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COVERS THE WORLD

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Religion and Vanity (Frontispiece).....	281
Thought of the Month: What is Civilization?	284
Demonstrating the Human Aura	288
As Science Sees It	291
Facts and Fancies, Part II	294
1940 Rosicrucian Convention	296
Cathedral Contacts: Romance	300
What Lies Beyond?	302
Pages from the Past: The Beliefs of Jacob Boehme	304
The Cube	308
"Can Ye Not Discern the Signs?"	309
Socrates Set a Task	312
White Magic	313
Sanctum Musings: The Mirror of Life	315
Ancient Druid Temple (Illustration)	317

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THE THOUGHT OF THE MONTH

WHAT IS CIVILIZATION?

By THE EMPEROR



ONE people or race in the world's history stands alone as civilized. If any single nation or people is to be designated as representing civilization, then all organized society since the advent of reason must likewise bear the same distinction.

Civilization is neither a state into which humanity is suddenly precipitated, nor is it indigenous to a location or race, nor confined to a period of history. Further, it is not attained by a people as a consequent reward for some conduct or sacrifices made. It is a gradual growth, more appropriately an *evolutionary process*, that has existed since the beginning of all human society.

The underlying factors of civilization are to be found wherever people have striven together and exchanged the results of their efforts. To point out a people as civilized is not to proclaim what they have materialized, but whether the factors existed in their society. If, for example, it is agreed that a man is in motion when he runs, because motion, by its nature, no matter what its extent, differs from inertia, then by the same reasoning, when man walks or even crawls he is likewise moving. This evolutionary process of civilization is one of refinement — a refinement of human existence. The refinement in its aspects is twofold. One phase is the *external* and the other we may term the *internal*. This external refinement is

brought about by man's relationship to the world in which he lives. In its rudest form, this relationship consists of utilizing the elements and resources of nature to satisfy his elemental desires and appetites. In other words, a primitive mind does not appraise the things of earth because of their inherent beauty or because of any realization of the majesty of their underlying natural laws. They are seized upon or avoided only as the fundamental urges of man's being cause him to be aware of their effect upon him. Thus a savage will climb a tree when hungry to pluck wild fruit, but neither the tree nor the fruit suggests anything else to his mind than appeasement of his appetite.

The use of nature's resources requires exertion and expenditure of effort. This exertion to which man is put is likewise of two definite kinds. The first may be classified as *instinctive*. This is defined as that exertion which is without volition, without decision, and not of the influence of our will. It is a reflex action, a simple, inherent method of response to a stimulus unconsciously formed. Such exertion is displayed when we jump when startled by a sudden loud noise or a touch upon the back by one whose presence was not known. The other kind of exertion is that effort which is *intentionally expended* to accomplish an end. Such efforts are causative. They are expended to produce something desired. We consequently have control over such exertions. They constitute our wilful acts. The satisfaction we may derive from the expenditure of such efforts is but an incidental to that expected from the result. The savage, moved to climb a

tree to pluck an apple, is not concerned with the pleasures, if any, to be derived from climbing, but of eating the apple when it is secured. In fact, most efforts expended to gain an end prove to be, in themselves, annoying, irritating, sometimes fatiguing, and more often just endurable. These wilful efforts are just *necessary exertions*.

The aspect of external refinement of which civilization consists exists, then, in the reduction of the effort necessary for any accomplishment. A people who are said to be displaying signs of being civilized will reveal in their habits and ways of living a gradual departure from the crudest methods for gaining an end. This external refinement is a process of improvement of man's relationship to the physical world. Material civilization, by this reasoning, is found to be a simplification of the methods of living, combined, however, with an expansion of its joys. Concisely, then, the results of material civilization are found to exist in a *minimum* of effort to live, and a *maximum* of the fruits of living. When this is applied to the former analogy of the apple tree, we find the civilized man having easier access by a ladder, for example, to the higher limbs of the tree, and being able at the same time to obtain more apples.

Whether this external refinement of man's relationship to the world, namely, physical civilization, as we shall call it, has made any progress, need not be a matter of conjecture. It can easily be determined by a comparison of the events, habits and customs of today with those chronicled in history. The advancement of twentieth century civilization in this respect is quite apparent. One cannot help, for example, but be fully cognizant of the great advantages of conserving effort in tilling the soil when using a tractor, as compared with the hoe culture of the ancient Sumerians. However, hoe culture in itself is a trend and product of civilization; it is a definite advance over those centuries of darkness when man was incapable of even that simple form of earth culture. The spirit that moved men forty centuries ago to erect great stone temples along the banks of the Nile, with their majestic hypostyles, is no less or ruder than that which causes men today to

construct the steel skyscrapers which tower heavenward.

If we think — and if, in fact — our modern achievements excel those of the ages that have gone before, it is only because men of today have had the added advantage of a vast heritage of experience upon which to draw. These experiences, when added to the natural resources of an area in which people dwell, are an asset that their progenitors did not possess. A boy cannot be called a poor specimen of a man, for the latter has attributes which are not natural to the former. The technique of living, the methods of refinement of man's relationship to nature, comprise a valuable and very useful asset which is the added advantage an intelligent man in every age has. If this were not so, native intelligence alone would be sufficient in each age for man to rise higher than the preceding level of civilization, and there would not need to exist the assiduous attempt to preserve the arts and sciences, to hand them down to future generations. *He who laughs at the efforts of men before his time is indicting them for having been born in their age.* The minds of each age began where their predecessors left off.

The scientists of today, closeted in physics laboratories and wrestling with the complex technical problems of television, display no more native intelligence than did Archimedes, the mathematician of the third millennium B. C. The archimedean screw which he devised and which, by rotating on an inclined axis, raised water from one level to another by a mechanical means for the first time in the history of the world, required a profundity of original thought equal to what the best minds of today may offer.

The other aspect of civilization, which we chose to call the *internal*, is the refinement of man himself. Civilization is more than physical environment. A savage may reside within the shadow of a great cathedral or library, and his temperament and comportment be untouched by their influence. Likewise, a civilized man may reside in a savage environment, as, for instance, if he be marooned upon an uninhabited island. Civilization consists of the unity of in-



ternal and external refinement. When one exists without the other, it is incomplete.

Physiologically there is no quality or attribute that distinguishes the savage from the civilized man. Organically and structurally they are the same. Physically, one may be superior at one time or another; this is dependent upon prevailing climate and geographical conditions. Thus a modern athlete may be in better health and a more superb specimen physically than some of the present-day savage tribesmen who periodically suffer from malnutrition and ignorant abuse of their bodies. On the other hand, some aborigines, as the primitive Ethiopians for example, are excellent types of virile manhood and put modern civilized men to shame physically.

Psychologically, however, there is a vast gulf between the civilized, cultured individual and the savage. The savage is at all times moved only by the most primitive and powerful forces of his nature. He obeys only the waves of passions and appetites engendered by his instincts which surge over him. Each act is egocentric. If it will not culminate in a personal gratification, it is not entertained. In fact, only negative efforts are expended. Such acts are not committed because of their own merit, but because of a need to quiet a disturbing sensation of some kind which provokes them.

Civilization, then, in its *internal refinement*, as in its primitive external phase, is closely bound to individual exertion. Every effort expended is principally required among primitive people for the preservation of life, the providing for sustenance and shelter and the protection of self against the ravages of the elements, beasts and man. Life consists of a series of cycles of intense pains and pleasures. One is always contiguous upon the other. Life is hardly ever upon an even plane. Consciousness is precipitated from one extreme of sensations to the other. The world of sensation, to the savage mind, is like a great symphonic orchestra in which the brasses are played so loudly that the soft and sweeter tones of the other instruments become inaudible. The lesser emotions of the savage's being

are completely submerged and unexpressed. They can never rise with strength enough to reach the threshold of consciousness. Because of this, none of the finer sentiments which the reason attaches to these more delicate emotions are ever developed; consequently, the very savage human is never aware of such feelings as loyalty, justice and pride. The consciousness, being at all times agitated only by the grosser sensations of the appetites and the instincts, is incapable of a sensitivity to those impulses which form our sentiments and our estimation of the good.

A reduction of the effort to cope with environment or the gradual development of an ease in living makes for leisure periods, periods of mental passivity, free of exhaustion or any intense sensations. It is during such states that the mind has receptivity to the finer feelings which bring about *the refinement of self*—civilized man. A human who is not obliged to endure long hours of rigorous hunting and fighting while experiencing gnawing pangs of hunger will not drop from sheer exhaustion, neither will he gorge himself into a soporific stupor. There will be intervals when his consciousness will respond to new and perhaps, to him, strange feelings aroused by conditions within and about him, to which, hitherto, he never gave his attention.

It must not be presumed, from this, that a prolific nature, where life naturally thrives, is essential to civilization. In fact, the combination of an ideal climate and lush vegetation with its plentitude of natural foods is really an obstacle to civilization. A people whose existence began in an extremely favorable environment, where little or no effort is required to gain sustenance, and where no dangers or rigors of life are encountered even though they afford greater leisure, are incapable of an appreciation of those finer emotions which rise to the border of their consciousness. Where life is offered resistance, but where the struggle for life is not continuous or too severe, the faculties of the individual are challenged, and by their use are developed. Opposition to desires sharpens the wits and develops the reason. The consciousness becomes more acute, and is consequently more

susceptible to those impressions of the finer emotions. Where there is not a sensitive mind, there is not the ability to evaluate the delicate emotions, to form the sentiments, even if they were experienced. In the South Seas are to be found people who, though primitive in their method of living because of the abundance and conduciveness to life of nature, are quite amicable and peaceful in their conduct. However, there is no advancement, no refinement of self or of their external world that could be considered the factors of a civilization. There is no attempt to expand the benefits of life, which we have seen is one of the characteristic achievements of a civilized people.

It can be seen, therefore, that though external refinement, the modification of environment, precedes internal refinement, one is never truly a civilized individual until he is moved by the higher sentiments which can more rightly be called the morals. In a true state of civilization, where there is that lessening of the expenditure of effort to preserve life and provide its fundamental needs, there is also an increasing moral effort. The morals establish ideals which become ends sought, just as food is sought to satisfy hunger. Effort is expended to realize these ideals, and the individual's nature is refined, as were the things outside of himself. Whereas external refinement was principally motivated by necessity, a transition takes place and man *chooses* to pursue the moral ideals. One may, for example, find it necessary to devise a better means of trapping game, but it cannot be said that when he beautifies his dwelling he is actuated by necessity. It can be positively declared that the decadence of a civilization begins when the effort to obtain the necessities of life is diminished to a minimum and there is no corresponding effort to attain moral idealism.

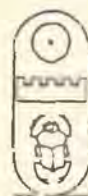
A strong civilization is one where the rise of moral effort equals the reduction in effort for physical existence. This becomes more of an individual or family responsibility than one of society's. A

man who in his youth or early manhood experiences some of the rigors of livelihood has the opportunity to develop a moral sense and a strength of character by the demands made upon his faculties and moral self. When, then, a state of prosperity or greater ease of living is acquired, he is then fortified so that he may divert his efforts into the higher channels of moral idealism which make for the cultured, civilized, *the self-restrained man*. Where great wealth is inherited, and the individual is born with the proverbial silver spoon in his mouth, the intelligence is never apt to be really stimulated and the mind never fully appreciates or rightly evaluates the sentiments, and consequently a savage disposition may be clothed in silken raiment. There are, of course, exceptions to this. Riches too easily acquired in early life are equivalent in their harmful influence to a large inherited wealth. The individual has not, in such cases, had sufficient time to develop concepts for the governing of his life, based upon his morals. The great influx of wealth brought about by the conquests in which the individual himself did not participate or expend effort, brought about the decadence of the Roman Empire.

