

ROSICRUCIAN DIGEST

March
1941

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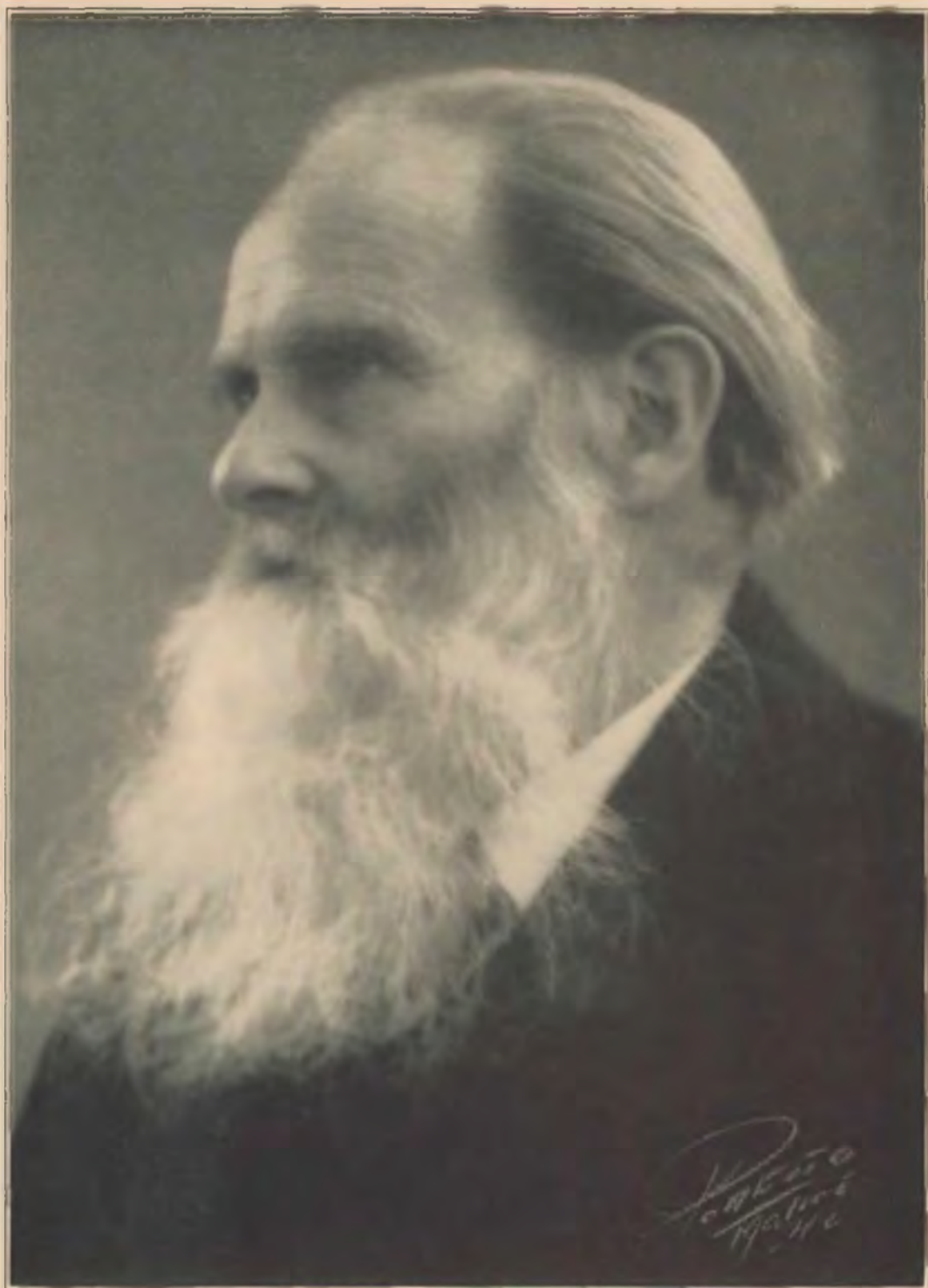
IT MAY be financial independence, a trip around the world, a home of his own, or just peace of mind — but in everyone's life there is some goal for which he strives, some inspiration which gives life a zest — something which makes it livable. Millions of humans since the dawn of history — and even today — find happiness in emulating some noble character because of his or her virtues and spiritual values.

Jesus the Christ, not alone as a religious character, but as a symbol of the highest good as a *master of right living*, has been outstanding in drawing mankind onward and upward for centuries. Every student of mysticism and philosophy, therefore, should have a picture or painting of this avatar, this spiritual light of the world, in his or her home or sanctum — not for religious purposes — but as an *ideal and inspiration*. So that this could be possible, we have prepared a beautiful replica of the large oil painting of the Master Jesus, by Dr. H. Spencer Lewis. An art photographer has made a very fine photograph of the painting, which registers the beautiful expression and the mystic Aryan character of the Great Master. Each photograph is on heavy paper and most suitable for framing. Add this delicate, uplifting touch to your sanctum.

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



THE INSTITUTION BEHIND THIS ANNOUNCEMENT

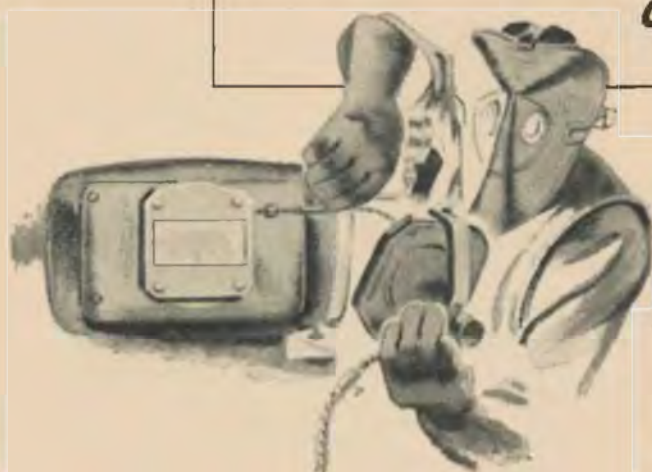


MYSTIC AND PATRIARCH

Certain characteristics of the personality are seen to radiate from the face of Frater Anton Svanlund, Sovereign Grand Master of the Rosicrucian Order, AMORC, of Sweden, shown above. One can sense a *kindliness* born of tolerance, and an *understanding*, the consequent of great mental and mystical experience. Frater Svanlund is author of several works on philosophical subjects, and has translated into Swedish a number of the Rosicrucian books published by the AMORC of America. He presided over the Scandinavian Rosicrucian Convention, which was last held in 1939, just a few weeks before the present international conflagration broke out.

(Courtesy of the Rosicrucian Digest.)

The Memory of an Atom



Can The Past
Be Awakened--

--and THE PURPOSE OF
OUR LIVES KNOWN ?

WERE THE ANCIENTS RIGHT? Does the whirling heart of an atom contain the secret of the universe? If everything from a grain of sand to the mighty stars—including man—is composed of atoms, do these particles contain the *infinite intelligence* which ordained and directs all things? Shall man at last find within them his true purpose in the scheme of things?

Before the powerful cyclotron that now smashes atoms to expose their hidden interior—even before the telescope and microscope—*men of nature* in the ancient world disclosed secrets of her phenomena, *the mysteries of life and death*. These teachings have become the foundations of thought which have raised men to *heights of achievement and happiness*.

LET THIS FREE BOOK EXPLAIN

The Rosicrucians, a world-wide fraternity of thinking men and women—but not a religious organization—have helped preserve *the wisdom* of these age-old sages. In these teachings have been found the solution to many of the perplexing, haunting problems that confront millions of bewildered people today. These *truths of nature*—easy to comprehend—free of fanaticism, or fantasies, *are offered to you, too*. Use the

coupon below for the free sealed book, *The Secret Heritage*. It will tell you how you may receive, for study and use, this centuries-old but ever *modern* information. Address: Scribe S. P. C.

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The Rosicrucians (AMORC)
San Jose, California, U. S. A.

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The ROSICRUCIANS [AMORC] San Jose, Calif.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

MARCH, 1941

No. 2

Mystic and Patriarch (Frontispiece)	41
Thought of the Month: The Ancient Mystery Schools	44
The Coming of Super-Man and Super-Woman	47
Life (Part II)	50
Cathedral Contacts: Moderation	54
Who Is a Mystic?	57
As Science Sees It	60
The Significance of Psychic Training	62
God-kind In Mankind	66
Our Shadows	69
Sanctum Musings: The Unknown God	71
Heights	73
The Rosicrucian New Year	74
Symbols of Another World (Illustration)	77

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE ANCIENT MYSTERY SCHOOLS

By THE EMPEROR



ACTUALLY, it is extremely difficult to determine when these schools began. The search for knowledge among the ancient Egyptians was undoubtedly coeval with their conscious observation and analysis of the current happenings of their lives

and times. The cyclical repetitions of certain phenomena in nature and in their own beings were the first *mysteries* of early man. In fact, these things, to a great extent, still remain mysteries today. The personal mysteries—or rather the intimate ones—were those of birth and death, and that strange resurrection that occurred periodically in nature, as a rejuvenation of plant life in the spring.

At first, the term *mysteries* must have been synonymous with the unknown. Later it came to represent, to the Egyptian neophyte and priest alike, an uncommon or esoteric knowledge of the laws and purposes of life and being. Thus the appellation, *mystery school*, or place of imparting knowledge of the mysteries. Such first mysteries consisted of a matrix of mythology, founded on facts of observation and figments of imagination. From them evolved the indisputable truths of the inner comprehension of Cosmic law, just as there emerges from modern theories and hypotheses the eventual light of truth.

The first mystery schools were devoted principally to agrarian rites, such

as the paying of homage to the fertility of the land, and the fecundity of domestic animals, and the offering of libations to the gods of the seasons. We might say that religion and learning formed the basic pattern of the instruction of the early mystery schools. The Osirian mysteries, deriving their name from the god, Osiris, of ancient Egypt, are credited with being one of the most popular expounded by the mystery schools. However, within its general ceremonies and rituals was the nebulous formation of a vast philosophy of immortality, for it sought to embrace the welfare and future of the dead.

Osiris was the god of earth, the first substance from whence things sprang. He was likewise the symbol of good and was in constant conflict with the powers and forces of evil. The legends and myths declare that he was murdered by his brother Seth. He was later brought to life by the goddess Isis, and her son Horus, the latter symbolized by the bird, the hawk. Horus later, in turn, avenged Osiris by killing Seth. Crude as all of this may seem, in its telling, it had a far more important and mystical meaning. As Plutarch says: "... so the legend before us is a kind of reflection of a history reflecting the true meaning of other things; as is shown further by the sacrifices containing a representation of mourning and sadness; as also by the ground plan of the temples, in some parts spreading out into colonnades and courts open to the sky, and lightsome, in others having underground, hidden and dark galleries (like those at Thebes) and halls as well; ...". In other words, the architecture of the temples of Egypt, the openness, the

spaciousness, the lighted courtyards, on the one hand, and the underground passages, on the other, and certain dark and dreary places, represented the life and glory of Osiris, his death, his temporary stay in the nether world, then his glorious resurrection again.

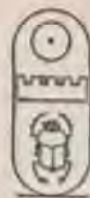
Since Osiris was the judge in the after-world of the conduct of the dead who came before him, the plays of the mystery schools (for their truths were revealed as mystical dramas) attempted as well to define that moral conduct which is essential for the greater life after death. The priests and preceptors sought to teach lessons in each act of the mystery dramas. At the ancient temple of Dendera, the ritual was performed with puppets, perhaps the earliest record of the use of puppets. Each had its part to enact; even a miniature bier was constructed, upon which the effigy of Osiris was placed. This temple was first erected by Khufu, in 2900 B. C. In other temples, some of the ceremonies were enacted by persons who were carefully chosen for the roles, and intensively trained. Those who were to be initiated, or inducted into these mysteries—in other words, those who were the tyros, or candidates—were brought to the temple to witness the plays, after assuming certain very strict obligations. Frequently the rites were performed on a great, highly ornamented barge on the sacred lake, usually in moonlight. Herodotus tells us: "On this lake it is that the Egyptians represent by night his sufferings, whose name I refrain from mentioning, (Osiris) and this representation they call their mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."

Astronomical observations, or the mysteries of the heavens found their place in the legends of Osiris as well. The days numbering the phases of the moon were related to the purported age of Osiris. It is not that the Egyptians actually believed that Osiris was a deified individual, or that he actually lived on earth a certain number of years, but to round out the legend he was given an age, and the age was related to observable phenomena, revealing further the fact that Osiris was an allegorical character representing truths or mys-

teries. Plutarch states: "The number of years that some say Osiris lived, others that he reigned, was eight and twenty; for just so many are the lights of the moon, and for so many days doth she revolve about the circle."

