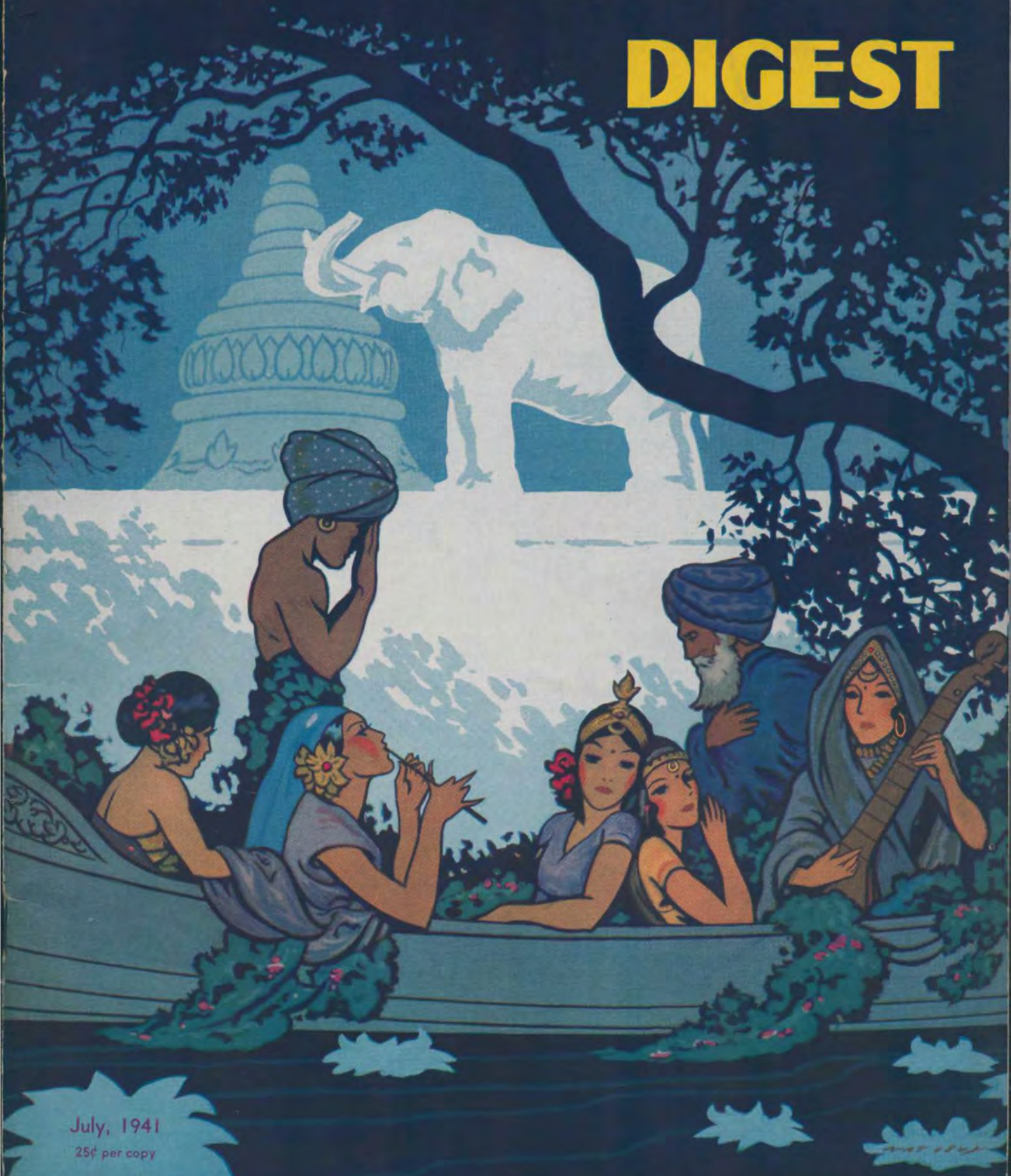


ROSICRUCIAN DIGEST



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The above is a photographic reproduction of a large realistic oil painting portrait of the late Emperor of AMORC, Dr. H. Spencer Lewis. The painting, executed by Frater J. Phillip Schmand, prominent New York artist, was recently presented by him to AMORC, as a tribute to the humanitarian accomplishments of Dr. Lewis. The amazing realism, in all details, is the marvel of all who view it. As an indication of the talent possessed by Frater Schmand, it must be related that he never personally met the late Emperor. The painting, ideally framed and illuminated, occupies a prominent place in the Rosicrucian Research Library—an edifice that is the outgrowth of one of Dr. Lewis' ideals.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

JULY, 1941

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE LOST WORD

By THE IMPERATOR



THE doctrine of the *Lost Word* exists as an arcanum in the liturgies of many of our religions of today, and in the rites of a number of secret and philosophical societies which are still extant. Each has its respective theological or philosophical explanation of this persistent idea. On the other hand, they are all related to a *fundamental conception* rooted deeply in the earliest beliefs of man.

A majority of these explanations of the *Lost Word* are based upon the Biblical phrase: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1-3). Cosmologically, this means that the creation of the universe was accomplished by a vocative idea—a thought expressed as a *word*. In this manner, God and the *Word* are made synonymous. God, or Mind, as a creative reason, are made to manifest only with the issuance of a *Word*. Consequently, the creative power of God is given force only when it is *spoken*. The force of God is made his voice, or an intonation. It is not sufficient, according to this conception, that God only exist for the universe and things to come forth from his nature, but it is also necessary that the active cause of His being, the law or decision of His *mind* be manifest as an *utterance*.

It is a matter of observation among men that all natural things have a law

unto themselves. That is, there is some particular cause upon which they depend, and such things and laws are myriad. Therefore, it is the presumption among men that the *Word* which was first uttered must have been the synthesis of *all* Cosmic and natural laws. The word in this sense did not fashion out of other substances, the elements of the universe. It was not a Divine agent or force which acted upon an indeterminate substance, as, for example, a sculptor's hands fashion a form from clay, but rather all things from planets to specks of sand were inchoate elements of the *Word*. The *Word* is thus conceived as a vibratory, undulating energy in which the basic essence of all things exists. For analogy, we may compare it to a single sound which could include all octaves and pitches simultaneously. Consequently, each individual sound which the ear might discern would depend for its existence upon the original cause, the single united sound. As all color is a component part of white light, so all creation is of the composite law embraced by the *Word*. Consequently, such a *Word* is endowed with the importance of being the *key of the universe*. He who could know and intone it would have mastery of all creation.

In line with such reasoning is the connotation that the law of creation or *Logos* once made vocative as the *Word* never ceased to exist, never died out or diminished. Upon its continuous tremors or vibratory nature, all things have their causal dependence. Just as the light of an electric lamp is, in effect, dependent upon its constant cause, the flow of electricity to the heated filament within the lamp, so all manifestations are said to

owe their existence to the continuous reverberations of the *Word* throughout the universe. The vibratory nature of each thing thus fits into a gigantic scale or keyboard. *Each reality* has some relationship to a note or a combination of them, which is an integral part of *the word*. Thus, certain *vowels* could contain, within their combination, the *creative* complete scale of Cosmic energy, according to this conception.

It is expounded by most of the philosophical and religious organizations which preserve the tradition of the *Word*, that at one time man possessed, as a Divine and rightful heritage, knowledge of it, which gave him a true mastery of his domain, the earth. How man became dispossessed of such a great treasure or *lost the Word* is a tradition for which different groups offer various and divergent explanations. Each, likewise, in its own way, believes man may redeem himself and recover the *Lost Word*, or at least certain efficacious *syllables* of it. This, it is generally conceded, can be accomplished through a synthesis of exoteric esoteric knowledge, namely, through the study of the basic natural sciences and the worship of God, or communion with the Absolute. In fact, there are perpetuated today, in rites and sacred ceremonies, certain syllables or *vowels*, which are said to be of the *Lost Word*, and when intoned do produce amazing creative and beneficial powers and manifestations. Other mystics declare that the complete *Lost Word* is ineffable by man; that he would never be able to utter it, even if he came to know its content, but that he can pronounce certain of its syllables, from which he may acquire tremendous personal power.

We have said that this belief had its provenance in the early thought of man. It will contribute to our understanding of this *mystery*, which has become a respected doctrine, to review its history. According to ancient liturgical text the Sumerian vocable for word is "Inim," pronounced "enem." From this word, the Sumerian developed the sense incantation. To the Sumerians, incantation was the formal words of the magician or priest. In fact, the Sumerian for incantation is "inim—inim—ma," which is a duplication of "Inim." To the Su-

merian, Inim or word meant to "utter a decision." The ancient Semites regarded a *formally* spoken word containing the force of a command or a promise as a very definite or *real* thing, that is, an entity the same as a substance of some kind. Therefore, from the words of a deity, priest, or human under formal circumstances there issued a *magical* and *terrible* power. The formally spoken words of the great gods were apotheosized by the Sumerians; that is, they were regarded as a *Divine entity* equivalent to the God.

Because of its conformity to this conception, let us recall our previous Biblical quotation in part, "... and the Word was with God, and the Word was God." Before 2900 B. C., we find the inscription, "Enem-Ma-Ni-Zid," literally translated, "His word is true." Likewise, in pre-Sargonic times, about 2800 B. C., and on a Temple record of Lugalanda is the phrase "Enem-Dug-Dug-Ga-Ni An-Dub," or:

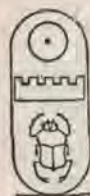
"The word which he spoke shakes the heavens."

"The word which beneath causes the earth to tremble."

Here we see the first conception of the *dynamic power* of the *Divine Word*, expressed nearly 5000 years ago.

A further development of the Sumerians was the identifying of the Word of the God Enlil, with his spirit. The word of the god was made as an attribute of his all-embracing nature, moving forth from him into the chaotic world. For example, another Sumerian liturgy reads: "The utterance of thy mouth is a beneficent wind, the breath of life of the lands." Again, by this, we are reminded of the Old Testament, for in the book of Genesis 1:3, we find, "And the spirit of God moved upon the face of the waters." Following this we are told that God spoke, "Let there be Light." To the Sumerians, the breath of God was a warm flood of light. The influence of the religions of the Sumerians and Babylonians upon their Hebrew captives is quite apparent in the books of the Old Testament.