There can be no inertia for man. He cannot be physically, mentally, and morally inactive alike, without becoming degenerate. A corrupt civilization is far worse than savagery. The former finds pleasure in perversity, while the other is compelled to action by forces beyond its control and understanding. When moral idealism falls in a higher state of civilization, the lower nature of the individual becomes dominant. Passions and appetites reign supreme and the individual has in addition the power of the highly organized means of society to satisfy them more ruthlessly. He has, in other words, all of the attributes of civilization at his disposal, the products of its arts and sciences, and they are used not in further refinement of self or the world, but in self-destruction — in war. When moral idealism declines, the products of civilization are eventually turned against it.



• READ THE ROSICRUCIAN FORUM •





Demonstrating the Human Aura

By FRATER GEORGE GORDON BOND, F. R. C.



NE of the most popular subjects for speculation is that of the human aura. What is the reason for such wide speculation, and, excepting the Rosicrucian work, the lack of real investigation? I want to open up for serious thought some ideas that

have come to me on this subject.

We need not question now what the human aura is, or even that it is. What I want to consider is how we may examine the vibratory character of the aura. We know that every manifestation is a result of vibration, expressed as a rate of vibration. The only difficulty is to measure the vibrations and to learn how they may be reproduced, or transmitted. This is especially difficult in considering the aura on account of the very high frequencies involved. But I believe it can be done.

Probably most persons have at some time met some person who states he has seen an aura, usually a human aura (many persons are unaware that any other type of aura exists). The first thing I should postulate is that no one has "seen" an aura. Some few persons with highly developed psychic vision have seen portions of an aura, but even they cannot "see" the complete manifestation, because the vibratory scale in which the aura manifests is widely re-

moved from the vibratory scale even of highly developed vision. Now, of course, a few persons can still experience the aura in a way which would probably be termed "seeing." However, everyone with any psychic experience at all knows that most such things are interpreted in terms of sensual impressions; that is, as affecting vision, hearing, smell, etc. But we know that such interpretations are only convenient descriptions. The psychic experience itself is sensed entirely independently of any of the physical senses.

So we may conclude that the aura cannot be "seen." Then how is it that many demonstrations have been made of the aura in such fashion that many persons at one time, even persons without psychic education, have been able to see this manifestation? The Rosicrucian Courier Car is equipped with instruments that make the aura physically visible, and these instruments have been demonstrated all over the country.

How is it possible to see what is outside the range of vision? It is the interesting explanation of this problem that opens up, I believe, very interesting possibilities for all sorts of psychic research hitherto thought impossible from a physical point of view.

Most persons who own radios have had some experience with harmonics. Musicians, of course, are familiar with this vibratory phenomenon in a somewhat different sense, but in either case the harmonic is a vibratory quality that exists throughout the entire vibratory scale. I shall make use of musical illus-

trations, because they have a little wider physical application, that can easily be tested, but you do not need to know music to follow me. You can learn many of these facts from your own home radio set, if you are located near a local station.

My local station is tuned in on a wave-length of 580 kilocycles, but frequently when stations in the higher frequencies are silent, I can tune in this station at higher frequencies, even in the shortwave band. This is a result of the laws of harmonics.

On a violin, if the string is stopped in the center, a tone is produced an octave higher than the open string produces (that is, the tone is of double the wave frequency of the fundamental). If the string is stopped at a quarter of its length, the tone will be two octaves higher. Of course this stopping must be done in a way that produces harmonics exclusively. Even if the string is firmly stopped, the harmonic is produced; the trouble is that in such a case the fundamental tone, being much stronger makes it difficult to hear the harmonic separately.

If you have a piano, strike the note C (two octaves below middle C produces an easily audible result). Keep the key depressed so that the damper will not fall and mute the string. Now listen closely as the fundamental tone dies away. There will become audible, first the note G (this is the Dominant of C). If you hold one of the upper G keys open, so that the string may vibrate, the law of resonance will operate, and you will increase the strength of the sound G (it is not necessary to strike the G—just hold the key down). In the same way, the harmonics D, A, E and B can be heard.

It is at frequencies bearing the same relation to the fundamental wave length as the harmonics we have just described that you can tune in your local radio station.

I brought up these fundamental, easily demonstrated laws of vibration to make more readily understood, where adequate demonstration is difficult, the heterodyne principle which I think opens up a new method of psychic research.

The principle of heterodyne is that two vibrations together produce a third.

As usually considered, it refers to vibrations that are nearly alike, but out of tune, so that a "beat" is produced. This beat occurs at regular intervals, as an entirely new vibration and consequently as a new manifestation.

On your piano, strike the notes C and B (in the register an octave above middle C). These should be struck forcibly, as the vibrations are somewhat separated—a stronger discord is preferable, but if you have keen ears the half-tone is sufficient. Now as the fundamental tones die away (you will not notice the effect of two tones so much as a "swing" between C and B, with a third character that, in this particular case is not yet very clear) you will hear the note E, about an octave below the notes you struck. If you could produce more of a dissonance, the third note would be more prominent in character, and you would not notice the swing between the two fundamentals so much. This E is a result of heterodyne. The principle is made use of in the modern pipe organs where two pipes of not quite the same length produce a tone which a much longer single pipe would normally produce. For any who wish to go further into this, Sir James Jeans' book on vibrations is very interesting.

It is this principle which is made use of in the Courier Car to produce a physically visible aura. A colored light is used; of course the aura is out of the vibratory range of the colored light—but *not out of the range of the higher harmonics* of the light. This light, then, in combination with the aura, produces a "beat" which occurs, when conditions are properly arranged, in that vibratory range which is sensible to us as vision—hence, we "see" the aura.

Note that the aura itself is still invisible. It is the third point of manifestation that we see, the combination of the two, (therefore it would be unsafe for a novice to make any comments concerning the character of a person whose aura is "seen," when these comments are based on the color seen).

However, it would be possible, through investigations which I should like to see undertaken, to determine what is the real "color" of the aura (that is, although we are out of the color spectrum of vibrations, we can



compare higher vibrations with lower ones for descriptive purposes — it is in this way that we know the relationships between colors and sounds). We know the color of the light we use, we know the color of the manifestation we produce. From these two factors we can proceed to the third factor—just as on the piano, if we had a note E that we knew was produced by two other notes combined, one of which was C, we should know that the remaining one was B. The matter is somewhat more complicated, however, due to the fact that it is the harmonic of the light that combines with the aura, and not the light itself. Harmonics proceed along the vibratory scale in "fifths"; unless we could determine which harmonic was being combined with the aura to produce a certain visual effect, we should be no better off; however, I believe experiments would reveal a method of discovering this harmonic.

I have demonstrated two conclusions from these remarks. The first is philosophic. In a metaphysical sense we have mechanical demonstration, as opposed either to logical or speculative processes, that the world in which we live is a world of our realization, a world where we perceive only illusion. The actuality that produces the illusion is never more than dimly glimpsed by us. Just as we cannot know (psychically, of course, some do know; but I am referring to physical, mechanistic knowledge) the true color of the aura, but only a shadow bearing some relation to the original of which we are unaware, so we cannot know the essence of any manifestation, whether of electricity, sunlight, wood, steel, water, or any so-called "substance." We live, truly, in and with the shadows.

Now it is the aim of mysticism to pierce the veil, to see beyond the shadows, to know the actuality. This brings us to the second conclusion, and that is that when we know that any particular manifestation is the result of certain

specified causes, we can control, or direct the manifestation, learn the laws involved, and apply these laws to other phases of our existence. I believe that by a serious study of the heterodyne principle in the very high frequencies (studied by means of a beat produced at a level that could be physically sensed) we could learn, not in a mystical, but in a physical way, the laws that govern levitation, we could understand telepathy more clearly, perhaps in such a way as to revolutionize social and commercial intercourse, we could relate mystical and occult lore centuries old to everyday usage. I am confident that the use of the heterodyne principle to bring very high vibrations into the levels that we more readily perceive would penetrate the unknown to an extent that we could hardly imagine until the discoveries begin.

Some pioneer of research may open up realms of practical human accomplishment and invention that will remake the world. I should like someone with the necessary leisure, equipment and educational qualifications to take up this challenge. We might even approach the mystery of Life itself. We, as human beings, are an example of the heterodyne principle; we are living souls, spirit and body, and our humanity is the third point that is neither spirit nor body. I think no one doubts that our human expression is just as much a matter of vibratory law as music.

Perhaps, also, by bringing the higher manifestations into our lower plane of understanding, we may more readily find the way to raise ourselves into the higher planes. This, after all, is the important object of Rosicrucian investigation.

So far in history, we have ascended and accomplished by the aid of natural principles discovered by our honored predecessors. Should we not also search out and add to these treasured gems of knowledge, so that our lives and efforts may also serve the future?



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All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

—Henry Ward Beecher



Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



ANY years ago, even before Mesmer set forth and publicly demonstrated his "electrical fluid" theory, ancient Rosicrucians and alchemists knew and taught that the energy of the body was electrical in nature.

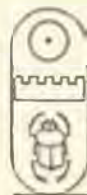
These great mystics, philosophers, and scientists demonstrated on many occasions in the secret and sacred temples, as well as in the privacy of their laboratories, that this same electrical energy could be used in certain ways and under certain proper conditions for the purpose of magnetic healing.

With the passing of the years, thousands of experiments have been made and careful records of the results preserved in the archives of the Rosicrucians in all parts of the world. These records definitely show that the blood cells flowing through the arteries and veins of the body are vibrating with an electrical energy that is primarily negative in polarity. It is well known to Rosicrucians that all matter forming the human body is negative in nature until

animated by the positive energy that is taken into the body through the act of breathing.

We might liken the human body unto a great, complex storage battery insofar as its electrical energy is concerned. The flesh and other tissue of the body may be looked upon as the active material or paste with which the mesh-like plates of the battery are filled under pressure. The frame of the body, or skeleton and parts that hold the body together, may be thought of as the plates themselves. This active material is continually being used up, and, as in the case of the storage battery, must be replaced or the result will be an old, worn-out shell that will not hold a charge. We renew this active material through the act of eating food and drinking water. As the food and water pass through the digestive system, they are broken down and separated. They are divided up into their various chemical elements. These elements are collected by the blood cells and delivered or distributed throughout the body. Being of a material nature, they are negative in polarity.

The heart pumps the blood through the body so that there is a complete circulation approximately every seven minutes. When the blood passes through the valves of the heart, it goes first to the lungs, where it receives its positive



charge or positive polarity, this being received inductively through the thin walls of the air sacs. This positive element of electricity comes from the air we breathe. The lungs function much like the generators on our automobiles, constantly giving a positive charge to the negative blood cells as these cells circulate around the sponge-like passages of the lungs. These cells are now of a positive nature or polarity, and travel to all portions of the body through the arteries, giving up this positive energy to the active material, the paste, or, in other words, the tissue of the body. After completing their journey through the arteries, these cells are again of a negative nature. They are devitalized and drift back to the heart through the veins.

The flow of energy internally would seem to be from positive to negative. Since the positive element of the blood is received from the air we breathe, it is possible to control the polarity of the blood cells through certain special methods of breathing that have been disseminated by the Rosicrucians in their secret teachings for many years.

The above explains why an athlete is forced to breathe rapidly and deeply when he is actively engaged in his particular form of sport. He is fast expending the positive energy of his body, running down his battery by an overload. This must be compensated for by deep and rapid breathing. The circulation of the blood must be increased, and so the heart beats more quickly. This increased action causes friction throughout the body, and the result is heat. The same thing occurs in an electrical circuit that is subjected to an overload. The wires and parts become hot, due to the increased speed of the electrical energy flowing through the system.