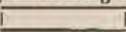
The mystery schools of the old and middle kingdoms gradually experienced a transition from symbolical rites and dramatic rituals, to what we may term a philosophical analysis of the "physics" of the earth and of man's material nature, as well as such considerations as life after death. In other words, physical philosophy, or what rightly may be termed *scientific conjecture* began to hold forth with religion and mysticism. For example, the sistrum is an ancient device consisting of an oval, or round frame, in which are inserted little movable beads or rods, and to which a straight handle is affixed at one end. When it is shaken, these beads and rods vibrate, and it serves as a rattle. In the earliest periods of Egypt's history, and later during its decadence when the custom was revived, this device was shaken so that the noise it emitted would frighten off evil spirits. However, at the height of the greatest culture and *secret learning* of the mystery schools, it became a symbol of universal or *Cosmic motion*. It was conceived that all things that are must be *shaken*, must be kept in *motion* by nature, if they are to *generate* themselves. If their motions cease, so then shall they. We see here, then, that a thousand years before the earliest Greek atomic theories were advanced, a *doctrine of motion*, as the generation or cause of all matter, was expounded.

That portion of this vast knowledge which has been transmitted to us as inscriptions in stone, or on parchment, is a negligible part of the whole. There was a wealth of knowledge, an accumulation of perhaps centuries, the result of numerous investigations, tedious and heart-rending probing into nature's secrets, the significance of which the Kheri Heb (the High Priest or temple master) alone knew. The fear to entrust this knowledge to any kind of tangible form that could be abused by wrong doers, into whose possession it might fall, is one motive, and a most logical one, for imparting it only by *word of mouth*—to



those worthy. Those who doubt that such a knowledge ever existed — and was transmitted by mouth to ear—because there is no original manuscript, papyrus, or stele to substantiate it, are themselves ignorant of the mundane, historic evidence which gives weight to this belief. No less an authority than Egyptologist Sir F. A. Wallis Budge states: "It is impossible to doubt that there were mysteries in the Egyptian religion, and this being so, it is impossible to think that the highest order of the priests did not possess esoteric knowledge, which they guarded with the greatest care. Each priesthood, if I read the *evidence* correctly, possessed a 'Gnosis', a 'superiority of knowledge', which they never did into writing and so were enabled to enlarge or diminish its scope, as circumstances made necessary. It is, therefore, absurd to expect to find in Egyptian papyri descriptions of the secrets which formed the esoteric knowledge of the priests. Among the 'secret wisdom' of the priests must be included the knowledge of which day was the shortest of the year, i. e., the day when Osiris died, and the new sun began his course, and the day when Osiris would rise heliacally, and the true age of the moon, and the days when the greatest festivals of the year were to be celebrated."

If the *secret wisdom* was imparted in any tangible form, it is to be found to exist in the symbolism of the Egyptians, namely, in such devices as were not an integral part of their language or common writings. In this manner, a symbol would exoterically depict to one mind, one meaning, and to another a far dif-

ferent significance. This is not merely a supposition, but a fact borne out by such a vast number of circumstances and indications, as to remove them from the realm of coincidence. It will suffice to mention but one such example. The Egyptian ground plans of a temple were most always oblong in shape. Likewise this sign  was a symbol in Egypt of the letter "M," or "Ma," implying the earth or *mother influence*. The powers, gods, or deities which were worshipped in the temples were conceived to transcend the earth, and therefore, by contrast, were *positive* in nature or spirit. "Ra" was one of the most celebrated masculine creative powers. He reached down to earth and impregnated it with life. "Ra" was frequently depicted as a solar disc or circle. Thus we have in these two symbols the *oblong* and the *circle*, a lesson in the creation of earth and creation of life by the combining of dual forces. We might say that one represented one polarity, and the other another.

Those who possessed such knowledge were under great oath not to reveal it wrongly, and would suffer dire consequences if they misused the *secret wisdom*. In a translation from the original hieroglyphic inscription of chapter CXXXIX, of "The Book of the Dead," by Sir F. A. Wallis Budge, we find these admonishments, "to allow no one to see it," nor was it to be recited to even a close friend, for further we find: "never let the ignorant person, or anyone whatsoever look upon it"; also "the things which are done secretly in the hall of the tomb are the *mysteries* . . ."

INVITATION TO TEMPLE INITIATION

If you have never had the beautiful, inspiring, full First Degree Initiation conferred upon you, as it is given in a Rosicrucian Temple, this is your opportunity. Such initiations, with full complement of officers participating, can be conducted only in Temples of AMORC, and are quite different from the individual sanctum initiations. The *New York City Chapter*, with Temple and offices located at 250 West 57th Street, will conduct such a First Degree Initiation for AMORC, Rosicrucian members, on Sunday, March 16, 1941. All desiring it must be present *promptly* at 4:35 P. M. on the above date. Have your membership credentials (membership card) and your password to identify yourself. There is a nominal initiation fee of but \$1.00, payable to the New York Chapter on that occasion, as a contribution to the chapter's operating fund. The Initiation is in *two* parts, with an intermission. *Wherever you live*, if you can attend and meet the requirements, you may receive this honor. If the date is not agreeable, write to the Master of the New York Chapter, and he will inform you of any future date on which the Initiation will be repeated, or others held.



The Coming of Super-Man and Super-Woman

THEY ARE IN THEIR YOUTH NOW, BUT WILL
SOON REACH MATURITY

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

The Rosicrucian Digest, January 1932

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.



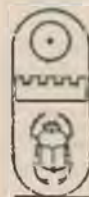
WHILE most of the world is looking forward to the dawn of a new cycle when peace will reign throughout the world and business and economic conditions will start upon a new basis, the mystic and the philosopher who have been watch-

ing the trend of times and conditions and who know the periods of human evolution are looking forward to the dawn of the day when the coming super-man and super-woman will pass across the indefinite line from childhood to adulthood.

This day of a new dawn is close at hand and already the young super-man and super-woman in many parts of the world are expressing their new power and unique understanding, and molding conditions preparatory to their united

usurping of the dominating positions of life. The super-man and super-woman of the near future will be those who have within their grasp the reins of leadership and who will control not only their own destinies but the destinies of millions of men and women. There will be no tyrannical autocracy connected with this world-wide domination, and there will be no unreasonable and fanatic display of superiority or an exaggerated ego, but rather a mighty and powerful though sympathetic and peaceful direction and control of the world activities.

The super-men and super-women of each cycle and each age have been the result of human evolution and of the progress of civilization. In each cycle of the world's history these super-beings have been qualified to meet the conditions which they were to find and to rule the world as it required ruling. In each cycle, therefore, the super-men and super-women attained a different degree of mastership and exerted a different form of power and leadership, compati-



ble with the nature of existing conditions, and supreme in the elements required to assist in the evolution that was taking place. In the earlier cycles of human progress the super-qualities of these Cosmically selected men and women related to the purely intellectual abilities of the objective faculties of man. The super-man and super-woman of those periods were those who could see better, hear better or sense better the objective impressions registered upon their consciousness and interpret them in terms of universal adaptability. It was these beings who sensed the future needs of evolving man based upon a careful observation and understanding of his present deficiencies and requirements. They lifted eyes neither high nor low but projected their vision on a level with their present growth, yet they saw distantly in the line of their progress even though they saw neither above nor below. Then came the cycle of super-beings who turned their vision inwardly rather than outwardly and who saw the weaknesses of the inner self and the need for cultural improvement. Then followed the development of man's egoism, resulting in self aggrandizement and the desire to surround himself with every cultural luxury and comfort.

The next cycle brought the desire for conquest as a natural result of man's desire to make his personal name and fame paramount above everything else. However, in this phase of evolution new lands were discovered, new cities built, new empires established, and this was in accordance with the Cosmic scheme though man knew it not.

We have just finished a cycle where man's vision has been turned toward intellectual attainment and materialistic scientific knowledge in order that he might take from others that which they possessed but held lightly, and thereby monopolized and controlled solely through objective intellectual power, the things that belonged to humanity at large. The inevitable result of such a cycle was that of self destruction, inasmuch as the power of greed that entered into the plans of those who were leaders in this last cycle did destroy itself and destroyed those who were instruments of its activities. Yet the Cosmic saw that in all of the greedy things that

man accomplished during the past cycle there should be a residue of results benefiting everyone when properly directed and controlled by the new period of super-beings to follow.

And now we are on the threshold of this new cycle when these new super-beings are about ready to come into their own, and reconstruct the toppling, rocky, quivering structures and creations of the hordes of greed of the past cycle.

The Cosmic has seen that during the past one hundred years or more the foundation should be laid for the great transfer of human control and human direction. Men and women in all lands, and in all sections of every State and nation, have been gradually prepared and carefully inspired during the past fifty or more years for the new role and new position they will occupy, or which their children will occupy, within the next few years. The unlimited power of wealth and of control of business and economic conditions will be taken from the hands of the greedy and the selfish and transferred to the hands of the altruistic and the sympathetic.

The new cycle of beings now reaching maturity have had their vision turned from the narrow, personal viewpoint, to the broad, universal horizon of international humanity. Their education and training has been along the lines of Cosmic comprehension and philosophical understanding. Their hearts have been inspired with the sympathetic appreciation of the needs of all men and with a desire to see mercy and justice made manifest in every walk of life. These qualities will make them the super-men and super-women of the new cycle. The bigotry of religions, the tyranny of nationalism, the selfishness of economic standards have been supplanted by a broader viewpoint and a newer and better attunement with human existence.

The lines of demarcation between creeds and sects, between nations and governments, have been obliterated or softened or interpreted in other expressions. Various and many schools and systems of thought have been spreading their doctrines and their teachings and propounding their higher code of ethics until young and old now living

have seen a new light on the horizon indicating the possible dawn of a better day. The Rosicrucians have been instrumental in the world-wide spread of this newer viewpoint and wait for the moment to hail the coming of the new day and new cycle.

The men and women who are now preparing themselves through the proper study and the proper attunement will be the super-men and super-women ruling and dominating the world's affairs in the very near future. Already the sky is golden in the reflected colors of the rising sun and the bright light of the horizon is emphasizing the deepness of the shadows and of the darker places. As we view the world today we are impressed perhaps more strongly by the shadows than by the light on the horizon, but he who has reached the readiness and a proper degree of worthiness to hail the new day knows that as the day comes and the sun rises, the shadows will soften and light will reach even the deepest recesses of human problems. Old traditions and old conditions will be broken and changed. Old high-ways will be abandoned in favor of newer ones. The by-ways will be filled with passers-by and the great parade of progressive super-men and super-women will begin on its onward march to victory through the power of new knowledge and better understanding and higher personal development and training.

Make sure that you are one of these by freeing yourself from the shackles of superstition, doubt, intolerance, bias, and prejudice. Shake off the beliefs and disbeliefs of the past, and open your mind like a new book of unwritten pages to receive the Cosmic knowledge that is offered to you freely. Turn your back

upon the path you have been treading and face right about and start toward the new dawn. Prepare your children for their place in the new sunlight of the new day by directing their thinking and their observing and understanding and their comprehending along new lines that are fundamentally sound and universally true. Let the heritage of your better understanding become the foundation upon which your children will build their lives and thereby be ready to fill their individual missions in life under the new regime. Victory awaits the new and rising generation and none is too old at the present time to share in the inevitable changes that will take place this coming year and the year thereafter and each succeeding year throughout the new cycle.

The handwriting has appeared on the wall and those who have been mercenary, selfish, greedy, monopolistic, tyrannical and wholly soulless are "trembling in the depths of the abyss and are fearful of the demons," as the ancient Rosicrucians stated. They see passing from their control the necessities and economic requirements of life. They see the retroactive effect of their indifference to public appeal and universal requests. But it is too late for them to stem the tide of the great changes taking place, and which will continue to modify the man-made laws of this earth until the natural and spiritual laws of the Cosmic are once more re-established and made universally active.

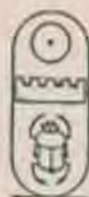
It will be a glorious day when the sun begins to rise high in the firmament and the super-men and super-women stand erect in all of their Cosmic glory, but with human humbleness of spirit, and proclaim the goodness of God and the universal happiness of all beings.

ORACLES OF NOSTRADAMUS

All Rosicrucians and students of the occult have heard of Nostradamus, a writer and prophet of Sixteenth Century Europe. An English translation of many of his prophecies has recently been released by a publisher in this country, who says of the book:

"Nostradamus, Europe's greatest prophet, foresaw three centuries ago events which history has confirmed with uncanny frequency. His 'prophetic centuries' forecast the fall of Paris, war in the air, the invasion of Britain. Read the fateful happenings predicted tomorrow for Europe and America by the sixteenth century soothsayer."

