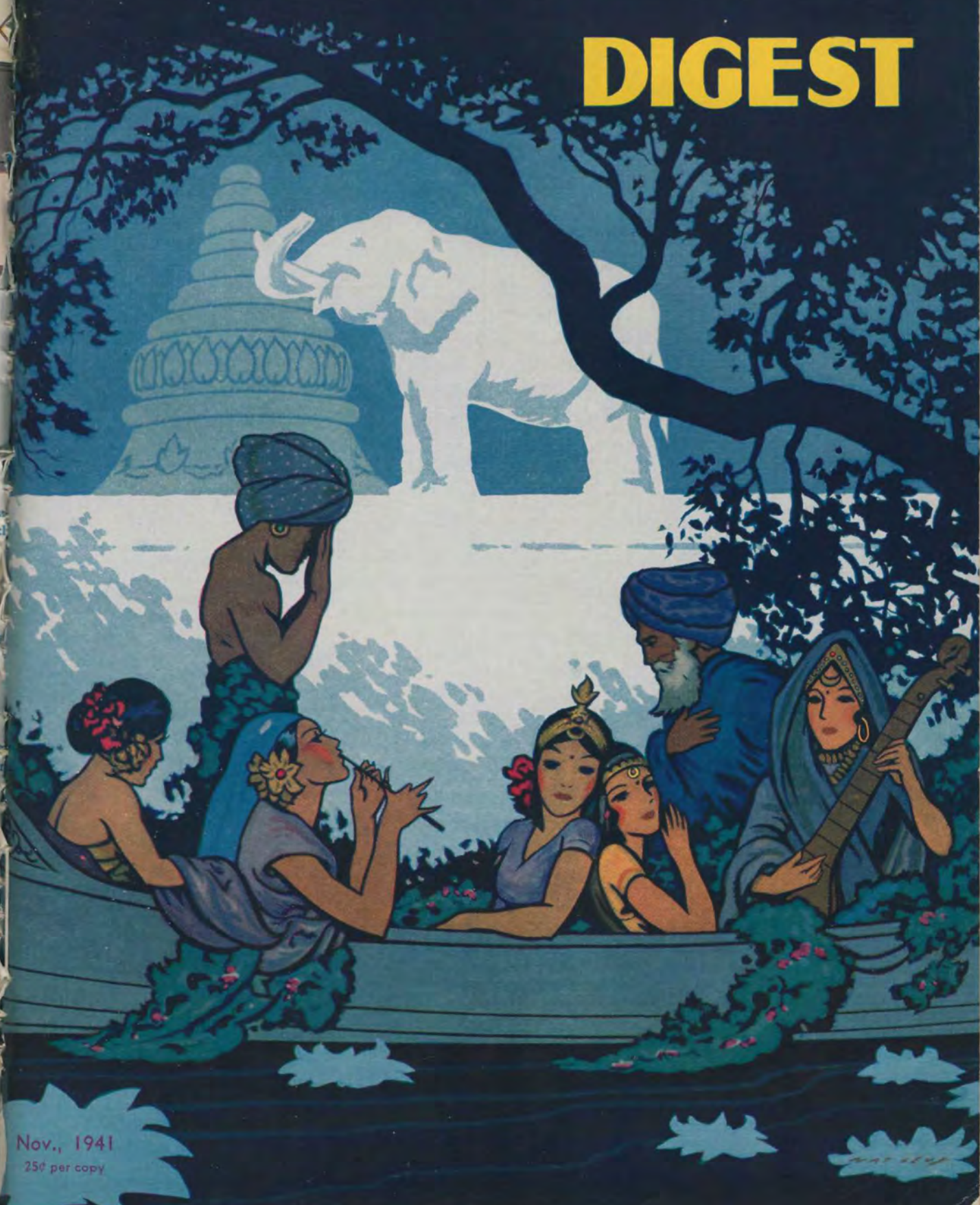


ROSICRUCIAN DIGEST



Nov., 1941
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ROSICRUCIAN CEREMONY PERFORMED AT PYRAMIDS

For the first time in history an elaborate Rosicrucian equinoctial ceremony commemorating the Building of the Great Pyramid of Egypt was conducted on the Sun Pyramid at Teotihuacan, Mexico. On September 21 nearly sixty Rosicrucian members of the Quetzalcoatl Lodge in impressive ritualistic robes, accompanied by many other members, conducted the beautiful traditional ritual with the assistance of the Imperator of AMORC. Above, Frater Ruiz, Master of the Quetzalcoatl Lodge of Mexico City, and Colombe Sofia Hidalgo are shown on the stairway of the ancient Aztec Pyramid.

(Courtesy of the Rosicrucian Digest.)

What the Wise Men Taught King Solomon



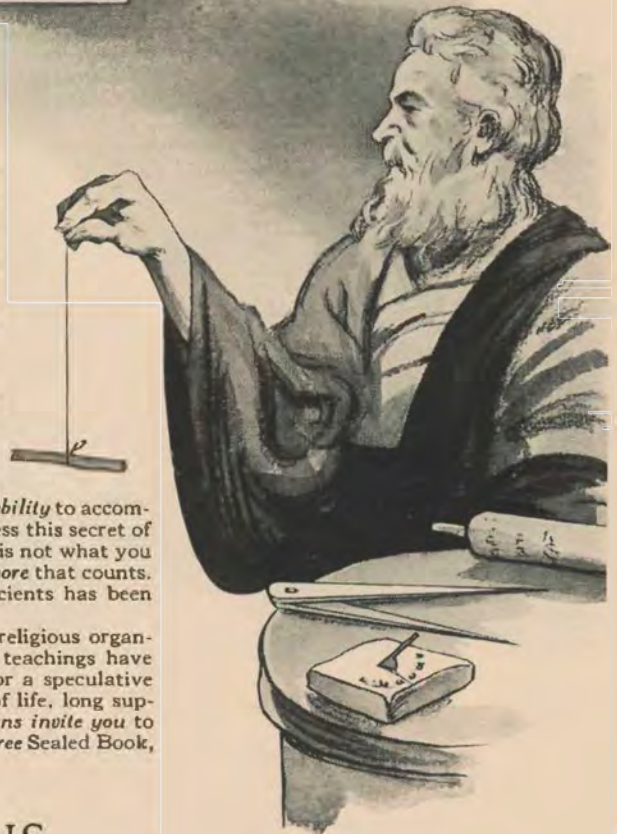
The Secret of Personal Power!

"THERE IS NO NEW THING UNDER THE SUN," said Solomon. The ancient sages had shown him that every human achievement is founded upon *certain natural laws*. Invoke these strange forces and the elements will heed your commands, your wishes shall become realities—this was the promise the wise men gave the great king. What were the forces to which they referred? What wisdom secluded for centuries was divulged to Solomon?

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These secrets, wrested from nature by the miracle workers of antiquity, were the source of Solomon's *personal power*. With them no challenge of life was too great to be accepted for they gave him confidence in his *ability* to accomplish. Life may rob you of all things, but if *you too* possess this secret of personal achievement, you can rise again to conquer. It is not what you have today, but whether you have *the ability to acquire more* that counts. This wisdom of Solomon and the teachings of the ancients has been privately taught for centuries.

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The ROSICRUCIANS

(AMORC)

SAN JOSE

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

NOVEMBER, 1941

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THE THOUGHT OF THE MONTH SACRED CITIES OF THE ANDES

By THE IMPERATOR

The following is the first episode of a narration by the Emperor concerning his recent journey by air, train, and pack, into the interior of the Andes to study and film the ancient capital, temples, and cultural remains of the once lost Incan Empire.—Editor.



THE roar had ceased. The tremors had diminished to an almost imperceptible degree. The giant, twin-motored plane had once again successfully accomplished a routine take-off. The steady pleasing drone of the propellers told that

their pitch had been changed from that required for the tremendous initial lift to the lesser exertion of cruising. The departure was over. We relaxed and looked about. Small, well-shaded lights which some passengers had not extinguished, created a crepuscular atmosphere making indistinct the faces of our fellow travelers. We peered upward through the small window of our section. We had now become one with the starlit heavens of the very early morning. Glancing down, there sprawled beneath us the great metropolis of Los Angeles. Its principal streets and boulevards, even at that hour, were outlined by what appeared at our height like little illuminated pearls. In fancy, it seemed as though some genie had begun to arrange them geometrically, and then in confusion or abandon had just scattered them.

This was not a new experience for me. I had flown many times before. Our destination, however, what we

hoped to accomplish, the hazards which we might encounter, the sheer mystery of it, heightened our excitement. I could feel my face flush, as I let my imagination dwell upon the possibilities. Our goal was the heart of the *old Inca Empire* in the vast Andean region of Peru, a journey to the sites of culture of an enigmatic people in a setting of grandeur, which I was then incapable of realizing. For approximately 5000 miles we would fly southward to Arequipa, Peru, and then begin our surface journey inland.

Aboard the plane with Mrs. Ralph Lewis and myself were especially made metal cases of 150 pounds or more of motion picture and still camera equipment, films, and accessories. We had used the maximum baggage weight allowance for these, and were forced to sacrifice our personal luggage. Somewhere enroute we would need to outfit ourselves with clothing suitable for the rugged country we would encounter and in which we would spend several weeks.

Our mission was not one which the Supreme Grand Lodge or we as individuals had originally conceived. It really was the fulfillment of an old Rosicrucian tradition. It was the principle that the Rosicrucian Order perpetuate as a heritage, through its officers and members, the culture of the ancients, their arts, crafts, and inspired ideals. In fact, the Rosicrucian teachings of AMORC today are a synthesis of the gleanings of the sages of the

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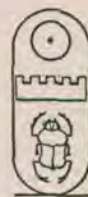
past, and the investigations and researches of the progressive minds of the present. One must be familiar with the past, or he can never be quite certain that what he undertakes or plans for the future will not be just a recurrence of what others have done well before him, under a different name or system. To many persons it seems that a profound consideration of the lives and achievements of peoples who lived from twenty to forty centuries ago could not possibly produce any useful information or knowledge which we of the 20th Century need or could use effectively in our living. Their conclusion is formed upon the reasoning that our present-day civilization, with its industries, arts, sciences, literature, and culture generally, by comparison, reveals how far we have come from antiquity—the progress we have made. In answer to such persons, we say, as Rosicrucians, it must be realized that progress is not alone indicated in change or in existing differences, but in the direction taken; even refinement of a process does not signify progress. Lopping off human heads with a broad bronze sword in China, as a method of execution, was improved upon in France by the invention of the guillotine, yet the function of execution still exists; the refinement of its method hardly indicates progress in civilization.

For further consideration, what were men seeking during the time of Hammurabi, Solon, and Julius Caesar? How much closer have we come to their goal today? Have we all through the centuries been travelling in the same direction as they, making true progress, perhaps even inspired to excel them, or have we been going through just a series of mock refinements which have not led us far during the past ten or more centuries? And, for analogy, during the Fourth and Fifth Centuries of the Roman Empire, the period of decline, history relates a considerable change affecting the economic life of the peoples. Continual conquest by the Romans had brought into the capital great numbers of prisoners who had become slaves. They were put upon large estates owned by the nobles and wealthy. They were able to produce at very low cost farm products which

flooded into the cities. The small free Roman farmer, with his few acres of land, depending upon his own labors, could not compete with this mass farm production and slave labor. He abandoned his few acres, which were absorbed into the larger estates of the wealthy, and he, with thousands of his kind, came to Rome to seek a livelihood. They became disinclined to work at very menial and laborious duties, such as the slaves did, for that would have put a stigma upon them. Consequently the Roman state, through ever-increasing taxation, started various projects at high wages to keep them occupied, such as the building of amphitheatres, extensive roads, aqueducts, etc.—some of the things needed, most of them not.

Political parties at Rome vied with each other to keep these masses of the people appeased by pretentious entertainments and doles of free grain and even clothes. This class of people obviously became pampered and subsequently more and more arrogant in their demands upon the government. At the time, however, none of them gave any evidence that they saw in what was occurring any menace to their civilization. In fact, they were confident that the Roman Empire would go on indefinitely. The point I wish to bring out here is, to them times were only *different* and *changing*, and they made the great error of conceiving difference and change only as aspects of progress. As we look around us today, we can draw parallels between that period of the ancient Roman Empire and our present world. All too often those who are not students of the past erroneously accept an actual decline as a *new order*.