This electrical energy of the body, and especially noticeable in the blood cells, is strong or weak, depending upon the health of the body. A body that is diseased and weak from illness has a very weak charge that is hardly perceptible, even on the most delicate instruments. One that is strong and radiant in vitality has a strong, vital electrical charge that causes a powerful magnetic field to surround it, especially noticeable about the head, torso, and the hands.

This magnetic field is very much like that surrounding a permanent or an electro-magnet. As we have intimated, this magnetic energy or field surrounding the body, and especially the hands, makes possible under certain conditions very successful magnetic healing. From the Rosicrucian system of health and healing, it has long been known that the chemical and mineral elements taken into the body through the act of eating supply the blood with its negative charge or polarity, and that this element must be regularly and intelligently renewed in order for the body to function efficiently with its proper degree of energy or vitality.

The blood cells with their negative element strive to absorb unto themselves an equal amount of the positive energy and thus become neutralized insofar as polarity is concerned. Once the cell has an equal amount of positive and negative energy, it is completely vitalized. Now, if the cell is weak in its negative energy, it will also be weak in its positive energy to a like degree. Consequently, if we do not concern ourselves with the negative supply, regardless of what we do about the positive, our energy or vitality will be low. Therefore, a proper, balanced diet must be considered, one that will feed the body tissue the proper amount of active material in preparation for the receipt of the positive energy that the blood will carry to it from the lungs where it has collected this positive energy from the air we breathe. If we have sufficient negative element and yet we are careless about our breathing, then again the total vitality will be lower than it should be, because there will not be sufficient positive element to energize the negative blood cells properly.

Polarized blood cells leaving the lungs go through the heart to all parts of the body, as explained before; this, of course, includes the head and all of its organs. These cells have only a short distance to travel to the brain and spinal nervous system; consequently, they are alive with energy when they reach this portion. After they start the return journey through the veins, they show that they have given up their strong, positive energy to the brain and nervous system. Therefore, in measuring the energy or

electrical polarity of the brain and spinal nervous system, it apparently is positive with respect to the body tissue.

Science outside of the Rosicrucian Order has been interested in the vital energy of animal life for quite some time. Periodically, the discoveries of science and medicine are published in the newspapers and journals of this and other countries, and we always enjoy reading these articles that indicate the advancements being made. It is interesting to note how often these discoveries concur with the age-old teachings of the Rosicrucians. In the following article, which appeared recently, give particular attention to the last paragraph under the subtitle, "First Explanation."

"METABOLISM MYSTERY EXPLAINED"

"Heart Gives the Body Negativity"
"Scientists Call Organ Electricity Powerhouse That Feeds Tissues"

"SEATTLE, June 20 (AP)—A discovery that the heart is a powerhouse of negative electricity was announced to the American assn. for the Advancement of Science today.

"The discovery was interpreted by its authors as a new explanation of the workings of metabolism, which is the energy production of living tissues.

"The negative electricity discovery was reported jointly by Dr. George Crile, surgeon, Dr. Otto Glasser, physiologist, and Daniel P. Quiring, anatomist, of Cleveland.

"Negative Potential. They measured the electrical charge on the red corpuscles of the blood. This charge, they said, is a negative electrical potential, averaging in animals four thousandths of a volt. Their experiments showed that the red corpuscles take on the charge as a result of the heart beat.

"They doubled the voltage to eight thousandths, merely by speeding up the heart beat with adrenalin. By many other means, some mechanical, they slowed or speeded the heart. Always there was a rise or fall of electrical potential of the red cells with the heart rate.

"First Explanation. Dr. Crile said this explains for the first time why all the body is electrically negative, while the brain and nervous system are electrically positive. The negatively charged red corpuscles, three trillion in number, travel through 62,000 miles of capillaries and in so doing transfer some of their negative charge to the tissues.

"The brain and nerve tissues meanwhile remain positive because they take up oxygen at a more rapid rate than any other body tissues.

"Difference Revealed. The result, said Dr. Crile, is a difference of potential, or electrical tension, between the brain and nerves on one side and the tissues on the other.

"Speeding the heart, as in work, raises the potential so that the system can almost instantly do more work. The potential drops with illness and fatigue, and disappeared with death."

SUPREME TEMPLE CONVOCATIONS RESUMED

On Tuesday, September 17 at 8:00 p. m., sessions for all active members will be resumed in the Supreme Temple at Rosicrucian Park and continue each Tuesday throughout the fall, winter and early spring months. These Convocations consist of an inspirational ritualistic ceremony and an address by an officer which will prove instructive and beneficial to each member attending. All Rosicrucian AMORC members who may be passing through San Jose are invited to attend these Convocations. To be admitted it is only necessary to present your credentials, there are no other obligations or requirements. Temple doors open at 7:30 p. m.





Facts and Fancies

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

PART II



Psychologically similar, yet different in procedure, is the practice of *crystal gazing*. Crystal gazing consists of focusing the gaze upon the depth of an object for a certain length of time, for the purpose of producing visual images in that

depth. Thus one may produce these images by concentrating the gaze on a crystal, on a black mirror, or in a deep pool of water. Some have been able to accomplish results by the use of only a glass of water. Practitioners declare that it usually takes at least five minutes, and they emphasize the importance of the period of time, the reason for which we will explain later. They also state that the object used—the medium—whether a crystal or a black mirror, should be kept at about book distance from the eyes. After the concentration period, about four or five minutes, gradually there forms, apparently in the crystal—if that is what is being used—what seems like a milky mist. The mist is in motion, swirling, somewhat like a nebula that we see through a giant telescope when we scan the heavens at some great astronomical observatory. The mist continues to develop until eventually it obscures the entire crystal

ball, and further, until we are not aware of anything else except just this mist. And if we continue the concentration at this point, pictures begin to emerge, and finally nothing remains but the scene before our eyes. Now these scenes are not just landscapes or stationary objects. They may be moving objects, they may be like what we would see upon a motion picture screen—people moving about, animals, we may even see words. They become very realistic. We do not seem to be apart from the scene, but rather in it. We have the same emotional reactions that we would have if we were participating in the event before our eyes. It is necessary, so practitioners of crystal gazing tell us, that one have solitude. We will understand why this is necessary. They say also so avoid somnolence, because if one falls asleep, naturally one would have no awareness of what transpires.

Now what is the cause of this phenomenon? Frankly, it is the result of a subjective state in which the crystal gazer places himself. By focusing his visual attention upon one object intently for a period of time, he accomplishes two things. He permits himself to be sensitive only to visual impressions, just the things he sees. By visual concentration only, he immediately subordinates all his other faculties. He practically hears, tastes, feels or smells nothing. He has awareness of one thing only—that upon which he is concentrating his visual gaze. Next, if

that intense visual gaze is held for any length of time without the blinking of the eyes or turning away of the head, or without varying the object upon which the individual is concentrating, there is produced what is known psychologically as ocular fatigue. The optic nerve becomes temporarily paralyzed, and fails to register any more impressions. In other words, we stop seeing, and when that happens, that is when the mist begins to form; that is, when all things around the crystal gazer, as he relates, begin to disappear. He is temporarily losing possession of his sense of sight, and since he has already suppressed his other four peripheral faculties he is practically in a subjective state. His entire objective consciousness is nearly dormant, and there flow freely, then, the impressions of the subjective, unreleased, unorganized, without the control of will. They form various scenes or impressions or images, and those images which he thinks he sees in the crystal ball or in any other medium he is using, actually are being formed within his own mind and are not in the crystal itself. The subject has now placed himself into a proper psychical state for genuine psychic phenomena.

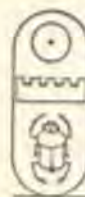
The fact of the matter is that after numerous experiments conducted by psychical researchers, there are practically no cases on record of two persons simultaneously concentrating upon the crystal ball who have seen the same image. The impressions or scenes are the result of, first, lost memories—something that we experienced years ago, and that made very little impression upon us at the time, or which we recalled for a few days or weeks, then forgot entirely, and have been unable to recollect or call forth. It returns from the subjective to the border of the objective consciousness, and seems new or different to us. Next, there are the unconscious impressions which we have explained above, things that we see and hear, and of which we are hardly conscious, which partly register and pass through to the subjective and are retained there. Third, the most common causes of these visual images are telepathic projections. Quite frequently one in this borderline state of consciousness

through crystal gazing may receive a telepathic message or mental impression of another. The one who transmits the impression may not be conscious of doing so. It may be merely that he has, at the moment, been quite emotionally agitated, and has, for a second or two, held in mind some word or scene, and then released it; and at that moment, the crystal gazer is the recipient of it. That this is so, has been proven to be fact by psychical research.

Some years ago a woman caused quite some comment in occult and scientific circles by the remarkable accuracy of scenes and images and messages in her crystal. She was quite sincere in her practices. She offered no explanation as to how they occurred. Psychical researchers were of the opinion that her experiences were telepathic, and they set about to prove it. Unbeknown to the crystal gazer, they arranged with a woman in England, who was quite successful in telepathy, to transmit a message at a given hour to this crystal gazer. On the prearranged date, the crystal gazer was asked to go through her usual procedure in the presence of the investigators. The crystal gazer had never been to England, and, I repeat, knew nothing of the experiment. At the conclusion of this seance, the crystal gazer, to the surprise of the investigators, did not receive the message of the woman but described the woman accurately, her physical appearance, the mode of her dress, the room in which she was located, even the very chair in which she was seated. The investigators checked on the story and found that the woman was so dressed, was in a room of that nature at that hour, and was seated as had been related. The scene had been transmitted more forcefully than the message.

Crystal gazing has been used as a method among aborigines for the purpose of divination. The Polynesians were wont upon occasion, when they had lost something of great importance, to go in solitude to some still, deep pool, and seated on a bank overlooking it, gaze intently into it for minutes at a time. The images that formed in the depth of the pool, to them revealed by inference where the lost article might be

(Concluded on Page 299)





1940 Rosicrucian Convention

By CONVENTION SECRETARY



WHILE Rosicrucian Park is at all times of the year a scene of activity, at one season of the year—preceding, during and after the Annual Convention—this activity is greatly augmented.

To Rosicrucians throughout the world, during the week in July which is selected for the Annual Convention of the North and South American Jurisdiction, Rosicrucian Park becomes a mecca toward which these members direct themselves physically or mentally in order to participate in the activities that are available for them.

Previous to the Convention itself, is the late spring term of the Rose-Croix University. This year the classes of the University convened on Monday, June 17, at 8:30 a.m. to receive greetings from the Emperor, Supreme Secretary and Grand Master. They then received their instructions from the Dean of the University and met the Faculty who would direct their instruction through the following three weeks. This instruction was intense, and all students attending the University enjoyed the opportunity of participating in the class work which included many subjects.

The instruction was not only thorough, but it connected the various divisions of each subject with the Rosicrucian principles, thereby equipping the student so

that he could use these principles better in his daily life. In addition to the regular periods of instruction in the particular subject in which each student was enrolled, extra-curricular lectures were presented weekly by the Emperor on the general subject of psychical research, and by the Supreme Secretary on the subject of psychology. Local professional men and others were also invited to address the students on other subjects.

At the close of the University Session, the day previous to the beginning of the Annual Convention, all students who had satisfactorily completed the course of study in which they had enrolled received their certificates for the work which they had done. The graduation exercises were presided over by the Grand Master and the Dean of the Rose-Croix University.