This book is available from the Rosicrucian Supply Bureau at the publisher's economical price of two dollars, postage prepaid. Order your copy today.





Life

MODERN SCIENTIFIC CONCEPTIONS AND SPECULATIONS

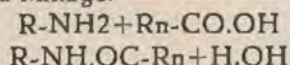
By FRATER PAUL H. BODENSTEIN, B. S.

PART II



THE proteins are chemically distinguished by the presence of two groups of radicals, the *amino* group, $-NH_2$, and the *acid* (carboxyl) group, $-CO.OH$; they may be thought of as the grappling hooks, the grasping claws, of the molecule.

The first is alkaline or positive and the latter acid or negative: it is a polar molecule, that is, it is either predominantly acid, predominantly alkaline, or it may be neutral. To be one or the other is to be more stable than to be neutral, for the latter is liable to cause coagulation with consequent inactivity. The presence of the two groups in the molecule gives it the name "amino acid"; the simplest of them are the direct building bricks of the complex molecules of proteins. How large proteins are synthesized in the organism is not well understood, but that the amino group of one simple or complex amino acid couples with the acid group of another amino acid molecule that has been established; the process is called the "peptide linkage."



There is thus formed a new protein of greater complexity. The union of the two groups cannot be brought about in the laboratory, that is, in the direct way it must take place in the living organism. Whatever causes it we do know that it is the storing up of energy absorbed: a unit or more of potential life energy, quanta, to be given out as required to maintain life in the body.

* * *

From nitrogen's behavior in (and out!) of explosives, and its snobbish exclusives in the atmosphere, to hardly mention its enviable position in life-holding protoplasm, one would barely venture to look for it elsewhere. Before the dawn of organic life on this solar off-spring it seemed that it knew its way about judging by its aloofness in the atmosphere (except for some short visits with metals at nitrides, hardly worth the mention) at this remote period. Because of its power of number, infinitely surpassing its lazier brothers, Argon, helium, neon, krypton, nitrogen soon acquired a sophistication that was irresistible to LIFE, life the elusive, a mystery, the enchantress, the disillusioner, the bringer of hope and sadness, joy, remorse, karma. But our fellow of large outlook soon found that to hold life's regard he must acquire also affiliations elsewhere. This he has done in the up to date hormones and genes, the ill-

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1941

behaved viruses, with poor success in the honest enzymes; with vitamins also he had little success.

There are in the bodies of man and animal several very remarkable organs, the endocrine glands, which secrete into the blood stream a class of bodies called *hormones*, which exert a powerful influence on the rate of metabolism and also on the mental state, often profoundly. Among these glands are the thyroid, the pituitary and pineal, the adrenals, generative glands, and pancreas. Many of the hormones naturally synthesized in these glands have been made in the laboratory. They are not proteins though they do contain nitrogen. *Thyroxine*, made in the laboratory in 1927 is in use today by medicine. It has a powerful effect on all the body metabolism and a definite quantity must be present in the blood stream to maintain good health. A low content at birth will stunt the physical and mental growth, and in extreme cases cause idiocy. It contains iodine as the distinguishing element.

From the adrenals the blood receives the hormone *Adrenaline*. This substance has also been synthesized in the laboratory and is the product used by medicine. The action of this substance is very prompt and its chief effects are the contraction of the capillaries, raising of the blood pressure, and heart stimulation. It also raises the rate of carbohydrate — glucose — formation and as a consequence raises the tenor of the emotions.

The *sex organs* also give to the blood hormones. The deficiency of these bodies seem to have a parallelism with *dementia praecox*. From a chemical structural point of view they seem to be closely related to vitamin D.

From the pancreas adjoining the stomach, and emptying into the duodenum upon acid stimulation from the ejected stomach fluids, comes that much discussed *Insulin*. It is obtained in a pure crystalline condition from the pancreas of the sheep. It is specific for diabetes and has saved many lives. Insulin stimulates the oxidation of glucose relieving the excess sugar in the body.

It is the *pituitary gland*, situated at the base of the brain and about the center of the head (in man) that has

aroused the greatest interest and wonder. The effect of its hormone or the gland extract is spread over the entire body and is very subtle and masterful. The hormone seems to control the other endocrines in their hormonal contribution and hence the effects of their hormones. The pituitary hormone also shows certain specific effects, for overactivity of the gland produces schizophrenia or split personality, degrees of melancholia and forms of insanity. From the front lobe of the gland there has been extracted (Dr. O. Riddle) a hormone called *prolactin* and its effect was found to excite the mammary glands in cattle to give milk. It also induced a brooding instinct in fowls and parental solicitude in rats. "A curious interrelation which Riddle observed is that full effects of prolactin depend upon a previous action of the two gonadal (sex) hormones acting in a fixed sequence. 'Thus we here find—I believe for the first time in the psychic sphere—a normal development of response which rests upon a succession or chain of normal actions'." (G. W. Gray, *The Advancing Front of Science*, p. 309)

The Enzymes, nitrogen bearing highly complex substances not yet artificially synthesized, related chemically to proteins, are products of the cell as well as being necessary to the cell activity. They have been termed the governors of the living cells. They are also indispensable to the growth of the plant, being present in the leaves, and, with the green chlorophyll and sunlight, aiding in the production of glucose from the carbon dioxide and moisture of the air. Without their presence in the digestive tract of mammals the food taken in could not be digested. These substances, however, do not possess life. In our own bodies they convert the food starches ultimately into glucose, the proteins into simpler amino acids which are taken up by the blood and fed to the worn tissues or adding to the body in the period of growth, and the splitting up of the fats for storage in muscles to be used on emergency when the glucose is deficient, etc. There are many other enzymes of great industrial importance, but those mentioned show us their office in the life processes.



The Genes are late comers to the annals of science. Whether they exist as distinct (in the mind) particles or as zones of influence has not been universally accepted, for not a great deal of data had been accumulated concerning them. They have never been seen for they are too minute. Like the atom and the luminiferous ether, the *genes* enjoy a hypothetically necessary existence. In the live cell, the fertilized egg of insect or animal, or in the fertile seed of grain, the nucleus contains bodies of protein matter called *chromosomes*. For each species, plant or animal, there is a definite number of them (corn 20, horse 60, etc.). Through many experiments it was determined that any change in these chromosomes gave a change in the offspring. Bombarding flies with the X-ray also produced a change in these nuclear bodies resulting more rapidly in the change—mutation—to new varieties of species. These facts of observation, and others, gave rise to the invention that genes are the parts or factors in chromosomes that, when disturbed or altered, cause a change or mutation in the species or sterilize (destroy) the germ of the egg cell.

The Viruses are also nitrogen bearing; much work has disclosed their great molecular complexity related to the protein structure. We have no love to lose on these fear inspiring bodies, for they are the cause of much loss to farmers and are the reasons for such human diseases as smallpox, rabies, yellow fever, infantile paralysis, influenza and common colds. Most of their behavior when carefully analyzed has led to the opinion that they are not alive: they are smaller than the smallest bacteria as they pass through the finest filters made; they do not grow or reproduce in artificial media but only in living tissue specific for each. The study of the tobacco virus and its purified form has led to its comparison with a gene and many points in common have been found: they are of about the same size, can reproduce under certain condition; a gene must associate with another gene to act and a virus must be in contact with living protoplasm to be effective; and they are both large molecules of protein structures.

Vitamines is a word very much in the popular consciousness today. They were given this name when very little was known about them. There are six definitely isolated, and probably many more in active duty yet to be discovered. The name would lead one to expect that nitrogen was present, but the analysis of the purified vitamins extracted from plants does not show its presence. Several have lately been synthesized. While much has been determined regarding their action in the bodies of man and animals therapeutically, next to nothing is known of *how* these beneficial results are brought about in the digestion of food or in metabolistic roles. All sources of these bodies are in plants (roots, stems, fruits, etc.) but there is reason to believe that some are partially formed—completed—in the body. It is interesting to say that the chemical ergosterol is converted into vitamin D by ultra-violet light. These are so important to the maintenance of bodily health and growth that we could easily imagine that without them evolution would be greatly handicapped or would take another line of less complexity and activity.

All these substances—hormones to vitamins—that we have spoken of, are without life in themselves though associated with the cells of organisms in a truly *vital manner*; they are, in short, necessary to evolution. At some point or time between them and the proteins of the protoplasm is written the role in our drama of life entitled, *Enter LIFE*.

* * *

The outline above has dealt with compositions, functions, properties of the proteins and substances accessory to their inter-reactions, but nothing was said of that physical state or form that these substances *must assume* to play their roles in the life drama. This state is called the *Colloidal State*. It is a state just as distinctive as that we think of when we speak of solids, liquids or gases. The entire cell is a colloidal mechanism managed and kept in a constant state of activity by subtle energies. Our bodies are colloid organisms—including the bones. We are all familiar with colloidal substances, though perhaps not by that name. They are all

starch, mucilage, molasses, celluloid, around us: glue, gelatin table dessert, glass, wood, etc. The cells of the healthy animal vary in the consistency, that is viscosity, none being rigid as glass nor as fluid as water but exist and function from a jelly-like mass to a fluid like thin syrup.

The colloidal state is maintained in life processes—in fact, is made possible—by the absorption of and dispersion in water, cells having from 60 to over 90% of their content made up of it. The cell components therefore must take the spherical form much like the cooked tapioca granules appear in puddings. This spherical surface presents more or less surface depending upon the size of the colloidal particles, and on the size will depend the degree of activity which may be measured by the viscosity: all of which regulates the rate of energy exchanges from one part of the cell to another: the rate of metabolism, the speed of living. The smaller the particles the greater the dispersion. "A most striking example of optimum dispersion is found in living matter. Figuratively speaking, if all chemical substances comprising our organism were in a true or crystalloid suspension (as a solution of salt in water), reactions would proceed so rapidly that we would, so to say, live ten years in ten minutes. On the other hand, if coarse dispersion prevailed, it would take ten years to live ten minutes. Every organism is dependent on the co-ordination of its reactions *in point of time*, and this . . . depends largely on the *degree of dispersion*, which keeps . . . velocities within certain speed limits. . . . Life lies between lysis (free flowing) and coagulation. The colloidal zone is, as it were, a vital metronome tolling off the tempo of life." J. Alexander, *Colloidal Chemistry*, Vol. 1.

A fuller knowledge of the dynamics and statics of the colloidal state of matter will bring with it a deeper under-

standing of the true borderline of life in matter.

* * *

While science might be nearer the synthetic preparation of protoplasm than ever before, it is almost universally admitted that this is or will be a practical impossibility. "Perhaps we make the unsolved problem of the Origin of Life more difficult . . . by forgetting that it must have been not merely a biochemical but a biopsychological synthesis." J. Arthur Thomson, *Riddles of Science*.

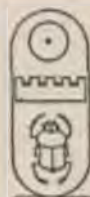
"Organic evolution is a continuous process of Becoming, and it seems clearest to believe that there is nothing in the end which was not also in kind in the beginning. Thus as evolutionists we are led to the old conclusion that the beginning was mind, and in it was life, and the life was the light of men." *ibid*.

"The discovery of the possibility of progress is a gift of science, perhaps its greatest gift. The largess continues with accelerating proof in our day, as the contemporary news from the laboratories witness. The Promethean capture of fire is a prototype of what is happening now on every front. And we see that what at first was an individual gain, a man's triumph, becomes the highest progress when it is diffused, shared, universally applied to every need it can serve. Then it becomes mankind's triumph.

"This is the promise—and, in a sense, the process—of science. Within the limits of nature's law, man is free to mold his future. By design he may increase the probability of a desired outcome. And so we say that destiny is a choice, a selection among alternative destinies. But the selection cannot be left to accident: it is not fortuitous, automatic, foolproof. Man himself must choose." Gray, *The Advancing Front of Science*.

ATTENTION HIERARCHY MEMBERS

All members of the Hierarchy are asked kindly to participate in a special period of meditation and attunement, the object and purpose of which are familiar to them, on Tuesday, April 1st, at 7:00 P. M., Pacific Standard Time. Those not living in the Pacific Time belt will select the hour for their district which is equivalent to Pacific time. Hierarchy members are asked to please report on the event direct to the Imperator.





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.)*

MODERATION



THE new generation has considered the new generation one in which excess has been the keynote. In the gaining of experience which comes with the increase in age, there is a certain human tendency to gain a more conservative attitude also.

This is a very natural tendency and one which tends to balance the total of human reaction. The judging of youth's actions on the basis of a conservative viewpoint exaggerates all phases of those actions which are not in accord with that viewpoint. Therefore, it is in-

evitable that in every age the new generation, the youth of our country, should be considered excessive in their actions, their interests, and even their ways of living. That this is not literally the case is borne out by the fact that the same generation which is considered to have gone to extremes in one way or another eventually becomes the one which is looked upon as conservative by the next generation of youth to follow. The generation which was accused twenty years ago of going to an extreme such as never before existed, now comprises the mothers and fathers of the generation that is going to extremes — from their way of judging actions.

