, to Palo Alto with its Stanford University, to Mount Hamilton and the Lick Observatory, to the famous Big Trees, are just some of the privileges that all will enjoy. If you come by train, it is possible to return via Los Angeles, New Orleans, Atlanta, Georgia and other southern cities, with stopover privileges, or to return by the northern route through the northern cities with stopover privileges and no extra fare for your wide circle of touring.

Remember the dates: Sunday, July 10, to Saturday, July 16. Many will come a few days ahead of the opening of the Convention, and will remain a few days after its closing, and all are welcome to pay a long visit to Rosicrucian Park. Living expenses while you are here in California are even more economical than they would be at home. You will have an opportunity for interviews with the Supreme officers and all of the department heads and to observe every department of the organization at work, and to make hundreds of interesting contacts with men and women of every walk of life who are interested in the same grand work that interests you.

Again I extend an invitation and welcome to you, and this includes, of course, the delegates of the Order in foreign lands who come here representing their lodges and their jurisdictions, as well as members in the United States, Canada, Mexico and South America. It will be a grand and glorious occasion, and I would like to have each one of you participate in it.

TWENTIETH CENTURY CRUSADE (Continued from Page 74)

Your children envy you the good times you had. They do not like the customs of today but they know no others. Give them a chance to learn and to develop their individuality—not by leaving them strictly alone but—by giving them companions similarly inclined. As a Torch Bearer, I beg of you—parents everywhere, tell your children

—tell all young people about this organization, try to interest them. If you do not know of a chapter in your neighborhood write to the headquarters of the Junior Order of Torch Bearers, San Jose, California, for information. Young people, North, East, South and West—wherever you may be—come join the Twentieth Century Crusade.



MEDITATION

Greatness inspires accomplishment. When we live or dwell in the shadows of those who do things, we are motivated to emulate them to the extent of our means and ability. Humans, fortunately, are excellent imitators. Has this lone Egyptian given himself over to revery, or do he and his fellow countrymen see in their new king a restoration of power as great as that of the past, symbolized by the massive pylons before which he sits?

(Photo by Lehnerte and Randrock)

"AMAZING"

Says Well-Known Egyptologist of

PYRAMID BOOK



NO ONE is better qualified to comment with authority on a book about the Great Pyramid than Mr. Hugh A. Matier, well-known Egyptologist and archaeologist. Mr. Matier spent years in Egypt, making a personal study of the Great Pyramid. He participated in the renowned Petrie expedition in Fayoum, Egypt, bringing to light many astounding relics. He is a founder member of the Pacific Geographic Society, and the Allied Archaeological Societies of the Pacific. He is also a member of the Art, Historical, Scientific Association of Canada, now searching for evidences of early man on the Pacific Coast of North America. Mr. Matier voluntarily wrote the following letter while reading Dr. Lewis' book, "The Symbolic Prophecy of the Great Pyramid."



Hollywood, California
28th April, 1935

My dear Dr. Lewis:-

I am just in the midst of reading your new book, "The Symbolic Prophecy of the Great Pyramid," and how delightful it is!

It really is a long time since I had so much pleasure in a book.

The clearness with which this profound subject is dealt is amazing to an Egyptologist like myself and I am sure you will give thousands of people great pleasure, even those who have not been to Egypt.

It was difficult to put it down even for the few minutes required to write this, but I felt I must thank you and congratulate you on this splendid masterpiece.

So now, in your book again I return, and with my compliments and best wishes, I beg you to believe me, Dear Dr. Spencer Lewis,

Yours most sincerely,

Hugh A. Matier

This new book, "The Symbolic Prophecy of the Great Pyramid," is therefore considered, by authorities and laymen alike, to be one of the most fascinating and accurate presentations of this age-old mystery. It contains references to science's latest discovery, the hidden, subterranean passageways of the Pyramid and explains their secret purpose. Treat yourself to the best—obtain a copy at once.

Only \$2.25, including postage.

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



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 having representation in the International federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

Member of
"FUDOSI"
(Federation Uni-
verselle des
Ordres et
Societes
Initiatiques)

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address "AMORCO" Radio Station W6HTB)

Officials of the North and South American Jurisdiction

This Jurisdiction includes all countries of North, Central and South America and all land under the protection of the United States of America.