It is readily and proudly conceded that in a *strictly material sense*, man's world has advanced. The environment, under his control, has correspondingly developed with his objectivism. His greater power of reason is reflected in his ability to meet and conquer what were once insurmountable physical barriers. The elaboration of old and addition of new sciences have made it possible for him to pyramid his worldly accomplishments of the past. The aqueduct of Rome falls into insignificance, for example, beside the colossal reservoir lakes and dams of today. Our ir-



rigation systems make those of the Egyptians, Greeks, and Romans elementary by comparison. At no time in history, not even during the glorious Age of Pericles, had art, in one expression or another, the common appreciation it now enjoys. Further, at no time was there such a great percentage of a populace participating in art as a hobby or otherwise. Time has heightened the ability of man to coordinate his innate sense of beauty with what he objectively conceives to harmonize with it. He looks upon or sees a thing and instinctively he finds a gratifying response to it. Further, he has come to materialize his ideals of beauty more, to force them to have an external independent reality.

What of the psychic nature of man? Have we substantially progressed beyond the motivating inner forces had, for example, by the ancient Greeks? Can we conscientiously say we have mystically, or spiritually (if you prefer that term) transcended the Egyptian of the Memphite Period nearly 6000 years ago? It is not a question of whether we have more complex or highly elaborate rites, ceremonies, philosophies, and religions today. Further, it is not a question of what greater perspicuity our religions and philosophies have in comparison to those of antiquity. Rather, it resolves down to whether we—*man-kind as a whole*—have been able to abandon today any fundamental urge or sentiment upon which was founded the early religious, mystical, and philosophical concepts — or whether we have developed even one or more immanent sentiments as causes for new spiritual perceptions. All religions today, systems of mysticism, and other than physical philosophies, no matter how diversified their tenets, are rooted in the same unutterable sentiments which have always been within the breasts of men. Fifty centuries ago man had an undeniable *realization of self*. Today he has the same. Fifty centuries ago man also conceived what amounted to a *doctrine of immortality*—that that which is not the body is not corruptible and in some manner must survive so-called death, and today millions still believe likewise. And then also men were faced by *conscience*, and within their minds could see paths

plainly designated as to the right and wrong course of human action — and conscience still remains today. Throughout the centuries men have clung tenaciously to the belief prompted inwardly that some Being, Intelligence, Mind, God, or Force governs and directs all. Our Twentieth Century has still not shorn that intuitive impulse of its outer declarations. We have greatly intellectualized our conceptions of these psychic sentiments. We have tried to rationalize and make them conform to broader experience, but *they persist* and in their intangible substance have remained unchanged by time, or our objectivity.

Because of a realization of this, for some time back, I had formed the opinion that the homogeneity of many well developed and complex religions of the primitive peoples was not due to them having a common origin as often thought. Many writers, some historians, archeologists, and anthropologists have speculated upon the remarkable similarity of the rites and ceremonies of ancient or primitive peoples living remotely from each other. The cosmological explanations of those early peoples, where they originated, and how the world began are startlingly alike, as is also their veneration of some of the cardinal virtues. These writers, in their speculations, presume that such sacred knowledge was transmitted by couriers from one people to another, or that there was a migration of a people from one continent to another, and the newcomers introduced their old concepts to the inhabitants of the new land. In a few instances possibly such physical contacts were established, accounting for a merging of religious customs. On the other hand, there are primitive peoples having extremely highly developed religious customs, strikingly similar to those had by another people in a remote section of the world, and they have not even had a legend or a myth suggesting that their knowledge came through such races of peoples, or that they even knew of them.

If, after thousands of years, the psychic or *inner self* of man has in essence and effect remained unaltered by environment or objective culture, then the *theurgical* and *sacerdotal* practices which are always associated with it are only the consequence of the mental

state or quickening of the consciousness through which man is passing at the time. For further analogy, a white light looked at through red glasses may appear red, while through blue, it will seem blue. No matter, therefore, what men are concerned, where they are located in the world, or to what period of time they belong, and whether they have ever known each other or not, if using the same glasses when peering into the same light they will all have the same experience of color sensation. This quickening of consciousness is a progressive development. One must rise step by step. Some may climb faster, but none can avoid any step in the elevation. Therefore, men in remote sections of the world, removed also possibly by centuries in time, have ascended to a certain stage of mental development and *quickenings of consciousness*; they will manifest nearly identical outer expressions in the rhythm of their bodies, in the meanings of the words—uttered or inscribed—which indicate their realization of the mysteries of their psychic selves.

If this hypothesis could be further confirmed in the land of the Incas, it would disclose no exact or perfect religion, and no philosophy as a complete panacea for all human errors. It would show man no closer to God as a reality than he was 6000 years ago in the Nile

Valley, nor any further removed. It would make emphatic the necessity of understanding self, of a full unity between the intellectual and psychical aspects of man. It would disclose the real beauty of mysticism, for God would always be perfect, as perfect as the human consciousness could conceive Him. Man could never transcend his God, for any change would be of conception only, not in his true relationship to the Supreme Being. When it would be realized that there would never be a final step or stage where a man now, or a million years hence, would absolutely know the Supreme Being in all his Cosmic magnitude, for the conceptions of God are as Infinite as his nature, men would then discard religious intolerance. The words of Max Muller—"There never was a false God, nor was there ever really a false religion, unless you call a child a false man"—will then become a maxim all will take to heart. These then were the principal reasons and hopes for fulfillment, for which we were flying southward, via Pan American, at nearly 200 miles per hour.

The passengers were again fastening their safety belts. The plane was dipping and rapidly dropping altitude in preparation for landing at the Mexico City airport. After nearly fourteen hours of flying, we were completing but the first lap of the long journey and adventure.

THE MEANING OF NOSTRADAMUS' ORACLES

Many have read the oracles of Nostradamus and made their own interpretations. You now have the opportunity to read the interpretation of these oracles in the light of definite events, including the present time. A new book has just been released entitled "Nostradamus On Napoleon, Hitler and the Present Crisis," by Stewart Robb. In an announcement concerning this book the publisher says: "More clearly and unmistakably than ever before this book shows the unique quality and accuracy of the 'oracles': It is a searching and scholarly study that cites quatrain after quatrain in which Nostradamus' predictions can be applied to events that have happened only once in the world's history. Moreover, in many cases, Nostradamus prophesied events of major importance by month, by year, by place; naming the persons involved and predicting the exact happening. Discussed from the viewpoint and knowledge of today, there are prophecies suggesting the part played in the present war by England, Germany, France, Italy, Greece, Spain, and Russia. There are a group of quatrains involving contemporary figures. The book concludes with the period after the war and predictions of a world federation." Everyone interested in prophecy and the writings of this mystic of the past will enjoy this commentary on his famous oracles. We are very pleased that by special arrangement with the publisher of this book it can be supplied at the economical price of two dollars postpaid. Send your order to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.





A Message For Our Time

By CECIL A. POOLE, F. R. C., Supreme Secretary

The following is an excerpt from a message prepared by the Supreme Secretary to be delivered to the members assembled at a rally conducted recently by the Milwaukee Chapter of AMORC.

—EDITOR.



BECAUSE of advances in modern science in all phases, man has a richer heritage today than he has ever had in the past. Historical records are more complete and more accurate. Archaeological discoveries have helped to fill the

gaps in the story of man's development, but regardless of what may be the past, all men in every age have had to live in the present and that present is man's immediate problem. He concerns himself with it in order to insure that future moment when it, too, will be the present. The present does not run evenly. Some present moments bring happiness, some bring grief. Trying times demand the best of all men. It was an early American patriot, Thomas Paine who, in referring to the times in which he wrote, began one of his famous essays with the words: "These are the times that try men's souls." Exactly what was his interpretation of these words we know only from contemporary writers. Surely he did believe that the soul of man was being tested, because the men with whom he was working were striving for the ideals upon which liberty is founded.

It is interesting to contemplate that these words of Thomas Paine, which were so applicable to the early history of this country, are again applicable to humanity as a whole today. Being a part of this world, in fact an individual citizen, the Rosicrucian must take his or her place in today's world; must function in order to uphold ideals which, in some countries, force is attempting to crumble. It has been repeatedly stated in communications and publications of this organization that the duty of the Rosicrucian is to his God and his country. This is a generalization, in that the duties of the Rosicrucian are many, and each specific duty must be carried out with the idea of seeing beyond the immediate end to be accomplished and thereby serving to the fullest extent of his ability. Duty actually includes upholding, to the best of the individual ability of each Rosicrucian, the ideals which this fraternity represents and which the individual, in seeking affiliation with the organization, upholds in his or her own thinking and aspires to attain. There are difficult decisions to be made today. We may not all agree with all the policies and processes to bring about certain conclusions and methods of procedure. Therefore, we must at times lay aside our own opinions to uphold the will of the majority and the decisions of those to whom we have entrusted our political destiny.

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As individuals, we must remember that we are attempting to represent in our lives, and to put into practice in our daily living, many things which are in reality the values of which some people in the world today are being deprived. Therefore, it is not wise that we should minimize our own importance. It is better judgment on our part to realize that the obligation which we have assumed is not one merely of gratifying personal ambitions by the gaining of certain individual development, but of helping others also to see the true light of wisdom and knowledge. The Rosicrucian seeks to develop his own abilities. He seeks to bring about the practical manifestation in accordance with the laws of God and the Cosmic; to have function in and through him the abilities and gifts with which we are endowed. In so doing, regardless of the time and effort he may put forth in bringing about this desired end, it is not done with a selfish motive. Everything we do is to better fit ourselves *into the environment of which we are a part*. Therefore, everything which we do is, in turn, a contributing factor to the improvement of that environment and our fellow-men who compose it. If we fail to recognize this, we are failing to carry into practical living an example of the ideals for which all free people strive.

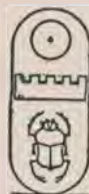
Unrest and hostility in the world today are not necessarily signs that civilization and its ideals have failed, because these periods have existed before. However, it is truly an indication that there have been too few in the world who have recognized the true value of the individual and the God-given powers with which he is endowed, which should be developed for the benefit of man and the glory of God, and not strictly for the acquisition of material wants. As an institution this organization assumes the responsibility of placing into the hands of sincere seekers the tools by which they can develop these abilities to make themselves happier — to teach them to live in accord with the purposes for which they are here. These tools are important factors to be made available to those who seek. Therefore, those who seek must do so in humility and must come not only to

gain knowledge, but to gain experience and prove their worthiness to use these tools. No one can have knowledge to the point where he or she is exempt from experience. That is why Rosicrucianism presents constantly the application of the principles which will bring forth the abilities which man seeks.

Many of our members today who have sincerely and patiently sought these attainments have had untold suffering brought to them. Rosicrucianism is not confined to this country or to this hemisphere — it is worldwide. I have had brought closely to me the suffering and sacrifice of our own members as the result of the European hostilities. Many have passed through transition. Many have sacrificed their homes and fortunes and lost their loved ones when they themselves have devoted their lives and purposes to peace and constructive attainment. No one but the true mystic can see the meaning behind this. He who is only superficially living, or intending to live, the ideals of true cooperation with the Cosmic forces is apt to become cynical and claim that after all there is no God, there is no purpose. But the evidence of purpose is found in the lives of many of these individuals who, having come through sacrifices which many of us cannot realize, are the most steadfast and sane in their convictions.

How many of us assign proper value to the things which mean most to us until they are denied us? Because we have failed to do so does not minimize the value. If all that makes us what we are today were denied us, we could not claim that those things which brought us happiness, inspiration and joy were of no value because they were taken away. We would then see where we had failed to appreciate the value that was inherent in those things which are about us. The perspective developed by the true student of nature enables him to realize that he is but a point in the Cosmic scheme, but just as all points go to make a line and all lines go to make a surface, so each has its particular part to play.