We see, therefore, that whether a thing is excessive or moderate depends upon the point of view by which it is judged. In other words, excess and mod-

eration are relative terms. They apply on the basis of the understanding of the person making the application or upon the viewpoint of society. Some schools of thought have proposed that moderation be an ideal state. In James Hilton's famous novel, "Lost Horizon," the philosophy of life in Shangri-La was one of moderation, but it was interesting to note that those who entered this supposedly ideal place became dissatisfied with that very fact. To exist from day to day only moderately engaged in one process or another, to be moderately good or moderately bad, moderately busy or moderately lazy, is a static condition against which the person with any initiative and desire to use his innate abilities will rebel. If moderation brings about a satisfaction with life that would impede progress, then moderation is not an ideal state.

But this is judging the term again as a relative thing. Therefore, before we can decide whether or not moderation is a true philosophy of life and one worthy of support, we must base our concept of moderation upon certain phases or premises. We live physically, socially, mentally and psychically. In this sense man may be said to have four phases of existence. As a physical being he lives as a material object. The material, however, is a vehicle for the manifestation of a purpose, this purpose being life, or soul. In his material existence he must consider at all times the material vehicle, through which he manifests, as a medium for the purpose of manifestation and not as a thing in itself with which he is to do as he pleases. Therefore, excesses which will hinder or interfere with the proper working of the physical organism are against the best interests of the individual and the society of which he is a part.

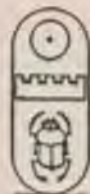
Thus we might say that physical excess is a sin, a sin against self and against our Maker. Furthermore, physical excess brings its own compensation. We cannot overeat, particularly of rich foods which our occupation or profession does not allow us to use up in the form of exercise, else we shall suffer a breakdown of the organic structure of the body itself. The same is true of the use of non-essentials to life, such as various beverages or tobacco,

which in moderate quantities may have little effect upon the physical body of an adult human being, but which, if used to excess, will bring about the gradual destruction or deterioration of the body. We can therefore conclude that, from the physical standpoint, if we are to be in a position to avail ourselves of the opportunities to come our way, moderation in the care of our bodies is an ideal state.

In our social existence there is also a logical reason for moderation. One cannot build his own social standards and expect to live in harmony with his fellow men. One cannot lie and cheat, and not expect to suffer the consequences, if they be no more than to have someone else lie and cheat to his detriment. Therefore, the use of excessive methods to gain one's own end is in direct opposition to the promotion of his own best interests in a social way. So again we see that in the interests of our well-being, considered as a whole, moderation in social existence is ideal.

Mentally man is unlimited in his ability to expand his knowledge and information. But for one to be so opinionated as to be continually expressing and forcing upon others his views on all subjects, whether he is in a position to make authoritative statements or not, is to go to excess in his mental living. Moderation, therefore, insofar as our mental life is concerned, is the confining of our viewpoints to those things upon which we are capable of making a decision.

From the psychic viewpoint man, when he understands his place in the universe, realizes that if he is to fulfill the purposes of his Creator he must recognize, not only as theory but as a practical existent condition, the duality of his existence. He must realize that not only is physical moderation conducive to the proper growth of the physical organism, but that it is also logical to believe his psychic or immaterial existence demands a similar consideration. Some might ask how there can be excess or moderation in connection with psychic things, since they are wholly good and perfection itself. It is true that outside of man's objective reasoning moderation and excess probably do not exist at all, but it is advisable that man have a mod-



erate approach to things of a psychic nature so that, as in the case of his thinking and the acquisition of knowledge, he considers the gaining of psychic abilities in the same light as the gaining of any other skill or ability which demands of him patience and perseverance and a proper procedure.

These comments point out the advisability of employing moderation in our lives. A person who goes to excess or refuses to use good judgment and reason is merely acknowledging a weakness. One who insists upon expressing his opinion at all times, even when others do not want it, is being excessive to cover up his lack of information and knowledge. If one wishes to expand the degree of moderation he is practicing, he must expand the background upon which he bases his statements. If one wishes to be a walking encyclopedia, then an encyclopedia or the proper source books must be mastered. This does not mean one should not strive to become an authority on a subject and therefore be in a position to have the final word in a field for which proper study and research have fitted him.

There are conditions where excess is of true value, or where we might say it is a virtue. Certainly man needs to be excessive in some things. Loyalty, perseverance, enthusiasm and zeal call upon man to exert every power he possesses. To go to excess in enthusiasm for a good cause is inconceivable, except where the efforts may be misdirected.

To refer again to the field of the immaterial interests of man, moderation and temperance, in the usual sense in which they are employed, are hardly the terms with which to judge one's progress. We might state that moderation in the consideration of psychic things is really more the gaining of calmness, of the ability to realize that there exists this phase of our being which we can

develop. Those who have accomplished much in life and left their marks upon the world and their findings for the benefit of mankind, are those who have been able to face the facts calmly. Those men and women who have been able to retire into the privacy of their own thinking and there find the solution of a problem, or at least make plans for the methods which will be used in finding the solution they seek, are the great contributors of the past.

Conservation is an important factor in development regardless of our physical, spiritual or mental attributes. Conservation of time, the proper directing of our efforts and the using of certain periods for certain things, bring about a condition of stability which contributes to healthy growth. In the world of material demands there is a tendency to fall into the stream and to drift along believing that tomorrow we can do what we have not done today. This is not the solution to your problem. The solution lies in placing yourself under a discipline which will force you to avail yourself of all your possibilities each day, and not merely those necessary for our livelihood. It is not possible for all of us to seek ideal conditions under which to do this. We do not all have access to an ideal physical place in which to think and meditate upon our own possibilities.

To assist those who are forced, because of outside conditions, to make their own place for study and the consideration of their true abilities, the Cathedral of the Soul was established. You will find inspiration and help in this Cathedral, which does not require you to leave the routine of your daily life or physically to change your position or mode of living. It is to your advantage to learn its operation and the scope of its activities. This is explained in the booklet entitled "Liber 777" which will be sent to you upon request.

ROSICRUCIAN TERMINOLOGY

Many members are not familiar with the fact that a Rosicrucian glossary is available to members in "The Rosicrucian Manual." You will save time by having immediately available the Rosicrucian interpretation of the meanings of the words used in our teachings. "The Rosicrucian Manual," of course, contains many other helps and references for the student. You may order a copy from the Rosicrucian Supply Bureau for two dollars and thirty-five cents, postage prepaid.



Who Is a Mystic?

By THOR KJIMALEHTO, Sovereign Grand Master



WEBSTER says that "a mystic is one having frequent mystical experiences, a follower, often an expounder, of a mystical way of life." As students of the higher thought we say that a mystic is one who voluntarily embraces a certain type of

life. He chooses a certain way of living because of his outlook upon life. The fundamental principles of the mystic's philosophy are the unity of all that lives, and the life of love and service. The unity of all that lives may be interpreted in many ways. It may be interpreted to mean the fatherhood of God and the brotherhood of man. It may be interpreted to mean man's responsibility to his fellow man. It may be interpreted to mean the divine spark in every human being, the sacredness and inviolability of human individuality, the place that every human being has in the scheme of things.

It necessarily follows that if each man has his place in the sun, then each man has his divinely appointed work to do. No human being is superfluous. A man may not measure up to his obligations. A man may be wrongly placed in life. Failure and maladjustment do not mean that he has lost his place in the family of humanity. Man is his brother's keeper. The older souls help the souls

younger in evolution. Each helps in his own way and to the best of his ability. Each does the tasks that life assigns to him as conscientiously as he can. The mystic develops through the service that he renders humanity.

The genuine mystic, therefore, is a lover of humanity and a man of action. He aspires to be a servant of humanity. The beginner on the Path may not fully reveal all the qualities. He is learning the first lessons in the life of love and service. He may be following the Path of Knowledge. Study of the principles must eventually lead him to the point where he feels compelled to bring his life into harmony with his philosophy. He may be following the Path of Devotion. Love of God must eventually bring him to the point where he desires to serve mankind, the sheep of the Divine Shepherd. He who loves God must work in His vineyard. He who loves God shares in the great cooperative enterprise of the evolution of the race. That is man's crown of glory when he knows his divinely appointed task and does it joyously.

He may be following the Path of Action. If he is a student of mysticism, he must eventually realize that right action is that which furthers the divine plan.

Right action is done for love of God and for love of man. When the one thought is to further the Divine Plan, selfish desires and personal aims disappear. There are lofty levels of conduct for one who is on the Path of Action. As "Light on the Path" teaches, he



must learn to work with ambition and concentration. As the "Bhagavad-Gita" teaches, he must learn to give up the desire for the fruit of action. He must sow the seed, unperturbed by the fact that there is no immediate reward or harvest. Results lie in the lap of time. There is no cause without its effect. Knowing the law, he can be patient. He throws himself into his share of the appointed tasks until he becomes a part of the Path himself.

If he chooses the Path of Beauty, his destination is the same. Through the beauty of the physical world, he learns to penetrate the veil of matter and see the beauty of the spiritual world. Finally he discovers the divine beauty—God as artist. To know God as artist is to see beauty in all creation, and to love all God's creatures because they are the work of His hands and therefore beautiful. He who sees the beauty of creation has a great desire to share his vision with his fellowmen. He who sees the love and beauty of God in every living thing has no desire to injure, or torment, or destroy. He regards all life with reverence. Every flower, every bird, every woodland creature is sacred.

No matter what path the student chooses, eventually he finds his way to the heart of God, and there he learns to radiate the divine love to all that lives and breathes. The person who sits around in soulful contemplation, waiting to go to heaven, is a beginner. It does not take very long, if he sincerely applies himself to his studies and even to his contemplation, for him to become aware of the fact that his supreme duty is to try to make a heaven of earth. All illuminated souls have testified to the fact that one of the first revelations is that each is directed to the place where he happens to be, for service. Just there is his plot of ground to cultivate to the best of his ability.

It is time for the public to realize that the mystic is dedicated to the good life and the unselfish life. The mystic is harmless. That is, he tries to be just as harmless as his awareness of the needs of others permit. He certainly cannot be obviously wicked, or heartless, or bloodthirsty, or cruel.

It is wrong, and even a gross libel and an act of injustice, to regard a man

dedicated to selfish ends and ruthless methods, as a mystic. He may be a visionary. He may be mad. He may even be a genius in evil, but he is certainly not a mystic. Does he feel the oneness of all that lives? Does the love of humanity dominate his heart? Is he gentle, merciful, and compassionate? "By their fruits shall ye know them."

We who love the mystic philosophy, we who feel that it is the most inspiring philosophy in the world, we who feel called upon to prove our love through service, we who are making strenuous efforts to be more efficient in service, object to the misuse and the misinterpretation of the word "mystic." The great mystics of the world are the great philanthropists and the saviors of the world. The great mystics are the dedicated souls of the world.

Do you know the story of the great Negro chemist, George Washington Carver? He has given new life to southern agriculture through the uses he has found for the peanut and the sweet potato. It is said that he has discovered over 200 uses. He has given his discoveries as a gift to the farmers of the South. He has taken no patents; he has claimed no royalties. That is the spirit of the genuine mystic. Pierre and Marie Curie, who dedicated their lives to the discovery of radium, and then gave their discovery as a gift to mankind, may have known nothing of mysticism, but their self-dedicated task was in the spirit of genuine mysticism.

The mystic knows that true happiness is found only in self-forgetful service. The more we can lose ourselves in a great task, the deeper the happiness we feel. He who is absorbed in his work is indifferent to weather and environment, is oblivious of the usual petty trivialities and annoyances of daily living. There is more joy in the pangs of creative labor than in all the amusements of the world. It is said that Leonardo da Vinci spent years on Mona Lisa and the Last Supper. It is said that Milton spent all his life on Paradise Lost; that Goethe spent all his life on Faust. It is said that Joseph Conrad rewrote one chapter in one of his novels twenty-two times. There is no greater joy than to bring beauty to birth, to give to thought a substantial form. All his

life Walt Whitman wrote, rewrote and revised his one volume, "Leaves of Grass."

In the New York Times Magazine section of January 26, appeared an interview by Elizabeth R. Valentine with our Vice-President, Henry Wallace. In the course of the interview the Vice-President was asked whether he considers himself a mystic. The interviewer then states: "The Vice-President himself is amused and a little irritated by the term 'mystic.' To him a mystic is a person who sits around in soulful contemplation, waiting to go to heaven. Mr. Wallace indicates that he has no time for this sort of thing, and that, since the hereafter is highly problematical, it would be more practical to try for 'heaven on earth'."