The Sumerians and Babylonians invariably regarded water as *the first principle*, the primordial substance from which all things came. Water to them was not a creative force, but rather the first element out of which other sub-



stances developed or evolved. Since, therefore, all things came from water, it was deduced that reason or wisdom dwelt within it. The word which the Sumerians conferred upon this *creative principle* of water was "mummu." The Greek historian, Damascius said this word meant "creative reason"—the wisdom which created all things. In the book of Genesis we find another parallel to this. That is, that water was the first substance over which "... the spirit of God moved ..." This doctrine of water as the first substance found its way into an early school of philosophy of ancient Greece. Thales of Miletus apparently borrowed it from the Babylonians. Anaximander and Anaximenes were apparently influenced by their contact with the Hebrew scholars and their traditions and so they resorted to syncretism as well. They declared that the *Cosmic substance* was itself reason, wisdom, harmony, or *Nous*. This, we see, corresponds to the Babylonian *Logos*, or *Mummu*, the creative reason which is immanent in water. Heraclitus, of 500 B. C., who expounded a doctrine of evolution and relativity, that of all matter "becoming," through a process of development from fire to air and return, held that the only reality was the *law of becoming*, a Cosmic law—the *Word*.

A transition gradually occurred, in which the *Word*, as a Divine utterance was to be replaced by the *Logos* (law). This *Logos* was the will of God, expressed as an immutable and active law in the universe. The ancient Stoics held that the Divine principal or first cause was *pneuma*, a breath of God which permeated all things. This breath manifested as a series of creative laws in

matter. It became the physical laws which science knows and studies. In man, this breath or *Logos* became a lesser spirit, and moved him as a soul.

Philo, a Jewish Eclectic philosopher, at the beginning of the Christian era, developed the *Logos* concept into a most important central doctrine of a philosophy which found its way into the theological dogmas of some of our present prominent religions. To Philo, the *Logos* was on the one hand the Divine Wisdom, the producing *rational power* of the *Supreme Being*. In other words, the *Logos* was the *Mind of God*. On the other hand, the *Logos* was not the absolute nature of God—it was not the substance of the deity. It was rather an attribute of his nature. It was reason coming forth from him as an emanation. It was held to be the "uttered reason." Thus from this we find that again the *Logos* takes on the significance of the *Word*, namely, the expressed will or "utterance" of God. The *Logos* or *Word* was held by Philo to dwell within the world. God was not immanent in the world. He transcended it, but the *Logos*, his *Word* descended into the sentient world as a *mediator* between God and man.

For a summation of this topic, we may say that most men have believed that a desire or wish has no efficacy unless it is made vocative. They conceive that a thought in itself is not sufficient unless it is accompanied by some active agent like the *spoken word*. Therefore, to the natural Cosmic forces, the physical laws of the universe, he attributes a once uttered *Word* as their source, which continues to reverberate throughout the universe and which he can no longer, at least in its entirety, apprehend.

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The
Rosicrucian
Digest
July
1941

A Message from the Grand Master of Great Britain

Note: The following is a letter sent by Frater Raymund Andrea, Grand Master of Great Britain, to all Rosicrucian members in affiliation with his jurisdiction. Faced with tremendous obstacles in his nation, he expends great energy of mind and body in furthering, not alone the esoteric ideals of the Rosicrucian Order, but its physical aspects as well. He is a ceaseless worker, and as practical in his activities as he is idealistic in his thinking. Year after year, by accomplishment, he has proven his faithfulness to his sacred trust. He did not intend that his letter be published in the "Rosicrucian Digest," but the determination which it virtually radiates, as well as its appeal to the members to stand firm upon the Rosicrucian principles in their ordeal, is worthy, in our opinion, of being read by Rosicrucians in every land. The exhortations contained in Frater Andrea's letter are not empty or pretty-sounding phrases. They have been exemplified by his modest and retiring life and what he has actually brought forth during the years of his service. Let Rosicrucians everywhere take new encouragement from his words.—IMPERATOR.

Dear Fellow Member
of the Rose Cross:

I do not often send a circular letter to members, such as the present one. I have two reasons for not doing so more often. One is, that members are in close contact with the work and influence of the Order through the regular weekly Monograph which reaches them, and that is in itself a personal message and assurance of being a part of that work and influence. Moreover, a personal letter from the Lodge sometimes accompanies a Monograph and is a medium of special help and inspiration. The second reason is, that members are under my personal supervision and there is a constant stream of correspondence between them and myself throughout the year, much of which deals with intimate personal problems and has first claim upon my time and interest. Time very often forbids the writing of lengthy letters; nevertheless, those problems have first claim upon my time, interest and energy, and if dealt with concisely, it is to the best of my ability.

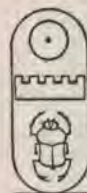
But today is one of deep gravity and concern to us all. Suffering and anxiety, disappointment and loss, have come to all in one form or another. And although we are facing this dark night of the soul with courage and steadfast faith in the truth we know, and believe in the relatively important part we are playing, each in his or her own sphere, in assisting to build the new world which is even now shaping itself behind the world chaos, we are grieved and

perplexed because of the voice of suffering and despair which reaches us on every hand. For our thought cannot remain at home, intent upon ourselves. It leaps out across the frontiers and tries to bless and shield those who are bereaved, broken, maimed and hopeless in the mournful wastes of the world's Gethsemane.

A letter recently received from a lady member, moved me to send this message to you at this moment of greatest crisis. The letter is the voice of deepest suffering and appeal, and I quote from it. "We millions of mothers are not able to carry on alone. My beloved son is missing. By God's loving mercy I received a message while asleep, and see him wounded, lying enclosed in a building. I have asked — 'If it pleases the Masters, it is done,' holding this in the Cosmic Mind. He has a pure soul and body, 23 years of giving and gathering love, and blessed with a gift of music and a fine mind. I ask that you take him a message of love and comfort."

That letter, written in anguish of soul, is but one of many, many similar ones. But that fact does not diminish the individual suffering; it probably increases it. Yet this understanding and sharing of the suffering of others is a most potent help. It strengthens the kinship of souls and fits us for more extended service in the world.

This is the message I wish to send you at this hour. We hear much on the radio of sharing the common perils of today and of facing them bravely and with undiminished faith in the ultimate



triumph of good. And that is well. But we in the Order, with a firm faith in the knowledge in our hands and in the Masters of life, must more than ever seek to be a living example of what we believe, and do our utmost in simple and common ways—for that is the highway of great service—to bring our influence to bear upon others wherever we are. We must do our utmost to break down the glamour of fear which so insidiously endeavours to undermine our hope in the new age for which we have so long striven. We must refuse to doubt that there is a deep, if unrevealed, purpose behind the veil of events. Just as in the arena of warfare of every kind the watchword is, to doggedly hold out, so must it be with ourselves who are on a path from which there can be no retreat.

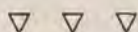
I have written elsewhere that the mystic must be militant. It applies today as never before. He must fight, often silently and unknown, against odds without and within. Only thus does he prove his strength and prove that his faith has an immortal foundation. No matter what his mistakes may be, or what the fogs of doubt may suggest, no matter how tired in body or anxious in mind, his one clear-cut duty

and privilege is, to hold out. That attitude is of incalculable effect for good upon others. His thought cannot be hidden. It strikes upon the world atmosphere and encourages and inspires in ways he will never know, and attracts to himself the unseen agencies of good which wait upon his petition.

The pathetic letter from which I have quoted should emphasize in a deeply personal way our responsibility as members of our Order. We should share this suffering in thought, and take our part in alleviating it by cultivating a greater compassion of heart and a dedicated force of mind. We know the law and should use it to the full, according to our ability. It cannot fail. It will work in miraculous ways and bring peace, comfort and fortitude to those who have nearly surrendered all in despair. It will restore faith which has all but vanished. And our reward will be larger vision, clearer insight, and a power of service which we looked not for.

With my kindest regards and all good wishes for Peace Profound.

Yours sincerely and fraternally,
R. ANDREA



● READ THE ROSICRUCIAN FORUM ●

WITH PROFOUND APPRECIATION

I am taking this means of expressing my thanks for your beautifully worded letters which have been pouring in from all parts of the world, expressing confidence in me and loyalty to A. M. O. R. C., in response to the malicious charges to which I have recently been subjected. I hope each Rosicrucian member and friend of the A. M. O. R. C. who reads this will kindly accept this acknowledgment in the same personal sense as if it were a typewritten communication. At first I attempted to answer every letter individually and personally. This became an impossibility, and rather than delay acknowledgment, and thus infer any lack of gratitude on my part, I take this means of replying to your inspiring letters.

Most of you are perhaps acquainted with the recent press story, in which it was published that on Friday, June 20th, the young woman plaintiff, in the office of her attorney where her deposition was being taken, and in the presence of the Press, her attorneys, and AMORC'S attorney, dramatically declared, pointing to me: *"That is not the man. That is not the Ralph Lewis whom I knew."* Thus the wheels of the Cosmic and justice grind slowly, but exceedingly fine. Each of you will eventually be apprised of the outcome of this incident, which I am proud to say has further solidified Rosicrucian membership, and actually has won respect for AMORC in many public circles.

RALPH M. LEWIS, Imperator.

The
Rosicrucian
Digest
July
1941



The Mystical Voyage of Dante

By Frater J. A. Calcaño



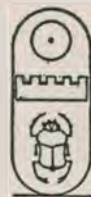
DANTE'S most marvelous book, "The Divine Comedy" is so densely filled with poetic beauties, terrific sights, heart-breaking sufferings, heavenly bliss, sacred visions, mystical revelations, historical data, sin, philosophy, pain, virtue, misery, sanctity and divine Light, that we could say it is a reflection of the whole Universe. Besides this, the exceptionally high genius of Dante, his perfectly finished expression and his mastership of the artistical and poetical technique get such a hold on the reader that he passes on from beauty to beauty, from episode to episode, so filled with interest and with the higher emotions, that very often the reader overlooks the scheme of the whole book, the "plot" if we may so call it. But it so happens that this "plot" or scheme represents an important revelation that well merits our attention at this time.

In the first chapter of the book (Canto I of the *Inferno*) we find most of the scheme. It is as follows: At a certain moment in his life, the Poet wandered away from the right path. As he was "full of sleep" at the time, he cannot tell exactly how it happened. This phrase "full of sleep" undoubtedly means that his reason was not awake,

his mind not on the alert, and perhaps points to the "sleep" of ignorance (ignorance in ultimate analysis is nothing else but want of experience). Well, to go on with our story, the Poet wandered away from the right path, and when he became conscious of having lost his way, he was already in the midst of a dark and wild forest "so bitter"—he says—"that death is hardly more bitter." We may realize more clearly his voyage if we draw a diagram of it:



Thus we have the line AB which stands for the right path. The point C is where the Poet lost his way, and F is the dark forest where he found himself. So, surprised, worried, and full of anguish, he still walked on, and tried to find the way back to the right path, but several wild beasts (all of which are important symbols) came out in front of him and didn't allow him to go on, and even threatened to destroy him. In his anxiety he felt everything was lost and loudly asked for help and guidance. His mystical cry of anguish was heard, as it always is, and a figure appeared before him. This figure was Virgil, the celebrated poet. He told Dante that he (Virgil) was sent by Beatrice—Dante's deceased fiancée, who dwelt in heaven—in answer to his cry for help, to guide him out of the awful place where he was. Both characters, Virgil and Beatrice, are in this case



very important symbols, but we are not dealing now with this interesting matter.