H. SPENCER LEWIS, F. R. C., Ph. D.	Imperator
RALPH M. LEWIS, F. R. C.	Supreme Secretary
THOR KIIMALEHTO, F. R. C.	Sovereign Grand Master
HARVEY MILES, F. R. C.	Grand Treasurer
HARRY L. SHIBLEY, F. R. C.	Director of Publications
MERRITT GORDON, F. R. C.	Regional Grand Master

SPANISH-AMERICAN DIVISION

ARMANDO FONT DE LA JARA, F.R.C., Deputy Grand Master; CECIL A. POOLE, F.R.C., Secretary-General. Direct inquiries regarding this division to the Secretary-General, Rosicrucian Park, San Jose, California, U. S. A.

Junior Order of Torch Bearers (sponsored by AMORC). For complete information as to its aims and benefits address General Secretary, Grand Chapter, Rosicrucian Park, San Jose, California.

The following principal branches are District Headquarters of AMORC

Los Angeles, California:

Hermes Lodge, AMORC Temple. Mr. Paul Deputy, Master. Reading Room and Inquiry office open daily, 10 a. m. to 5 p. m. and 7:30 p. m. to 9 p. m. except Sundays. 148 N. Gramercy Place.

New York City, New York:

New York Chapter, Suites 811-12-13-14, 250 West 57th Street. Mr. Joseph Weed, Master; Martha L. Mullins, Secretary. Inquiry office, reading room, and temple. Open daily for members, visitors and inquirers, week days and Sundays, 1 to 8 p. m. Telephone: Circle 6-0736.

Booker T. Washington Chapter. Dr. Horace I. Hamlett, Master, 491 Classon Avenue, Brooklyn; Ida F. Johnson, Secretary, 286 McDonough St., Brooklyn. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 181 W. 135th Street. Inquirers call: Prospect 9-1079.

Philadelphia, Pennsylvania:

Benjamin Franklin Chapter of AMORC. Mr. H. Baker Churchill, Master; Mr. George M. Stewart, Secretary, 617 Arch Street. Meetings for all members every second and fourth Sunday, 7:30 p. m. at the Universal Peace Institute, 219 S. Broad Street, 2nd floor (over Horn & Hardart's).

Birmingham, Alabama:

Birmingham Chapter. Convocation for all grades, each Friday night, 7:30 p. m., Lodge room, Tutwilder Hotel. Mr. Edgar D. Finch, Master, 1129 S. 16th Ave., or C. C. Berry, Secretary, 721 S. 85th Street.

Pittsburg, Pennsylvania:

Penn. First Lodge. Mary S. Green, Master; 610 Arch Street.

Detroit, Michigan:

Thebes Chapter No. 336. Mrs. Pearl Anna Tift, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

San Francisco, California:

Francis Bacon Lodge, 1655 Polk Street; Mr. Elmer Lee Brown, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

Reading, Pennsylvania:

Reading Chapter. Mr. Geo. Osman, Master; Mr. R. K. Gumpf, Secretary. Meeting every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

Boston, Massachusetts:

The Marie Clemens Lodge. Mr. Pierpont F. De Lesdernier, Master; Temple and reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Chicago, Illinois:

Chicago Chapter No. 9. Fred D. Wedge, Master; Mrs. Sue Lister Westlund, Secretary. Telephone Randolph 9848. Reading Room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m. Chicago (Colored) Chapter No. 10. Dr. Katie B. Howard, Master; Nehemiah Dennis, Secretary. Telephones, Drexel 4267 & Hyde Park 5776. Meetings every Friday night at 8 o'clock, 12 W. Garfield Blvd., Hall B.

(Directory Continued on Next Page)

Washington, D. C.:

Thomas Jefferson Chapter. Thomas W. Kuhn, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Evelyn Paxton, 5357 Broad Branch Pk. N. W.

Seattle, Washington:

AMORC Chapter 586. Mr. C. R. Cleaver, Master; Mr. Geo. Peterson, Secretary. 311-14 Lowman Bldg., between 1st and 2nd Aves., on Cherry Street. Reading room open week days 11 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

Milwaukee, Wisconsin:

Milwaukee Chapter. Mrs. Hazel E. Zack, Master; Miss Ellen Brown, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

Portland, Oregon:

Portland Rose Chapter meets every Thursday 8:00 p. m. at 714 S. W. 11th Ave. Mrs. Emma Strickland, Master; Phone Ga. 8445. Information by appointment week days 9 to 5 at 405 Orpheum Bldg.