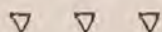
We who accept the mystic philosophy know that the hereafter is a definite condition of consciousness. To reduce the hereafter to the gloomy superstitions of the middle ages is foolish, and to ignore it completely is equally foolish. The sensible procedure is to study the states of consciousness known as the hereafter so that we need not fear them, so that we may be prepared for them, and so that we may be as useful as possible when the time comes for us to leave our physical plane of activity. The greater our knowledge, the greater will be our usefulness.

The "hereafter" may also mean the further destiny of the soul, which is re-incarnation—the return to earth in a new body to continue the training of the soul. There are very definite conditions controlling rebirth. If we are interested in our destinies, the sensible thing is to study the laws controlling rebirth so that we may merit opportunities for development, for growth, and for increased service. As long as the average human being refuses to recognize the existence of anything that he cannot see and feel and hear, as long as he refuses to recognize the application of laws to planes other than the physical, as long as he refuses to recognize states of consciousness higher than those he experiences daily, he will have difficulty

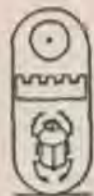
in understanding life as it is and in controlling life. The world, as a whole, is in the process of learning through what is known as bitter experience. The day must come when man will be weary of drifting without compass or rudder on the waves of circumstance, being buffeted here and there by conditions and environment. Then he will be ready to investigate the knowledge that today he lightly scorns or ignores.

In the meanwhile we must be unaffected by the slurs of unthinking people, no matter how fine or intellectual or well-known they may be. Prominence in politics or aviation does not crown the human with superior knowledge in all questions of life. In God's school souls are regarded according to their degree of evolution, according to their light, and not according to outward pomp and circumstance, wealth or fame. Every soul is learning its own lessons in life. Every soul is more developed in one direction than in others. We have our limitations according to our ray and degree of development. In the western world more souls are incarnating who are extrovert in type, eager to be with people and "to do things." They may have a capacity for work and an executive ability far beyond their capacity for abstract thought.

Many who through a previous eastern incarnation have a comprehensive understanding of philosophic principles and an innate ability for contemplation, meditation, and concentrated thought are now in a western incarnation learning to add their ability and engage in constructive action. Let us bear in mind that the men of the West for all their fine and necessary qualities have much to learn from the East. Their horizon is still too limited to what their physical senses and their logical understanding can grasp. For all the work of modern psychologists and psychiatrists they have yet to explore the subconscious mind and the super-conscious mind or "Cosmic Consciousness." The student of the mystic philosophy has a great work to do in the western world.



"Prejudice is the poisoner of reason and the assassin of justice."—Validivar.





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



NE of the great questions that has always been most intriguing to man pertains to the nature of the ego, the real self within, that certain quality that makes for distinction between men. Modern science is also fascinated by such thoughts, just as

much as the philosopher. But, the research scientist of today tends to go a little deeper into the problem in that he attempts to construct machines and scientific equipment in an effort to isolate, for study, that great force or energy which constitutes the very life of the animal kingdom.

The Rosicrucians of the past, and even of the present day, have also given a great deal of attention to this most important question. The result has been very revealing, as the members of this world-wide fraternal order realize from their study of the ancient and modern manuscripts that are placed in their hands for study in the privacy of the home sanctum.

It will not be necessary to point out to our members the extent to which the

following facts from the notebook of the modern scientist concur with the teachings disseminated by this ancient and august body known throughout the world as the AMORC. These recent findings of science are taken from a current newspaper article reporting a lecture given by Dr. H. S. Burr before the National Academy of Sciences.

"SCIENTISTS REPORT ELECTRICAL PATTERN CONSTITUTES 'I' "

"Micro-Voltmeter Registers Key
to the Individual"

"The thing that is 'I' is a pattern of electricity.

"It is a constant relative difference in the voltage generated by the different cells of the body.

"This pattern persists from birth to death. It is the only thing that does persist in a man or a worm. The cells of the body die and are replaced many times in one's lifetime. Ideas and appearance change. The electric pattern which is the real 'I,' that which lies behind all tangible aspects of body and brain, continues until it is crushed by death.

"Work of Yale University physiologists in discovering this 'I' was reported to the National Academy of Sciences, meeting here today, by Dr. H. S. Burr, one of the inventors of the extraordi-

ily delicate vacuum tube micro-voltmeter, which can make sufficiently precise measurements to determine the pattern.

"The body itself is a creation of this electrodynamic field. It determines how and where the cells, building blocks of living things, shall be placed and what function they will serve — eyes, brain, bone, and the like. They are arranged in this field like iron filings in a magnetic field."

"Extends Beyond Body"

"For some years brain waves and heart waves have been known to physiologists. They have become of considerable diagnostic value in medicine. But, Dr. Burr said today, they are just parts of the pattern which includes the whole body and actually extends for some distance around the body.

"The pattern varies for different kinds of animals and different species. It also is believed to vary for every individual, but the actual differences are too fine to be measured. If everybody had the same electrodynamic field, presumably everybody would be the same.

"The amounts of voltage generated by different parts of the body vary considerably from time to time, but the relative pattern does not. It is these variations within the pattern, Dr. Burr told the National Academy, that make it possible to detect changes going on within the body which can be found by no other means. The voltage gradients between different parts of the body increase rapidly during the first third of life, while rapid growth is in progress, run along the top of a plateau during the second third, and decline rapidly during the last third.

"Detects Cancer"

"Probably the most notable of all the changes are those which come with the formation of a spontaneous cancer. Dr. Burr and his associates, he said, have worked especially with a type of cancer which occurs in the breasts of mice. It is invariably fatal. They are able to tell

almost infallibly that such a cancer has started two or three weeks before it can be detected in any other way whatsoever. The Yale scientist refused to amplify his statement by making any application of the discovery to cancer in human beings, but the eventual effects may be very far-reaching.

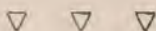
"The progress of healing in wounds, Dr. Burr said, shows electric changes which correlate very closely to the extent of the healing process. Sometimes, as in the age variations, the changes within the pattern apply to the whole body. They could be measured, for example, by taking voltage measurements from the two index fingers. In other cases, as in wound healing, the differences are entirely local.

"Only one aspect of electricity—its voltage, or push—is measured. The vacuum-tube micro-voltmeter makes it possible to eliminate almost entirely the other two aspects usually tied up in electricity—resistance and current. It was the impossibility of the distinct voltage measurements which has prevented the 'I' from being discovered before. The maximum voltage gradients measured; found at the time of ovulation of women, never exceed one-tenth of a volt.

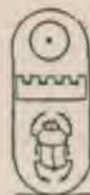
"Classifies Four Types"

"By means of voltage differences between the two index fingers, Dr. Burr has been able to divide human beings into four types with differences respectively of approximately one, three, five, and seven thousandths of a volt. He has been able to find no evidence that these differences correlate with anything else.

"The male sperm cell and the female ovum both have electrodynamic fields of their own. These two fields unite to form the field of the individual at the moment of conception and one may be considered to have started life when this field is formed—the persistent 'I' which will last until death has come into the world."



"Wisdom is the possession of no man, yet it can be had by all men."—Validivar.





The Significance of Psychic Training

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



IT HAS been long conceded and recognized in various school systems over the world that education, to be effective, must accomplish a three-fold aim. The individual, we are told, must be trained physically, intellectually, and spiritually to become a worthy citizen. This principle carried to its logical resolution would have body, mind, and soul perfectly harmonized, or balanced, in man's being.

A general survey of educational achievements, however, reveals the sad distortion of what should be a manifest perfect triangle. Our cultural upbringing has been largely and emphatically physical and intellectual. The natural urge of keeping body and soul together has been taken generally to mean that we should not simply eat to live but rather live to eat if we are to enjoy the fullness of life. For the body and mentality we have been obviously prodigal; but for the soul, so extremely parsimonious. This deplorable disequilibrium reflects on the degree of our attainment in the scale of a well-rounded education. It also weakens the relative state of our usefulness towards the progress of human civilization.

For our physical culture we are taught bodily cleanliness. Bathing the

body and washing the feet, hands, and face have become to us more or less a daily habit. Wearing clean clothing and dressing neatly are also inculcated in order to improve our physical appearance. But these are not considered enough for the purpose. We have to undergo throughout the grades a set of calisthenic and gymnastic exercises to improve our physique. Field games and folk dances are practiced in order to acquire proper poise, some ability, and rhythmic gait. We are training to be physically alert and graceful in many ways. Brain and brawn have to be coordinated.

For our intellectual culture we are started with the three R's. And through a graded course of instruction from the kindergarten to the university, our brain faculties and objective senses are stimulated towards the mastery of the seven liberal arts. Intellectually we are directed and developed in various fields of human knowledge. The power to think and reason, judge and will, choose and possess, study and create, must be disciplined in terms of the objective values and worldly utilities. Our scientific inventions and materialistic innovations for the state and church alike have advanced at an incredible speed and will undoubtedly remain the landmarks of our material conquests and intellectual achievements.

Individually and collectively, severally and jointly, nationally and internationally, we must learn to appreciate the value of psychic training to bring about the cultural balance of the cosmopolitan

well-being. Psychic training is as definite in its purpose as is that of the physical or intellectual training, so-called. If physical education seeks the perfection of the body and intellectual education the cultivation of the objective mind, so psychic education is after the expression of the soul or subjective mind. And differing in aspect as they are, they must be coordinated and harmonized to the fullest possible efficiency for the individual and community or for the nation and the entire world. The failure to effect the desired harmonious coordination is largely traceable to our misinformation, if not ignorance or deliberate denial of the spiritual, psychic self.

The psychic self is the inner man. Its mind functions through the endocrines and sympathetic nervous system. Its consciousness is subjective and constitutes the opposite pole or phase of the objective consciousness which functions through the brain and spinal nervous system of the outer man. The objective state pertains to the visible material world of our gross organs of sense. The subjective pertains to the invisible spiritual world of our finer centers of emotion. Both the objective and subjective consciousness must be synchronized if we are to have strong, useful and creative personalities or minds. The Rosicrucians have for centuries ably demonstrated among their members and students the efficacy of their mellowed practice of evolving the psychic self. They are ever willing to share their tested knowledge with the earnest and sincere seekers after truth.

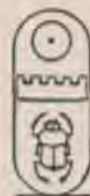
The soul in its fusion with the body produces a manifestation which we call the inner man or ego. This ego or psychic self reflects the intelligence of the soul which functions through the endocrines and sympathetic nervous system. Its personality depends on the normal development and proper care of the endocrines or ductless glands. These are principally the thymus, thyroid, pineal, pituitary, parathyroids, pancreas, and suprarenals, all of which form an organic unit in our somatic system. They collaborate or check upon each other wherever necessary to maintain the harmonium of body and mind. The process of developing them in order to

secure their utmost efficiency for the manifestation and expression of the personality is the main function of psychic training.

Dr. Boris Sokoloff, in his *Bio-Dynamics: The Battle for Youth*, tells us that the most important work of the endocrine system is to control and coordinate the millions of varied cells in the body, preserving unity and harmony therein so that some parts of the organism may not excessively grow and encroach upon the weaker cells of the others: this work is accomplished by regulating the secretion and release of hormones which are capable of acting with tremendous force and energy in accelerating or delaying growth and intensifying or discontinuing the process of oxidation for the normal development and health of the body. Like other endocrinologists, he believes that the ductless glands play a dominant role in the process of heredity, but of their psychic functions he has nothing to say.

On the other hand, Dr. Milton W. Kapp, in his *Glands — Our Invisible Guardians*, states that the endocrines intercommunicate by nerve action and with their hormones control, direct, and regulate man's physical, mental, and spiritual evolution; that they are the directors of the organs, tissues, and consciousness in the human body; and that the positive impelling force called the subconscious mind functions in the endocrine system. He would have us study and understand the impelling urges of the endocrine system in order to learn the language of the soul; for to know the language of the soul is to be attuned with the Cosmic and gain wisdom from the source of Infinite Intelligence.

If we contemplate upon the prologue in *The Life Everlasting* by Marie Corelli we will find it hard not to concur where she says: "Only in these latter days has the world become faintly conscious of the real Force working behind and through all things—the soul of the Divine or Psychic element, animating and inspiring all visible and invisible Nature. This soul of the Divine—this Psychic element, however, is almost entirely absent from the teaching of the Christian creed today, with the result that the creed itself is losing its power."



... "In studying the psychic side of life it should be well and distinctly understood that there is an ever living Spirit within each one of us; —a Spirit for which there is no limited capacity and no unfavorable surrounding. Its capacity is infinite as God, —and its surroundings are always made by Itself. It is its own Heaven, —and once established within that everlasting centre, it radiates from the Inward to the Outward, thus making its own environment, not only now but for ever. It is its own Life, —and in the active work of perpetually re-generating and re-creating itself, knows nothing of Death."