The words Virgil then said to Dante are of the utmost significance. We must mark them well. He said that to reach again the right path Dante *could not turn back*, but must go on toward darkness and suffering, on and on; and through the gate of Hell he must go to all the infernal regions, and after crossing all this ominous place, he must go on through Purgatory, the place of purification and redemption, and finally to heavenly Paradise with all of its divine love and wisdom. This astonishing detour was necessary in order to reach again the right path!

We can see this course in the accompanying diagram, where Hell or Inferno is marked with the letter I, Purgatory with P and Paradise or heaven with H. The Divine Comedy is nothing else but the narrative of this mystical voyage.

In the large scale, and due to the "Fall of Man," human beings pass through this scheme of things in their way to final unfoldment. It takes centuries—ages, maybe—to go through all of it. Some stay longer in one place, some go faster through certain stages, according to special needs and circumstances, but all in the end arrive at the ineffable Rose of Light and Music of higher Paradise.

If we only consider our present lives, or some part of them, perhaps we can not perceive this order of events, and perhaps we can not say in just which part of the trip we are at the present time, because we would then give attention to a very small fraction of time in comparison with the duration of the whole process. It would be the same if we looked too closely at a large mural painting. We would see only a small detail—a leaf of grass or a horse hoof—but we could not realize the magnificent landscape which opens its wide world of colors, air and light before eyes incapable of grasping its living immensity.

But if we consider this plan or process in a smaller scale and apply it to events or episodes, we may see how it works also on that scale. Very often it is plainly visible in the history of some of our weaknesses.

When the weakness started, way back in the past, we were "asleep" as far as that particular weakness is concerned. We did not realize—perhaps—that it was a weakness, and maybe we thought it only a harmless pastime or amusement. We had, thus, no experience, no knowledge about that kind of mistake. But as we went on indulging in that weakness, we began to lose our former attunement. Our minds and our physical conditions became restless, uneasy, unstable. Then we were conscious of the dark forest, of our want of attunement, and we were sad at heart for a lost paradise.

But we could not tell why or how we arrived at that condition. Our ignorance, our "sleep" concealed the cause of it. And this original ignorance is one of the reasons—only one of them—why we cannot turn back. We don't know at that time what is wrong. But if from the depth of our distress we earnestly ask for help and light, something within ourselves (Virgil?) begins to guide us on until we begin to guess the real origin of our misfortune. But this guess is not enough; we must be sure and we must realize the full extent of the harm that comes from that weakness, and so we must suffer its effects. That stage is the trip through the inferno which corresponds to that particular mistake. After we have experienced and realized all the evil coming therefrom, the fight begins for getting free from that fault; we must redeem and purify ourselves during this stage of purgatory before we can enter the heavenly realm where wisdom and harmony are registered by the troubled soul.

The intensity of the experiences, however, is not always the same. Let us have an illustration of this: We can, at home, turn down the volume control knob of our radio and hear a piece of music very, very soft, scarcely audible. Or else we can open the volume and hear the same music as loud as possible. The music is always the same, but the intensity of the sound is different. In the same way, the scheme of events in Dante's voyage assumes a stronger or weaker intensity of experiences, according to the importance of our mistake and to our specific stage of evolution.

(Concluded on Page 216)



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.)*

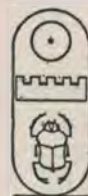
UNFULFILLED DESIRES



NO ONE who has ever lived has failed to have unfulfilled desires. Who has not wished for things which he did not attain? While certain orthodox beliefs might find virtue in unattainment, it is nevertheless an accepted fact that the failure to attain—or rather, the lack of attainment—is one step toward progress. If we had fulfilled every desire that had come into our minds, then theoretically we would be content. Contentment which is static—that is, a con-

tentment with a perfected condition where nothing more is to be desired or gained—would be completely nonproductive. There would be no challenge to go ahead. There would be no frontiers to explore—nothing but a supposed satisfaction of having achievement behind.

If such a state exists anywhere, surely the individual with any spark of ambition and desire to use his abilities would not be encouraged at the thought of reaching that state. Therefore, we might say that part of life is ever to be seeking—seeking to push back our horizons, to reach out into new worlds, whether they be physical or mental. We do know that man's potential abilities in a lifetime are only partially used. Therefore, we know that achievement



lies ahead, because of the energy that has been stored up to bring about that achievement.

Most unfulfilled desires on the part of the average human being have only to do with physical things. Man enjoys the possession of that which he feels will bring into his environment something that will lend satisfaction to his life. But our standards of judging these things which will bring about such satisfaction change, even from hour to hour. Everyone can remember in childhood the regret and disappointment felt at the failure to attain something which was wanted, perhaps a toy, or some other article to which we would assign no value whatsoever today, but which seemed to be as important as life itself then. We further know that many unfulfilled desires which we had yesterday, last year, or five years ago are like some of these unfulfilled desires of childhood, that our sense of values has changed and we have directed our attention elsewhere, and what we want today is different from what we wanted then.

It is reasonable and just that man should aspire to the possession of material things, but underlying the attempt to possess there should be considered the motive for possession. Those who seek to possess in order to contribute to the common good are rendering service and at the same time reaching nearer a state of contentment which is not static, but closely allied with the rendering of service itself. The man who aspires to the possession of land and makes a part of the productivity of that land benefit others, either by contributing from it to those less fortunate, or by contributing a share of it for recreational facilities for those who have no place to go, is definitely adding to his desire for the acquisition of land an immaterial quality, a quality known as service. In service he finds the satisfaction he wants. This is easily proven by the fact that each of us, if we honestly analyze our past, knows we have gained much by many of the things of which we have been deprived. Often being deprived of something upon which we have set our hearts gives us a broader, more tolerant outlook toward those who have even less than we. It also makes us realize

that the part we are to play in life cannot always be determined by our own reasoning. True it is that man has unusual powers of reasoning and adjustment to his environment, but equally true is the fact that man has already created for himself, through past acts, the need for certain experiences, and to be deprived of something which he likes at the moment may be the means of rendering that experience.

In one of a very popular series of motion pictures portraying family life, which has been playing for the last few years, the plot concerns itself with the inheritance of a large fortune by the head of the family. Later this turns out to be a mistake, for which all of the family is truly thankful, thankful for being deprived of what they had previously thought would be the greatest possession on earth. This may seem only fiction, and something that could not happen in real life, but we cannot say what we would or would not enjoy without experience. Experience brings to us the facts in their full meaning, because no longer do supposition and theory direct our lives, but rather the actual meaning of the conditions that exist about us.

Some people become martyrs to themselves and try to become martyrs to the world because of their unfulfilled desires. I have heard men and women, even on the public platform, who devoted their comments to the sacrifices they have made in order that this or that might happen. It is true that any worthy cause is worthy of sacrifice, but continuing this line of thought, any worthy sacrifice is worthy of the cause. That is, if a sacrifice is made by depriving ourselves of something, if we have to lament that sacrifice all our lives then the cause was not worth the price, and we are admitting that our own estimate of the cause was not true. I mean by this that to lament the sacrifices we have made in furthering a cause is equivalent to stating that our judgment was faulty and the cause was not worthy of our sacrifice.

Do not become a martyr in your own eyes or in the eyes of the world, even if martyrdom is warranted. Giving up something we have to assist someone

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Lessons We Learned From Ancient Egypt

FROM FETISHES TO GODS IN EGYPT

By GEORG STEINDORFF

Dr. Georg Steindorff is one of the foremost Egyptologists of the world and former teacher of the late James Henry Breasted, famous American archeologist. Dr. Steindorff, until comparatively recently, held the Chair of Egyptology at Leipzig University. He is the author of many textbooks on Egyptology, including works on the ancient religions and a grammar of the Coptic language. For years he edited the popular Baedeker's Guide to Egyptian Antiquities, and the translation of their hieroglyphics. For the last two years, Dr. Steindorff has been consultant for the Rosicrucian Museum staff.



WE THINK our civilization near its meridian, but we are yet at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy."

This true word which Emerson hurled 100 years ago at the world

in which he lived, still hits and fits civilization of our day that puts brawn above brain and might above right.

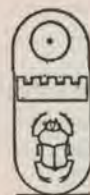
It is of worth, in times like ours, to look and look again into a past which already held a conception of humanity so proudly claimed by us, when an old sage said the words: "Established is the man whose standard is righteousness, who walketh according to its way."

The wise man who thus spoke, was an Egyptian, one who lived about 5,000 years before us, 2,000 years before the ten commandments were given, 2700 years before Christianity was born.

To be sure, such a high standard of morals did not fall to the Egyptians as a sudden revelation from the heavens above. Slowly, through thousands of years the ascent was made on a road even longer than the one which led the nomad shepherd from his restless life on the steppes to the settled conditions of the peasant.

To follow the trail from coarse fetishism to the belief in moral forces, in deities of a spiritual nature, is a tempting task.

I take the reader first into the darkness of a prehistoric age when Egypt, as we know her, did not yet exist. I refer to that primeval era beyond the reach of the historian, the domain of the geologist, the duration of which is not to be figured in centuries, but millennially. The Valley of the Nile was still a wide river bed and swamps; the Delta—Lower Egypt—was still to be created by the soil deposits and had not yet risen from the ocean. The people lived on either side of the Valley — in the mountains of the East and in the plains of the West — the Sahara of today. Lion and giraffe, gazelle and antelope



were hunted and then cut up with rather crudely made tools of stone.

If we want to visualize the "religion" of this pre-Egyptian, African people we are dependent upon the few relics which historic times have preserved, and upon parallels in the religious beliefs of people now living on a primitive standard of civilization—as for instance the negro tribes in Central Africa. To use a term, familiar to the student of religious history, we are faced with a typical Fetishism as it once existed everywhere on this earth.

The word "fetish" is derived from the Portuguese "fetico," the "factitious" of the medieval Latin, meaning as an adjective, "imitated, artificial, phoney"—as a noun "sorcery or magic."