During the weeks of the University, and particularly the last few days, members began to arrive at Rosicrucian Park for the Annual Convention; therefore, when the Registration Office in the Francis Bacon Auditorium was opened on Sunday, July 7, members were already waiting to register and receive their credentials which would admit them to all Convention Sessions. Delegates from many Lodges and Chapters were present. However, as has been the custom in the past, any member of the Order in good standing is privileged to register and attend each Annual Convention and participate in the many activities of the Convention week, to which he or she is entitled by the grade or degree in the Rosicrucian studies.

The first official session of the Convention was held in the Francis Bacon Auditorium on Sunday evening, July 7, at which time the welcoming address of the Emperor was the main event of the evening session. The Emperor in his address emphasized the value of Rosicrucian membership, and pointed out the use which each member could make of the practical instruction which is received, and the importance of each individual using these principles in this changing world, and thereby equipping himself to make the best possible use of his potential abilities.

After the Emperor's address, Frater O. Hughes, a Grand Councilor of the Order, presided as Temporary Chairman of the Convention in order to conduct the election of a permanent chairman. Frater C. R. Cleaver of Seattle, Washington, was elected permanent Convention Chairman. He proceeded to present various matters of business necessary to organize the activities of the Convention. He outlined the Convention Rules which were adopted, and then proceeded to appoint various Chairmen of necessary Committees which were to be formed during the Convention week. The three Committees which were to function all during the week were as follows:

The Administration Committee—Frater O. Hughes, Chairman.

The Adjustment Committee—Frater G. N. Holloway, Chairman.

The Resolutions Committee—Frater J. Duane Freeman, Chairman.

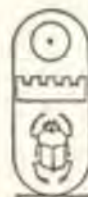
The Convention Chairman elaborated upon the work of the Committees in addition to the duties set forth in the Convention Rules. The Administration Committee was to make an investigation of the financial condition and administrative activities of the Grand Lodge and report to the Convention on its findings. The Resolutions Committee was to receive and consider any and all resolutions which any member believed that the Convention as a whole should accept. If such a resolution received the approval of the Committee, it was to be presented to the Convention as a whole. The Adjustment Committee was to receive, consider and report to the entire Convention any matters of adjustment such as suggestions, criticisms, and mat-

ters for the good of the Order. The Convention Chairman then proceeded to state that while he had appointed the Chairman of each individual Committee, membership in the Committee was to be voluntary on the part of those members attending the Convention. He emphasized the fact that any member had the right and privilege to serve on a Committee; the only restriction being that each Committee should be limited to not more than twenty members in order that they could carry out their purposes more efficiently. Therefore, he instructed each Committee Chairman to provide a form which was to be placed on the bulletin board in the Auditorium so that those who wished to affiliate with a Committee could sign their names. All Committees were to be completed at the close of the Session on Monday night and were instructed to have their first meeting on the following Tuesday morning.

The Convention Chairman then introduced the Supreme Secretary who extended his greetings to the Convention and outlined some of the purposes of the Convention. He called attention to the fact that members were present for instruction and recreation, and that they should enjoy and participate in all of the Convention activities to the fullest extent possible and by so doing would be able to derive the maximum benefit from their attendance.

The Supreme Secretary then introduced a city official who welcomed the Convention to the City of San Jose. He then introduced the Grand Lodge Officers and Administrative Heads, most of whom had a few words of greeting for the Convention. Others, rather than to take time at that moment, were introduced in order that they might be recognized by all members present and could be consulted later.

Early Monday morning the activities of the Convention were resumed. Every morning there were sessions in the Supreme Temple; one session at 8:00 a.m. and one session at 9:00 a.m. These sessions were conducted by Grand Lodge Officers and their assistants, and provided a period of meditation, concentration and participation in the intonation of vowel sounds. These sessions were enjoyed by all members



throughout the week; some members having the opportunity to attend more than one such session. Each morning, following the Temple Sessions, the hours from 10:00 a. m. to 12:00 noon were devoted to special class instruction according to grades. In addition to these periods of instruction, the Emperor, Supreme Secretary, Grand Lodge Officers and Department Heads received appointments with members who wished to contact them for private interviews. These interviews made it possible for each Officer and Department Head to meet as many members as possible, although it was understood that every officer could not interview every member attending the Convention individually. These officers devoted from four to five hours daily in receiving appointments, each of ten minutes duration, while also attempting to keep up the work of the organization which must go on even during Convention week.

The class instruction on Monday morning was for members of the Neophyte Degrees and those members above these degrees who wished to attend. Each morning thereafter the class instruction was devoted to higher sections until, on Friday, the three highest degrees of the organization met for their special instruction. During these periods of instruction various officers and department heads outlined and discussed important subjects which were contained in these particular sections of the studies. They also answered questions and gave suggestions concerning the practical application and use of the principles taught in those degrees.

Each afternoon there was a variety of activities, in addition to the freedom of the grounds, the Museum and Rosicrucian Library for each member to use as he felt he desired. Demonstrations and lectures by the head of the Physics Department of the Rose-Croix University were given in the laboratories of the University each afternoon from 1:00 p. m. to 2:00 p. m. Members who were unable to attend a session of the University were in this manner able to see some of the work which is done as well as to see demonstrations and have explained such phenomena as black light, forms of the color spectrum, and

other interesting demonstrations in the laboratories. At 2:30 p. m. each afternoon a lecture and demonstration which all members could enjoy was held in the Rosicrucian Planetarium. Each member, at his leisure, could enjoy the exhibits in the Rosicrucian Egyptian, Oriental Museum. Special lectures were held in the Museum on various afternoons by the Curator. In addition to these regular features other afternoon lectures included an address by Dr. Roberto Herdocia, Medical Director of the Rose-Croix Institute and Sanitarium, an address by Frater Erwin Watermeyer, Head of the Physics Department of the Rose-Croix University, a lecture on "Cosmic Force in Indigenous Music," by Frater R. Nathaniel Dett, illustrated on the piano, and a group of reviews of mystical books by Frater Orval Graves, Dean of the Rose-Croix University and Librarian of the Rosicrucian Research Library.

Each afternoon an hour program of entertainment was provided by members of the Convention. Present at the Convention was one of the outstanding contemporary American composers; also other outstanding musicians who provided unusual opportunities for members to enjoy these programs. An additional entertainment feature was offered after the Wednesday evening address when "Cycles," a mystical play in three scenes, and "Bacchus and the Monk," a mystical reading were produced. The authors, Raquel Sulerzyski and Lester Knorr, were first prize winners in the AMORC Mystical Play and Reading Contest.

Each evening, in addition to matters of business which came before the Convention, there would be one or more instructive addresses by officers and administrative department heads of the organization. These addresses on general subjects provided some of the most outstanding features of the Convention. The Emperor, on Monday night, spoke on the subject of "Immortality and Reincarnation" which was a profound and revealing discourse upon these two interesting subjects. On Tuesday evening the address was given by the Supreme Secretary on the subject of "Attaining Cosmic Consciousness," in which he discussed this subject of vital importance to

every member. On Wednesday evening the address was by the Grand Master on the subject of "The Greatest Secret Ever Told" which proved very popular with the membership. The latter part of Thursday evening was, as has been the custom, devoted to a lecture by the Imperator on various mystical principles of the organization's teachings and accompanied with mystical demonstrations illustrating some of the laws taught in the higher degrees of the organization's teachings, and giving each member present not only the opportunity to see such a demonstration but to participate in certain exercises under proper direction.

Friday evening the reports of the various committees proved of interest to the members. Throughout the week the members of these committees had worked diligently to secure the information which lay within the scope of their particular committee so that they could report their findings to the Convention as a whole. Each Committee Chairman presented the report of his Committee, and each report indicated the work done by his Committee so that the members of the Convention as a whole had an opportunity to become familiar with all the activities which lay within the scope of each Committee.

On Saturday there were no regular sessions during the day; however, officers continued to receive appointments. Directed tours of San Jose and vicinity left Rosicrucian Park during the morning so that visiting members might have the opportunity to see points of interest in this part of the State of California.

The final session of the Convention,

and one enjoyed by all, was the Convention Banquet held at the Municipal Auditorium in San Jose. All members registering at the Convention are privileged to attend the Banquet, and the nominal registration fee for the Convention included the Banquet Ticket. Therefore, all members were present and enjoyed the Banquet, the comments of the Imperator and other officers, as well as a special program of entertainment provided by members from all parts of the jurisdiction. Following the Banquet, many enjoyed the dance sponsored by the Kepher-Ra Club, an organization of girl employees of AMORC. The funds collected from the dance are used for charitable activities under the sponsorship of this Club.

While the Convention Banquet officially closed the 1940 Convention, an additional feature which proved of interest to members attending the Convention was Rosicrucian Day which was held at the Golden Gate International Exposition on Treasure Island on Sunday, July 14. Many members attended the Exposition as one of the recreational activities of the Convention, thereby making an additional day's feature.

Due to existent conditions in the world today, the members missed the contact with many members from foreign jurisdictions who were not able to be present this year. All members expressed themselves, after the Banquet on Saturday night, as having had an enjoyable and instructive week, and many groups could be heard making plans for attendance at the 1941 Annual Convention.



Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.—*Cardinal Newman*



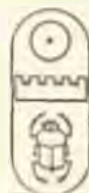
FACTS AND FANCIES

(Continued from Page 295)

found, or where they might derive information as to where the object could be located. We have no record as to the success of the divinations, or what

explanations the Polynesians made if they did not locate the article by this means.

(To be Concluded)





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

ROMANCE

"We have with us again the month of June, in which many things, traditionally, begin and end—it is the month of weddings when young men and women begin life together; the month of graduation when sheltered school days end, and the real business of making a living begins; it is the month of spring's departing and of summer's coming. And since it is June, perhaps something should be said concerning romance. When we reach that time when we no longer like to hear about romance, it is a sign that age has set in, or at least is not far off. But romance means different things to different people. To some—perhaps especially to the very young, it means moonlight and gardenias and soft music. All this is part of it, no doubt. But the real and lasting substance of romance is this—making a home where none has been before; making something to grow where once there was barrenness; rearing a family where once there was no laughter of children; using one's creative powers to make a place in the world despite all the discouragement and apparent lack of opportunity; accomplishing something worthwhile in spite of all obstacles; creating jobs for others; living according to the best rules of life; dealing with men in kindness and approaching the things of God with humility, and at length looking back upon the long journey with the knowledge of having overcome many things and having endured to the end. Valley Forge was romance even though it meant cold and hunger and hardships and sickness and death—yet there was a glorious cause at stake and a glorious manhood to defend it. There are vital causes crying for character and manhood in this land of

ours today. It's going to be difficult and glorious to see them through — but of such is the substance of romance, of which we speak for the ears of youth as another June is upon us.”*



THE above words of Mr. Evans are as true today as they were in the month of June. How frequently we overlook the significance of the everyday things about us. We become involved in a world of terminology, and such terminology takes on

meanings and limitations which we ourselves assign to that particular word. A word is a symbol, and as a symbol it can carry a meaning which is not found within the word itself; and it is our errors and, in fact, our limitations of comprehension that make us limit any word or any symbol too greatly.

The flag of a country is only a symbol; yet in it we find sacrifice, glory, victory, and sometimes even the bitterness of defeat. Consequently, that flag is a symbol which gains more and more in its meaning as time goes on. So with the word *romance*, it includes all phases of our existence—it is life itself and we do ourselves an injustice to limit our consideration of it. Living itself is the greatest of all romances; to develop a harmonious existence within our own beings and among our fellow men is not only something that is required of us in our environment, but is a God-given privilege for us to enjoy. The soul of man yearns for expression; it does not

wish to be limited always by the objective considerations of man. We should not, as we seek the fullest expression of ourselves and the most complete ability to use ourselves for the betterment of others, build walls of limitations through our own interpretations of the things which exist in our environment.