It is a purpose of the Rosicrucian philosophy to make man cognizant of his true place in the scheme of the universe; to place an accent upon the de-



velopment of his God-given faculties, which make it possible for him to live in harmony with all laws. Man is of dual origin—physical and spiritual. His psychic abilities are usually somewhat dormant and need development in order that he may be brought to the point where he has gained the ability to perceive beyond the limitations of the five physical senses. So it is that members of this organization are attempting to become what is familiarly called "psychic." To many, among the uninitiated, the individual who is psychic is considered to a certain extent a "freak" or even a "charlatan." Those attributes which are held in the minds of many in connection with the word "psychic" are factors which are not considered as parts of the normal development of the human being. It is our duty and obligation to break down such an attitude. There is a great deal occurring daily in this country to uphold the attitude of this popular conception. It is amazing the individuals and so-called organizations who uphold practices and principles which would confirm these popular opinions. The real fact is that the persons who have true psychic development are the most normal and most perfectly balanced of all human beings. They are the individuals who take their stand in society in all humbleness and yet in firm determination to hold their true place. Their outward appearance does not brand them as "peculiar," but their steady hand and general appearance demand respect; their words are few but positive and forceful; their habits are inconspicuous, but they are real and radiate peace and harmony to those who contact them. The truly psychic individuals, regardless of what stage their psychic development may have reached, have devoted certain periods of time to the development of a keener objective cognition of subjective

impressions. They have not confined themselves to gaining an encyclopedic knowledge. They have put bits of knowledge into practice step by step. They realize that man has the ability to interpret by his own objective thinking all impressions which enter into consciousness, and they further know that as they interpret these impressions correctly, they are using their abilities more efficiently, and in turn, are making possible the application of the knowledge so gained. Interpretation, then, is a task to which we must direct ourselves. We must interpret all knowledge, all impressions, and understand that such interpretation is not limited to our physical existence. We must realize that balance and harmony are of prime importance, and that man must interpret his objective impressions as well as his subjective ones. By realizing that in our daily lives dominance has been given and is given to the objective, man realizes that there also is the obligation upon his part of increasing the ability to gain knowledge from the Cosmic — to hear more strongly and clearly that voice of intuition which directs man more than all the reasoning in the world.

My message to you, then, is to live in harmony with the laws of God and Nature; work to conform to the knowledge which is yours and which is ever increasing. Determine to fulfill your part in this world by the practical utilization of the knowledge which you are obtaining, and by putting into experience the simple exercises and principles which will make you actually live this knowledge, and thereby show to your world an example that the aspiring mystic is the human being who normally is living the most balanced and most ideal life. That is the true power of Rosicrucianism in the world today.

LISTEN TO THESE LOS ANGELES ANNOUNCEMENTS

Hermes Lodge of the Rosicrucian Order, AMORC, in Los Angeles, California, has announcements concerning its activities made over Radio Station KMTR, Hollywood, each Thursday at 2:30 P. M. The announcements tell of plans for fraternal picnics, of public lectures, of numerous other things included on their interesting agenda. Tune in and learn of the Rosicrucian activities—and then participate in them.

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Evolving Through Music

By SOROR KATHARINA M. SCHENDEL



EVOLVING into ancient mythology, we find sometimes a very peculiar, and today not easily understood, form or symbol of adoration of godly personalities. The Egyptians, Chaldeans, Greeks, and later the Romans, often venerated some of

their many gods in the form of animals; or they even complicated this religious complex by forming idols of half-beast and half-man. As the most generally known left-over of such early religious concepts we have the enigmatic figure of the Sphinx which is the characteristic adornment of the very old pyramid of Gizeh, and which shows the body of a lion with human head and breasts. Another remainder we find in the chaldean zodiac as the "Archer" or Sagittarius: half-horse, half-man.

Meditating upon the probable significance or the hidden idea behind such images, there develops a highly psychological solution of the problem, related to the—through ages and ages—powerful priesthood of ancient days. Members of this priesthood — always being very zealous in guarding their secret knowledge of nature's universal laws which was held sacred and under no circumstances revealed or divulged to the profane — were, nevertheless, aware of the responsibility to build up

and preserve the ethical, religious, and moral standards of the people of their times. To do this, they gave out some of the eternal truths in a veiled and deeply symbolical manner, not understandable to the broad masses of ignorant and superstitious people of every day, and especially of former primitive days. From this point of view, one at once can see why, then, so many gods were given to the people to revere, each of them presenting a few or only one aspect or characteristic trait of the *One Supreme Being*, which was always known to the few initiated highest priests of all times. Gods in human or even in animal form — some being for good, some being for evil — appealed psychologically to the religious instincts of the people, and that being so, it was not necessary to unveil and divulge the —for lower minds—unconceivable idea of the *All in One*. Thus, the creation and perception of gods and goddesses in multiplicity solved for ages (and until this day) the problem of bringing God near to the comprehension of the people. Likewise, the knowledge of the initiates about the two natures of man, that microcosm in the macrocosm, was concealed from the eyes of mass-curiosity and veiled with seven veils. The best examples for this are exactly the before-mentioned idols of half-beast (the animal nature of man) and half-man (man—the image of God), which express finally nothing else but man's duality, that is, his objective conscious animal nature bound to his subjective superconscious divinity.



To our much greater present day understanding of man's dual nature, the significance of those symbols is enhanced by the almost generally known fact that a great part of the whole nervous system of our bodies is under the control of the autonomous or sympathetic nervous system, and that means that it directly obeys nature's laws decreed by God. With the exercising of our so-called free will and decision we are, cosmically, supposed to bring the other part, namely the voluntary and dependent central nervous system, in coordination with this perfectly working autonomous system. Misinterpretations of the faint directions, which come to the brain of man from the depths of his subconscious sympathetic nervous system, very often cause him false conceptions of what is right or wrong, or good or bad in relation to his state of perfect balance and equilibrium, which is called health. Diseases appear through the breaking of this law of coordination—equilibrium.

Here lies the reason why a newborn child which, of course, is not then able to direct its outer will properties against this law—as adult people so often do—is normally in such good health. Here the inner and the outer will, or in other words the involuntary and the voluntary nervous systems, have not yet lost the inherent power of coordination, equilibrium and harmony, for which state of balance they are created. Perhaps, here too lies the secret of a long and youthful, beautiful and splendid life, useful because of its equal values of physically, mentally and spiritually balanced development. The quite often mentioned "Elixir of Life," that magical drink to give back youth and health to the old body, is only a chimera as long as certain basic rules or laws of nature are not faithfully obeyed. And in that case, if they are obeyed, vitamins, salts, hormones, magnetized food or drink, periods of fasting, etc., would do the same or better than this famous, and in fact never found, elixir, that supposed catalyzer of catalysts (this special designation belonging really to love and, much more so, to metaphysics).

Nature does not work abruptly or without law and order, but follows always a sequence of involved laws. The non-violation of any of these laws is

the reason, too, that a child in his first few years is almost entirely under the control of the cosmic subjective consciousness and not under that of the objective or brain-consciousness, and is in that happy state of mind that we all know children possess in their first years of life. Adults with their developed brain-consciousness, or intellect, overshadowing all higher and psychic perceptions, find it very hard, if not impossible, to reach this state of happiness and harmonium again, knowingly; directing themselves thereto, instead of being directed—from higher sources or laws—as in the case of the child.

One of the most wonderful and strongest coordinators of both nervous systems is music. In the first place, music possesses that rhythm which is so essential and so natural in the performance of the processes upon which the continuation of life depends, as we may easily observe in laboratories. On the other hand, music, as composed of harmoniously following series or scales of vibrations, stimulates and affects both nervous systems beneficially in a health and joy-giving manner; first the sympathetic is stimulated and through this the central nervous system.

Trying to prove all this, be careful in your definition of real music—that high potential metaphysical agent—and the now so often found perverted conception of poor music, dissected and vivisectioned; which is nothing else but an ear offending noise, disobeying the rules of harmony, which may also severely disturb the nerves instead of bringing calmness and joy to the mind and body.

The higher the nervous systems of a personality are evolved through inheritance or education, the higher are the vibrations of music needed for a healthy and uplifting nerve-stimulation and nerve-tonic. One can safely say by judging another person: Tell me what kind of music you like and I will tell you who you are, or where you are in your spiritual development. Even the "healthy" music, from the simple folklore song to the most intricate symphony, is of many and different qualities. One might say that each composition of music bears within it the inheritance of its composer's personal characteristics and also the characteristics of the race or nation to which the com-

poser belongs. One may think of the peculiar characteristics of French or Italian music as against that so very different melancholic undertone in Slavic music. Or think of Spanish music in comparison with Teutonic music. As you see, the differences are more than obvious, they are astounding. Of course, if we go as far as to take into comparative consideration also the oriental music of Arabs, Chinese, etc., then the differences in style and technique are still greater. The national or racial traits in the music of a given composer are generally felt and liked much more by his own people than by people of other nations, who sense the strangeness of foreign customs often in an upsetting and exotic manner. Besides all these peculiarities, and regarding only the very unique psychological value which is the inborn quality of each and every harmonic scale and tone and note of music, all these kinds of music unite in one universal purpose, and that is to stimulate, to uplift and to coordinate both body and mind, the heart and the soul. The regular music, which we find in thousands of compositions of musicians of former times and modern times as well, fulfills this purpose very well indeed.

Amongst the many compositions which serve well every day needs, we find here and there, once in a while, some piece which suddenly becomes to us a priceless, precious gift of a genius; a setting of notes which is the deepest prayer to God and which accompanies us to the metaphysical heights of Cosmic Consciousness and perfect attunement with the Cosmic Soul; better said, the spirit of this piece of music guides us thereto, bringing us revelations of an extraordinary kind. The gates to heaven being open, one no longer remembers the earthly existence or the physical needs—for a while.

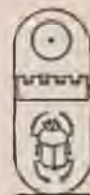
Now, going still a few steps higher into the cosmic realms, there we recognize the so-called "Music of the Spheres," which must be the resumé or the blending of all of the cosmic vibrations in the fulfillment of the Laws of God's Creation; and this serves us as the highest example of that which has been told here.

Music can and does transmute each and every sensation of our outer senses

to their highest point of metaphysical expression. The colors our eyes see can be transmuted into music rhythm and tone, the same as are the sounds our ear can hear. The transfiguration of smell and taste is known to many. Last, and most important: our feelings from physical depths to metaphysical heights have their last and most wonderful transmutation into the vibrations of music. The "Word" which God spoke in the beginning of the creation, as we are told in Genesis, was projected music in its fullest and all-including vibratory potential; for us humans not fully understandable in its complete scope. We are allowed only a comprehensive glimpse of the scale of involved laws (like concentric circles) in His Creation, and this only through our attained Cosmic Consciousness.

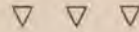
When we have the feeling of something most beautiful in nature, it may be a landscape, a precious stone, a flower, tree or animal, or a perfect human form, we wish to express it with the highest poetical word-enthusiasm, and when this does not suffice we reach as the last term of expression: music. And in music, there begins at first the duality of all that we meet and observe in nature, the negative and the positive poles; or Moll and Dur,* as it is technically called in music. So love, too, is a matter in Moll and Dur. And man himself is created in Moll and Dur. Even his autonomous nervous system has its sub-division: para-sympathetic in Moll, and sympathetic in Dur. And so is every cell in the body; the Moll-protoplasm-matter and the Dur-nucleus-essence. Our individual lack in Dur-qualities determines our weaker or stronger personalities and our individual ability to reach a higher or lower degree of harmonium. A few may even be able to discern from afar the Fata Morgana of the ultimate godly perfection. History and all that which we know about man has told us that mankind was always lacking in the divine Dur-qualities, and always had an over-abundant supply of Moll-qualities, in this way stumbling into disequilibrium and Karma, for a given individual as well as for a given nation or race.

*The tonality or key in music:
Moll is commonly called in English—Flat—Minor
Dur is commonly called in English—Sharp—Major



Acquiring such a standpoint, but also never forgetting that we are nothing more than humble human beings subject to error and sin, we may even think of God as being the true positive opposite to the true negative mankind, involving a process like a diffusion of both qualities to a certain degree. And here arises the interesting question for mankind: Does this process of "osmosis" go on further and further?

God, the Cosmos, and Mankind, in this way form the Great Trinity, belonging together inseparably. And music-vibration plays its divine role in this triangle of perfection. In the authentic "Word of God"—the circle in the triangle—lies the metaphysics of music: its spirit-vibration without matter but creating matter. And through metaphysics we are evolving through eternities.