Contrary to the common belief that the endocrines or ductless glands are no longer of any use in our organism—for which reason they are thought to be dormant, atrophied or in the process of disappearing—the last five decades or so of closer scientific investigation have revealed that they form very dominant organs regulating the size and health of the stature and physique as well as the weaknesses or strength of the personality and character. The textbooks on psychology now available in the market tell us very positively that the brain is man's thinking organ, the seat of soul or mind. However, the Rosicrucians, with whom Aristotle learned his lessons in psychology, have for centuries contended—and maintain to this day—that the brain is not absolutely necessary in the vital and thought processes of the body. For brain is not the thinking, knowing part of consciousness — as shown by the brainless and yet conscious cell in the body, like the white corpuscle in the blood, the microscopic one-celled animal we find swimming in the water, or those wonderful tiny engineers or architects building for their well-organized community an ant hill much like a beautiful palace, without any college training whatsoever.

The Rosicrucians say that the cerebro-spinal nervous system is only a channel through which the consciousness of the soul must awaken the body into action. Its purpose is very much like that of a violin whereon a virtuoso must play in order to reveal or convey the divine afflatus that is impelling the expression of his highest emotional urges or sentiments not only for our

entertainment but also for our spiritual uplift and regeneration. The cerebro-spinal nervous system, like the violin, has no thinking power or mind, and is incapable of expressing any sentiment or emotion unless acted upon by the soul which gives man a mind which is the thinking and knowing part of his consciousness. This mind is subjective and controls man's involuntary action, such as the beating of the heart, the pneumonia of the lungs, the peristaltic motion of the intestines, and the metabolic functions of the cells. This subjective mind or Divine consciousness has its most important centers in the endocrines or ductless glands that we have named elsewhere in this discussion. It is because of these psychic centers and not the brain that life processes are possible in the human body.

The Rosicrucians, through their research works and laboratory experiments, are in possession of a body of knowledge which is enlightening on the true functions of the psychic centers in the human body. From their authentic proofs we find that the thyroid affects and controls many of man's physical and mental habits and behaviors, directing and regulating the speed with which the objective and subjective impressions are transferred or exchanged. The pineal is the central depot where the subjective or soul impressions are oriented and relayed to the psychic, and where the intelligence is transformed and transferred from the psychic to the objective consciousness. The pituitary controls the physical size, growth, and development of the body and maintains the harmony between the psychic and spiritual energies in their interaction to replenish or regenerate worn-out cells or tissues and keep the perfect harmonium with which the re-creative or curative and recuperative processes in the body are made possible by nature. The parathyroids regulate the flow of vibrations between the endocrine-sympathetic and the cerebrospinal nervous systems; control the equal distribution of the psychic and physical vibrations of the body, establishing the harmonious condition necessary for our normal health; and serve to adjust the vibrations of the human aura in harmony or attunement with the Cosmic vibrations, making man

receptive to the divine afflatus or ecstasy of Cosmic Illumination. The thymus serves as the central point of contact between the indwelling soul and the human body, to which the silver cord of the soul is first attracted when it descends to incarnate or reincarnate in the infant body at birth; from which it becomes joined to all the other psychic centers as they grow and develop; and upon which the human consciousness is drawn or withdrawn as the need may arise. The pancreas is the center where insulin essential to the physical body is produced, and where abnormality must be avoided if we are to bring about the perfect blending and harmonious co-ordination of the spiritual, psychic, and physical powers in the human organism. The suprarenal is the center of emotion, the place where our concentrated thoughts and the Cosmic impressions affecting the sympathetic nervous system are transmuted into mental or physical effects or vibrations, and increased in dynamic powers making themselves strongly manifest in our being.

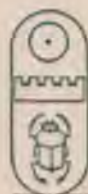
The normal and proper development of some of these centers is the main object of psychic training and depends partially for its success upon the spiritual properties of the food we eat and drink, the spiritual value of our meditations, and entertainments we like to choose or take. They constitute the psychic vehicle through which the soul must reveal or manifest its Cosmic functions or works in the human body. The virtuoso with his violin constantly keeps his musical instrument well guarded and perfectly tuned, but if the instrument is poor in quality no amount of tuning and protection will enable the violin to emit and reveal the genius or

excellence of the master. The instrument must be repaired, improved, or completely changed if necessary, in order that the violinist can perform successfully. In like manner the soul tries to improve, repair, or completely does away with the body and then reincarnates again and again, each time in a better and more efficient body until its mission on this earth is fully satisfied and completed.

To know and understand the psychic self or ego is to gain a mastery of the creative forces of the Cosmic in our physical organism. As we begin to discern and discover these hidden forces or vibratory energies of the universe, we open ourselves to spiritual regeneration. This regeneration makes us feel our oneness with all humankind and fully realize the presence of the *Impersonal God and His Kingdom Within*. The soul is then allowed free expression, becoming thereby the perfect master of its sacred temple and vehicle which we know as the human body. The psychic mind without the interference of the corruptible brain becomes highly receptive of the finer vibrations or spirit energy of the Cosmic Mind. When attuned and merged with this Divine Consciousness, the individual attains true adeptship or self-mastery. His psychic culture, we say, has unmistakably evolved him and singled him out to be an admirable cosmopolite, a citizen or personality worthy of his title as an "Immortal Man." We realize in his attainment the story of an ego which by individual effort has thoroughly learned the lessons of numberless experiences and successfully garnered wisdom from repeated cycles of incarnation.

NEW YEAR OBSERVATION OF ROSICRUCIAN PARK

The celebration of the New Year will be held at Rosicrucian Park on Thursday, March 20 at 8:00 p. m. Notice that this date is not the date proclaimed by the Emperor for the New Year. He has proclaimed Friday, March 21, as the New Year. The New Year's celebration will be held on Thursday, March 20, in the Francis Bacon Auditorium, so as not to conflict with this observance in Chapters and Lodges, or on the part of members in their home sanctums. The special ritual will be conducted by the Emperor, and there will be interesting comments presented by Supreme and Grand Lodge officers. All who can are invited to attend and participate in this ceremony. Your membership card will admit you.





God-kind In Mankind

(The Philosophy of a Modern Mystic)

By FRATER J. W. PAULSON



LET us imagine a piece of ground, say a vacant lot. And let us imagine that after a period of time there is a beautiful new house built upon it. Where did it come from? After a moment's reflection we realize that the house

must have first been an image or thought in a person's mind. No doubt it was first mentally conceived out of the experience and thinking of one man, drawn as a blue-print by an architect, and then constructed. It is therefore the expression of thought, mind in action; it is thought materialized.

From this simple illustration we can see the very plausible answer to the question: Who created the world and universe; and all therein? There is an infinite, Supreme Mind and Intelligence, of which man's mind is a part, and it had no material expression in the beginning, just as there was no house on the lot when we first saw it. And, as our individual minds are incessantly active in the operation of all our vital organs, so the universal Infinite Mind is eternally active. This thinking Mind by its very nature had to find expression and go beyond its state of self-contemplation. As every action has a reaction and every cause a definite effect, so the

Supreme Mind found material expression by creating its polar opposite, the dormant recipient which it could act upon. Hence, our earth, our universe and all there is.

The formation of the universe as we know it was only one small, insignificant act of the one Creative Mind, a part of the creative process which is still in operation. The science of astronomy has revealed this, inasmuch as there are galaxies of stars infinitely distant from the earth, and these are but part of other universes which, relative to our comprehension, are infinite in magnitude. Our tiny earth is therefore an inconspicuous speck on the checkerboard of a Cosmic whole, all connected by a relationship of natural and spiritual laws.

It is obvious that order and system are the first law of the universe, and so the law of creation. There is an eternal giving and receiving, cause and effect, action and reaction in harmony with immutable laws, and this is the omniscient, omnipresent Supreme Mind which is commonly called God.

The whole vast scheme of all creation is a pattern of fundamental laws. Balance and harmony are essential, else there would be only chaos and destruction.

Since the God-mind is universal, operating in the form of laws and principles, it is expressed in matter and all that we know through our objective senses, and also in what is invisible and not so perceived. It is not a distant Form or Idea as Plato postulated.

Hence, man and animals and the life force itself are manifestations of laws. While the source of all is a unity of one supreme Mind, it becomes a multiplicity in manifestation. And thus we have an evolutionary, progressive expression of these laws through simple lifeless matter, onward through the amoeba and its protoplasmic substance, and upward in manifold variations to the highest and most complex and most intelligent form known on earth, that of man.

Now the question arises as to the purpose of God's creation. We observe our fellow-men and behold much frustration and suffering and wonder about the good of it all, its meaning. And this puzzle becomes more urgent when we suppose that the "kind" of which God is made is immanent, as suggested by Aristotle, is even within man, man being made in the image of God. The storms, famines, floods and earthquakes are only the working out of nature's laws and appear as omens of evil only to men whose mode of thought is faulty. Universal laws are impersonal and yet benevolent. All nature is in harmony and there is a cooperation of the elements of sunshine, rain, heat and cold, etc., which produces an abundance of food and other necessities for man and animals. And, as Spinoza suggests, one and the same thing can at the same time be good, bad, and indifferent.

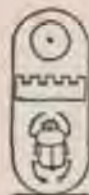
With this basic foundation in mind and seeing the apparent insignificance of man and yet, paradoxically, man's prominent role because of his preeminent position and creative powers and influence, seeing all this: what shall I say of material things? And what are man's virtues? Is he a thinking and creative entity or is this only a fiction of the mind? And if so, is matter, being lower in the scale and under his control, is it also an illusion? What of ethics and the organization of society as to the relations of man to man? And what is my individual role in the drama?

All phenomena are accounted for by an unseen law known to mystics as the law of vibrations: it is a magnificent symphony of positive and negative forces. And in its higher rates of vibration it becomes the life essence, a universal over-soul, a segment of which is

in every man. It naturally follows then that I cannot ignore the rights of others, other men being part of the same laws, and our souls vibrating in unison. We must learn to work together and to love one another. Only thus can there be system, order, and harmony in social life. We must allow the free, rhythmic and pulsating action of these laws. There must be giving before there is receiving, even as the lungs inhale so they must exhale. As above so below. To be in harmony, therefore, with the constructive and creative forces and laws of the Cosmic means for me (and all mankind) to live up to the highest, noblest, and best within me. True virtue lies in study, the pursuit of knowledge, development in every way, and the expansion of my consciousness to the point where I comprehend God's will and all His divine laws, until, finally, there is complete absorption in the infinite primary cause from which I came. It is nothing short of perfection.

And this is not as difficult as it at first seems; for the Soul within is restless with Desire, desire for illumination and expression of self, desire to evolve, grow and to attain freedom from its limitations. Knowing all this my religion is one of humble gratitude to the supreme Mind or Cosmic, and a sincere effort to attune myself with that Mind. Selfishness, greed, hatred, and envy inevitably diminish as I seek to compensate for my blessings and to be worthy of all the channels for expression which the Cosmic evidently gives me as I become increasingly worthy.

In the interval between beginning and return to beginning, all mankind must fulfill the law of its inherent God-kind, for, as it is written, "not one jot or one tittle shall be removed until the law be fulfilled." It is imperative that we learn to know the divine will, to gain more and more knowledge that we may the better understand God's laws. As Spinoza states, there is inadequate thought, inadequate knowledge and understanding. This is a better description than the word ignorance, for the latter connotes a condescending attitude, judgment and dogmatism. Ignorance is a degree of knowledge and understanding also. By the gaining of knowledge man will find emancipation



from worry, sadness, disease, and poverty while he pursues—each according to his degree of development — the pleasure of life which gives him joy and happiness. And with the evolution of man the Greek ideal of moderation is likely to prevail in this respect. But objective knowledge is not enough. On the contrary, there must be cultivation of the intuitive faculties and this can be attained by those who are worthy through such systematic instruction as that found in the mystical teachings of the Rosicrucian Order.

In eager search for more light, greater wisdom, certainly one ought not be hampered by idle speculations as to the reality of matter. That would be sheer folly. I see my own body and objects around me, and countless generations have seen the same mountains and valleys. To pretend otherwise is equivalent to blindness. At least I know that I think, that there is thought, and whether or not matter and objective things actually exist is not important because in relation to my thinking, and in my realization, material things are facts with which I must deal. I could possibly ignore them, but only willfully and deliberately; and I cannot see the sense in sticking my face in the sand like an ostrich.