Let us pause occasionally from the worry of our everyday existence; let us analyze the things which we accept as a matter of course everyday, and as the meaning of *romance* in the passage above has been extended to mean more than the word held for most of us before reading this, so it is that we can find about us many things that hold unlimited possibilities if we will but allow ourselves to consider their true nature.

The establishment of the Cathedral of the Soul was for the purpose of having a point or place where those seeking greater understanding and better adjustment to their environment could come together; where the individual could commune with his Maker free from all objective or manmade limitations. If you seek a greater understanding of life, its problems, and its rewards, pause for a few moments in the Cathedral of the Soul. A request from you will bring the booklet "Liber 777," which more fully describes its purposes, procedures, and activities.

* By Richard L. Evans, spoken from the Tabernacle, Temple Square, Salt Lake City, June 9, 1940 over KSL and the nationwide Columbia Broadcasting System. Copyright 1940, all rights reserved.

THE JOHANNES KELPIUS LODGE

The Johannes Kelpius Lodge of A.M.O.R.C. in Boston, Massachusetts, announces that every Sunday evening beginning with the month of September and continuing through the month of June there will be meetings open to the public. Members and their friends as well as non-members of the organization are invited to attend these meetings. Members may communicate with the Secretary of the Lodge for additional information concerning initiations of various degrees held from time to time. The address of the Lodge is 739 Boylston Street.





What Lies Beyond

By KATE F. BYRNE

To understand the things that are at our door is the best preparation to understand those that lie beyond.—*Hypatia*.



TO KNOW that every temporary, changeable, visible form in Creation is a divinely appointed means, an instrument through and in which an Invisible, Unchangeable Being resides and expresses action is to establish the relation between the

seen and the unseen; the real and the apparent, the tangible and the spiritual.

Everything we see *is*; but that *isness* is not what we see with our eyes and feel through touch. Divine being is all that *is*; and this is revealed to us through soul experience—consciousness! If we are to know, to find, what "lies beyond" our physical vision, we must be mentally free to travel, to search, to penetrate the apparent mysteries which surround us and to avail ourselves of Jesus' assurance that, "Unto you it is given to know the mysteries of the kingdom of God."

This wisdom will not be ours while we are content to loiter in a "Valley of Indecision." We must rise and discover for ourselves that path which will lead us most directly to the promised land of heaven on earth. We may have to cross many "Jordans"; swiftly flowing streams of the muddy waters of doubt, intolerance, hatred, fear and falsehood; but

faith, good-will, love, trust and truth will form the bridge over which we may pass into that state of consciousness wherein we shall find "All we have willed or hoped or dreamed of good, not its semblance but itself."

"Multitudes, multitudes in the valley of decision" (Joel 3:14): the hour of opportunity to seek, through understanding, what lies beyond our range of vision—what Jesus called, "the kingdom of heaven at hand."

Since a Master gave this statement first place in the utterance of his world message, it must be a very inclusive truth; so let us try to decide as to a method by which we may locate and recognize what is still very illusive to our physical senses.

What is the kingdom of heaven? He made it clear that it was a state of consciousness of abundant peace, joy, security, satisfaction—all good!

Where is it to be found? He said it was within us, among us, here at hand—not in some distant, mysterious place. Then why can we not see the glories, the beauties, the illumination of heaven and hear its angelic choirs? Think! Why do we not see pictures as they fly through the air to be registered on the sensitive film of the camera, or the retina of our eyes? They are all around us, traveling with the speed of light through the invisible realm in which we live, and think, and love. *We know all this is happening and we admit it to be*

the result of the operation of laws of nature—Divine laws.

We are also convinced by radio that the ether waves are laden with the invisible messages which are transmitted to our senses as sound: orchestras, singers, speakers—in the flesh—still invisible to us, until television shall reveal far distant activities—all due to invisible operation of divine law.

We look at a drop of water, clear as crystal—we amplify our sight with a microscope and, lo, it is teeming with living entities—each one a living temple of the Living Spirit. Nor can life continue to manifest through our bodies or any other living thing without those precious drops of life-laden water, to quench thirst. *For what do we thirst? For conscious contact with the invisible spirit which is the life, energy, intelligence, love, and eternal substance of God clothed in the garment of outward appearance.*

Let us use our God-given imagination constructively: not to picture a man-made heaven founded on our own ignorance and misjudgment of what lies beyond the outside wrappings—as one would hold to the jewel case oblivious to the beauty and value of what is hidden within. Let us try to grasp the principle of life, and vibrate to God's all-wise and eternal estimates of His own

creation—let us try to live, consciously, in the everywhere present kingdom God knows.

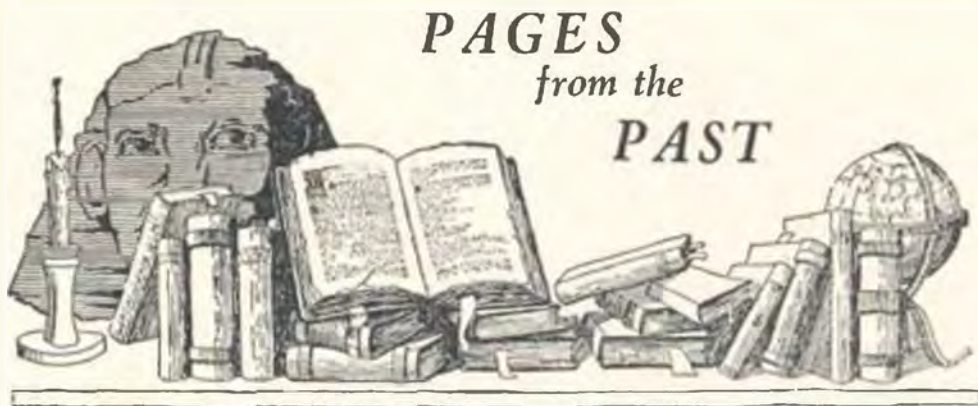
There is visible form. And we are convinced that there is something invisible in form that functions through it. The rocks, mountains, oceans, the firmament, impress us with immensity, power, action, eternal endurance—hold fast to these spiritual qualities. Trees, plants, flowers, proclaim beauty, color, fragrance, life, resurrection—hold fast to these aspects of Spirit. Fish, birds, animals and human beings variously demonstrate power, strength, movement, coordination, cooperation, intelligence, life and love; all attributes of The Creator—Spirit clothed in removable garments, some of them so sheer that within them we glimpse the beauties of heaven, hear the singing voices of angels, and feel the warm glow of eternal glory as, breaking through the clouds of misunderstanding and doubt, it brings the conviction that the vision of heaven on earth will be experienced when we shall know that the things at our door have within and around them reality itself—the Divine presence.

God is our environment and where God is there is heaven! Our view of this "Great Beyond" depends not on God's degree of presence but on our degree of spiritual discernment!

YOUR CHILDREN'S ENVIRONMENT

It has been stated by eminent authorities in the field of psychology and education, that environment plays a major role in the life of each individual during his or her early years. The impressionable years of childhood are the formative period of the individual, and at this time the environment serves as a mold to establish traits of character, attitudes and ideals of the individual. Two channels are open to Rosicrucians to aid in creating this environment for their children. One is through the Junior Order of Torch Bearers and the other is through the Child Culture Institute. Parents and parents to be will be interested in directing a request to the Child Culture Institute, Rosicrucian Park, San Jose, California, for the booklet which describes the instruction offered. The booklet will be sent without obligation. Members can secure additional information concerning the benefits of the Junior Order of Torch Bearers—and how groups may be organized in their communities—by directing a request to the Secretary-General of the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.





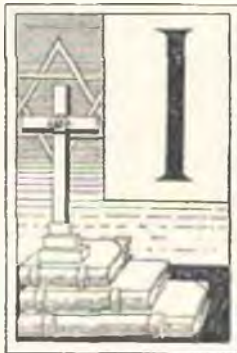
PAGES from the PAST

In this department we present excerpts from the writings of famous thinkers and teachers of the past in order to give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally we shall publish an article which outlines the life of some outstanding mystic or philosopher through the introduction of biographical material which stresses the aspects of his life, or of his works, in which we—as present-day mystics—are most interested. This month we present "The Beliefs of Jacob Boehme" as outlined by J. F. Blackett.

A brief outline of Boehme's life, and direct quotations from his works, may be found in the April, 1932, issue of the Rosicrucian Digest under this department heading.

THE BELIEFS OF JACOB BOEHME

By F. J. BLACKETT



IT'S curious when we ask ourselves "In what direction is human life moving?" We are met with a direct answer — that we cannot for *certain* tell. It is like asking in what direction a swarm of bees is moving; and yet unlike the clustering bees

man is plainly moving from one point to another, changing his garments, and even his very speech as he goes. Again man is like a *single* bee culling honey from here and there, helping to store intellectual and spiritual food in the great storehouse for future generations to build upon. We each have a place in this great building scheme and many and different are the materials we bring. One of the first thoughts that impinge upon us is the similarity of the births and early youth of many of the mystics who have had a great part in shaping our civilization.

We take, at random, Socrates. Here we meet a Greek soldier and stonemason who finds himself suddenly rooted to the ground. He had fallen into a trance and so he remained for twenty-four hours. When he came out of it, although he was still loved for his genial good nature, he was marvellously changed. We have all read the brilliant sayings of Socrates. Here, we can say, was a being illumined for the benefit of mankind.

Again we can take the Christ Jesus, illumined to teach and forward mankind along *the path*.

We can then say of Jacob Boehme, that he too, although born of humble parents, in a humble home, was yet illumined to teach mankind as were Martin Luther, George Fox, and a host of others all fitting into the great scheme of evolution, with the ideal always a little beyond the grasp—"Or *what's a heaven for?*"

Our next thought is, how few—how very few—are the leaders that lead us on in this search for truth, beauty, goodness.

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We come across a few brilliant souls who are willing to be crucified, who carry the cross willingly, as the rose unfolds, who ever cry with clarion voice the soul-stirring word, *excelsior!* while we of the crowd in massed formation, trembling, pressing forward in doubtful combination, scared and fearful, say to the guiding Angel: "I'm scared, I cannot go farther, for the Spirit within asketh too much conjointly with this Infinity. Insufferable is the Glory of God. Let me lie down in the grave and hide me from the persecutions of the Infinite, for end, I see, there is none."

And yet it is these simple Souls of the same calibre as Boehme who lead us over the rocky part of the path to the green sward where one can breathe and rest and take courage again. Jacob was a shoemaker, little in stature, with grey-blue eyes and a nose a little crooked, or as his friend Abraham von Frankenberg describes him: "He wore a thin short beard, was gentle in manner and had a thin feeble voice." But the words he wrote truly mark the *height* of Spiritual daring and conviction.

He says: "I am only a very little spark of God's light, but He is now pleased in this last time to reveal through me what has partly been concealed from the beginning."

With all great positive souls, there is sure to be a negative faction trying to undermine their philosophy, and even striving to put them to death. Hence we find lined up against Boehme, Gregory Richter, the local pastor, a stiff and narrow-minded theologian who hated him and at last drove him from his home town of Goerlitz. We say "at last" for he was persecuted earlier and allowed to remain only upon the condition that he would neither write nor speak upon religious matters. With him it was—"As when a seed is hidden in the earth it grows up in storm and rough weather, against all reason," as at length he threw aside all caution and proclaimed his message freely.