Newark, New Jersey:

H. Spencer Lewis Chapter. John Wiederkehr, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

St. Louis, Missouri:

St. Louis Chapter. Douglas M. Bryden, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m.

Other Chartered Chapters and Lodges of the Rosicrucian Order (AMORC) will be found in most large cities and towns of North America. Address of local representatives given on request.

PRINCIPAL CANADIAN BRANCHES**Victoria, British Columbia:**

Victoria Lodge. Mr. George A. Melville, Master. Inquiry Office and Reading Room, 725 Courtney Street. Librarian, Mr. C. C. Bird. Phone G3757.

Winnipeg, Manitoba, Canada:

Charles Dana Dean Chapter. Mr. Ronald S. Scarth, Master, 834 Grosvenor Avenue. Session for all members every Sunday at 2:45 p. m., 204 Kensington Building.

Edmonton, Alberta:

Mr. T. Goss, Master, 9533 Jasper Ave. E.

Toronto, Ontario, Canada:

Mr. E. Charlton, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Ave.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Burnett, Master; Miss Mabylee Deacon, Secretary, AMORC Temple, 878 Hornby Street.

A FEW OF THE FOREIGN JURISDICTIONS**Scandinavian Countries:**

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

Sweden:

Grand Lodge Rosenkorset. Anton Svanlund, F. R. C., Grand Master. Jerusalemsgatan, 6, Malmo.

Holland:

De Rozekeuizers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 141, Amsterdam.

France:

Dr. Hans Gruter, Grand Master. Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

Switzerland:

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

China:

The United Grand Lodge of China. P. O. Box 513, Shanghai, China.

New Zealand:

Auckland Chapter AMORC. Mr. J. O. Anderson, Master, 317 Victoria Arcade Bldg., Shortland St., City Auckland.

England:

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

Dutch and East Indies:

Dr. W. Th. van Stokkum, Grand Master. W. J. Visser, Secretary-General. Karangtempel 10 Semarang, Java.

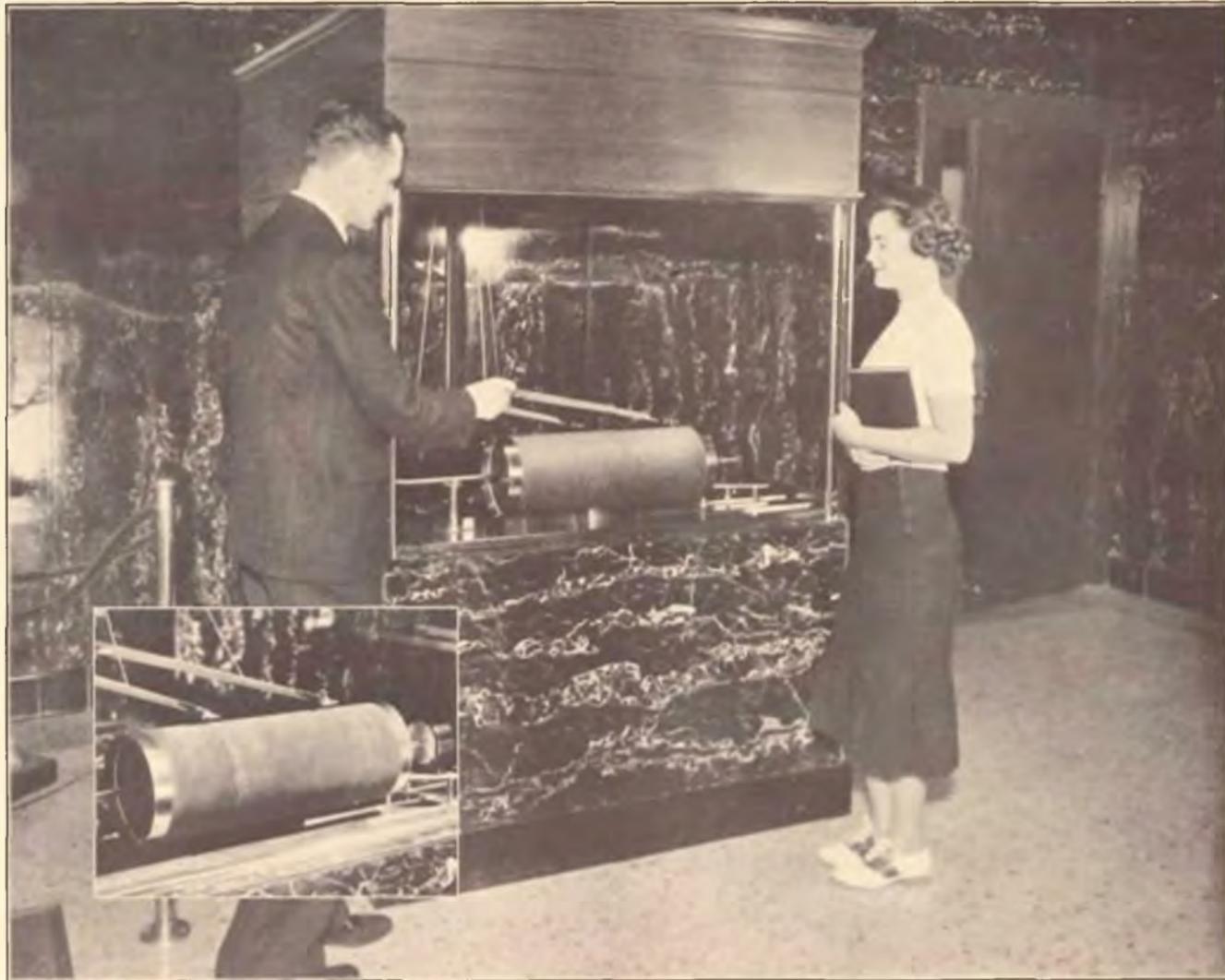
Egypt:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 26, Avenue Ismailia, Heliopolis. Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary, 27 Rue Salimori Pacha, Cairo.