The Value of Hostility

By FRATER LEROY L. BEACH



IT HAS been said, "Extreme conditions contribute strength to their opposites." So has it always been and so shall it always be, for this is a great natural law. The best proof of the worth of a good is to hear it condemned by the wicked, for

such condemnation gives merit to the principle when the quality of the judge is considered.

How could man till the soil if it offered no resistance to the plow? How could the sun give light to the earth if there were no darkness? Or to what use could the schools of learning be put if all men were born objectively brilliant?

If a man be possessed with the faculty to realize the truth, should he flee away in his own mind the true facts, and follow the path of least resistance for fear of the ridicule of his fellow men? General opinion is no proof of the truth, for the bulk of man's knowledge is founded on illusion and fused with deception. Profundity cannot be effaced, nor the fruits of the profound affected one particle by the criticism of

the ignorant, for their censure is trivial in the light of its frailty. Can the pupil who is devoid of knowledge pass judgment on the doctrines of his tutor?

Fear not to propound those principles which you know to be right, for the mortal brain of man is not the supreme judge of their merits; and remember that no truth was ever accepted at first, for time alone will bring public opinion into concurrence. When such concurrence is effected, the truth shall be, like a monument, solid in foundation and endeared to the hearts of men.

How could a man have a great intellect if there were no fools? When those around you ridicule your words and deeds, let not this flood of mortal ignorance wash away a single stone from the edifice of truth, but tolerate their misgivings, for this is merely fulfillment of the great law: The deeper is the humiliation, the greater shall be the victory. A clergyman has said, "The Resurrection of Christ was not within three days of the Transfiguration, but within three days of the Crucifixion."

When all of your hopes and dreams seem to go wrong, the very rectitudes you propound and hold sacred are held up to public mockery, and you feel yourself sinking deeper into the depths of despair, stop and rejoice, for victory is at hand.

The
Rosicrucian
Digest
November
1941



Research At Rose-Croix University

By ERWIN WATERMEYER, F. R. C.

This article, and others to follow from time to time in the pages of the "Rosicrucian Digest" during the course of the next year, are contributions of Frater Erwin Watermeyer who will, for the coming year, carry on specified research in the laboratories of the Rose-Croix University at Rosierucian Park under the direction of the Imperator. The results of his work will be made available to members, and certain of his activities will be announced in special communications to members of the organization.

SUPREME SECRETARY.



THIS fall semester initiates a new cycle for several activities at Rose-Croix University. For the first time since the university opened its gates to the students of AMORC, it is not only operative during a single summer

month, but is continuing its work during the entire year. The university is now offering to its students courses in the arts and sciences, and at the same time it is planning to carry out a program of extensive research. The courses which are now being offered by the university have been fully described in various publications of the Order. For this reason the present article will mainly discuss the research plans. It is the aim of this department of the "Rosicrucian Digest" to acquaint you who are members of the Order with our various plans and problems, and thereby enable you to obtain a clear mental picture of the numerous objectives which the university is aiming to accomplish. Naturally, it will be impos-

sible to present the entire research program of the university within the short space of a single article. Therefore this article must be considered as the first one of a series, serving as an introduction to future articles to follow.

The word "research" is now so generally used that it has almost lost its true meaning. Almost every kind of activity, even the most trivial, which requires the investigation of facts is being labelled "research." For this reason, let us inquire at the outset what this word actually signifies.

It is the aim of every research to discover new facts, using the scientific method in its investigation. A research is a critical exploration of phenomena which occur in nature. It is the purpose of research to add to and to extend human knowledge. The human mind proposes a question to nature. The road which man must pursue to elicit a reply constitutes the research. The method of research is that of scientific experimentation. The result of research is to add to the body of knowledge and truth. It follows, therefore, that it is the aim of research to discover facts which are new and have not been discovered before. This is what many persons overlook when they use the word research. Research does not con-



stitute a search amongst facts which are already known. True research progresses from what is known onward to the unknown; it is a means to an end, an instrument designed to aid in the search for truth.

During the current period of civilization much effort and energy are being spent upon problems of research. Every large industrial and educational institution possesses extensive research facilities. These facilities differ according to the nature and needs of the different institutions. Most industries have associated with them huge electrical and chemical laboratories. Universities possess large libraries and collections in which research may be carried on. But all research facilities differ in their structure. Each research laboratory must be adapted to those special problems which fit the specific requirements of the institution to which it is attached. Thus research at Rose-Croix University must move in synchronism with the program of the Rosicrucian Order.

The Rosicrucian Order is a humanitarian fraternity. Its members have pledged themselves to serve and to aid mankind. It is the aim of the Rosicrucian teachings to teach man to raise the level of his consciousness, to enlarge his circle of vision so that he may become a responsible self-aware link in the chain of evolution of humanity. The members of the Order are students, and the course of carefully guided study which each member pursues is designed to equip him efficiently to accomplish the aims of the Order. The research activities at Rose-Croix University are being designed to fit into the general plan of the Order. It is the object of these researches to examine existing methods and to discover new techniques which will affect the evolution of human consciousness.

There are many research problems which our Rose-Croix University is better equipped to pursue than most institutions. The Rosicrucian principles are unique. Their practical application in many fields of human endeavor is one of the most valuable contributions which the Rose-Croix University is capable of making. It would be a mistake if the research aims of our university were to duplicate the excellent work that is already being performed

at the mundane educational institutions of our time. The work at mundane universities has become channelized. Their objectives have become fixed. It is this rigidity of research aims which we as Rosicrucians are endeavoring to break.

There are several roads of investigation along which research at Rose-Croix University could bear valuable fruit. Let us enumerate a few:

1. Investigations and researches in the field of the Rosicrucian teachings and principles themselves.

2. Creation of methods designed to aid the members of our Order in finding their missions in life.

3. Researches into methods which will develop the faculties of creative imagination.

4. Investigations concerning the nature of subjective perception.

5. Application of Rosicrucian principles to special fields, such as that of education.

6. Investigation of problems which are being neglected at present by orthodox science due to prejudice.

Naturally, this enumeration by no means exhausts the list of possibilities. Many other research problems could be added to it. However, in this enumeration, I have sketched only those general directions along which investigation is most immediate and most important. It must also be borne in mind that every program of activities possesses a dual nature. It must not only consider immediate aims, but must also serve future ends. In these articles we shall consider some of the topics which have just been enumerated. We shall discuss the problems which they imply and the solutions which we hope to accomplish. The reader will note that these various fields of research are all inter-related. They all are sections of the general plan.

The most immediate problem, which we are studying at present, is the creation of suitable methods designed to aid the members of our Order in finding their missions in life. As Rosicrucians each one of us is aware of the fact that his life has a mission. The realization of this mission proceeds in several steps. First we must discover the nature of this mission. Thereafter, we must equip ourselves for it and then work steadily toward its fulfillment. It is the aim of

our researches to aid our members of the Order in becoming better acquainted with their innate faculties and their latent abilities. It is not only essential that we possess an ideal which we are striving to attain. It is equally important that we are fully acquainted with the working tools which are at our disposal to reach this ideal.

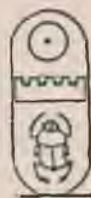
There are two general methods by means of which an individual may become aware of his own abilities and faculties. The first is that of introspection. The method of introspection is that of self-analysis. In applying this method the individual assumes a relaxed condition and examines his own thoughts. But this method is not always satisfactory. We are situated too closely to our own selves. We are looking at ourselves from too short a distance. Our position is similar to that of the spectator in an art gallery who is attempting to view a portrait by standing only a few inches away from it. Such an observer will note the irregularities of the paint, the brush marks, but he will fail to perceive the total view. To appreciate the picture the observer must recede from it and observe it from a distance of several feet. This is the same relation which we bear to ourselves. We are located too near ourselves. The method of introspection, although valuable, very often distorts our view.

But the method of introspection is not the only one by means of which we may become acquainted with our capabilities. There exists a second method, an objective method. This is the method of measuring the abilities of an individual by means of objective tests. It consists of devising suitable instruments by means of which human psychological faculties may be measured. By means of such tests it is possible to take an inventory of the capacities of our objective faculties and the reactions of our physical bodies. By such an inventory we obtain a clear picture of the capabilities of our objective selves. Then, after we have obtained such a clear view, it will be possible for us to use our subjective faculties to modify our objective selves. The methods of measuring psychological faculties by means of objective tests are not new. Every large university possesses psy-

chological laboratories. But most of the equipment of such laboratories is not generally available except to their students. The results of their work are not generally known. But of what value are the researches of our time if their fruits are concealed from the view of the world? Their work is as useless as if it were never performed. Their results and conclusions might as well not be in existence. For this reason, one of the first objectives of our research is to devise a series of testing instruments designed to test the individual capabilities of all those members of our Order who desire such information. We shall construct a laboratory which will be equipped to measure such capacities as muscular reaction time, the acuity of the objective senses, attention, perception, learning, memory, feelings and emotions. It is our hope also to devise special tests designed to determine the special capabilities of individuals. And if we are successful we shall provide our members with those tools whereby they will be able to take a complete inventory of the capacities of their objective selves. Naturally, much of the testing equipment will remain here at Rosicrucian Park, but it is our hope also to design as much of this as is possible in such a manner that it may be sent to the various lodges and chapters for the use of their members.

Thus, using this equipment, we shall make available a sufficient number of instruments so that each member may become acquainted with the operation of that entity which constitutes the exterior man. Having obtained a clear picture of his exterior self, the individual will then be able to use these results as a basis for his introspections, and thereby obtain a clarified view of himself.

It was stated before that every program of activities must not only consider immediate aims, but must also serve future ends. These instruments will not only serve the purpose of measuring the psychological capacities of our members, but they will be designed to serve a second purpose as well — namely, to aid in the investigation of certain psychic activities, especially the field of subjective perception (psychic phenomena). The experimental investiga-

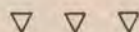


tion of psychic phenomena has always been most difficult. The reason for this difficulty lies in the fact that psychic phenomena are not of a material nature. They take place outside the domain of space and time. They are products of man's subjective consciousness, and are only perceived by man's psychic consciousness. However, the elusiveness of subjective phenomena, due to the fact that they are only subjectively perceived, can partly be overcome by the fact that such subjective perception may reflect in objective behavior. To provide an example: If a person's emotions may be aroused to a feeling of ecstasy, this feeling will reflect objectively in such manners as changes in heartbeat, in pulse rate, in respiration. Only by such changes in objective behavior may the effects of certain psychic causes be objectively measured by instruments. Thus by de-

vising suitable instruments it is possible to investigate subjective phenomena.

Therefore, our aim to construct testing instruments will serve a dual purpose — first, such instruments will aid the individual to become acquainted with himself and his own capacities; second, they will be suitable for the investigation of subjective phenomena.

It has been my aim in this brief article to present the fundamental concepts regarding the meaning of research at our Rose-Croix University, and the general research problems which we are interested in solving. In future articles we shall discuss in greater detail the various methods and instruments which we are planning to construct and the precise aims which they are designed to accomplish. The program of research at Rose-Croix University is a vast one. We are now laying the foundation stones of a large edifice.



The Great Search

By SOROR EDITH STURGEON



HERE are many in this great search who look only for material things. There are those to whom the indulgence in sensual pleasures means happiness, those to whom money means happiness. All these may find those material

things for which they sought only to discover that life has become empty and devoid of hope; that its beauty has passed them by.

But there are also those few more fortunate ones who often in the search for knowledge, and in the desire to gain greater wisdom, have come upon the Path illumined by those Divine laws of God and Nature known only to the mystic and the master minds. Then if the seeker is so fortunate as to continue on the Path, once having found it, never turning down dark and devious sidetrails that only end in disap-

pointment, there takes place within him a great unfolding of the Inner Self. And here ends the quest for happiness.

He knows a deeper and more lasting satisfaction than he has ever found before in the study of the great laws and principles as expressed in man and nature. He finds a keener joy than he has ever found in applying these laws and principles to his everyday affairs and discovers at the same time that more than ever before he is becoming prosperous and enjoying the material things that were placed here for the benefit of mankind. He learns too, the true meaning of service; and it gives him greater happiness to do in a humble spirit his utmost to help those grasping in darkness, to place their feet upon the Path that leads to greater attainment and the same joy that he himself has found.