Owing to the fact, that there exist besides the artificially made or manufactured fetishes just as many natural ones; besides the lifeless, living ones; the term fetish denotes in the history of religion an object or a being endowed with supernatural or mysterious power, in accordance with the belief of its possessor. This power, thought of also as "soul" or "spirit," is apt to influence man to his advantage or disadvantage.

Stones of any kind, rough or finished, play an outstanding part as fetishes. There existed however, a great diversity of man-made fetishes: Objects like staff and sceptre, weapons like shield, bow and arrows. On the other hand, parts of the human body, as for instance the skull or bones, were fetishized.

The fetish represents in a tangible object the superhuman power which the primitive mind divines. Yet, this object is never considered to be the deity itself. consequently, it is not worshipped nor made subject of a cult. The fetish is a magic tool, and fetishism is originally and essentially magic and not religion.

Only after a certain grade of culture has been attained, there develops the belief that deities or demons have taken their seat within the dead and lifeless fetishes, whence they dispense their magic forces.

More frequently, however, than in "lifeless" fetishes, the supernatural was divined in living beings who were awe inspiring. The beasts of the steppe and the jungles, lion and leopard, jackal and wolf, vulture and falcon, antelope and

gazelle are the kind of creatures in which deities become visible. As foes they call for defense, as friends their assistance must be procured.

Above all, it was bull and cow, ram and sheep whose virility or fertility appeared to primitive man as a great miracle. Nothing but magic power, nothing but a demon dwelling in the animal could produce so miraculous a feat. Consequently, the wondrous creature is revered and worshipped lest it withdraw its service. It receives a cult. Thus the fetish is made a deity, and magic becomes religion.

All these "fetishes" belonged to the earth and were active on earth. How about the supernatural beings upon whom the earthly dweller could not exert the slightest influence by any magic? There was the Sun rising in wondrous glory from the Eastern skies and dipping its glowing disk into the West. There were the stars shimmering through the night, hosts of celestial bodies and amongst them singular ones or groups like "Orion" excelling others in luminary beauty. There was the Moon, waxing or waning day by day, and vanishing at certain intervals completely in darkness. Was there not in all of these forces of nature a supernatural power to be feared by mankind and to be revered? So one bows in prayer to the cosmic forces, although without yet giving them a definite place of worship or a cult on earth.

Let us beware of the mistake of seeing in "fetishism" or primitive religion a logically ordered religious system. Man creates a god of the heavens or the universe, according to his human imagination of humankind. Sun and Moon are but eyes that shine over the earth. Preferably one imagines the sun as a falcon flying with wide-spread wings over the skies—his eyes aglow. "Under his wings is the perisphere of heaven, and in his shadow rests the wide earth." And for thousands of years, the Egyptian religion faithfully preserved this picture of the God of the Universe.

* * *

We cannot measure in terms of historical chronology the length of time during which Northern Africa underwent a thorough geological transformation. The land that used to be a region

of plentiful rains and rich vegetation, the once ideal hunting ground, and the fertile plateau was transformed into the vast desert of the Sahara. Other geological forces had been at work for a long time in preparing a new and much more favorable home for the Stone Age hunters in the Northeast corner of the African continent. One day the Valley of the Nile was created, essentially as it is today. It appeared a fertile and sheltered stretch of land teeming with luxuriant plant and animal life. Driven from the plateau by the growing scarcity of food, animals took refuge in this new Eden, and the hunters followed the game.

During this period happened the most important event in the history of Egypt: The advent or invention of agriculture. Whence it came, whoever invented the plow, where was the homeland of the different kinds of grain now being planted and by what road they were brought into the land of the Nile, all those are still moot questions. What interests us here is solely the religious aspect of the new era. Without any doubt fetishism was still in full blossom when the Valley of the Nile was being settled.

A people who tills the soil and breeds cattle, a people living at a river which inundates the fields each year at a certain time and makes the harvest grow in its muddy earth, such a people asks for a different help from their gods than the nomadic tribes who go a-hunting with bow and arrow and drive their herds from pasture to pasture. Agricultural cults naturally attain prevalence. Beliefs and mock-beliefs are bound to change.

The greatest influence upon the development of the Egyptian pantheon was exerted by the change in the political condition of the country. To show this development in detail, to explain how many fetishes became patron-gods of towns and countries and how two gods—the falcon Horus and Sun-God Re—occupied more and more the very foreground and were worshipped in all parts of the country, would go far beyond the framework of this essay. I can only give as an example the doctrine of the Sun-God Re, who is the great creator, the preserver and ruler of the

world. He is like a king in the country, the guarantor of justice. The Goddess of Truth and Justice is his daughter.

Especially after the Fifth Dynasty whose Kings were born, according to a myth, as children of Re, the veneration of the Sun-God increased more and more. In the capital Memphis, not far from the modern village of Abusir, temples of a rather unique type were built and devoted to his service. They consisted of an open court surrounded by all kinds of buildings. Upon a substructure in the center of the court rose a huge obelisk crowned by the disk of the sun.

About the year 2,500 B. C. the proud edifice of the Egyptian State of the Pyramid period collapses in a great revolution. The people revolt against the officials, the royal bureaucracy. Offices are stormed, records are seized and the masters are replaced by their former serfs. The laws of the courts are thrown into the street and trampled upon. The mob rules and rages. The nobility is full of complaints. There is no city that would keep them within her walls. Pestilence stalks through the land. Everywhere is blood. The dead lie buried in the waters of the river. The women who used to be slaves, do the talking, while their ladies are forced to walk around in rags and must go begging through the country.

Only very slowly order is re-established and only by degrees a new united kingdom is created, the Middle Kingdom as we call it.

The tidal wave of the revolution, however, that destroyed the established order and overturned the old conditions of life, upset also the soul of the Egyptian. It made him conscious of the fact that the age-old standards and traditional values of rank, property and virtue were not of eternal duration. A new morality, a new and profounder conception of ethics, of religion, of the Divine, begins to bud and springs into blossom.

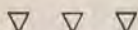
At the same time, into the pantheon of Egypt, a new deity made his triumphant entry. It was Amun, originally the "Invisible Breath of the Kosmos" as he was called. The city of his cult became the capital Thebes, and through her political hegemony, he, in turn, emerged as the King of the Gods in all



Egypt, whose power and authority outgrew the old national deities. His temple in Thebes was to be the greatest and most magnificent.

It is well known how this King of the Gods was dethroned by the religious reformation or revolution of Amenophis IV. — Ekhnaton (1375 B. C.),

however, he returned after a few decades to a power greater than ever before. His final victory concluded the religious development of the Egyptian, the way from the belief in the magic forces of a primitive fetish to the truly religious belief in Gods and in ethical power.



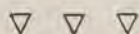
CATHEDRAL CONTACTS

(Continued from Page 212)

else is of value to that person and to us only if we can do it spontaneously. After all, we might say that the whole question concerning sacrifice and our fulfilled and unfulfilled desires depends upon our sense of values. If value to us is restricted in measurement to dollars and cents, or to comparison with our economic system, we will continue to gain and lose, to be thankful for our gains, or at least to acknowledge them, and to regret or even blame fate for our losses. But if in this process of living we see those intangible factors which accompany value, but which fail to make themselves evident in the physical world, we will find that within them lie the satisfaction and true happiness we seek.

Any human being, whether he admits it or not, enjoys the giving of something he possesses when that gift is truly an expression of his innermost thoughts and the recipient is truly benefited by his gift. A motto of one of the service clubs of this country is, "He who seeks to serve another best serves himself." When this is practiced, and not only practiced but truly believed, our unfulfilled desires will seem insignificant in comparison with the benefits which we receive in sharing what we have.

All persons who realize the truth of these comments are invited to join with the Cathedral of the Soul. The purposes, activities and work of this Cathedral are explained in the booklet entitled "Liber 777," which will be sent to you upon request.



THE MYSTICAL VOYAGE OF DANTE

(Continued from Page 210)

For a mild mistake there is a mild inferno and a correspondingly mild paradise.

We must, then, in our lives exercise our reason and our will when temptations assail us, because if we fail we may be unable to turn back and we may have to go on along the way of darkness and suffering farther perhaps than we ever thought.

But on the other hand, temptations are never stronger than our means of resistance. That is why, as we grow stronger temptations become more powerful. God is so merciful to us, that the most dreadful inferno, the worst tribu-

lations corresponding to the worst sins we may have from all our past, even from previous lives, never come to us if we are so weak that we may be smashed by the force, but remain pending until we have in ourselves the means to conquer, if we really set ourselves to it. After that victory we will meet again Beatrice, our heavenly fiancée, and the time will be ripe for the mystical or alchemical marriage, the glorious event so often mentioned in the writings of the Mystics.

It is, then, through a path of tears that we enter the ethereal Kingdom of Light. *Ad Rosam per Crucem.*

The
Rosicrucian
Digest
July
1941



Education

By THOR KIIMALEHTO, Sovereign Grand Master



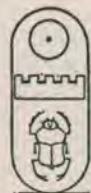
ONE of the fields of knowledge in which drastic changes must occur is that of education. Science and invention have revolutionized modern life to the point where it is imperative that every member of our society possesses much information and many skills in order to fit easily into our civilization. Education, like every other art, has developed in response to demand. For many centuries education was the privilege of the few. The Puritans introduced the idea of public education into this country because of their conviction that every person should be able to read the prayer-book and the Bible for himself. Religion has been one of the strongest factors in fostering education. In China, in India, and among the Jews an elaborate educational system was developed because of the duty of every boy to study the religious classics.

In this country, for a long time a higher education was only for those who intended entering the learned professions, such as medicine, law, the ministry, and teaching. Later, advanced scientific training became necessary for the chemists and engineers. A system of free, compulsory education has made our country one of the most literate in the world. Our tremendously expanding knowledge in every branch of sci-

ence is rapidly making our educational systems obsolete.

Our educational system, as constituted at present, is based on the premise that childhood and youth are the proper times for learning. What are the consequences of this erroneous assumption? Despite the compulsory educational laws, despite the most expensive educational equipment in the world, despite well trained teachers and advanced methods of instruction, our population, on the whole, is not really educated. Those who attain the comprehensive background and development of mind and will, to be expected of an educated person, are very few indeed. Educators and people interested in the welfare of our country have been deeply concerned about this serious situation.