He was accused of heresy, of blasphemy, and banished from his home town. Boehme only remarked, "I pray for those who have reviled and condemned me. They curse and I bless. I am standing the test and have the mark of Christ on my forehead." Truly this

remark could only come from "*A God-taught Philosopher, a true mystic, a being who was at one with the Cosmos.*"

Now in the study of mysticism we find the essential experience of all mystics to have been identical, and among them is no figure more representative than Jacob Boehme. "The purpose of the mystic is the mightiest and most solemn that can ever be; for the central aim of all mysticism is to soar out of separate personality up to the very consciousness of God." It takes a bold Master to cry out his teaching—amidst a prevalent idea that the human soul is insignificant—that "I truly have need of God, but God has need of me." Who would not shrink from proclaiming from the housetops such beliefs when current thought was the opposite? Who among us would do other than worship God in secret and in a silence which we would not dare to rend asunder?

Not so Jacob Boehme. The real world was to him always something deeper than the one perceived by the senses. At times he would be shaken from within by a mighty surge of feeling. A Spirit would possess him which "*came and went as a sudden shower.*"

He was credited as being able to read the past, had the ability to foretell, and to speak all the tongues of men and angels. He, having imagined the Spirit which pervades the Universe, knew he had realized that God was verily within him and he spoke with the uprightness of a divine being, ever counselling men to turn from the worthless and rediscover within themselves "*What was before nature and creature.*" or in the words of John "that light which lighteth every man who cometh into the world." It is here, he says, now and always, we have but to extricate our consciousness from all that is the effect of our time and place. We have but to quiet our own thoughts and desires and we shall hear at once the harmonies of Heaven. The Inward Light can speak to our condition, whatever our position on the path may be, and many a self-styled mystic has wasted his life waiting for the spark that never came. It is a truism that when the pupil is *ready* the Master appears.

If we are striving to follow the Masters, we must choose our path. All true



disciples have to make this choice. To all has come a time when, having weighed what is to be done and endured against their own capabilities and powers of endurance, they have made the choice. They have chosen the Path, knowing full well that it is the Thorny Path which leads so often, in this life, to dishonour and neglect. They have gone forth on their journey, willing if need be to sacrifice all for the privilege of treading the Path. We must choose either safety or romance, and mysticism has been said to be the romance of religion; to spend and be spent; it's the way all Masters go.

The mystic is an explorer in the Spiritual world. Safety! Who thinks of safety? Boehme abhorred sin and sin was everywhere. Was it invincible? Was strife, was despair ultimate? Is there no God? Is there no pathway to God? These questions racked his Soul, and as with most mystics plunged him into fits of deep melancholy.

Truth! This absorbing ideal was blazoned before him so that his search after it was ever before him. His first illumination came at the age of twenty-five while walking in a field. As by a miracle, a celestial light enveloped him and peace profound penetrated his heart. It was an experience that transfigured him and merged his "Soul" into the Being of God," so that he exclaims later, "In a quarter of an hour I saw and knew more than if I had been many years together at a University, for I saw and knew the Being of All things, the Abyss and the Byss, so that I did not only greatly wonder but exceedingly rejoice."

From what I can gather it seems that hidden in the Abyss is a quality, Byss, that "willeth to be something," or Desire. Boehme says of God that he is ever virgin potentiality, the Eternal "Matrix," that which gives form. He is beyond Time and Nature. He is the Abyss, without depth.

It is exceedingly hard to read the writings of Jacob Boehme as so much is shrouded in symbolism—elements being freely used—Salt being the essence of desire, Sulphur being Friction or Motion or gravitational force. Spirit is called Sweet Love or Luminous Water.

Quite interesting to Rosicrucians is his definition of Man. Man like nature is of Divine origin. His Essence is Spirit, "A magical gush of fire from the nature of God the Father. Before it can be manifested it must take form, acquire a "Signature", and the Soul is its signature. The Soul has a sevenfold nature. It is a principle inhabiting seven bodies made out of the material of the seven planes. But man is not fully alive in all of them; destined to Eternal life, he has fallen a victim to death. Evil has seized him.

How did evil arise? In what does evil consist? After giving much thought and data upon evil he sums it up as an Excess and Egoism, both of which disturb the mutual relations of the parts to the All. It is defiance of God's plans. It is discord. It is the failure of a particular element in the Divine Scheme to fulfil its appointed role, arrogating to itself greater right than God assigned to it.

The task before humanity is to conquer evil; to restore the balance. Yet how strange it seems that Evil does not manifest until Soul or Signature, as Boehme calls it, a segment of the Cosmic Consciousness, enters into organic matter in Human form! Is this part of the great duality? There is something within the human that resists God. We pray "Thy will be done on earth as it is in heaven." Somewhere in the Universe the Will of God is done; on Earth that will is frustrated. It cannot be God's Will that pain and anguish, disease and cruelty, sorrow and iniquity should exist in His Universe. How is it then that these things exist? What is it that resists the Will of God? It seems that the balance is upset; something has broken its bounds; the light within has receded; when the Spirit is dormant, Evil has sway. The just proportion is lost because Desire ran after temporal things. It will be recovered when desire joyously seeks things eternal in value, abandoning as unworthy of the Soul's high destiny, all particular and individual aims. Delving into these thoughts, it seems that God is bringing into creation—taking millions of years to do it—a creature free to choose that his life will be in the image of God or Good. At first God guided this creature by instinct; gradually he is removing this

pressure; finally a creature will emerge utterly self-determined, a creature higher than the angels and only lower than God himself.

This is the manifest reason of Creation and evolution. To achieve this tremendous end, man must be gradually released from all pressure, coercion. He must be educated in Freedom. He must be trained in choosing good for himself because it is good. Is it to be wondered at, seeing that the human race is in its infancy, that some choose the animal way of existence, the evil way and not the Spiritual way? Moreover, when we have organized life—as we surely shall—for cooperation and knowledge and goodness, there will be less temptation for any person to choose the evil way of living. As man becomes a higher creature, so society will become higher, and the higher society becomes the less likely individuals will be to look for happiness in the direction of darkness.

There seem to be many things that make the study of Boehme's writings difficult and forbidding. Inspired writings—especially symbolic inspired writings—are particularly difficult and, as he puts it, "*They came not forth from Reason but by the impulse of the Spirit.*" And unless we are vibrating on that plane of thought we find the ideals beyond us. They are a curious mixture of words taken at random from Scholastic and Theological literature as well as occult tradition.

He was also fond of using the language of Alchemists, believing it had a secret meaning. No one, it is said, can catch his real purport who cannot detect the Spiritual allusion underlying the words. That is why so many books on Philosophers and Philosophy omit his name altogether.

It has been said that Milton, George Fox and Sir Isaac Newton all profited by their knowledge of Boehme's writings. There is much more which might be given—but to sum up:

Boehme claimed that his spiritual power came by direct divine illumination, which enabled him to see the root of all mysteries.

Boehme's special actions began with the study of God in himself (Aurora); passed through a study of the manifestations of God; and culminated in the

exposition of the life of God in the Soul of Man.

God is at once *Alles und Nicht*, because His nature is characterized by Will, whose desire to become manifested results *firstly* in knowledge of Himself, and *secondly*, in the production of creatures.

This production is not a Creation, for out of nothing comes nothing. It is rather a generation out of the Eternal divine nature wherein all things dwell latently. The properties through which the Divine energy operates in the procession of Spiritual and Corporeal beings, from the *Ungrund* or the Abyss, are *firstly* Construction, Diffusion and their resultant, the Agony of the unmanifested Godhead. The transition is made by an act of Will; divine Spirit comes to light and immediately the manifested life appears as Love, Expression, and their resultant visible variety. Hence the world is a manifestation of God-ation who is both transcendent and immanent.

To account for Evil, Boehme resorts neither to dualism nor to repudiation of its existence. His consciousness of the difficulty is obvious from the progressive changes in his attempted solution of the problem. In the *Aurora* it is claimed that nothing save good proceeds from the *Ungrund* (that which is without cause) though there is good that abides and good that falls.

In the last writings evil is a direct outcome of the primary principle of divine manifestation. It is the wrath side of God. Corresponding to these solutions Boehme has different *moral ends* for the world's history.

In the first stage it is created in remedy of a decline; in the second for the adjustment of the balance of forces; in the third to exhibit the eternal victory of good over evil, of love over wrath. He learned to know the innermost foundation of nature and acquired the capacity to see henceforth with the eyes of the Soul into the heart of things, a faculty which remained with him even in his normal condition. In so much as viewing the herbs and grass he saw into their essence and properties, and in like manner he beheld the whole creation and from that foundation wrote his book *De Signature Rerum*.



In the third illumination, it is said, in a beautiful analogy, "That which had in former visions appeared to him multifarious was now recognized by him as Unity, like a harp of many strings of which each string is a single instrument while the whole is only one harp."

In other words, he made of religion a thing of daily and vital significance, not an intellectual assent to metaphysical propositions. He reinforced the individualistic tradition and diffused the idea that an inward union with God is

the *crown* of all earthly aspiration.

Or as the Christ put it: The Kingdom of God is within.

I think I can not do better than quote the last poem of Robert Browning:

"One who never turned his back, but
marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were
worsted, wrong would triumph,

Held we fall to rise, are baffled to fight
better,

Sleep to wake."



The Cube

By AMELIA NYERS, F. R. C.



NATURE is the most sublime teacher instructing man in the school of life — a conscientious teacher pointing out certain lessons from past mistakes, lessons that must be learned in order that there may be a more rapid improvement and development.

The sudden discovery of one of nature's deep-hidden secrets is like a divine revelation; and to the spectator, it is like gazing into a mirror reflecting the glory of God. After some time for reflection, however, the privileged one slowly comes to realize that the principle revealed to him through some mysterious subtle way was not *all*, but merely one side of a complex cube. What lies in back of the visible side? What is around it? What is concealed above it? What lies hidden beneath it?

In his desire to learn the answers to his questions, the student takes a cube within the palm of his hand, and studies it more minutely. Each side is a square; combined, the six squares make the cube. What have these squares to do

with the elements, the seasons, man, or the number six? Is man to know only of one side of life and that side turned to him objectively? How can he know of all the sides; of above, below, and around him?

Impatiently he sends the cube spinning across the top of the desk and observes that while in motion, other sides of the cube become visible. Through motion there is constant change and growth.

The mystic has learned how to isolate himself from the rest of the weary discouraged humans inhabiting the earth; and view the universe in all its wholeness. He now sees *all* and that *ALL* is perfect. There is not only reason, but beauty as well, in all the life struggling unceasingly toward a definite goal.

No matter how small man may seem against the towering mountains, or how helpless besides the tempestuous seas, his thoughts, however insignificant, are constantly evolving into finer and higher ideals.

To the sincere seeker starting on the Path, it is indeed a very rare privilege to be allowed to study each side of the cube as it becomes visible to the eyes of the soul; and, after a certain amount of time spent in trial and effort, attain knowledge of all the sides, now seen with a loftier vision.



“Can Ye Not Discern the Signs?”

By DR. H. SPENCER LEWIS, F. R. C.
The Mystic Triangle, January 1929



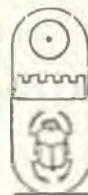
AS THE years pass by, I have become more and more impressed, through our correspondence, and my personal contact with so many members in various cities, by the fact that the Rosicrucian Order is not only universal in its appeal but universal in its attitude. Perhaps you who read this have not given this point such thought or consideration as would bring to your mind a few of the outstanding facts as I see them, and have seen them for some time.