But, most of all, by learning to look within and by attuning his outer, objective mind, with the inner, subjective mind, he learns to repose in the Cosmic Consciousness and thereby receive Inspiration and Illumination and that Peace Profound that passeth all understanding.

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November
1941



The Coming Age

By THOR KIIMALEHTO, Sovereign Grand Master



YOU have heard many times the statement made that on this continent the new race is beginning to be formed. You have heard that when this world-wide struggle has ceased, the brave, new world of our dreams will emerge. You

have heard of the Divine Plan for humanity in which each race, each nation plays its part. It is consoling and strengthening to know that there is a Divine Plan, that our world will not disappear in chaos, and that inspiring and helping us all along the way are the silent and invisible Guardians of humanity.

The point to be borne in mind is that these plans imply the cooperation of the human race. There is a tendency on the part of even understanding and intelligent people to rely almost wholly on the invisible worlds. There is a tendency to sit with folded hands and rely on "holding a thought" and uttering a prayer or an affirmation. Far be it from me to underestimate the power of a prayer or an affirmation. Many of the greatest occultists of the world, it must be remembered, such as Madame Blavatsky, felt that for the average student a prayer or an affirmation had only psychological value. It helped to keep a positive and constructive thought before *your* mind. It kept *your* courage up. It helped build constructive

thoughts and emotions into *your* mental and emotional make-up. All educators have realized the value of repetition. As the Jesuits taught, "Repetitio mater studiorum est." Repetition is the mother of studies. In the opinion of Madame Blavatsky, conviction alone was sufficient as an incentive to action.

Not that a prayer or an affirmation does not have occult power. Every student knows that there is power inherent in sound, that the universe is the thought of God materialized, and that Christ is the Word made flesh. The average student, however, has not the ability to utter an affirmation so that it is *potent*. A degree of concentration, of purity and singleness of purpose is necessary, a degree of soul development that the average student does not possess is necessary. A group affirmation may prove more effective. You may thereupon ask how healing frequently results from an affirmation. Cyril Scott in "The Initiate" series points out that one of the Masters deplores a healing through affirmation alone. What happens is that the disorder is transferred from the physical to the psychic plane, to be precipitated even more virulently on another occasion. The Master felt that it was indicative of greater strength of character to permit the system to be cleansed of impurities on every plane; physically, mentally, and emotionally.

When we study the situation in the world today and when we contemplate the utopia destined to appear in the future, the conclusion to which we are irresistibly drawn is that we must make every possible personal effort to bring the present state of chaos to a speedy



termination and to help usher in the age that we long to see realized. The present situation, I feel, is a challenge to our understanding, our world-mindedness, and our ability to participate in cooperative action. To take the right attitude toward world affairs, we must actually be informed. We must demand that the newspapers on which we rely print all the necessary information. Oswald Garrison Villard, the distinguished editor of "The Nation," was shocked to discover that the newspapers of the United States said very little of the mass Nazi deportations. These were carried out in so cruel a manner that he felt the conscience of the world should have been aroused.

It is true that the nations of the world have sown the wind and must now reap the whirlwind. It is true that the Karma of the human race is descending upon it. It is true that the old order must come to a close and the debris must be cleared away before the new order can arise. The horror and the pain and the suffering, however, need not be so appalling nor so prolonged. How many would stand by unmoved if a child or an animal were injured? Yet colossal tragedies that shriek to high heaven occur every moment of the day because the world is uninformed, indifferent, or criminally neutral.

If dynamite must explode under our very feet that we may be galvanized into action, we are still intellectually and spiritually unawakened. The Pilgrim on the Path, as we are well aware, is dedicated to the life of love. He must try to see good in everything. He must aim at being impersonal and impartial. At the same time there are some things that the mystical student must no longer tolerate. There are some things that he must oppose with the might of his being and with his life, if need be. He must oppose tyranny, injustice, and oppression. He must expose cruelty. Madame Blavatsky in "Practical Occultism" points out that one of the qualities demanded in the candidate for initiation is a ready response to suffering. He must courageously champion the cause of the helpless victims of persecution and of affliction.

To reiterate, we must know what is happening in the world today. We must understand the issues involved. It is dangerous to play the part of the ostrich that hides its head in the sand. It is dangerous to be ignorant or indifferent or narrowly nationalistic. Your indifference may make the task of the fighters all the more difficult. Your indifference may prolong the struggle. Your indifference may be the cause of many more millions suffering unnecessary cruelty. It is sad indeed when the unenlightened citizen vehemently declares that he refuses to be concerned until the disaster is at his very door. It is tragic when an enlightened individual expresses a similar opinion.

The human race is an organic whole. Can you function efficiently if a limb is injured or an organ is impaired? The world cannot function smoothly if any group is plunged into needless misery. The world cannot function smoothly if there is widespread poverty or frustration. The mystical student must not think of himself alone. He must think in terms of groups. Personal welfare is bound up with group welfare. Achievement is through the group. Through tremendous effort I may be able to improve my own lot a little, but that same amount of effort applied to the welfare of the group may aid in improving the lot of many, even of hundreds and of thousands as when the conditions of a whole group are favorably altered.

The Guardians of humanity need world servers. They openly admit that Their efforts will be far more effective and conducive to *speedier* results with every group of *workers* added to the ranks. They inspire all public-spirited and philanthropically inclined people, it is true. Yet it is self-evident that co-operation on our part will be more effective if we understand the plans of the Hierarchy and cooperate consciously. Unconscious efforts may prove abortive. It is said that the Masters tried frequently to work through the famous novelist, George Sand, but with little success because she was absorbed in her own interests. Take, for example, Richard Wagner who was utilized by the Masters to bring to the public sublime melodies from the Buddhist plane. Wagner, too, was an un-

conscious instrument. The Masters did inspire him to write some beautiful passages which have a wonderful effect upon those who listen to them. They were unconcerned about the plots of his operas. What was the consequence? The human, all-too-human Wagner expressed through the plots of his operas and through many of his prose essays a philosophy that proved to be the direct inspiration for the vile conditions of today. The spirit of the music is most unfortunately neutralized. As Shakespeare said, "The evil that men do lives after them. The good is oft interr'd with their bones."

Consequently, although the Guardians of humanity are ever working for the benefit of the whole human race and are ever seeking to inspire every one who is receptive to inspiration and will utilize every available channel for carrying out Their noble purposes, yet it is to our advantage to be informed, co-operative, and conscious helpers. We, too, are eager that the world-conflict be speedily terminated. We, too, are eager to help build the brave, new world. Much is learned through mistakes, it is true. In fact, life on earth is a process of education through trial and error. I feel, however, that the present crisis is too severe for a blundering, uninformed, and unintelligent type of cooperation. The servers of the world must work with definite, clear-cut aims. Every blow must count. Plans must be far-reaching, yet practical. They must work as a unit. They must be ready for instant action wherever necessary. They must choose leaders in whom they have implicit confidence.

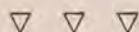
The destructive forces of the world are organized, fighting ruthlessly and desperately, pursuing a plan of action that is satanic in its calculated outrage of every human feeling and decency. The leaders demand obedience and sacrifice. What they need they confiscate. The forces of light are not so effectively and completely organized among men. As yet obedience and

sacrifice are voluntary on their part. They give as much of their time and their effort and their money as they choose and no more.

It is natural for people to unite in self-defense. We must not wait until our throats are in danger of being cut. Wherever the work of the Order is hindered, there are the enemies of light. Wherever man may not worship God, there are the enemies of light. Wherever the cultural values built up so slowly and painfully over a period of two thousand years are being ruthlessly destroyed, there are the enemies of light. Wherever the press and the radio are completely muzzled, there are the enemies of light. Where the Christian virtues are scorned, there are the enemies of light.

Civilization must be salvaged. The virtues inculcated by the avatars through the world religions must be affirmed. Freedom of scientific research must be asserted. The unity of the human race must be emphasized. These basic principles are life to us. How can we live without them? Do we *want* to live without them? Therefore, we should arise in our strength and command the forces of evil to retreat. What have we to fear? Is not God with us? The forces of evil for all their hellish power have only the strength of selfishness and greed and brutality. We have the will-to-good of the whole universe. We are in harmony with the Divine Plan for the human race.

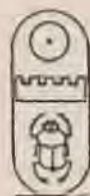
The crisis is imperative and immediate. The opposing forces are locked in a life-and-death struggle. Let us close our ranks. Let us forget labels and superficial distinctions and immediate personal aims. Let us exert every bit of influence that we possibly can. Let the Order be a pillar of fire in the murky darkness that exists throughout the world. Brothers and sisters, I call you once again to immediate action. Let the membership throughout the world unite for world action.



If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth?

If, on my self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.

—Mencius, CCS II.





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.)

KNOWLEDGE AND EXPERIENCE



*The
Rosicrucian
Digest
November
1941*

O A kind and considerate parent or teacher the problem of explaining a new fact to an immature mind is not always as difficult as it might seem to the inexperienced. For one who is not familiar with the thinking of children it is extremely difficult to explain an abstract fact, but the teacher, by exercising patience and judgment, will explain a mathematical process such as multiplication or long division to a ten year old child. The explanation of such a process is difficult, regardless of the experience of

the teacher or parent, not because it is beyond the grasp of the child to gain that knowledge, but because knowledge which can be effectively understood in such a way that a process can actually be carried out through the acquisition of the knowledge, is usually something which is entirely unrelated to the experience of the child. What possible conception of a practical use of the knowledge of long division could there be in the mind of a child whose main concern is play? It is the purpose of modern schooling, or instruction in the home, to bridge the gap between inexperience and experience by the use of knowledge. Knowledge is the most essential step toward experience, but frequently is overemphasized in that we find, as a product of a system of education primarily based upon knowledge,

that the individual so taught has gained an immense amount of fact and has not been able to make those facts exist in the world of experience.

Nothing can produce experience except experience itself. All of the knowledge in the world will not cause an individual to be in a position of utilizing in any form that particular knowledge. To revert again to the illustration of the child, a wise teacher or parent will illustrate the new process which is being taught by an actual life situation within the comprehension of the child. This is the trend of modern classroom instruction, but unfortunately some of the illustrations are very artificial. The gaining of experience is not only a part of the process of attaining adulthood, but it is one of the few processes which continues throughout life, regardless of the age in years to which we may advance. Most life processes end at a certain time, even to the totality of life itself. Certain glands cease functioning at a very early age. Others begin, last their particular span of years, and cease. The human being reaches a point of full development and then utilizes the development so obtained until a gradual disintegration takes place. But regardless of the point in life's process where we may be, either in childhood, early adult years, or advancing years, the thing which we are doing is gaining experience. It is a Cosmic law that such must be. The experience gained adds to the totality of our existence, serves the purpose of our existence having been once established.

The interesting fact, and as far as that is concerned, the important factor which we as individuals have to face, is that regardless of how old we may become, few of us completely realize the lesson we should have learned in childhood—that is, that experience alone is the teacher, not knowledge. It is a wise man who can utilize knowledge to save himself time in experience. Few do it. The reason for this is that one field of experience cannot be brought into direct relationship with another. The individual going through a certain experience for the first time should, from all standards of reason and logic, benefit by the experience of one who advises him. A recent illustration of this has come to my attention concerning an in-

dividual who was seriously ill for the first time in his life. The first day he was permitted to sit up and move around he thought he was well and could carry on any activity he normally did. Though advised and warned that he was overestimating his strength, he would not heed the experience of others, and as a result his strength was soon used up, and several more days were required for him to regain what he had lost than would have been required had he gone about it more gradually.

This illustration does not reflect upon the intelligence of the individual—in fact, the failure to utilize properly the experiences of others is not in any way connected with native intelligence, but it is merely, to repeat what I have already stated in another way, that the experience of another person cannot possibly become our own. We actually have to feel and live a condition, insofar as the physical organism is concerned. It is impossible for two people to so correlate their experience as to be able to work together, unless that experience has similar origins and a basis of wide understanding. It is very easy to conceive of how two people who speak different languages, the language of one being unknown to the other, would have extreme difficulty in carrying on a conversation, yet this is only an exaggerated illustration of the fact that the two fields of experience have very few points in which they could overlap each other. That is why few individuals with an academic education can fit well into the environment of those with no academic education; why the artist may find little in common with the engineer, etc. It is also an explanation of why it is impossible to instruct a human being who is looking for a miraculous or magic way to attain health, happiness and success in a rationalized course of instruction which would help him to bring about that condition himself.