Africa:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

The addresses of other foreign Grand Lodges and secretaries will be furnished on application.



MASTER SEISMOGRAPH AT ROSICRUCIAN PLANETARIUM

The above photographs show the elaborate, new, and highly sensitive, Master Seismograph that is now installed in the foyer of the Rosicrucian Planetarium at Rosicrucian Park. It is synchronized with the master time clocks at Washington, D. C., and registers and records the time, nature and distance of any local or distant earthquake within several thousand miles. This wonderful and modern instrument was built in the craft-shop of the Science Department of the Rose-Croix University. The photograph shows Mr. Alfred Williams explaining the action of the seismograph to an interested spectator. Some of the very delicate and sensitive parts of this seismograph were designed by Dr. H. Spencer Lewis, who is a member of the American Seismological Society.

(Courtesy of The Rosicrucian Digest.)

Millions Have Been Denied



THESE FACTS OF LIFE!

TRUDGING through life in the wake of sorrow or with the strength of hope, looking for the elusive state of happiness, are millions of human beings. They pin faith to the inspired words of prophets of centuries ago, never realizing that by the decisions of high religious councils they have been denied certain ancient sacred writings.

You, and others, pay hard-earned wages in return for what you *believe* are the greatest conveniences money can buy, not knowing that mammoth corporations withhold even greater improvements, waiting for a day when larger profits can be exacted for them.

You and millions of others turn trustingly toward sources of education and social leadership for security and the happiness to which you are entitled as your human heritage. But, do you *realize* that facts are being suppressed, that *knowledge which you could use* is being concealed to further selfish enterprises?

LEARN to assert your own individuality, to *plan, to create, to accomplish*, and to be independent of these circumstances. Thousands now seeking employment, waiting for the favorable decision of one man, or a group of men, to give them the necessities of life, could be directing their own futures — if *awakened* to their own possibilities.

The Rosicrucians, (NOT a religious organization) a fraternity of helpfulness, invite you to write for a copy of their *free, Sealed Book*. Its suggestions and revelations about these things will more than interest you. Address: SCRIBE S. P. C.

Things You Should Know About This Free Book

This book explains how to obtain a knowledge of little-understood laws of nature, not known to multitudes. When properly directed, these powers of self can strengthen character, stimulate imagination and help men and women to lurge ahead in their chosen vocations and fields of endeavor.

The Rosicrucians (AMORC) ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA, U.S.A.