The more important task before me, and before all mankind, is rather to expose the futility and insanity of selfishness and exploitation, and to learn to live in cooperation and in harmony with each other and, what is more important, in harmony with the immutable laws of God. We must endeavor to overcome the barriers of race and orthodox religion, free ourselves from the limitation of mental boundaries, and cultivate a cosmopolitan attitude. We must learn to move forward in the stream of consciousness toward a world federation of states in which groups of people are distinguished only by customs and habits.

"Ah, but this is Utopia and is impossible," says the critic and skeptic. But behold, the view is only a glimpse or an image of what already exists in the Cosmic mind. And man is only an attribute of that mind; he is God-kind on earth. Because of their life in a society of greed and privilege, and due to their inadequate knowledge, men will con-

demn new ideas before thoroughly examining them. Oftentimes, too, new ideas are condemned because they have a foreign origin. One may conceivably object to the dialectical materialism of a Karl Marx and to the revolutionary method of change, and still see the favorable points in communism as a form of economic order. Rejecting something because "it is foreign" if carried to its logical conclusion would mean that the American system of mass production in industry, or American motion picture films, should not be used abroad. In a land of frustration, unemployment, and poverty, the New State may appear improbable but it is not impossible.

There is no cruelty like man's inhumanity to man. It is of all forms of suffering the most tragic because so unnecessary. Nevertheless, we live in a world of complete justice. This is true because every cause has a definite effect and surely that is fair enough. Economic and social faults are man-made. They result from the crushing of the divine spark within and this is the unpardonable sin. Our tribulations and suffering result from our failure to realize that mankind is God-kind.

I speak of economic and social problems because they are so close at hand, our daily concern. These are practical issues, and a philosophy which is not practical and fails to deal with immediate as well as mediate questions is not fruitful philosophy but is mere parlor chatter. Furthermore, the enlightenment which comes from Rosicrucian teachings reveals the play and operation of universal truths and laws.

Misguided chauvinists may long for the "good old days," and there are plenty of intellectual philistines who are always finding "conclusions" convenient for selfish rather than logical ends. And the problems remain unsolved. Some put the blame on taxes or government expenses, some find an outlet in the persecution of races, in blaming aliens and overpopulation, etc., until we find the majority of people confused by propaganda and a prostituted form of journalism. All this is part of the deliberate program on the part of entrenched powers to keep the masses of people in slavery and ignorance.

(Concluded on Page 70)



Our Shadows

By SOROR CHARLOTTE G. FRIETSCH GUNTER



RARELY do we pay much attention to the shadow. We simply take it for granted; and yet it is a thing from which no man can escape. It is always there; it stalks us tirelessly whether we see it or not, permitting neither privacy nor seclusion.

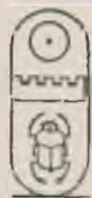
Ceaselessly it plays detective; and is much closer on our heels than any such agency. Sometimes it mocks us, seeming to make fun of the poor human body, as when it stretches itself ahead in a long, thin, uncouth sketch and silently says: "See, this is you! Don't you look too funny for words!" The most commendable thing about a shadow is its divine silence! Even when sleep has closed our eyes, if we are given to much prancing about in Dreamland we shall find the shadow there too, faithfully attending to its business!

Whimsical and unsubstantial as the shadow seems to be it does afford both amusement and protection, for it assumes many forms besides that one which accompanies our bodies. A great and prosperous industry combined with art has been built up on mere shadows. We have all, at one time or another visited the movies and paid for the privilege of watching shadows flit to and fro.

The protection unstintingly given by shadows is a fully accepted fact. It is so common-place that few people even feel any sense of gratitude. Although they will pay out good money to see shadows move on a screen, they would feel indignant if a shade tree would stick out a broad-branched hand and say "One quarter please, for the hour's shade you are getting." Usually we are only willing to pay for shade when it comes in the form of an umbrella or some contraption which man has made. No matter, however, in what manner we obtain this shade, we know it to be a shadow of something. Here we then have an illustration of how an unsubstantial thing gives protection to the substantial, the latter being ourselves.

Whenever we look into a mirror, we see a reflection. This thing that we see is nothing else but a shadow. Who is this mysterious being that mimics every action, even down to the faintest expression which may cross the features? This person we see who so exactly conducts himself, as we ourselves would is a mystery, common-place though his presentation may be. The creature in the mirror is forever a tantalizing phenomenon.

As we know, the shadow is often represented in a mystic sense. It is found everywhere in poetry and in religion. The shadow of death, of which the Bible speaks, is so common as to be practically meaningless, despite its mystery. Yet, the shadow that follows one about as faithfully as a dog is just as



mysterious. It seems to be a part of the Self which is ever present but can never be reached.

Unless you are protected by a shadow when writing, you will see two shadows flitting across the page, that of the hand and of the pen. The words alone have no shadow. Why have the words no shadow? It may very likely be that the words themselves are shadows, for after all, words are thoughts reflected in the form of speech or writing. We might very well conclude then that words are the shadows of thoughts.

When once we seriously begin to think about the shadow, its mystery increases. We realize that it cannot exist without the aid of Light, the radiant energy, which appears without doubt to be its creator.

Generally we regard the shadow as something fleeting, evanescent and intangible. There are instances, however, when it shows itself willing to assume a stable and fixed form. We have it in the mysterious shape called a photograph. In this instance the shadow forms a trinity. We have the subject photographed; light, the creator; and the shadow in the form of the photograph.

Our thoughts that come and go are shadows of an unsubstantial world out of which we create the substantial. Which are the true moulds here, the thoughts or the thing created out of the thoughts? Is not the dream stuff the original mould? Thoughts are akin to a nothingness such as the shadow is. So

are visions and dreams. But without this nothingness we have no results.

For another example, take all forms of entertainment, outside that of moving pictures. They are all shadows. They play upon our fancies under the titles of parodies, caricatures, burlesques, travesties, paraphrase and imitation of any kind. And any reprint, reproduction, copy, repetition, likeness—or any original painting for that matter—is nothing but a shadow. A quotation taken from the original work of an author can be made to serve times without number. And here, we might say, there arises the peculiar circumstance of a shadow becoming a shadow's shadow. We have the author's words which are the shadow of his thoughts and we have the repetition. Even the voice has its shadow. We have the echo as an instance in point. Here we have the shadow of the voice functioning lustily and in ever-elusive mockery.

We know that through imitation we become less real than when executing an original idea. When indulging in imitation, we permit ourselves to become shadows of someone else, or even a second fiddle to his shadow—as in the instance mentioned, when repeating his original words. When this combination takes place we have the paradox of the substantial posing as the unsubstantial. When we thus can become shadows without undergoing any visible change, how are we to know if we are real or unreal?



GOD-KIND IN MANKIND

(Continued from Page 68)

The profit system and Christianity may therefore be claimed incompatible. So long as the chief motive is profit there can be no Golden Rule. Concern for the other person's welfare is not conducive to profit, and so there simply is no concern but only a seeking after a advantage and profit. That is the spirit and method, even if it means paying starvation wages or other forms of exploitation such as excessive hours of labor, high rents, and usury. Despite all this the average man or woman, due to inadequate knowledge, fears any change

and has a remarkable proclivity for defending the "old way" instead of seeking a better solution. How, then, shall present defects and injustices be overcome?

We may see a foreshadowing of the time when God-kind will be reflected in Man-kind. But since it is true that social conditions and institutions of all kinds are simply the outward manifestation of a people's plane of thought, we cannot expect to have at any time a civilization or society any finer or better than the people who compose it.



SANCTUM MUSINGS

THE UNKNOWN GOD

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



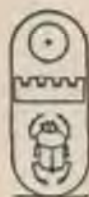
AS THE sun rose over the horizon, the ancient city of Athens awoke to a new day; a day similar to many of its predecessors but somehow different; for it was a day in which history was in the making. For as the sunbeams chased the lurking shad-

ows, the intelligentsia of the city were gathering according to their custom on Mars Hill to discuss pro and con the more important affairs concerning the state.

It was to this group that Paul was brought to explain the strange philosophy to which he had given utterance, and as he stood in their midst he said, "Ye Men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription. TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." To millions in the early christian centuries there was an Unknown God and God is still unknown to millions in the present day. Why? To me it does not seem a too difficult question, for when man was first created, he was purely a spiritual being, but his thirst for knowledge

forced him to leave the plane of reality on which he, as a spiritual being, existed, to accept the conditions of life whereby his desire for knowledge would be satisfied. Hence we find man lowered to a state of worldly impressions and subject to all it implies, therefore, he must suffer the evolutionary process of a worldly existence and by experimenting with the laws of the universe must gradually work his way back via the process of spiritual unfoldment until he regains the right to enter his original state.

This is not a collective process but an individual one, for the human race is separated on various planes of intellectual and spiritual understanding, each human being in his proper place. This is what Christ meant when he said, "In my Father's house are many mansions." He was referring to the degrees of intelligence through which human beings have to pass in order to reach a state of God consciousness that permits the soul to unfold in spiritual understanding. Human beings who live on the outer circle of comprehension are those whose interests lie on the material plane. The lives of these people are governed by the five senses. They are those who are satisfied with the things of this world and focus all their attention on material affairs. They are not concerned with the deeper aspects of life. To them there is still an Unknown God, for they have



not evolved sufficiently to feel the need for God.

In life nothing is static, all is purposeful motion, and as the outer circle revolves, it obeys the laws of centripetal force gradually drawing nearer to the center, and as the center is the All Creative Energy we call God, man is naturally journeying via conditions and experience toward an ever increasing consciousness of the eternal.

When we ponder over this, we realize that it is impossible for man to escape God, for to God we belong and to God we shall return, not by compulsion, but by sheer desire of the human soul to find its counterpart in God.

This thought is well illustrated in the Parable of the Prodigal's Son. You remember that he asked his father for his share of the wealth and left home and dissipated it; in other words, he repudiated his spiritual birthright and when he had satiated his soul in materialism and suffered the consequences, he started to do some real thinking and as a result of it he returned in contrition to his father. Please note that he did this entirely of his own volition. This is the way all men find God, God does not seek man, but man searches after God as man finds need of God.

The Prodigals of life are on the outer circles sowing wild oats. "The fool hath said in his heart, there is no God"—but a fool is one who does no constructive thinking for himself, hence he prefers ignorance and in ignorance there is no progress. The husks of a wasted life are food for thought and thought, my friends, is the first step toward God consciousness. "As a man thinketh, so is he."

When a man thinks seriously about life, he starts to grow spiritually. In life all is action, all things are according to thought energy. Thought brings man to the point of decision, decisions call for action and action is thought in manifestation. Thought is cause, action is effect. Hence as the soul on the outer circle through self inflicted suffering reaches out and becomes aware of God, the centripetal force draws him into a closer relationship of ever narrowing circles, thus he unfolds in the higher understanding. With this comes the realization that he is not sufficient unto him-

self, that the completeness of life rests on his partnership with God.

When a man thinks seriously of God, he often runs into difficulty, for in searching his own heart he finds it is out of harmony with his reasoning. This is brought about by the conflict of religious teachings given to him in the plastic years of life and he finds himself a victim of religious customs and creeds that do not appeal to reason, and so for a time he is very unhappy. It is a transition that he passes through, a period of re-adjustment that is always necessary when the heart and mind are to be re-aligned into a harmonious relationship. This comes with an increasing understanding of things eternal, and as the soul is drawn into the inner circles of consciousness it comes into the blessedness of the "Peace which passeth understanding." All souls must suffer at the dawn of God Consciousness. It is their initiation before the Altar of Truth. Gautama Buddha entered the higher consciousness through suffering, for he forsook riches and exchanged his clothes for those of a beggar, communed with hermits, and finally sat under a Banyan tree for a day and a half and returned to give to the world the "Eighth-fold path of life."

Jesus the Christ went into the wilderness for forty days. It was a period of purification and he returned and gave to the world the religion of Love.

Man finds God in the great silence of the Soul plane. It is a medium by which he finds direction as he passes through the darkness of uncertainty, and understanding sufficient to his need comes as a ray of light to guide his foot steps on the path. Thinking men call God by many names — First Cause, Principle, Divine Mind, Thought Energy, Creative Intelligence, Truth, Love and Life and worship him according to the Avatar under whose influence he happens to be born. And man argues much concerning his particular faith and reasons that those who do not belong to his religion are pagans. And God looks down lovingly on all of his children, Black, White and Yellow, and smiles at their peculiar reasoning, remembering that all belong to him, and that all start life in the kindergarten of the soul,

(Concluded on Page 76)



Heights

By SOROR DOLORES CLINE



THE blind poet, Milton, once wrote "Getting and Spending we lay waste our Power." Milton meant the Divine Power, that inward flow of Divinity that comes with the realization that we are all one — one with nature, one with our fellow man, one with God. All spiraling to Divine Perfection. When every star, every flower, every pure desire, surges with joy through our veins like a silent invisible river of Power.