We are surrounded on all sides by organizations—religious, scientific, philosophical, social and fraternal—which appeal to classes or exclusive sects and denominations. We find one organization, or group of them, appealing exclusively to the masculine sex. We find another group of organizations appealing exclusively to the feminine sex. We find any number of organizations appealing exclusively to the white race. We find organizations appealing distinctly to men and women of social standing and financial repute. We also find a large number of organizations whose doors are open only to those who are well dressed, well recommended, and of *polite* position in the most *polite* society. Upon closer examination we find

that many of these organizations further limit their membership and their outer activities to persons of certain definite, religious convictions, of certain philosophical tendencies, or of certain political-social standards. But the Rosicrucian Order throughout the world seems to have made a most universal appeal and consequently has not limited its activities, nor especially its beneficence, to any limited or exclusive class of beings.

I often meet, in our various branches, those who are anxious to have the Rosicrucian teachings or who seek to bathe in the light contained in the work and teachings of our organization, but who frankly object to association with such a motley crowd as they often find at our public meetings, or perchance meet in some of our reading rooms or semi-public assemblies. These persons feel that the Rosicrucian teachings should be limited to certain classes or standards of human beings, and generally their conversation reveals that they are using their own position as the standard by which they would gauge the fitness of others, and by which they judge the unfitness of those whom they contact. To them, the sincerity, and loyalty, plus the hunger of the soul for knowledge, possessed by the average member in our organization, mean nothing.

Their arguments constantly remind me of those that were used against the great Master Jesus, when He was accused of disseminating His knowledge and practising His principles among



publicans and sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same. I tell them that they fail to realize that the Kingdom of Heaven is open to all creatures, and that the path to success and happiness, peace and power, is likewise an open highway to all who wish to wend their way toward the various goals being sought. Those who argue against the universality of the organization fail to discern the great changes that are rapidly taking place in the world in regard to distinctions and classifications. They fail to realize that kings have lost their thrones, emperors have lost their empires, and that money and social position are rapidly yielding to the power of the mind in man, regardless of any other element in his physical or material status.

We recall that in the book of Matthew, Jesus said to the Pharisees and the Sadducees:—"Oh ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" There are those today who believe that they are quite superior in reading the signs of the heavens, and in reading human nature. They believe they have become expert in the art of psychoanalysis, and in the analysis of business and social conditions. They boast of their ability to judge conditions in the business and social world. They praise their own methods, whereby they select their employees, their friends and even their acquaintances. They point to the seeming success in their lives as evidence of their ability to rise above the commonplace things, and especially above any form of association with those of lesser power and lesser position. But with all their wisdom, they fail to discern the fact that human nature at the present time is truly passing through the great melting pot and that an equalization is taking place which is rapidly reducing all humans to one standard in the sight of God, and also in the sight of the mystic.

In every one of our lodges, and in every one of our groups in this great North American jurisdiction, our Order has members of every conceivable social position, and of every degree of financial standard. It is true that we have

lost, and continue to lose every year, a few members who find it uncomfortable to belong to an organization that is not more exclusive in its selection of applicants for membership. Our records show that perhaps one-half of one per cent of our new members eliminate themselves with unkind explanations regarding their inability to associate with the motley membership of the organization. This is not an unique situation among us here in America, for the records plainly show that the same criticism was made by a few in every land and in every age. There were those who objected, for instance, to the presence of the famous Cagliostro in one of the lodges in our Order in Lyon, France, in the days when as an alchemist and a traveller he attended the sessions of the lodge, poorly dressed, and without seeming social position. In fact, his peculiarity of dress, and his seeming indifference to social etiquette of the hypocritical kind, caused practically an entire lodge to withdraw from membership, since it was a lodge formed almost exclusively for the socially elite. And yet, years afterward, when this same man established his great lodge in Paris, and, because of his knowledge, real wisdom, and true inner culture, was recognized by cardinals, bishops, kings and queens, and accepted into the highest social circles of the times, thousands sought to join the lodge he had established, merely in order that they might claim *fraternal* association with this great man. Cagliostro called them hypocrites, and greatly astounded them by devoting as much of his time to the poor, the lame, and the blind, in Paris, as he did to those who invited him to great banquets and unique social events. In Paris today, when you visit the neighborhood of the old Cagliostro temple, you will hear from the lips of the poor people in the neighborhood, from the taxi drivers, and even from the peddlers, that: "Cagliostro was one grand man because he never hesitated, during the day or throughout the night, to answer a call from the poor, and to go and give them help and relief without fee or reward."

I have been particularly pleased to see how comfortably and contentedly men who are bank presidents or eminent

physicians, railroad directors or presidents of colleges or universities, or women who are owners of magnificent homes and entertainers of social lights, could sit in our lodge rooms side by side with those who are workers in the trades, or unknown in social position except by the humble clothes they wear, or the tarnish of their sun-browned skins. After all, it is only when such a spirit is manifest that one of our lodges, or one of our groups, can truly call itself a Rosicrucian body.

The other day one of our Brothers, from the typical Southern States of the Eastern Coast, came to see me, after having spent a few months visiting one of the lodges in Southern California. He is a former owner and publisher of a number of papers, and a man of high social standards in the Southland, who had married a descendant of Thomas Jefferson, and lived among those who were accustomed to looking upon the entire Negro race as less human than the white race. While in one of the California cities, he visited one of our lodges during the day, and spent some time in the reading room. During the hours he was there, he was introduced to other members who called to read and exchange their views upon our work. After being introduced to a number of them of the same social standard as his own, he was finally introduced to an educated colored woman, who did not hesitate to extend her hand and to say: "How do you do, Brother." Surprised for a moment, yet realizing the principles of our organization and our teachings, our Brother did not hesitate to extend his hand and say: "I am glad to meet you, Sister." He told me that a few minutes after this had occurred, he found himself in deep speculation. He wondered how he had been able to overcome in less than a year the prejudice against the Negro race that had been born in his blood, and introduced into every element of his education and training in his own city and state.

He told me that he began to look upon it as a sign of mastership, and as a symbol of advancement. He found himself aggrandizing his development, because he had been able to overcome his prejudice. Then it dawned upon him that this was an erroneous viewpoint

and that he must reduce himself to humility rather than aggrandize himself, in order to understand just what had occurred. And he said he found himself looking across the room to the colored sister, who was reading one of the books which he had read, and as he watched her read, he saw the light changing in her eyes, and that she was getting the same soul reactions from that book, and undoubtedly from the Rosicrucian lectures, that he had gotten, and that after all she was a soul just as he was, and that there was no color or social distinction in regard to the inner selves. With this viewpoint, there came the real humility of the true Rosicrucian, and he felt a sense of admiration for this woman who could brave the criticisms of others and associate herself with those who are generally considered to be of a distinct class. It was she who had demonstrated the real mastership in daring to appeal to an organization composed mostly of white persons, and to seek admission, with the fear that she might be refused because of her race. The Brother told me that for days this problem worked in his mind and more and more he began to realize the injustice of the class distinctions which are so common in this country.

Then, a few days later, this same Brother was wandering along the highways of California, visiting various missions. In order to see the country more completely, he had decided to adopt the California method of hiking from one landmark to another, and was thoroughly enjoying it. While walking he encountered a mild rain storm on one of the open highways, and he was puzzled as to just what to do, when an automobile passing by stopped and the driver hailed him. To his surprise, he saw that the driver was a colored man, and as he approached him, the driver called out: "Get in, Brother, and I will take you to town." Our Brother said he accepted the offer, got into the car, settled down on the front seat, and turned to the driver and said: "Thank you—Brother!" He said that the last word, *Brother*, came from his heart not reluctantly, but so spontaneously and so genuinely in its sentiment that he was surprised at his own words. And the thought came to him that here was the



answer and the reward for his days of meditation upon the right attitude to hold toward all the races of man, and especially toward the colored Sister who had so warmly extended her hand and given her greetings to him, in the reading room of the lodge.

I have come in contact with many interesting stories of life, through the reports from our lodges, regarding the universal attitude our Order takes in this matter. In many cases, persons of seemingly humble position in life, and of mental vocation, have been admitted into the Order, and accepted on equal terms with those who were quite accustomed, in all worldly affairs, to receive homage and adulation. And after months have passed, it has been discovered that the persons who were believed to be of lowly station proved to be persons of importance in worldly affairs,

and frankly admitted that they had found true brotherhood sentiment at last, and could enjoy the common touch without ostentation, and without the annoyances and hypocrisy which they had to bear, daily, in their regular affairs.

Let us remember that in the sight of God all beings are His children: There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply—different. They are different in various degrees of development, and of various degrees of evolutionary advancement. As we extend the hand of true fellowship to those below us, or lesser than us in development—just as we extend a hand so enthusiastically to those who are above us, or greater than we are, in development—so we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.



Socrates Set a Task

By LENORA FITZGERALD, F. R. C.



THE greatest statement of Socrates was "Know Thyself." What a tremendous and difficult task, almost an impossibility for me as I can't comprehend when I began nor when I shall end: I can't conceive of myself as having a "beginning" nor an "ending." Sometimes I am fathomless with unexplored depths and caverns of endless mystery—then again I bump my baffled head against walls of elusive nothingness.

As I survey myself, running up and down the streets in the city of my Life's Experiences, keeping discreetly out of the alleys and slums, for I want to avoid

all ugliness, I see the houses of my past ideas, some beautiful and complete, others in ruins and ashes. Instead of digging up the inward filth and destroying it by hard work and perseverance so that I would be able to look myself in the eye without flinching, I try to cover it up by denial and a thin veneer of pride, intolerance and hypocrisy. However, this merely allows the sore to fester and grow secretly and silently until one day I am amazed to find all the wicked forces have accumulated and grown to such an enormous size and power that they threaten to engulf and destroy my City. The good and bad unite in one terrific combat.

Then for a while the evil lies quietly slumbering, only to be awakened with renewed vigor to battle again toward its unending end. Good prevails always for God is All.

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September
1940*



White Magic

By MARIE HARLOWE

Editor's Note:—Previous articles by this author, on other aspects of magic, may be found in the January 1939 and July 1939 issues of the Rosicrucian Digest.



MOST of the ceremony and ritual of Magic was purely symbolical and never intended for direct use, although it was mistaken literally by the Black Magicians as such. Magic is, therefore, in its purest sense, less materialistic than might

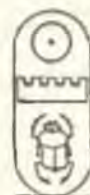
be deduced from the frequent evoking of material (sub-human) elementals by the so-called Black Magician. An important instance of the non-materialistic phase of real and pure Magic was found in an experience in the life of Jesus. After He had overcome the forces of life in His own being—he became a spirit of elevated power and consciousness through an inner process, and not through the evocation of elementals or astral spirits, who came voluntarily (without evocation) to aid Him—to be subject to His sovereign mind.

The ceremony of Magic exists chiefly for an inner action of the Will as it is liberated from the senses. The ritual of Magic is likewise only a means of attaining intense mental concentration to the end that the Will may be developed. For it is the working of Man's will which changes the form and equilibrium of the world.

While certain chemicals and drugs have a correspondence with certain natural forces, drugs taken to produce an astral intoxication, as in Black Magic, can never produce real magical effects, in that the Mind and Will action are thus deadened instead of quickened into greater activity and ability.

Menander declared that "Magic is the Science of universal equilibrium." Certainly Magic is the control of the two principles of Life. Through the practice of Magic the law of sympathy and antipathy, the law of repulsion and attraction, is used in a polarity of the elements to create at and by Will the varied changing forms desired. The practice of Magic deals with the law of correspondences and of opposites, or the two-fold creative principle of Life, and is worked out with the centrifugal and centripetal force of electricity and magnetism. The generative action of fire (electricity)—the Father—and the attracting and reproducing power of magnetism—the Mother—unite in the Divine creative action in man to produce formed Substance, the Child. In magical practices this creative action is described as the action of the chemical sulphur, the spirit, Mercury, the mediator or agent, and Salt, the formed substance or matter.