Our system of government demands for its smooth functioning and permanency an intelligent and well-informed citizenry. Our citizens must have the knowledge, the desire and the will to elect the proper kind of men as public officials. Political charlatans are always ready to take advantage of uninformed voters. Our citizens must have wide information to understand the economic and political problems of the day. Wireless, radio, and aviation have made time and space negligible factors in modern life. What happens in any part of the world is known almost instantaneously everywhere else and exerts an immediate effect. The daily newspapers have become a universal means of keeping people informed. The radio, too, has become an important means of



gaining access to the public. Since it is so easy for men of wealth and power to use the newspapers and the radio as instruments of propaganda, the average citizen must be able to differentiate between truth and falsehood; he must not permit himself to be a victim of rumor, propaganda, and downright misrepresentation and falsehood. He must read his newspapers with intelligence and discrimination. To quote Henry A. Wallace, "In the democracy of the tomorrow, people will have to be so intelligently free from prejudice that neither the wealthy, interested in private control of government for personal ends, nor demagogues, interested in their jobs, will be able to create deception and illusion."

To be an intelligent citizen demands knowledge and experience, an informed mind and a trained will. Yet the vast majority of our men and women get their only education in the years when desire for knowledge is feeble and the judgment is immature. Years are consumed in giving children only the fundamentals of an education. The various subjects taught in high school must be oversimplified to reach the average adolescent intelligence. Many of the subjects and problems are too remote for the interests and comprehensions of high school pupils.

A bright child with a capable instructor, working alone or in a selected group, can readily make the eight years of elementary school in half the time. An ambitious adult attending a private preparatory school can complete the high school curriculum in two years. In content, too, our educational system is unsatisfactory. Each year information becomes superseded by wider information, and methods and techniques become obsolete so rapidly that even a college graduate finds in the space of a decade that he is not in step with the times. Our vast system of extension courses, correspondence courses, night schools and lecture systems have partially helped to correct this deficiency. But the fact still remains that most of the people who study do so for utilitarian purposes—the information is necessary for trade or profession. Few people study to improve themselves as human beings or personalities; few adults

have the desire or ambition to cultivate latent talents and potentialities. They reach a certain level of development and security and become what is known psychologically as "fixated." Most people have closed minds to new ideas in politics and economics, calling the mildest liberals "reds." Anyone who has been active in a church knows how impossible it is to effect a radical change, no matter how essential it may be. To sum up, the average youth stops his education just at the time when he is really ready for it and can appreciate it.

Democracy, if it wants to endure, must in some way meet the problem. In some way the voting adult must be reached. The voting adult needs the training in civics and history and communal responsibility that we cram down the throats of our youngsters. Our working adults need the training in speech and personality that is almost wasted on our high school students. Philosophy which is just a "snap" course to the average healthy, happy college student is of deeper import to the man who has had some experience in life. If our adult population had the desire, the time and the opportunity to read, to discuss, and to study, our level of civilization and culture could be sharply and rapidly raised.

We need not wait for educational practice to catch up with educational theory. As students of the Rosicrucian Order we can educate ourselves. The main point is to recognize the fact that we all need to continue our education in every phase of life. Being aware of our deficiencies is the first step in self-improvement. Having the desire to remedy them is the second step. Planning a systematic course of study and sticking to it is the third. With Professor Overstreet we maintain that "adult life will eventually come to be regarded not simply as a putting-into-practice of education already received, but as a process of continuing-education-with-living." The necessity of continued self-education is emphasized likewise by Everett Dean Martin in his book, "The Meaning of a Liberal Education." He says: "One does not 'get' an education anywhere. One becomes an educated person by virtue of patient study, quiet meditation, intellectual courage,

and a life devoted to the discovery and service of truth."

It was the commonly accepted opinion that young people learn more easily than older people. An old saying runs: "If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper." Both scientific investigation and experience have proved the falsity of this statement for most branches of learning. Whenever reason, intelligence, and experience are necessary, the adult learns more readily.

Our Rosicrucian system of education, planned for the adult, has always accepted the idea that the adult is capable of being educated. Our system is eminently practical in that we aim to train every aspect of the personality—mind, emotions, and will. Through our experiments we aim to cultivate the scientific, inquiring mind. Through our study of the emotions, both positive and negative, we aim to help the individual to gain emotional stability. The effort necessary to translate these instructions into terms of daily living must develop the will.

We expect our students to develop into the highest type of citizens. Because of their developed social unconsciousness and inquiring minds, we expect them to be immune to mob hysteria, incapable of prejudice and intolerance, skeptical of propaganda, and open to new ideas affecting every branch of learning. We expect them to be among the pioneers of any worthwhile movement, and we expect them to be among the experimenters in every field of study.

The knowledge in possession of the Rosicrucian Order is the result of the patient accumulation of the work of countless students in many ages. Each advanced student has made his contribution. He has added his quota not merely from a sense of duty but in the scholar's joy of discovery and verification. We expect our members throughout the world, as they achieve a certain degree of development, to take their places in our ranks as productive workers. As Dr. Martin says: "To share in the possession of this knowledge and to work for its improvement and increase is to men and women of a certain type

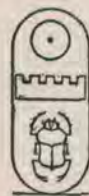
simply to attain to their true human estate."

Our advanced members work in the laboratory, in the study, and in the world. They increase the sum total of knowledge and of good in the world. The two strongest impulses of the soul are to know and to love. A real Rosicrucian student expresses the first through continued study and the second through public service.

A typical Rosicrucian was Benjamin Franklin, one of the founders of our Republic. As a young man he became the outstanding printer and journalist of the colonies. Later he became active in the affairs of Philadelphia. He sponsored the organization of police, fire, and militia companies, the first public library, and an academy, now the University of Pennsylvania. He was active in scientific research. According to the well-known story he identified lightning with electricity; this and other researches won him membership in every important learned society in Europe.

He began his diplomatic career at the age of fifty-one and spent most of his remaining thirty-three years in that work. He served in London for a number of years, then served for a short time in the Continental Congress, and then undertook his historic mission to France on which he secured vital military and financial aid for the American Revolution. Upon his return he was twice elected President of Pennsylvania University and served as a member of the Constitutional Convention.

This many-sided and fruitful life is the result of deliberately cultivating every aspect of your personality. To develop the mind and strengthen the love of knowledge, find *your* field of interest and work in it. To do your duty in service to the world, find the work that appeals to you and give it your whole-hearted support. As a beginner you may have to proceed slowly, you may have to be content with routine tasks. But remember in wooing knowledge and wedding yourself to service, you have entered the most rewarding aspects of life. You have become one of a group of self-directive and independent personalities. You have chosen the only road that leads to the contentment of a full and useful life.





AS SCIENCE SEES IT

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.



AN, the unknown."

This is a phrase that has been used many times by great thinkers, scientific investigators, and in more recent years even by the layman. A great book written by an even greater scientist has been given this title,

"Man, The Unknown." However, rapid strides in the last few years incline us to believe that man as a species will not always be such a mysterious creature. For many centuries, in fact, we might say from the beginning of self-consciousness, man has been interested in knowing something definite about himself. There have been those who have been interested in the spiritual aspects of man and others in the physical aspects, seeking to answer such questions as "What is life?" "How and where does it begin?" "When a human body becomes lifeless, what has changed?" "What brought about the lifeless state?" One cannot very well become interested in these questions without also studying man in relationship to the remainder of the universe.

As an advanced school of thinkers and investigators, the Rosicrucians have for a great many centuries sought to discover the natural laws and principles back of the creation of all life, including man. In seeking to know this complex organism, the Rosicrucians have gone back to the very beginning to discover that one of the most important of all laws related to the creation of matter is the Law of Attraction and Repulsion. This law states, as one can find by turning to any physics text that deals with general science, that bodies of like polarities will repel each other, those of unlike polarities attract. Positive and negative bodies are always seeking to unite with their opposites. This law holds throughout all natural phenomena from the most minute particle to the most complex manifestation of matter. Even when the atom is split by the cyclotron, the machine discussed in last month's issue of this magazine, opposite charges of electrical forces are discovered.

These facts are not new to student members of the Rosicrucian Order, for they are set forth in detail in our teachings. In order to know the physical aspects of man as a complete manifestation of life, the Rosicrucians of the past, and even the present, studied the ac-

tions and reactions of the single cell. A fact that has been a part of our discussions for so long that its origin is almost lost in antiquity is that the live, vibrating cell of life is electrical in its nature and qualities. It displays definite indications that it is held together by the Law of Attraction and Repulsion.

The center or nucleus of the cell is of a positive polarity in contradistinction to its outer wall, which being opposite to the nucleus is negative. This positive center and negative cytoplasm constitute the cell, the completed thing. The nucleus by itself is not the cell any more than the negative fluid without the nucleus would be the cell. The hen egg is a perfect analogy of the single cell even as to shape. The yoke would, of course, constitute the positive nucleus and the egg white the negative cytoplasm.

In the study of cell life material science has also recognized the fact that the cell is electrical in nature, or, in other words, that it seems to radiate a magnetic energy. Just why this is so, and the source of this magnetic radiation, has long remained a mystery and has puzzled the scientists no end. The Rosicrucian teachings explain the source of this electrical energy and the reason for its existence in the cell in a clear, concise manner. Nevertheless, we are always interested in the discoveries of others and their explanations of the phenomena of life. Our members who have completed certain definite degrees of study will recognize the "new discoveries" of the eminent researcher, Dr. George Crile, that concur with the facts set forth in many of the Rosicrucian monographs.

"HUMAN ENERGY SOURCE TRACED"

"Crile Says Electricity Is Driving Force"

"Cleveland, May 27 (A. P.).—The secret of human energy as conceived in a half century of medical research by Dr. George Crile, noted Cleveland surgeon, was presented graphically today in the Sarah Tod McBride Museum at Cleveland Clinic.

"Devoted to man's intelligence, power and personality and the organs controlling these, the museum was opened formally after fifteen years of preparation.

"A series of exhibits demonstrate Dr. Crile's conclusions that man's driving force is provided by electricity and that energy organs define his degree of civilization.

"He conceived that the cells of animal and man have a positive electrical charge in the nucleus and a negative in the cytoplasm, the fluid surrounding the nucleus.

"These electrical charges provide the animal's driving power, even in the single-celled amoeba, Dr. Crile contends.

"I had been wondering for years how the different charges of the organs of the body could be brought about," he commented.

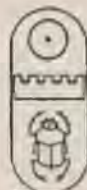
"It bothered me so much it kept me awake at night. And on a sleepless night last week it all came to me. It was all very simple."

"His explanation: The positive charge of the nucleus results from the electrical process of oxidation, whereby energy is transferred, and this charge is carried to all parts of the body by nerve fibers.

"The source of the powerful negative electricity in all living things is the universal static present in the air, on the land and in the sea," he added. "It is the negative electricity that is seen in thunder and lightning in tornadoes."