Most of these observations have been based entirely upon the consideration of man as a physical organism. If it is true that man is so limited by the experiences of the material world that he can in no way correlate the experience and knowledge of others with his own, then it would seem man has not advanced far in an evolutionary process.



that he is confined to the limitations of his own physical being. This observation is absolutely true provided we limit man to a physical being with no other degrees of potentiality. But just as experience itself is a bridge between lack of knowledge and a complete comprehension of knowledge, so the psychic abilities of man, when properly developed, become a bridge between recognizable knowledge and our own experience. The man or woman who has a sincere desire and motivation to consider carefully the experience of others, and who is desirous of devoting a few minutes or a few hours to contemplation and meditation, seriously analyzing the experience of others, the knowledge in relation to his own problems, and at the same time listening to the small voice of intuition that gradually slips into the objective consciousness from our subjective faculties, will be able to benefit by experience in which he has not actually physically participated.

Therefore, the connecting link, or what may prove to be a help though not necessarily a short cut, is found by man utilizing all of his potentialities. The individual who lives so thoroughly

in the physical world that he never takes time for true meditation and contemplation is causing himself more and more physical difficulty. He is wasting his time and energy. It is like the man who may be dying of thirst, but who refuses to draw the water from a deep well. There is a deep well in our beings, a well filled with the true essence of life and knowledge. When we learn to draw upon it we put together the sections of our problem into our own life like we might make complete a jigsaw puzzle. Physical strength and endurance are not in themselves enough to accomplish this purpose. Therefore learn to draw upon the reservoir of your soul.

While this is an individual process, it can be helped by others. We invite you to plan such contemplation and consideration with others through the utilization of the Cathedral of the Soul. Its process is simple. It is not a physical organization or institution, but merely a point of meeting for minds that aspire to know the truth. The booklet, "Liber 777," explains in detail its work and purposes, and will be sent to you without obligation upon request.

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CITY	Call Letters	Kilo-cycles	Begins	Day	Hour
WASHINGTON, D. C.	WOL	1260	Oct. 30	Every Thursday	7:15 P. M. Eastern Time

Our members and friends who live in the vicinity of Washington, D. C. are invited to listen to the "Mysteries of Life" series of interesting discourses which will be broadcast weekly. These programs will prove both enjoyable and instructive. Why not make arrangements now to have a group of your friends listen with you to each of these programs through the entire series?

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We are preparing an interesting calendar for the year 1942, which will be of particular interest to members in the United States because of its patriotic theme. This attractive calendar will be furnished at cost as long as the supply lasts. Send your order to the Rosicrucian Supply Bureau, and enclose ten cents for each calendar requested. These calendars will be mailed by the end of the year.

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November
1941*



Pre-Natal Culture Today

MODERN RECOGNITION OF ANCIENT GREEK THEORIES

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



AN EMINENT scholar once said that the education of a child should begin two thousand years before he is born. Many of us, missing his point, would take his remark merely as a joke or an exaggeration and dismiss it with a shrug of the

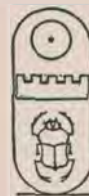
shoulders. We are at a loss to understand how cultural facilities could be provided for a non-existent child. On first thought it is really difficult to comprehend the deeper implications of the scholar's transcendental idea. But we are too broadminded to begrudge him the reconsideration of his statement which at least has nothing to detract from our own conception or knowledge as to how the education of a child is imparted or acquired.

One of the most outstanding observations that has ever been made on child culture was chronicled in the personal memoirs of the great Antoine Farrar. We learn from his writings that the child born of humble servants in a royal family, and chosen as a companion to the royal one who was placed under his charge, could not be distinguished from the latter when both were given the same cultural environment and opportunity. His experience with such pair-

ings of children from both types of parentage led him to say, "Give me the care of any child of good blood for the first seven years of its life and I will show ten years later a youth of refinement and personal elegance, and twenty years later a man or woman of admirable culture and eminent success in life."

His statement is general enough but not altogether as sweeping as it may appear to be. Upon closer perusal of the quotation we find the most important qualification, that the child must be one of *good blood*. We are emphasizing these two words by giving them in italics because they will help disabuse our minds of any bias that we may have against pre-natal culture. It is not enough that special care and direction should be given the children from the very first year of their lives. It is a fundamental requisite that from the time of their birth a supply or stream of good, healthy blood must be coursing in their veins. The question then clearly is, can such children be born at our command? And if so, how can it be done?

It must be realized that the body of the child before delivery has been living for nine months. It has been found that the conditions under which the mother has lived during those months greatly affect the state of her baby at birth. Unfavorable conditions, such as prevail among the poor working classes in Europe, America, and Asia have graphically shown where the dregs of human



society are bred and born. It is of common knowledge that in the congested slums of great industrial centers anywhere in the world we find such defective and enfeebled denizens as the vicious, uncouth, anaemic, idiotic, and imbecilic. Wherever there is ignorance, intemperance, and improvidence among the people, the progeny is bound to degenerate. We cannot very well expect children of good blood and health to be born in the midst of an environment made so delinquent and miserable with poverty, filth, and disease. We are thankful, however, that, on the other hand, the good influence of heredity and environment existent for hundreds of generations past also remains a vital factor not only in our present culture but in that of the countless generations that are yet to come.

The problem of ameliorating the unspeakable conditions of social life today should include the consideration of the science of eugenics as it relates to the belated realization of the importance of pre-natal culture. As far as could be determined from our information on the subject, prenatalism saw its highest development among the initiates of ancient Greek wisdom which flowered in the glory and grandeur achieved along various kinds of human endeavor by their renowned leaders of thought and action. That their valuable knowledge on such a far-reaching phase of human culture should have been hidden if not entirely lost to us is perhaps traceable to our sophisticated bias against the so-called pagan practices. However in 1895 there was an effort made in France to investigate the pre-natal conditions affecting the new-born and to bring such modifications as are favorable to motherhood and the welfare of the child.

In that movement Pinard succeeded in showing the importance of rest for the expectant mother two or three months before the day of delivery. Working women who were given such a rest had their children much healthier and better developed than those whose mothers were even more robust and vigorous but had not enjoyed any rest during the latter months of their pregnancy. Sufficient leave from work for the expectant mother has also proved significant in other ways: it has con-

tributed much towards the reduction of mature birth and infant mortality. While such rest means healthier babies and welcome relief for laboring mothers, its bearing on the improvement of the human pedigree and the lightening of social burdens is even more to be appreciated.

Closely related with the regulation of the conditions under which expectant mothers are allowed to work is the discovery of the result that their nutrition brings upon the quality of the foetus. Defective or imperfect nutrition carries an adverse effect upon the vigor and vitality of the mother. The body that is anaemic from malnutrition naturally lacks those vital elements in the blood necessary for the normal development of the foetus during its period of gestation. The natural, healthy formation of the body of the infant largely depends upon the food supply that it can assimilate from the blood of the mother. Hence a deficiency in any of the principal vitamins has been invariably conspicuous by its corresponding tale in the defective infantile constitution. A good, healthy blood is hardly to be expected in such a descendant at birth.

The need for a working knowledge of the duties of motherhood became therefore evident. In 1900 Dr. Miele of Ghent, Belgium, was impelled to start the first School of Mothers with about a dozen different branches of activity. The outcome of his work a few years later attracted no less than the eminent scholar Bertrand Russell who, after paying him a visit, established a similar school at St. Pancras, England, in 1907 with the able assistance of Dr. Sykes. Shortly thereafter a number of schools for mothers were opened in other countries. In these schools elementary anatomy and physiology are taught, especially as they relate to the care of children which usually includes instructions regarding the care and management of pregnancy.

Both America and the Philippines seem to be somewhat slack in this respect. But civilization is universal although it may be more advanced, or retarded to a lesser or greater degree, in one country or another. The finger of time which is ever moving forward is now indicating how we are falling in line. Already a higher conception

of motherhood is shown in the forethought and control with which child bearing is being approached and considered. There has come an ever growing realization of the need for limiting the size of the family to the number which may not unnecessarily deprive the children of their decent schooling and support. In many countries puericulture centers, day nurseries, and factory nurseries have been established by the government, or some private concerns, and their incalculable value for the improvement of the parental and children's well-being is being recognized.

We must not, however, lie supinely at ease after such initial and promising success. The need for arousing a fuller appreciation of the deeper implications of pre-natal culture has still left much that is to be desired and pushed further ahead. Through the skill which we can develop from it, we must keep on improving our present heritage and environment to the end that we may make and leave them better than when we found them. We cannot leave the sacred privacy of pre-natal culture to private or public agencies concerned primarily with the general rather than the individual case. Child bearing is not a problem of conforming to a set standard as in a factory system of mass production. No two individuals are born exactly alike and the parents alone can competently decide the kind of child they are best fitted to bring into their family hearth.

Neither Church nor State, and much less any other individual for that matter, can experience for the mother the high privilege of attracting to herself the soul that will dwell in the body she is expecting to deliver as her own dear child. We know well enough of course that in the overwhelming majority of cases, the prospective parents are the ones most particularly concerned with the type and kind of child they want to have born and brought up in their hands. But of both mother and father, it is the former who, looking forward to the day of delivery from the very beginning of her conception of the child, is primarily concerned, thinking of and praying for the little ideal one that is soon to come. Deep in her

heart she keeps on cherishing as nobody else can the hope that it will be well and happy, loving and dutiful, kind and good, blessed with a long life of service and usefulness to the family, the nation, the world, and the Almighty God.

The prospective mother alone can sense and feel all the physiological and psychological changes that condition and characterize the delicate function of child bearing. This consequent transformation tones and tunes her being into perfect harmony with the creative forces of the Supreme Cosmic Power. First of all there comes to her the desire of holding her mind to nobler aspirations and higher ideals. This explains why, as we have already intimated, she secretly cherishes a very high expectation for her coming child, dreaming for it a bright arrival and fondly pinning on its future life the hope for the complete realization of the parental yearning for a more accomplished family enjoying a much happier and contented home. Where her psychic faculty was before lying dormant and inactive, it is now fully awakened, and thus highly receptive to outside impressions. She even gets easily annoyed with certain sounds or noises and atmospheric variations to which ordinarily she would never give any bit of attention. She becomes very particular about the remarks, thoughts, or emotions of every one who comes around her. Even where ethical standards and norms of conduct indicate lack of culture and refinement, the garrulous behavior and querulous tendency have been found to subside. The beautiful, wholesome, clean, and pleasant things of life usually attract and generally hold the attention of the prospective mother and make their strong impression upon her innate sense of motherhood.

To the expectant mother life acquires a significance which she unfailingly reflects upon her immediate surroundings. Along with the atmosphere of motherly tenderness, affection, and dignity that develops about her, we find her material preferences also radically changed. The things she occupies herself with take on a touch of orderliness and tidiness indicating a more delicate aesthetic taste. The desire or choice for a certain



kind of food, and maybe some linen or household article that she has perhaps thought of previously, is very noticeable in many cases. Her interest in the wardrobe at this period is coordinated with the needs of the little one that she is soon to bring into the light of day. She looks forward to the future and busies herself with those soft linen pieces that a loving mother must afford her coming child. Everything must be ready that will contribute to the warmth and comfort of the accommodation that she can devise and prepare with her own hands. Her exercises or activities as well as her reading, relaxation, and entertainment are all motivated consciously or unconsciously in conformity with the needs of her present state and the well-being of the little one she is carrying.

We have also noticed that during the period of pregnancy, the mother carries on with very much improved health. This wonderful physical change has been observed even where she was lean and suffering from some kind of disease. The natural and spiritual forces of creation are evidently working at their best, neutralizing and suspending the injurious effects of any chronic affliction she may then have. Her psychic and physical faculties are synchronized to their utmost efficiency in an effort to allow the developing foetus all the normal form and growth it must naturally attain. This transformation through which the expectant mother is primed makes her highly sensitive and emotionally reactive. Under such a condition she becomes very responsive to external stimuli that could easily influence her infant in its formative period.