Black Magic has come from a misconception of this secret of Divine generation, or of the action of spirit in matter, and has given rise to the erroneous idea that creation was solely



concerned with creating human life and led to perverted phallic or sex worship.

The mind must be trained to a perfect mental and emotional equilibrium in which the individual magician exists and where force may be expended in any desired direction. There is a place of equipoise between the sun and the earth where the attraction of the sun has ended and the attraction of the earth has not yet begun, and where an object would be pushed in any direction whatever. When this equilibrium between the two polarities of the Life Principle is understood, the mystical meaning of the Egyptian declaration that "Osiris is a black god" will also be fully understood. In the Divine equilibrium of Force the shadow is as much a part of the Life Principle and its manifestation as is the light.

Light (and shadow) is the mediating or diffusing force of creation, for the vibration of light is the receptacle of all physical forms. Light was shown in its more or less unknown substantiality at the Chicago World's Fair where a scientific demonstration was made of the bending and refraction of an actual light wave. The colored lights used in magical practice are therefore of certain and definite power. The colors of lodge regalia are wholly "magical." Changes in atmosphere (penetrated by light) can easily be produced by magical magnetic processes.

Since Magic is the use of a universal power and substance — a God-power and substance — it stands to simple

reason that this universal agent connects every person and thing in the universe and must be used for the benefit of all. Of such an impersonal, universal nature, Magic is not adapted for indiscriminate mass use to selfish ends. Jesus taught that values would be destroyed by attempting to "throw pearls before swine." Magic must never be used merely to increase the material prosperity or welfare of the individual. In fact, the knowledge and use of Magic does not only not benefit the individual magician but it demands of him some great sacrifice to Life. The absolute rigor of natural laws is plainly seen in the practice of Magic, where "not a jot or tittle may be changed."

Magic is that which is "sought by the foolish, and found by the wise." There are very, very few written documents on genuine Magic, so secret are its teachings, yet the very simplicity of those teachings offers the greatest protection from the idle and curious who are expecting the complications of a deep mystery. Some of the simple teachings of Jesus, as His parable of the Talents, contain some of the clearest magical references for those to see who can see. So simple is the following of Divine Magic in its White Magic aspect (or the use for good purposes) that no elaborate rituals in large groups are ever necessary; as a matter of fact, the true White Magician never meets in groups or assemblies and seldom ever knows or associates generally with others of like mind and development.

LEARNING BY DOING

Knowledge can be gained by study alone, but it is incomplete without experience. The Rose-Croix University offers the opportunity to all Rosicrucian members to add to their knowledge in certain fields of study. At the same time students may participate in demonstrations in the laboratories of the University and receive the direct instruction and supervision of competent instructors. Make your plans now, well in advance, to enroll in the Rose-Croix University at its next term. Complete the preliminary requirements for admittance during the following months. Special courses and lectures will be given at the next term of the Rose-Croix University in music, art, physics, chemistry, psychology and psychical research. Request a copy of the Story of Learning which outlines in detail all the courses available and gives you full information concerning next year's term.



SANCTUM MUSINGS

THE MIRROR OF LIFE

By ERNEST H. SINNATT, F. R. C.



WE HEAR much these days about human nature at its best, and at its worst, and during this time of world strife our attention is called to nationalities and we are apt to think — for want of proper perspective — that wrong leadership of certain races

contaminates the individuals of the race and they become anathema to us.

I wonder how many of us think clearly on this subject and give time to analyze the situation according to reason. Propaganda and group thought often lead us along the wrong path of reasoning, for that is the purpose of it. There is no race in the world that is superior to another except as it rises in the consciousness of Truth and manifests the truth according to divine law, and that can never be done by the sword, for divine law says, "He who liveth by the sword shall perish by it." Or, in other words, "whatever you contribute to life you will be repaid in kind"; Divine Law is creative and at all times is a manifestation of love through which all that is, has been brought into being and only through implicit obedience to the divine urge within the human breast can we come to a happy portrayal of life.

Members of every race are but individuated segments of the great Soul of God, placed upon earth that through a necessary mundane experience they may expand in understanding and rise in the consciousness of truth to the point of recognition of the purpose of life through the brotherhood of all men in the fatherhood of God.

Superiority of race via the sword is a fallacy proven so many times in history that it is nauseous to think of it; man becomes superior to his fellows only when he recognizes his divine mission on earth. And when the truth dawns upon him, in all humility he becomes the servant of all; for he recognizes the fact that he must reflect the light of truth that has pierced his consciousness — "So let thy light shine" says the book of books.

The divine light of truth lies dormant within every individual and the most important task we have in this world is to arouse it to action and put it to work in a world that seems to have gone mad because of its inability to understand its mission.

The reflection of divine truth is an individual operation, your light shines and is caught by another who beholds its beauty and again reflects it to others. Our lives are mirrors reflecting life through our conception of it, our conception is made known by our actions which speak so loud that language is unnecessary to convey the message.



What kind of a mirror are you? Do you reflect life in such a way that you are a worthwhile pattern for others to follow? Do you inspire others to reach out for that which is beautiful in life? Do you give yourself time for introspection in order that you may evaluate life more correctly and thus reflect it more in accordance with divine truth? Your life is a mirror that reflects exactly what you are. The divine energy that passes through you is exactly the same that passes through all others, your use of this energy will determine what you will be in life, your actions are the reflection of your comprehension. Solomon asked God to give him "an understanding heart." What he meant was a clearer conception of divine truth so that he could reflect it more clearly through his own life. He knew that his manifestation was limited to his understanding, for a man is no greater than his thoughts. St. Paul voiced the same request when he said "That I may apprehend those things, for which I am apprehended for." You see St. Paul recognized the great purpose of life and wanted to reflect the purpose through his own personality.

Both Solomon and St. Paul, the Apostle, were mirrors through which the great truths of life were reflected in their day, and because they had the courage to renounce worldly things for spiritual truths they stand out as beacon lights on an historical past, reflecting the light of divine wisdom upon the road of life so that we, who come after may find the way.

You and I are also mirrors, but what kind of mirrors are we? Did you ever take notice of the mirrors in store windows as you passed down the street? An efficient business house keeps its mirrors highly polished in order that they reflect the greatest amount of light. There are other mirrors in other stores and they all reflect in some way the business going on within, and some

through lack of attention have nearly lost the power of reflection.

Human lives are just like the mirrors in that they reflect the nature of the business going on within. We reflect life according to our comprehension of divine truth, that little spark of celestial fire that lies within the center of our beings, placed there by the eternal creator, that we might fan it to flame and nurture it through our experiences to wisdom. "Now we see through a glass darkly but then face to face" wrote St. Paul to the Corinthians, meaning that, their reflection of the truth was limited because of their lack of understanding, but later on when they were blessed with greater knowledge, they would reflect the truth more clearly through an ever deepening consciousness of the divine purpose.

And so it is with each one of us, we reflect life as we see life, dimly at first, because we do not know what life is all about, but the time comes when for some reason, the divine spark within is awakened to life and for the first time we realize the divine purpose of our existence, and then, as we increase in understanding our reflection becomes brighter and ever brighter, touching the lives of all humanity. This is in obedience to the command of the Master Jesus, "So let thy light shine before men, that they may see your good works and glorify your Father which is in Heaven."

The individual soul comes into the perfect consciousness of its divinity and its reflection is caught and relayed on and on, and he who is bathed in its light realizes that in the light of truth, regardless of race, color or creed, there is no division among men, for in the ultimate, through their divine heritage all men are brothers under the fatherhood of God. And when man comes into this realization, there will be no more war, for with a love song on our lips, we'll take the swords of war and beat them into plowshares of peace.



*The
Rosicrucian
Digest
September
1940*

"Conscience is that innate, spontaneous notion we have of the right and wrong of a course of conduct. Reason may successfully oppose but never quell it."

—Validivar



ANCIENT DRUID TEMPLE

Throughout England there are several ruins of prehistoric stone circles, such as this one, the most outstanding being Stonehenge. Though commonly attributed to the ancient Druids, little or nothing is actually known of these ancient temple builders. This one is more crude than most of the structures, for there is no evidence of any masonry being employed in the construction. The large circle consists of 38 stones, and the small enclosure, or shrine, on the eastern side consists of ten stones.

Photo by G. F. Abraham



"My Mamma Told Me"

Is Your Advice As Good ?
As They Deserve ♦

THERE is no question of your motive. You want to give the best advice — but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are your *job*.

The Junior Order of Torch Bearers (a non-religious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simply read and understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

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The Junior Order of Torch Bearers (AMORC), San Jose, Calif.



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

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

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RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Murvin G. Kidd, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland East Bay Chapter. Mr. Earle W. Matteson, Master; Mr. Leo Grenot, Secretary. Convocation 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Streets. Inquirers call: FRUITVALE 3139-W.

Sacramento:

Clement Le Brun Chapter. Mr. G. B. Ashcroft, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

San Diego:

San Diego Chapter. Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

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Mr. O. Nicholas Baumgart, Master, 351 Madeira Ave., Coral Gables; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd Street, Miami. Meetings every Mon. night, 8 p. m., at Biscayne Blvd. and N.E. 2nd St.

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Chicago Chapter No. 9. Mr. Fred L. Schoepp, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m. Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Sterling Williams, Master; Mr. Robert Alston, Secretary. Inquirers call Drexel 1852. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

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Thebes Chapter No. 336. Mr. C. E. Reid-Seith, Master, 2362 Courtland Ave., Tel. TO. 5-5724; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Ave. every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

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St. Louis:

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Mr. William R. Morran, Master, 1281 W. 104th St. Woodbine 4116; Miss Frances Willick, Secretary, 14824 Pepper Ave., Mulberry 1725. Meetings every Friday at 8 p. m., Hotel Statler.

(Directory Continued on Next Page)

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

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Sydney Chapter. The Secretary, Box 2585 E. E., G. P. O.

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Direct inquiries regarding this division to the Spanish-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

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AMERICAN REPRESENTATIVE OF ANDHRA UNIVERSITY

The above picture shows Dr. Baron Woldemar de Barkow, Dean of the Andhra Research University of India, seated in the study of his southern California home. Andhra University is renowned for presenting western science and the esoteric philosophy of India as equal in importance. Dr. de Barkow is a dignitary of several venerated European chivalric orders. He is now arranging with the Supreme Grand Lodge of AMORC for the transmission to it of some of these traditional esoteric teachings of the Andhra University, to be later extended to its advanced degree members. The negotiations may necessitate a personal journey to India in the near future by an AMORC officer.

(Photo by AMORC.)

The Mechanism of Mind



WHY YOU ARE AS YOU ARE—

and *What You Can Do About It!*

DID you ever stop to think *why* you do the things you do? Have you often—when alone—censured yourself for impulsive urges, for things said or done that did not truly represent *your real thoughts*, and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—*or know how to control*. Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. *Today you must sell yourself* to others—bring forth your best abilities, manifest your

personality, if you wish to hold a position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which—if you understand them—make all this possible.

For centuries the Rosicrucians (not a religious organization), a worldwide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, "The Secret Heritage," which will be sent to you without obligation, and will tell you of the Rosicrucians and what they can do for you.

Accept This FREE Book

SCRIBE S.P.C.: The Rosicrucians (AMORC), San Jose, Calif.
Please send me your free book, "The Secret Heritage," which I shall read as directed. This does not obligate me in any way.

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