THE FORMATIVE YEARS

The challenge of the future will be met by those who are prepared. Adults are in a position to reason and judge what that preparation should be and have only themselves to blame if it is not accomplished. Children must be guided, and this guidance is offered through the Junior Order of Torch Bearers and Child Culture Institute, but to make it effective it must be used. Give some time for the benefit of adding to the stability of the future. Invest a few moments by becoming familiar with the purposes and activities of the Junior Order of Torch Bearers and Child Culture Institute. Write for full details to the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.





Creating a New Career

A Discourse Given in the Francis Bacon Auditorium,
Rosicrucian Park

By H. SPENCER LEWIS, Ph. D., F. R. C.
(Rosicrucian Digest, March 1932)



THE topic chosen for tonight's discourse is that of creating a new career. It is very likely that at the present time — with the new year just before us and an old year that has just passed — many are thinking of starting a new career. I imagine that throughout the nation today there are thousands of men and women sitting around the family round-table looking at the pile of debts before them — whether those debts are physical in form, in the way of notations on paper, or mental — and are also looking at the small purse and feeling rather depressed and blue, that they are asking each other, the man and wife, whether it is not possible to start a new career.

I know that in my own personal mail there are many requests each month from persons who seek to get some special advice here from the chief executives, hoping that they will learn of something or hear of something unusual. The question they ask is, "Do you think that at my age, do you think in my business or field, and with my limitations and obligations, and responsibilities, it is possible to start a new career?" So

many also want to move, thinking that is the solution of the problem. We even receive telegrams stating, "I am moving, change my mail address. I am leaving Chicago to go to Baltimore." The next one says, "I am leaving Baltimore to go to Chicago." The next one is, "I am going from Jacksonville, Florida, to St. Louis"; and so it goes, each one feeling, as the old proverb says, "that the grass is just a little greener on the other side of the fence." They feel that merely a change in location may bring them opportunities, or there may be opportunities of which they can take advantage, but the general cry and desire seems to be to change to a new career.

So many feel that they have exhausted the possibilities in their occupations. So many feel that, because of age, they have reached that stage where the employer or foreman or those executives who have charge of the employment, will some day say, "John or Jim, you have reached the point where you are too old for us; we must have new blood." According to what we learned in the last few years, this age limit has been gradually lowering. It is not a wholesome, encouraging thing for the married man to think of, nor the married woman either. There was a time, if you recall, some of you, when it was said that at forty a man should chloroform himself, but it seems now that they

have decided to let him live, but let him starve. It would seem that even a man of thirty-five must begin to think of some sort of exercise or some form of rejuvenation for fear of old age creeping upon him some night. He is so close to the borderline. It is no wonder men and women are beginning to wonder whether they had better look for some other field.

There are some lines of industries, some lines of occupation, that do not set an age limit. Personally, I agree with those chief executives in all fields of activities who say that age is an asset, if that age has been accompanied by experience. After all, the young trained man with all of his technical training and all of his pep cannot always compete with the man of experience.

A few days ago I was visiting one of my friends here in town and, while sitting at his desk, I noticed that on a little scratch pad there was a notation he had written. I happened to read it. I am going to tell you the proverb that he wrote. The proverb, he probably was going to use in his business, which is advertising. He said that "Pep without purpose is piffle." It is easy to remember that. The three p's that are alliterative help us to remember; and the truth is astounding.

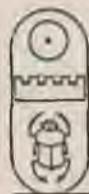
They talk about the college youth being pepped up with all sorts of exercises and cereal foods, but the pep usually has no purpose and is just piffle. It reminds me of a story about a steamboat on the Mississippi. The captain of that boat wanted to have a very impressive whistle; so he put an enormous steam whistle on it, all out of proportion. They say when it was coming down the stream, and he pulled the strap and blew that whistle, it let out so much steam the boat started going backwards; and because it had a 24-inch whistle and only a 16-inch boiler, every time she was ready to start and he blew the whistle, it had no steam left so had to wait for more steam in order to start. That is also pep without purpose, typifying the average man of today.

Usually the man from college rushes into the city or town, into the offices of the various firms, into the employment department, throws down his hat and says, "I want a job." With all his pep

and vim and vigor, like the steamboat, it looks as though he were going to get somewhere. He is, perhaps, no more fitted for the business world than a child, but he is full of mistaken ideas regarding that which too many business people have figured out as an asset—vim and pep. Then, the man with long years of experience and judgment who could not get out and do a tap-dance in the middle of the floor to a tune on a harmonica, and who could not run up and down stairs like the young ones, is let out because he did not have the pep and vim of the young men.

Some of the occupations and professions are over-crowded until there is nothing left in that profession or occupation. Why, even the shoe peddler has competition and cannot make as much money in fixing shoes or selling them, along with his little business, as he could before; and so it is in almost all lines of business. Machinery has come in and relieved a great many, but even beyond this there is the desire in the hearts of men and women today, as there never was in any age or period, for a change. That is due to two things: Modern psychology and modern systems of self-analysis. Modern methods of psycho-analysis have, in the first place, enabled men and women to discover that they are in the wrong occupations, wrong professions, or in the wrong niche in life. It may be a social niche; it may not be a business niche. In the second place, our highly efficient business methods have created newer opportunities that are not overcrowded and are lucrative and interesting.

There are thousands, perhaps millions, of men and women tonight who can look back over their past lives, the past years of occupation, toil, and industry, and all look forward a few years and see that unless a change is made very soon, they will fail in life or they will not have the success in life that they should have. You know, it used to take more years to find out that the man who was preaching on Sunday would have made a better plumber. Usually he was the last to find it out. The congregation, or the people to whom he owed money, discovered it long before he did; and they usually found that the average plumber would make a better preacher. It happened sometimes that



young men or women went into the business world and were complete failures before it dawned on them that perhaps the parents had not selected the right profession or occupation for them. Today, with our methods of analysis, with all of the specialized magazines that enable us to pick out quickly and easily our real qualifications, persons need not be misfits.

Many ask, "Are there really new opportunities?" Constantly, I hear of men and women who have set out and created for themselves a new career—a new profession they have gone into—a new, trained occupation. Many things in our highly specialized lives today offer opportunities for new lines of occupation. We are in the electrical age, let us say, and that field, alone, is still so young and so small compared to what it will be, that it is hardly more than in the infant stage. We have no idea nor can we have any conception today of what the electrical possibilities of the future and even of the present will afford in the way of new trades, new occupations, new specialized efforts, affording men and women of all types an opportunity to make a good living. The same is true of many other things. If we are in the electrical age now, we are just entering it, and on top of it is coming the air age, so to speak. The air age is going to open up in all its possibilities. But, aside from that, we are coming into many other forms of living that open up new and greater opportunities for the persons who are careful and analytical and discover them, for most of them must be discovered and created.

Early in my first contact with the Rosicrucian teachings, as a young man, I was impressed with the fact that the only openings that are really worth while in life are the ones that the individual creates for himself. I remember being impressed with that idea and wrote an article for the "Success" magazine, as it was called at that time, about twenty-eight years ago, and headed the article, "Creating Your Own Opportunities." The proverb then was very popular, as it is still with many people, "Hark and listen for opportunity when it knocks, for it knocks only once." But I want to tell you that you may be

asleep when that knock comes, and yet you cannot stay awake, waiting for it, and I have not much sympathy for one who does. One person might say to another, "You stay at home and watch, and if a fellow comes to the door and leaves a card with "Opportunity" on it, you let me know, and I am going down town and look for him." Between the two of them, the opportunity is apt to be found.

I have noticed that the one who follows our suggestions, the one who goes out and creates the opportunities, is the one who makes what the other people will call —afterwards—"a soft berth" for himself. He puts himself into such a niche, one that he, himself, has created, and fits well—like a missing piece that is out of a crazy cut puzzle, so that only one piece will fit. And if he fits—his physical and mental abilities—he will find he is the only one who can squeeze into it, and it takes some difficulty to squeeze him out. Others might say, "It is pretty soft for you." But it is these things, created in this manner, that constitute a successful career in life.

Now, I am not going to quote John D. Rockefeller foolishly, and then say that perhaps the first time he saw an oil can he said to himself, "I am going to make myself look like an oil can; so I will make a niche and fit into it." John D. Rockefeller and the whole family created a niche, and for years have filled that niche. The time has gone when they were the richest. That never was their real niche or they would never have moved out. At the present time Henry Ford is in that niche. It is not his real niche, either. It is only a temporary one that goes along with his real place. There are some people who are successful who have no worldly title, but who are going along just the same, filling the same position safely and with sureness for the rest of their lives, as long as they are capable, physically and mentally.

Now what will you do to begin this creating of a career? The first thing you should do is to say to yourself what your good wife would say to you: "John, what else can you do?" That is a logical question. You cannot begin to create something without having some idea in mind first. You want to know before you start whether or not what

you have chosen will suit you. Find out what else you can do other than what you are doing now. First, find out why your present position is not paying you well, or why you are out of a position, and how you liked it when you had it. Now, it is foolish for any man to say that he can plug along through life and make a success in any line that he does not like. He may get his salary, and he may, in exchange for the salary, give what he is forced to give, but that is neither productive for the man nor for the firm. That man is sure to be one of the first to be laid off. Unless that man or woman is in an occupation that is most interesting, and the work so nice or so to the liking of the individual that he could even work at it for a few minutes or hours overtime without thinking of the overtime pay, or is constantly thinking how to improve it or take on more work without thinking of asking for an increase, he is not doing his best. If you have a position that goes against your grain from morning to night, you are not in the right position, and that is one good reason for making a change and a good reason for changing to some different occupation.

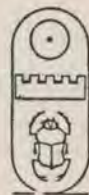
On the other hand, if you are of the type where all work is boring and the mere fact that your alarm clock gets you out of bed and makes you go to work is annoying—if you are of that type, then this analysis will not help you. There are some like that. They wish every day was Sunday so they could sleep a little longer in the morning. They go to work with that attitude. They do not say the job is distasteful; it is passable; they have not given it much thought.

The minute the man who is seeking to improve his position begins to look upon himself as being a victim of universal circumstances, he is like the man who got out of step in the parade and said all of the rest of the parade was wrong and he was right. We may later find this man, a highly expressive and versatile speaker, standing on a soap box, in the park, talking on a new sociology, merely because he cannot adjust himself to conditions. He wants to adjust conditions before he improves himself. He is apt to think that he does not need any changing, but conditions around him do.