Dr. L. W. Sontag and Wallace of Antioch College in their experiments performed in behalf of the Samuel S. Fels Fund Clinic succeeded a few years ago in scientifically proving that an unborn child is sensible to sounds produced in the mother's environment. They found that the sensitivity of the unborn body to the sound vibrations increases as its development progresses. Such a response is first noticed in the fifth month of the period of gestation. As related in the American Journal of Diseases of Children, certain sounds applied close to the body of the ex-

pectant mother caused heart and body reaction in the unborn. This could be detected by listening to the heartbeats and body movement of the quickening child. The experiment revealed that the child's response to sound increased from the fifth month upward to the last two weeks before its birth. All vibrations and particularly those arising from the mind and thoughts of the mother similarly affect the unborn.

A knowledge of the influence of environment, heredity, and especially the expectant mother's own mind and thought upon the child clearly points to the existence of certain sociological and psychological factors that must be controlled and directed for the benefit of the generations yet unborn. Both the factors of physical environment and spiritual heritage have taken hundreds of years to form before they are taken by the present generation and passed on to the coming and endless succession of generations. We can therefore realize that the duty of providing for the education of our children is one which had its beginnings long before we have ever dreamed and assumed the responsibility of dispensing it for them. The civilizing influence of culture is a continuous and interminable process which must be taken advantage of at the most impressive stage of development in the child's life. Such a culture as may be of value to any child or citizen is not the exclusive concern alone of the State or the Church. It must be vitalized in the private life of the individual and must govern first of all in the Home if it is to be of any worth to either the Church or the State. It is from this angle that the parents or guardians should play a significant role in shouldering the propagation of the true culture which their children should contribute and add to the sum total which the Church or the State may wish to preserve. It was for this reason that Dr. Jose Rizal said that the hand that rocks the cradle is the hand that rules the world.

Nature has seen fit that the Mother should bear and suckle the child, not the Factory, Church, or State. While her child is being wrought into proper shape within her matrix, she can exercise such an influence as will make the

child when born become the real "father to the man," as Lord Alfred Tennyson broached to the world a long time ago. During the entire period of gestation she has all the Cosmic forces operating within her to the advantage of the developing little body. She can make the most of the Cosmic laws and principles that are actually evolving the bodily temple to house the soul of her newborn.

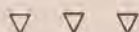
During pregnancy—because of some changes in mental attitude, food preferences, and habitual activities—the expectant mother may become easily upset. Wrong eating, overwork, depressing thoughts, lack of exercise, or want of sleep will rob her of the necessary Cosmic attunement and weaken her vitality and health. Such a condition affects the type and vigor of the expected infant and also tends to bring the mother into unnecessary pain and travail during the period of confinement or delivery. Helpful suggestions in eating, drinking, sleeping, and exercise are therefore given in many recent books designed for the expectant mother. However, because emotional impressions will leave their subtle effects upon her and the unborn, pre-natal culture must also seek to surround her with the proper mood and favorable environment. Psychologists are beginning to rediscover this principle, but meanwhile, before such findings are generally available, students of mysticism are familiar with the tenets of pre-natal care.*

A revival of the tested method of the ancient Greeks in helping the mother morally, ethically, and metaphysically during the period of pregnancy, pre-natal culture might well become an institution that will simplify and solve many of the social problems of our too highly complicated system of modern cosmopolitan eugenics and economy. It strikes deep into the root of the universal problem of social reform and the spiritual regeneration of humanity. It

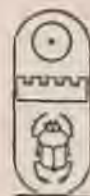
makes every child who is born father to the man he will be, and every mother who is by nature designed to conceive and deliver every child or man that will be, a potent instrument for this needed evolution or reform. It solves a world-wide intricate problem in the most simple, natural way by calling every individual concerned directly to contribute and attend to her own link of the human chain, for the good of all, instead of leaving it in the hands of a few agencies which are incapable of extending their centralized help to those who need them most. It works on the principle that the great chain of humanity is strong only as each man-link in that chain can make it. Pre-natal culture follows and carries out the true way of democracy by the recognition of its origin in the unblemished soul that is to give the unborn its independent identity where it may be strengthened right from the start and allowed free expression instead of being alienated and repressed.

Man is born according to the infinite wisdom of the Cosmic Mind. He must work in conformity with the laws and principles that have wrought and brought him into being. He cannot live for himself alone, thinking that he can abrogate those laws to his own advantage. God himself cannot abrogate His laws because they are the living, perfect functions of His unstinted universal benevolence. To say otherwise would be the same as believing that God himself no longer exists, His excellence or perfection having definitely ceased to operate. But it is from the breath of God that we draw our very life, and it is well that we must work with rather than go against the Cosmic laws and principles, all inexorable and irrevocable, under which this life is made manifest. It is the mother's knowledge of pre-natal culture alone that can make her diligently understand and earnestly apply to the fullest measure and benefit for all concerned in the improvement and happiness of the world family of mankind.

*For example, a series of lessons for expectant mothers is issued by The Child Culture Institute, College Heights, San Jose, California.



Habit is a cable; we weave a thread of it every day, and at last we can not break it.—*Horace Mann.*





Man's Primitive Instincts

SOME ARE OF LITTLE VALUE AND OTHERS
ARE IMPORTANT

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

(From the Rosicrucian Digest, November, 1930)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



FEW weeks ago I spent a weekend in Yosemite National Park. I was accompanied by my wife and children, and a few other workers of our staff. We purposely planned to go into this beautiful section of God's country and live

for a few days in the closest possible contact with Nature. We wanted to be natural, like Nature itself, and attune ourselves with the most simple things of life.

This wonderful National Park has gone to great extremes to make it possible for persons to live for a few days or a few weeks in intimate communion with Nature, and yet with every facility to meet any emergency. Of course, it also affords accommodations for those who merely want to look upon Nature

without making her acquaintance, and who prefer always to live in the utmost of luxury and comfort with every modern convenience of hotel life at their disposal. But we chose to live for a few days among the great tall redwoods and pines in cool and clean tents, and with our meals served in a huge redwood building. It was not the manner in which we slept or ate, however, that brought us in such close contact with Nature, but rather our manner of thinking and acting during the waking periods of those days.

From the very moment we approached the great canyon in which this marvelous park of scenic beauty and natural wonders is located, we could not help but attune ourselves with the stupendous forces of Nature, which formed the canyon, and the sublime powers that manifest themselves in light, color, and living expressions of Nature's energy.

Here, man has never been allowed to destroy any living thing and, therefore, the very beasts and creatures of the

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earth wander about without fear and without any other consciousness of man's presence except that which is constructive and joyful. The bears of all sizes and kinds that wander around in the mountains of other parts of California, and are always fearful and cautious and ready to protect themselves against man's so-called sporting blood, come down into this canyon and cast aside that fear and caution and act with the primitive faith that no one will do them harm. It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the automobiles pass, and how they will come up to your car when you stop and wait for you to hand them food, or will pause for you to photograph them, even at such close range as to be in actual contact with you.

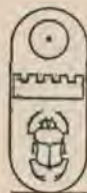
Throughout the day, birds of over forty-one species come down into the camps and fly around your shoulders, alighting on your lap or eating out of your hands with the utmost joy and perfect absence of fear. Many of them answer back to your whistles and sing songs when you sing to them. At night the trees and grass are filled with sounds of animals of all kinds and you seem to live in the center of a huge orchestra of primitive music. As you look up to the skies to see the beautiful stars, you feel that they are more brilliant than you have ever seen them before, and that they are vying with each other to sparkle and attract your attention. The moon seems to be more brilliant than you have ever seen it before, and you feel that its beams of silver light make more attractive pictures on the ground and cast more weird shadows than you have ever seen in your life.

Sleeping under such conditions and knowing that you are surrounded by *friendly humans and friendly animals*, and knowing that in the breast of all living things, from the smallest insect to the huge mountain lion standing on the pinnacle of one of the highest rocks near by and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the primitive consciousness of love and kindness, is an experience never to be forgotten.

Man can easily revert to his primitive instincts, both good and bad, and it is well for him occasionally to bring himself in closest contact with the good instincts that were the most primitive in his consciousness. Undoubtedly, the most fundamental instinct of man is a love of Nature. When you show me a man or woman who has no love for the great trees, the mighty mountains, the roaring oceans, the rushing streams, the green hills, and flowery valleys, I will show you a person whose Soul consciousness is cramped, whose psychic development is nil, whose power to imagine has never been awakened, whose attunement with the Cosmic is absolutely undeveloped, and whose appreciation of life is an unknown quantity. Those who must always find in the artificial and manufactured things of life, in the tinsel and the deceptive, in the temporal and fleeting things of the moment, their whole joy and happiness are those who are missing the greater part of life and are dishonest with themselves, dishonest with nature, and dishonest with life in its entirety.

To lie down on the green grass and sleep in close contact with the friendly, magnetic unfoldment of the earth's forces, or to wade in the streams or bathe in the pools out in the open under the trees, is to bring into one's aura the great creative forces of the universe. This is another one of man's most primitive desires. The greatest habitations in the world have been built close to the waters of the earth and when man seeks an opportunity for meditation, consolation, and communion, he seeks the wild space of the mountain tops or the secluded parts of uncivilized valleys.

There, in the Yosemite Park, over thirty varieties of roses can be found most of the year, and hundreds of specimens of the most beautiful wild flowers. *Man's primitive consciousness* finds companionship amid flowers, for they talk to him, and tell him a story of beauty and grandeur that nothing else can tell. In the evening hours, we listen to the beautiful music rendered by soloists of national fame and only in such a place can the human voice do justice to the gift of God, and only in such a place can musical instruments tell of the Soul that resides in their



physical forms. Around the camp fire, again exemplifying man's primitive love for another element of Nature, all sorrows and trials were forgotten, and all of the problems of civilization were cast aside while the hundreds assembled there looked into the burning embers and listened to the soft tones of musical instruments and the singing of old songs.

It may be true that among the primitive instincts of man is the desire to hunt and kill, and that this instinct rises often in man of today and dominates his actions. But it is also true that in the real primitive man, killing was only in self-protection or for the purpose of securing food. It centered entirely around the need for self-preservation, which is the most fundamental of all human and animal instincts. But when primitive man or modern man finds himself so located that there is no need to protect himself against animals, whose sole desire is to be peaceful, and when he finds himself in possession of sufficient food for his need, the desire to kill does not rise in his consciousness, but remains the most base and unawakened instinct of all. Other instincts of a primitive nature,

which are usually called evil, will not rise in man, no matter how primitively he may live, or how far he may return to primitive methods of living, if he will surround himself with love and kindness and express this consciousness toward all other living things, for they, in return, will express peace toward him and all will dwell together in harmony.

It is only when man gets closest to Nature that he gets closest to God. When the artificialities and self-deceptions are cast aside, and we see Nature and all of God's manifestations in their pure, undefiled and unpainted glory, then we are close to Cosmic attunement and highly receptive to inspirations that will move the very depths of our beings. No one can go and live for a week or a day in the natural, astounding, magnificent beauty of the Yosemite, amid the redwood trees that have stood there as sentinels for thousands of years, aye, even during centuries when this Western world was unknown or unsuspected, without coming away filled with a new love for every living thing that God has created, and for humanity as the highest representation of God's image.

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Send a Rosicrucian Digest monthly to some young military *selectee* or *enlistee*. Assure him by this means that his odd hours can be filled with some inspiration—and that he is not isolated from the world of culture. Certainly if not from your own family, you know of some young man among your friends who has been sent to camp and who would enjoy a six months' subscription to the Rosicrucian Digest. There is always a scarcity of personal reading matter at the camps. Therefore, they will appreciate your thoughtfulness. For this purpose we have reduced the usual subscription rate to only \$1.00 for a six months' subscription. Send the selectee's or enlistee's name and address with your remittance, and the current issue will be sent at once. Remember, each boy has one or more *buddies* who will share your kindness by reading the magazine you have sent him. We have reduced the rate in order to help—now you do your part by giving a subscription. Send subscription and remittance to the Rosicrucian Digest, Rosicrucian Park, San Jose, California.