Most people live like robots, mechanical machines, unconscious of what constitutes real living. They are born; they struggle for their needs, which often are enlarged into greeds. They leave with out knowing why they came, what lessons they were to learn. They leave with out even touching their lips to the cup of nectar that life offers to those who will lift up their eyes to see the offered elixir. They allowed matter to condition them. They created their mechanical man and then allowed him to rule over them. They developed conditions and then subjected themselves to them. They were really conditioned only by failure to develop the realization of soul powers.

Let us leave the four walls we have built—decline the invitation to the the-

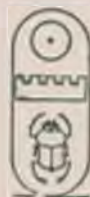
atre or party. Let us climb a hill high above the valley with its problems, its strife, its materialism. Half way we sit on a jugged rock to rest. We look below and beyond. The harsh contours of the valley have softened, so have our problems. At the very top of our hill, let us give ourselves to the warm pulsing earth. Fling ourselves down among the grasses. Tense muscles slowly relax.

Mother Nature is nestling a tired child. The doors of our senses are open wide and the cool, caressing wind of God is blowing out all darkness and is gently playing on the harp strings of our hearts the cosmic rhythm. The long slender cups of the blue bells are swinging fresh dewy incense into space. A meadow lark swings on a bough and sings his hymn, his joy.

Our souls, our temples, the vastness of the sky, the hill, the earth, the blue-bells, the meadow lark are one in unity, in love.

The curtains of night are slowly being drawn; whirling planets speed to light the gates. Stars swing across the endless path. Nebulae, mysterious universes, float beyond the eye. Rest in the midst of the Milky Way and ponder upon eternity, God's laws, God's love.

Lift yourself up into His benedictive power of good. Descend into the valley and scatter there all the joy of all your being. Do not waste again the power of God in trivial things. Go often and know God.





The Rosicrucian New Year

Proclaimed for Friday, March 21

By THE IMPERATOR



HY a New Year? Regardless of the calendar changes and other decrees throughout the centuries, as to when it should begin, is a New Year necessary to us? In answer to such questions, most of us take refuge in the reply that it is essential as a measurement of time. Time itself is the duration of our *consciousness* of some happening, or of our realization of phenomena. Consequently, the New Year was made in a strange manner to relate to our psychological processes. It becomes associated with self.

It is, therefore, in *consciousness* that we find the true answer as to any actual value to our real selves that the coming of a New Year may have. Consciousness is the *interactions* between the forces and substances which compose our being, on the one hand, and our being and things, on the other. In other words, it arises as a subject or kind of perception, from the effect that our bodies and life forces have upon each other, whereby we have that state of consciousness known as *self-awareness*. Further, it is engendered by the effect that other realities or things have upon our beings through our sense organs and faculties. We may liken consciousness to the nature of a toy rattle. A toy rattle is not a rattle until it functions as

one, no matter how much it seems so in appearance. It may have the shape, form, and color, and yet something must occur within it before it is a rattle. It must be shaken or agitated before its function — the sound — arises. Consciousness, likewise, as a condition of sensitivity, exists within man only as a *potentiality*. It is not until this interaction within man, or between his being and other things occurs, that there is such a state as consciousness as an actuality.

We might further say that consciousness is a *determined tendency*. It cannot be found by itself in man, but can and does spring from his nature. Consciousness is obviously not a substance or an object, but rather a reflection in our being of *self*, and of other realities. We may think of it simply as a series of impression, or *sensation pictures*.

There are two ways in which the periods of consciousness may be distinguished one from the other. The first is the content of a period of consciousness; the *kind* of pictures it portrays. In other words, of what we are conscious, whether it is a rose, the moon, a bitter taste, or a fragrant odor. Whatever the period of consciousness is identified with, namely, of what we are aware, is one method of distinguishing it from a previous or subsequent interval of consciousness. The second method of distinction is by its duration of persistence. We may at present be visually conscious of a large red rose in a vase, and next we may be conscious, through the faculty of hearing, of the ringing of

a bell. We are able to count these periods of consciousness. In fact, we say there were two—first, that of the rose, then that of the ringing of the bell. We were able to accomplish this by determining their *natural cycles*; that is, by counting the *beginning* and *ending* of the different impressions. The beginning of the consciousness of the rose was one period; the ending of it and the beginning of the consciousness of the sound of the bell was another. However, how can we tell which of the two periods of consciousness endured the longest? It is here that the second method of distinction between one period of consciousness and another enters. We must apply a series of *artificial* changes, equally divided, to the state of consciousness. We say artificial changes, because we have seen that the natural transition occurs when the subject of the consciousness — the thing, or state, of which we are aware—changes.

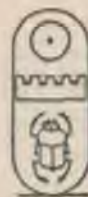
To resort to our analogy, while we are conscious of the rose, observing it, a hand on a clock, by its mechanism, is made to pass a number of numerals, at a constant speed, indicating the changes of time. Counting these changes, the hand passing the numerals provides us with a measurement of the duration of the period of consciousness, which is interpreted as seconds, minutes, etcetera. The movements of the earth and of the planets are made to serve as still other clocks, by which to measure the duration of the periods of consciousness. The calendar New Year, January 1st—or the other arbitrarily established dates of past centuries—as applied to ourselves, is but an artificial division of our consciousness, the attempt to confer upon it the beginning of a new cycle. Just as the ticking of seconds by a clock does not actually alter or bring about a change of our consciousness of anything which we may be perceiving at the moment, neither does the *New Year* in itself, change man's thinking or mental state. It is indeed unfortunate that so many persons confer upon time such a reality as to conceive it as having an effect upon their lives. It is life, consciousness itself, which is the creator of time.

The value of life is not in the number of periods of consciousness we may

have, i. e. the variety of experiences had; neither does it exist in the duration of these periods of consciousness—the time that they last—the true value of life is found to exist in the content or *quality* of the states of consciousness. A glorious experience once a year, in which one comes to realize with righteous pride that he has fully exercised his inherent powers of accomplishment and talents is more soul satisfying than myriads of frequent and swiftly-changing but inferior impressions.

A life is lived in a moment of ecstasy. When peace and contentment flood the consciousness, and inner happiness reigns supreme, there is nothing more exalting to be experienced. A rose smells no more fragrant, no matter how frequent the experience, nor how long it persists. It is far better, then, to evaluate our lives by the events which have occurred within them, than by counting the years or periods of *potentiality* of accomplishment that have elapsed or will come. What matters it how rich you are in years, if you are poor in the memory of worthy states of consciousness? A number is contentless until it is applied to something. A New Year, likewise, is empty, meaningless, until it is filled with personal experiences. Men of primitive races, who determined the extent of their existence by the events that occurred, such as saying that thus and thus transpired during the year of the plenty grain, or the year of the long walk, were rightly measuring their lives by accomplishments of their own or of nature. The true age and maturity of man is determined by the kind and quality of his states of consciousness.

If your level of consciousness remains the same, if you cannot, or will not bring about, not just a change in impressions or experiences, but in the *quality*, the far-reaching effect upon self of your experiences, the events of your life, you are standing still in your personal cycle, regardless of what the calendar may indicate. If, in your thinking, in your *mental outlook*, you have not come any closer to peace of mind; if the mysteries of your being do not, in your mind, begin to shape themselves into some comprehensible order, you have not marched on, regardless of the progression of time and the number of the

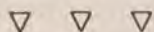


year. In the consciousness there is but the *present*. The future is but a number, or a page of the calendar. When you plan for tomorrow, you are actually building *now*. The past is likewise a recollection of impressions made to exist again in the *present*. There is no progression of consciousness in point of time. There can only be advancement in the quality of our perceptions, the things we think about, and the experiences we create for ourselves. Always seek to transcend your present state of consciousness, to make the events of your experiences become the milestones in your life, rather than the dates of the calendar.

Of all of the times for the beginning of the New Year, which have been established by legal decree and tradition, the Oriental custom and practice, preserved by the Rosicrucians, is perhaps the most logical. The Rosicrucians, like many of the peoples of the Oriental countries, celebrate the beginning of the New Year, with the coming of the *Spring Equinox*. It is reasonable because it is associated with a fundamental cycle of nature, the rebirth of life, the regeneration of earth, the awakening of plant life from its winter dormancy. January 1st, the beginning of the calendar New Year, occurs in a season when in most sections of the world nature is in a deathlike sleep. The ground is cold and fruitless, perhaps under a protective covering of snow and ice. The trees and most shrubs present a moribund and desolate appearance. It is a time when to our personal consciousness, observation, and feeling, it seems like the clos-

ing or *end* of a cycle of growth and activity, rather than the beginning of one. Conversely, Spring is the budding and coming forth of life, of greenness and fertility. It is, therefore, a time for the beginning of a cycle of activity, and around us is every indication of animation.

On Friday, March 21, the sun in its celestial journey will enter the zodiacal sign of Aries, the phenomenon being the Spring Equinox. This date, then, is proclaimed to begin the *Rosicrucian New Year 3294*. The year date is established upon the event of the traditional founding of the Rosicrucian Order in ancient Egypt. Every member of the Rosicrucian Order is invited to attend, at an AMORC lodge or chapter in his vicinity, the time-honored ceremony commemorating the Rosicrucian New Year. *It is well to inquire of your local chapter or lodge in advance*, as to the exact time of the ceremony, because in some cases the festivities and ritual may need to be held on a day preceding or following the date proclaimed above. Rosicrucians, who, for various reasons, cannot attend a local lodge or chapter, may address a letter to the Grand Secretary of AMORC, at Rosicrucian Park, San Jose, California, requesting a copy of *The Sanctum Ritual for the Rosicrucian New Year*, enclosing 10c to cover mailing costs. This personal ritual may be used by the member in the privacy of his home, in his own sanctum, permitting him to enjoy the inspiring and salutary effect it produces on the occasion of the exact date of the traditional Rosicrucian New Year.



SANCTUM MUSINGS

(Continued from Page 72)

passing through experiences necessary for their development, progressing through their experiences and at the same time being drawn through love into the inner circles of greater understanding. For in the heart of every man there is a spark of celestial fire which is the presence of the Eternal God, urging him forward toward greater discoveries of his Divine nature.

The Unknown God of Mar's Hill may have crumbled into the dust, but

there is still an Unknown God in the Twentieth Century, and those souls on the outer ring will gradually be drawn into the orbit of the eternal consciousness of God, unfolding in all the beauty of the celestial until, having passed through all spheres of knowledge to perfect understanding, the old Adam passes away; having regained his spiritual birthright, he returns in all purity to be absorbed into the Universal Soul of God.

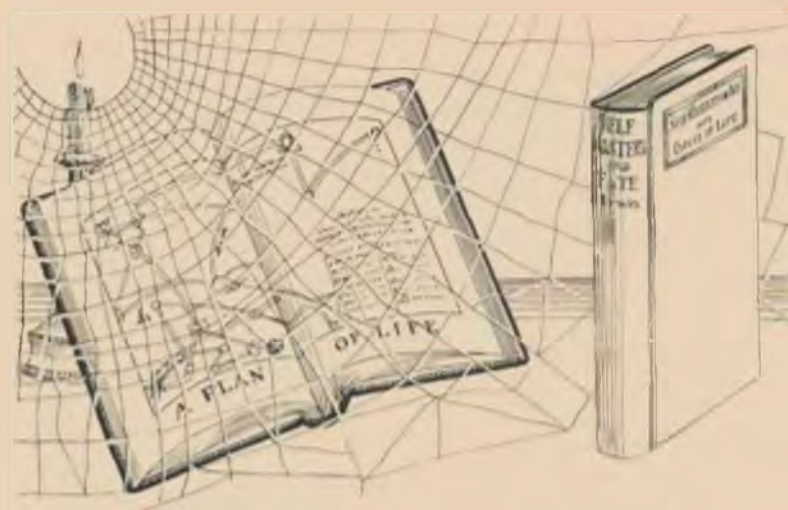
**The
Rosicrucian
Digest
March
1941**



SYMBOLS OF ANOTHER WORLD

Religion and politics vie with each other in Egypt and North Africa, for the domination of millions of simple people—as the one shown above standing in contemplation under the arch of a sacred shrine. The great air armadas and armies of the political machines of Europe clash on their soil, so that the winner may become either the *master* or the *guardian* of these dark-skinned races. Their devotion and interests, however, lie in the moral and mystical precepts which are depicted by their domed mosques and the majestic ruins of their forebears. Islamic minds are moved principally by that which attacks their faith, not their frontiers.

(Courtesy of the Rosicrucian Digest.)



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Victoria Lodge. Mr. Percy Pearson, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mr. Culbert Baugh-Allen, Phone E-6939.

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

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Auckland Chapter, AMORC. Mr. John Orriss Anderson, Master, 29 Curran St., Herne Bay. Inquiries, Phone 45-869.

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