On the other hand, the man who feels that the business he is in is one that is not just for him, tries to adjust himself. He will let the business stand as it is, looking upon the system, the line he is in, as an established thing that would change only by the evolution of the component parts in it. Only after all the employees, only after all the consumers, the capitalists, and everybody and everything connected with it gradually evolve, will it change. The average person who is just dissatisfied because the line he is in is distasteful, but knows he can do better and can do something more productive, something more fitting to the ultimate consumer—is the person who can be helped. There is nothing wrong with the business or the employers, nothing wrong with the opportunities of that business, and nothing wrong with the system back of it. The only thing that is wrong is the man himself and his relation to it.

It may be a piano factory. This man, who is restless, tones or tunes pianos all day long. He never does any of the wood carving, or strings any of the wiring, or assembles any of the parts; he does not even hear the piano played when it is being demonstrated for a buyer. All he hears all day long is his playing of a few notes to see if the felt pads need toning or tuning; and he tones one after another all day long. He never had the satisfaction of building one of them, never had the satisfaction of selling one. Such a man may become tired. He may say, "I am qualified for something better than this." But he will not condemn the factory; he will only condemn his individual relationship with the system, with the factory, with the work he is doing. He says, "I am qualified for something better." What else can he do? Too many men have only one training, one profession. If they are bookkeepers or accountants they know just that and nothing else; or the man that tones pianos may never have thought of taking up some other business.

Other fields of work, other than the one you are in, have a certain handicap, but not a definite, continuous handicap, not one that cannot be removed. There are hundreds of schools ready to help you take up a new course of study. Some of these courses of study at home



are from such schools as the Columbia University of New York or University of California. The Rosicrucian system also trains the mind, develops latent talent and awakens interest in various fields of endeavor that will help you to improve yourself, and you are studying under a great school. There are many schools, not only international correspondence schools, but others as well. I know a man seventy years of age, who graduated from the Blackstone Institute of Law, worked for six months in a lawyer's office, passed the bar examination, and now practices law. I have known a young married woman, while taking care of a baby, to study law and graduate and be admitted to the bar to practice; in fact, I know of two cases. It can be done and is being done. It is not too late. No matter if they say in the economic and business world that forty is the age limit, there is one thing about it—education sets no limit on it. No matter how old you are, if you can read and understand what you read, you can still lift yourself up out of the rut you are in.

The principal point in starting a new career, after you have determined what you want to do, is to visualize yourself in that position, or as a worker in some factory, or some line of business. The thing in working it out is to begin with the use of the mind power in creating the hope. You may decide upon going into this or that business. The best way to do this is to begin by visualizing yourself in the very position you have chosen. Do not visualize yourself sitting at a desk, in a factory, or visualize the pay envelope, but visualize yourself as a component part of that particular industry, of that particular business, as an executive, not merely as an employer or foreman. Think of yourself as one who is constantly adding to that knowledge, to the growth and development, as though you were fitting yourself into the entire picture, not as an employer, but as a director; not as chief of the board of directors, that meets once a month or so, but as one of those directors who represent the field of activity. Keep visualizing yourself as a necessary part of the new growth, the new development of that line of business you wish to get into. Then, in addition to

this, every day go out and make contact with those who are in it. Don't just call on the heads of the organization you want to reach, or the vice-president, or the manager. Find out who are the principal employees in that business; try to meet them, or one of them at the club or where he goes to lunch. Try to reach him, talk to him; say frankly, "I understand you are working for such and such a firm, or such and such a line of business." Ask him what he has to say about that business; how it is getting along. Don't talk position to him; talk the business to him. Get some information about the history; how it is going, whether any new improvements are contemplated. Ask him, "Do you know of any improvements in your firm that could be made? Are they working on some?"

I remember one time I went to visit the Borden Condensed Milk Factory at Randolph, New York. I went up with the chief officer of the milk company at Randolph. Randolph is occupied solely by the employees of the Borden Condensed Milk Company. It is on the co-operative plan, and they even have their own theater. I found, in talking to one of the employees, that he had been working for three years on a factory improvement. He said, "You know the Borden Condensed Milk Company has a factory full of machinery, and if any of us employees have an idea how to improve it, we are given two or three weeks, if necessary, to go to the factory and they let us work out our ideas, and if our idea works out, we get \$5,000, plus our regular salary while working it out. That encourages us. They have a record of twenty-eight inventions in the past year. One girl figured out a quicker way of pasting the labels on the cans and she got \$5,000. It cost \$9,000 to improve the machinery, but it saved thousands of dollars a year. There is still one thing everybody in the factory would like to do, and we cannot solve it. The man who can find a quicker way of closing up the cases around the cans gets \$5,000. We have not been able to make a single improvement on the present method. I have an idea how it should be done, but not how it can be done." Later on, when I was shown

through the factory. I understood the problem.

A year from that time I was telling a man out of employment to hobnob with the people he wanted to work for and find out if there was any one department that was weak because the firm had not been able to find a specialized man to fit into it. Then I recalled my past experience at Randolph. I said to the man, "I will tell you where \$5,000 is waiting for you if you can work out a way of closing wooden cases more quickly, and I described it to him. He secured a permit, and within three months he worked it out and that man is now in charge of that department. That man wanted to get in a position where he could use tools and work around machinery, but if he had just stood around waiting for the position, he would have been a failure. He showed the Borden Milk Company that

although they did not need him now they would need him tomorrow, because he was what they needed. That is the only way you can do. Get acquainted with the new line, with the people, and then try and see where you might fit in.

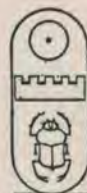
This little system can be extended to fit any of your problems, any position, new course, you are seeking to make. First visualize, creating it in your mind until it is a real thing, then go out in the world in a definite way and find the niche that is a duplicate of the one you have visualized. If you have been visualizing correctly, you can start a new career for yourself. Start out with the thought of developing new ideas, new lines, new life, laying aside all of your wrong habits and doubts that have tended to hold you down in the past. Begin with new faith and new confidence and you will find your new career, regardless of your age and conditions.

IN MEMORIAM

Time is an eternal and blessed mediator. It lessens the pangs of pain and diminishes mental anguish. It cools the heat of passion, robs hatred of her fury, and dulls envy. It heightens true love, mellows reason, and increases the breadth of mental vision. Each year becomes a stone in the foundation of worthy achievements and lives, and raises them to greater heights in the sincere respect of mankind. To virtue and esteemed names and deeds, time adds dignity. Vice and the unworthy, it covers with a veil of obscurity, or makes of them a target for each generation's contempt.

In Rosicrucian Park are the material monuments to the late Emperor's labors and ideals. The stately and artistic buildings are silent testimony to that *mental alchemy* by which his ideas took on substance, to be realized by others. Such structures cannot endure forever. They must give way to progress and to evolving needs. Each neophyte, however, who, after receiving his first initiation, finds his heart singing in joy, and who exclaims, to himself at least, "my search is concluded," will be acknowledging the *eternal*, undiminishing consciousness of the late Emperor, with which he imbued the presentation of the Rosicrucian teachings of the Americas. His personality will continue to live within the pages and paragraphs of each monograph. The enrichment of understanding that comes with time will cause him to be further acclaimed as a benefactor of humanity.

Saturday, August 2, will be the second anniversary of the transition and final initiation of Dr. H. Spencer Lewis. In accordance with the custom established last year, all offices and buildings will be closed and all activities of the Supreme and Grand Lodges will be suspended on that day, in honor of his life and work. Officers and members of the Order who reside in the vicinity of San Jose are invited to sit in meditation sometime during the day in the Shrine in Rosicrucian Park, where the ashes of his mortal remains are interred. All members unable to pay their respects in person are asked, if possible, to stand in a minute of *silent tribute* and *Cosmic communion* at a time equivalent, wherever they live, to 3:15 P. M., Pacific Standard Time, for that is the exact minute during which his transition occurred.





Rosicrucians and the New Age

By GILBERT N. HOLLOWAY, JR., F. R. C.

Member Rosicrucian Lecture Board



HEREVER one travels throughout America in these anxious weeks of 1941 he finds a profound awareness in the minds of thinking persons that we are about to enter more fully into an era unique in human history.

There is much apprehension, to be sure, and no little fear on the part of many, but at the same time there are those who stand firm, confidently and knowingly foreseeing that from the storm and confusion of the present will emerge the long-heralded New Age. Prophecies have long foretold this crucial phase in the evolution of the race; close students of the Great Pyramid, biblical literature, and the writings and sayings of individual seers agree upon the unusual significance of the ten or twelve years which lie immediately before us. It is to be a time of trial, of testing and purification, a time in which present ways of thinking and living will be keenly examined and tested for their usefulness in promoting the necessary evolution of the human family. Those patterns of thought and ways of life which now function negatively and inhibitingly must and will be discarded, left behind, for only thoughts and actions which are constructive, positive, and expressive of

good will are to dominate the consciousness and civilization of the New Age.

We who are students of Rosicrucian philosophy, striving eagerly to live the Rosicrucian life, are asking ourselves, "What should be my contribution as a Rosicrucian to this great creative, evolutionary effort? What have I been given that will peculiarly fit me for constructive work and service in these 'times which try men's souls?' And how can I do my part to aid in carrying us all forward into this New Age, which now seems so close at hand?"

One of our first thoughts should be to realize the historic purpose and mission of our fraternity. The Order is not here to participate in the political and religious quarrels and contests of opinion so evident today. Such matters are quite foreign to its exalted function. The purpose of the Order is to aid men and women of all creeds and walks of life in the evolution and advancement of consciousness, in the development and ennobling of their personalities through knowledge, understanding, and application of the higher principles of life. Our respective missions as individual Rosicrucians proceed from a realization of this group purpose, the worthiness of which lends enormous significance to all our efforts in this strenuous period.

It is a truth of life that every real advance made by us in personal evolution is attended by problems, hardships, and not infrequently, suffering. There is no

easy, simple road to the highest attainment. Thus it is that the symbolism of the Order is engraved upon our consciousness through the stern exigencies and heavy impress of experience. He who would unfold the sublime rose of inner personality cannot escape intimate acquaintance with the cross of life. Ad rosam per crucem—to the Rose through the Cross—is inevitably true for one who aspires to the noblest service of man and the Cosmic.

This truth, so evident in personal life, holds also in the evolutionary progress of humanity. Some of the greatest agonies and convulsions of history have attended the most significant forward strides. It is so today. There are cynics and false prophets in all lands who say that humanity is doomed, that the evils of the time are insufferable, and that the present conflicts raging throughout the world will spell the doom of the civilization which man has so laboriously and painfully wrought.