TEMPLE INITIATIONS IN CHICAGO

The Nefertiti Chapter of Chicago will again make it possible for active members of the Order to participate in a First Degree Temple Initiation on November 16, and, for members in the higher degrees, the Ninth Degree Initiation will again be presented on November 23. All active members who wish to participate in these Initiations directed by the Chapter officers in full ritualistic regalia should be at the Chapter offices, 116 South Michigan Avenue, by 7:30 P. M. on the above dates. A fee of one dollar is contributed to the Chapter by each member participating in the Initiation.

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SANCTUM MUSINGS

DIVINE JUSTICE

By FRATER WALTER J. SMYTH

"Each receives what he is entitled to receive—neither more nor less."



WE ARE reminded by the above line of the impartial justice and the immutability of Divine law. When we come to accept the correctness of the words, we discover the folly of building up material possessions, for if we have not

earned the right to riches we shall not have them, no matter how hard we strive for them. A big bank account cannot in itself prevent poverty if through past error we have set in motion a cause which in its effect will demand payment in the shape of want and necessity. When we realize this, the race for wealth will cease, and we shall be able to divest ourselves courageously of all material possessions, well knowing that we cannot suffer privation unless privation is due to be our lot for past mistakes.

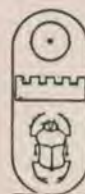
Few people as yet know that their lives are governed from the time of birth to the closing hours of their existence by Cosmic or Divine law. This does not mean that everything is planned for us in advance. It is not, but everything that happens to us throughout life is due to past causes, causes which we ourselves set in motion! This

law by its painful, and always valuable, reaction teaches us many necessary and instructive lessons, thus directly assisting our spiritual progress. By suffering pain and misfortune we learn to sympathize with the suffering of others, and so are prompted to do all we can to assist the less fortunate.

One point we must not forget here is: *the Cosmic never lets us pay compensation for wrong we have not committed!*

From all this it must be apparent that the hoarding of wealth is quite useless if the Law demands we suffer poverty, and we know we cannot change the law, it is impartial. Perhaps it is necessary to add here that there are occasions when wealth becomes the instrument for exacting payment for wrong doing. It is not taken from us, but it is left to become a mill stone round our necks. Thus instead of promoting happiness, as we fondly imagined it would, it creates misery, and a state that is infinitely worse than want. So we see that strive as we may, we get only those things to which we are entitled. When we obtain them contrary to Cosmic law they become a curse instead of a blessing.

Right doing and implicit faith in the goodness of Divine justice make worldly riches superfluous. Therefore let us pray for a rich mind rather than a rich pocket, for we can have poverty in the midst of riches, and riches in the midst of poverty. What we have today is



what we are entitled to, and while it may often be far from pleasant, never let us forget that whatever it is, good or bad, it is necessary for our spiritual progress! Often we may imagine we are retrogressing, but in reality we are not, we are only retracing a few steps in order that we may learn something that we have passed by in our unconscious hurry to reach spiritual awakening.

When we understand these things perfectly we begin to lose much of our care and worry, for we know that Divine law is always right, and that it will always provide those things which are best for us.

Every neophyte on the Path should strive to realize this great truth: "As ye sow, so shall ye reap." This is literally true, and not just a cant phrase mouthed by those with long faces and empty minds.

Therefore is it not folly to worry over sickness, poverty, loss of employment, and the hundred and one other things that go to make up a life of misery and anxiety? When the mystic faces misfortune, he looks at it boldly and fearlessly, and says: "I contracted this debt, therefore do I pay it gladly."

When we realize these things our minds will undergo a complete change and troubles that once seemed almost unbearable become dwarfed into insignificance, for then we shall begin to sense the Divine justice in everything that happens to us, whether it be joy or sorrow.

With our increased knowledge we shall come to know for what we are paying, and so we shall learn one of life's greatest lessons. Through suffering we gain new strength and understanding, and thus we are enabled to surmount obstacles that were once our undoing. But this enlightenment teaches us one great lesson more, we sense the oneness of all Creation. Then our sympathy and compassion find new outlets, for we extend them in full measure to those who still stumble blindly along in the darkness, unconsciously seeking that Divine ray which lights the way to emancipation and to the presence of God. From now on our concern is not for self, but for all humanity, and our greatest joy comes when we lighten the load for others. Let us pray that the curtain may soon be drawn aside, so that we may have light in our darkness.

NEW INCENSE

The Rosicrucian Supply Bureau is pleased to announce to members and friends that through arrangements with a leading manufacturer of incense, we are able to offer what we believe to be the finest incense available. We now have this new incense in stock. All who have used it have highly praised the incense and found it completely satisfactory under all conditions. It is economically priced at sixty cents for a box containing twelve cubes, and the postage is prepaid by us. As a special introductory offer we will send free with an order for two boxes of this incense an interesting discourse entitled "Incense—Its Meaning and Use." Send your order for two boxes, at sixty cents a box, to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California, and ask for this free discourse. This offer is necessarily limited.

NEW YORK CHAPTER RALLY

An interesting program awaits members in the vicinity of New York. It has been prepared by the New York Chapter of AMORC for its Rally to be held on Saturday and Sunday, November 29 and 30. All active members of AMORC who can attend this Rally are extended a cordial invitation to do so. Registration will begin at 9:00 A. M. at the Rosicrucian Temple, 250 West 57th Street on Saturday, November 29. A program of many interesting events is planned to fill the entire two days of the Rally. Avail yourself of the opportunity to meet with other members and enjoy this specially planned program. A registration fee of two dollars will include all the events of the Rally, and a dinner on Sunday night.



Mixtures of Sorrow and Joy

By AMORIFER



IT MAY seem that sorrow and joy are unrelated except as opposites, but to the thinker who learns his philosophy from experience, it appears a fact that neither can exist without the other in this finite world, and in the sequence of ex-

periences they follow each other very closely. In the making of a man, sorrow is a great factor, in fact all great men have experienced great sorrows.

We must realize that sorrow can be constructive rather than destructive. Sorrow increases sensitivity, sorrow creates new depths of feelings, sorrow will teach a man as nothing else can. However, as we say that there is nothing essentially evil in this world, so must we realize that sorrow is but a means to an end, without which the end cannot be attained. Have we not many, many times experienced the deep peace after having passed through dark moments of sorrow? Has not the aftermath of a great sorrow often been refreshing, as if we felt ourselves richer and cleaner? Is it not like the rain after the weeks of drought? Can we not realize then, that it is not detrimental to our happiness to attune ourselves at times with the suffering souls of our brothers? Just as there is sunshine, so

occasionally there must be rain. Joy may blind us to the needs of others if we do not permit ourselves to sense their afflictions, and to do so we must to some degree feel the burden of sorrow. Thus only can we be truly conscious of the needs of others and feel the duty incumbent upon us to help them the best we can. True compassion is born of sorrow and until we feel that great compassion in ourselves there cannot be any real, heart-felt response from within.

Therefore, let us not flee from the beneficence of sorrow; it will open our eyes and hearts. Men who are brutal have not had their hearts melted in the tears of sorrow; we say that they are hard-hearted. On the other hand, men who are full of compassion and understanding are those who have known suffering and can sense it in others.

Sorrow is the offspring of our own mistakes and weaknesses and the collective sins of the world. It opens the gates to self-realization and mastership. As we must realize, suffering is not in harmony with the Divine laws, in a sense; it is rather the counter-weight which resets the balance on a level of equality. It is essentially constructive since it instructs and restores harmony. The attitude we take toward it is very important. Let us look on it as a pupil views his teacher. Whereas doing wrong may be said to be going down the hill, which is easy to do, suffering is the hard road through which we can gain our way up again. If we view



sorrow in this way, if we realize that we are the ones who create our good or bad fortune, we will have learned a very important lesson in life.

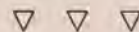
In these times of suffering and distress, let us not seek a counterfeit feeling of security in the joy that frivolity and worldly pleasure bring, and ignore those who cry in anguish and implore our aid. Let us find in such contacts with the suffering of mankind an ever greater incentive to do all we can for God and Humanity. Let us learn to mix joy with sorrow and realize that both are necessary to a full, balanced life; for not until all are on the same high plane of happiness and understanding need we discard sorrow.

Let us not be indifferent to the happiness and welfare of others, as ours is closely associated with theirs. Care for the happiness of others and yours shall be assured, in no degree more or less. But some will say, "if I want to be happy, I must acquire and amass those things which will make me so." Of course, by this they mean material things; thus they find an excuse for not giving to others a share of what they have. This is a very distorted conception of the methods which will bring happiness about, it is against natural law and brings just the opposite. "Give unto others" says the law, "and unto you shall be given that which will make you happy and contented." These are not necessarily material rewards, but those things which count in life, spiritual blessings. Give for the love of it, not in the anticipation of any personal gain. One cannot be truly happy when selfish and self-centered. To abide by the laws which God has established is the criterion by which we can bring into realization our desire, be it success, happiness, peace of mind or health. So before we attempt to realize happiness, we must understand these laws and make them our guide. If we try to ignore them, we will reap just the oppo-

site of what we expected since they are immutable and operating for every one. But as the law says, we must give for the love of giving, and this love, which is of the Divine Self within, must be brought to the fore of our consciousness and must be the ever present motive in all our actions and plans.

There are those who will say that this attitude toward sorrow and joy is all wrong. They conceive sorrow as definitely negative, and mistake it for self-pity and the afflictions of self. The sorrow meant here is not compatible with these negative aspects. Most of all, they do not believe that one should share the suffering of others. Here again they take sorrow as the end itself, instead of realizing that it is but a means to an end, which end is the alleviation of suffering itself and finding the way to happiness and freedom. It is also a recognition of the fact that we are all united in one great family. As units of the same family, under the Fatherhood of God, we must experience joy and pain together. The more we advance, the more we acquire in knowledge and power, the more it is imperative for us that we give consideration and thought to those who stand by our sides and need our help.

Those who believe that joy must ever be present in their lives that they may reach the ultimate state of perfect happiness, and who are totally ignorant of the suffering of their brothers, are adopting a very selfish attitude. If we study their lives, we will see that they reveal an utter lack of understanding of the problems of others. Such persons have yet to learn the lesson of sorrow through bitter experiences. Then they will realize that one cannot go through life indifferently, always thinking of self. Eventually, one has to stop, ponder and listen, understand what it is all about and then go through it in the right way, as God ordained it to be. There is no other way.



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The bread of bitterness is the food on which men grow to their fullest stature; the waters of bitterness are the debatable ford through which they reach the shores of wisdom; the ashes boldly grasped and eaten without faltering are the price that must be paid for the golden fruit of knowledge.—*Ouida*.



SOLEMN RITES IN MAJESTIC SETTING

Above, center, the Imperator of AMORC is shown with officers of the Quetzalcoatl Lodge, participating in a sacred Rosicrucian ceremony which was held on September 21 on one of the great stone terraces of the Sun Pyramid of Teotihuacan, Mexico. Officers are shown forming a Lodge, which is done by the symbolic placing of the hands across the breast. At the left the Colombe is shown holding a censer.

(Courtesy of the Rosicrucian Digest.)

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Oakland Chapter,* Pacific Building, 15th and Jefferson Streets; Mr. J. A. Woods, Master; Mrs. Hope A. Silsby, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. in Wigwam Hall; Library, room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday, Wednesday and Friday evenings, 7 to 9 p. m. Phone Higate 5996.

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Sydney, N. S. W.:

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

CANADA

Toronto, Ontario:

Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays of the month, 7:30 p. m., No. 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master, 6158 Balsom St., Tel. Kerrisdale 0049-L; Mrs. D. L. Bolsover, Secretary, 878 W. 13th Ave., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby St.

Victoria, British Columbia:

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

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. A. G. Wirdnam, Master, 1158 Garfield Street. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

DENMARK

Copenhagen:

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

ENGLAND

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

EGYPT

Cairo:

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

Heliopolis:

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

MEXICO

Quetzalcoatl Lodge, Donceles 92, Desp. 12. Mexico, D. F. Fernando Ruiz R., Master; Mauricio Leon, Secretary.

SWEDEN

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

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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

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

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