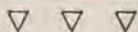
On the contrary, one of the strongest reasons for hope and high optimism today is that, with negative thoughts and actions so prevalent, with the symbolic fire of the crucible beneath humanity burning so fiercely and searchingly, we have a wonderful opportunity to transmute, to burn away and dispose of the dross and malignancies of mind, character, and action which have plagued us for so many centuries. Familiar and true is the adage that "All is darkest before the dawn." This dark night of humanity will provide a severe test for us all, but if we have the courage, the love, and the understanding to persevere through it, we will most surely step forward through the golden Dawn into the New Age.

The basic ideals which have been taught and lived by Rosicrucians since the days of now-forgotten civilizations will underly the consciousness of humanity's new and brighter day. Sir Francis Bacon, Imperator of the Order during the mature years of his life, knew this would come to pass when he wrote the prophetic book, "The New

Atlantis," in which a civilization guided by wisdom and love is pictured for the new America. This prophecy pertains not only to North America; all of the Americas even now are awakening to the mutuality of their interests, and to the greater need for increasing good will and cooperation in the common life of the family of American nations. There is an advancing, widening interest in mystical philosophy throughout all of Central and South America, and our Order is progressively extending its awakening, educative influence to all those who are ready, and who are deserving of the freedom which is the fruit of knowledge and inner understanding.

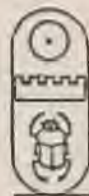
It is the unescapable destiny and responsibility of each one of us to further, by all possible means, the advancement in consciousness of those with whom we are associated. We are being given the Light of Rosicrucian philosophy, and we are gradually assimilating it, understanding it, learning to live and apply it. As a necessary part of this process we must help others. Men and women are powerfully influenced by example, and the observation of the Light shining in our thoughts and lives will be a stimulus and grounds of hope for many. We must have the strength to hold firm when the storms of circumstance descend upon us and those with us, and we must express the faith and love which carries through to the end.

Whatever our work, our vocation, profession, or art may be, we can plant the seeds of a new consciousness of Self and the Universe in the minds of others. Elaborate political programs and economic panaceas avail nothing if the mind and heart of man are unregenerate and unloving. To this task of showing the way to a higher consciousness, of leading others to a nobler, richer life of Light and Love, we dedicate all that we have and all that we are. Let us, then, lead those whom we can, quietly, powerfully, positively, to the New Consciousness of the New Age.



Quiet minds can not be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

—R. L. Stevenson.





The Over-soul

By FRATER PAUL E. BURKY



AN'S understanding of the Over-soul has given to the world all of its great religions, much of its best literature and philosophy, many scientific discoveries, and many of its great masterpieces in both art and music. Through this understand-

ing many men have been raised to the heights of genius and by their interpretation have produced the great things by which humanity benefits.

God, the Cosmic, or the Over-soul is an Infinite Ocean of Emptiness filled to overflowing with Infinite Intelligence, Understanding, and Knowledge; with Infinite Form and Power; and with Infinite Law and Justice. The Cosmic is the Positive Macrocosm and the Universe is the Negative Macrocosm, or, rather, the creation by the Union of the Positive and Negative Macrocosms. When defined in this way the Over-soul is shown to manifest as an all pervading quality inherent in every atom, plant and animal, including man, that exists in the entire Universe. The Over-soul is the great Cosmic Plan.

It is this Universal Brotherhood that inspired the Mosaic Law, the Universal Kindness of Buddha, the Silver Rule of Confucius and the Golden Rule of Christ. Each and every one of these Rules says the same thing but in different words. All religion is an effort

to put the Infinite into an understandable form for the masses and, for this reason, can not be beyond their ability to understand. If all men understood the Infinite in just a small measure religion would be lived and practiced by each and every one of them.

The Laws of Compensation and Opposites are two of the most prominent of the Cosmic Laws. The Law of Compensation in its simplest application confers, on an entity, a greater ability to act when that entity has proven, in previous trials, the judicious use of abilities already possessed. This Law and the Law of Self-reliance are so similar that in many cases they seem to overlap. The Parables of Christ contain many references to these Laws, particularly the Parable of the Talents. In addition to the literal meaning, there is, also, an esoteric meaning in every Parable that illustrates a higher function of the principles involved. The ability for greater action, bestowed on the proven unit, is applicable to all human functions; when certain physical powers are used judiciously there follows a further strengthening of the parts involved; when the mental parts are so used, they develop a greater strength and versatility; and when the spiritual attributes of a person are used and exercised, a compensating strength is developed, sometimes to the point of Cosmic Consciousness.

One of Newton's Laws states, in a perfect way, the Law of Opposites. Newton said, "For every action there is an equal and opposite reaction". This has been interpreted, by most people, to

apply only to physical phenomena, but it is active on all planes, and, while seemingly in direct opposition to the Law of Compensation, it is in close harmony with that Law. A clear explanation of this is very difficult, and, rather than bring confusion to the reader, any attempt to explain it is omitted. Another manifestation of this Law is that every disease has a cure, even if it is unknown to man; every poison has its antidote; centrifugal force is the opposite of gravity; and Da Vinci discovered another way to oppose gravity when he designed and built the first airplane, only to have it wrecked by his assistant, a local blacksmith who was fatally injured in the crash. Da Vinci was so upset about the affair that he never built another flying machine.

There is much valuable knowledge to be gained from the study of Cosmic Law and Form as it applies to the Macrocosm and Microcosm of inanimate matter. Both the atom and the Universe follow the form of the Universal Spiral, and are governed by the Laws of Gravity and Centrifugal Force. The same mathematical formulae are used to compute the energies, the orbits, and other characteristics of both the greatest and smallest manifestations of nature as embodied in matter.

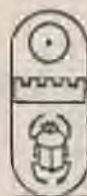
When the laws and principles of this All-pervading Essence are applied to the sciences of physics and chemistry, there is a much better understanding of the how and the why behind the laws governing the energies and their effect on the material studied by the chemist. Many of the present theories do not fully explain all the experimental evidence available today. The theory of valency is not in accord with all of the observed phenomena, and the theory of light is not in accord with all of the observed phenomena available. As a result of these inconsistencies science has had to use theories of one kind to explain one phenomenon and another theory to explain other phenomena pertaining to the same object of research. Since Mysticism endeavors, by the inductive process, to find the primary cause and law, and then to prove them by the deductive process, it would appear that the Mystic is more scientific than the average scientist who observes

the phenomenon and seeks to explain the cause of that phenomenon alone instead of trying to find the primary cause. This is not a criticism of science but an invitation to the scientist to investigate the mystic approach to science.

All plant life is subject to the same Cosmic principles and laws. Plant life is the first evidence of life in its general conception. They do possess the first evidence of a rather vague consciousness, the ability to propagate their kind and a quite limited form of adaptability. By the inherent Cosmic intelligence, they are able to extend their roots in the proper direction to obtain food and water necessary for their life. The intricate ways of adaptation to soil, climate, and other changes in environment demonstrate some form of perception and reaction to that perception.

Animal life is the next step in the scale of intelligence, perception and adaptation. In the animal world is found a gradual rise in these attributes from the plant level up to the level of human ability for meeting a changing environment. In this classification, man should be and is considered a higher entity in the scale of consciousness. In animals appear the first traces of voluntary mobility, the first development of specialized organs of perception and a more intricate reproductive mechanism. These, along with other factors, give the animal a form of consciousness of environment and an opportunity to leave it if it is not as desired.

The highest common level of consciousness is attained in man, and while there is a still higher level which is attained, at times, by a comparatively minute number of people, the highest continuous level is that possessed by practically all men. This form of consciousness includes various forms of reasoning, imagination and a better memory. Man's perceptive organs are, as far as known, the only ones adapted to a three dimensional world. His body is a marvel of adaptive architecture; his hands are the most complicated set of useful levers; and his sense of speech and writing permits the preservation and transmission of most of the knowledge acquired by each generation. With all this, and more, man is truly the Image of God, the Macrocosm of earth



life as the Macrocosm is of the Universe. Man should appreciate this, and, in gratitude, cease the construction and use of machines intended to kill and destroy his brother of the Over-soul.

The highest known form of consciousness is Cosmic Consciousness, but it is attained by few, and terms or words suitable for adequate description do not exist, a reason why the writings of the great men who have attained this state are criticized and ridiculed. A good example of such criticism is Walt Whitman. Since many of the mystic sensations are comparable to those of sex, minus the physical reactions, Whitman, along with many others, used the terminology of sex to describe the concept of the trine and the emotions its spiritual use awoke. Another reason he used that terminology is that he wrote for the common people many of whom would not know the meanings of such terms as psyche, the Eternal Mother, the mental conception of an idea and its birth after a period of gestation or ripening, the principle that one plus one makes one, and many other mystic terms that have double meanings.

Perhaps an analysis of the Urge to Immortality will assist in making the writings of these Masters more understandable, and, at the same time justify, in the minds of their critics, the use of such terminology by showing how all these urges blend into one and another. The first manifestation of the Urge to Immortality is the urge or instinct of self-preservation. This phase is evident in all living things, and has been considered as a separate urge by biologists and psychologists. This is not so. It is a function of the immortal urge because without self-preservation there is no possibility of immortality. For the individual to attain physical, mental, or spiritual immortality, the prime requisite is his own preservation until such aims have been fulfilled. The fact is that old people, past the age of normal creative ability, become indifferent and sometimes eager for the coming of death. Some of the minor aspects of the urge of self-preservation are: fear, the desire to accumulate wealth, intolerance (intolerance is a defense mechanism for the maintenance of the status quo, it rejects and ridicules new methods, be-

liefs, and ideas thus keeping them from serious consideration by the individual), and hate which is directed against those who carry the potential ability to menace the continuance of life and offspring, or the maintenance of cherished institutions and ideals. Hate is also a weapon of the new against the old which would thwart the growth and acceptance of the new.

The next manifestation of the Urge to Immortality is in the form of sex or physical immortality by means of transmitting racial and individual characteristics to the next generation by the way of heredity. In sexual reproduction, the function of the trine becomes evident for it is necessary that a union of male (positive) and female (negative) essence be accomplished before any new individual can be created. Since this form of the urge is common to all life as is that of self-preservation, it is only reasonable to believe all people can understand its terminology, and that these terms constitute a universal language. It is a known truth that living things, having produced their physical offspring, will surrender their own lives to protect and preserve the continued survival of their progeny. This indicates that the urge of self-preservation is subordinate to the urge of physical immortality.

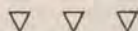
This leads to the next and higher expression of the Urge to Immortality, that of mental immortality by the production of great works in science, art, philosophy and allied subjects. The creation of such works constitutes, in reality, the birth of a brain child, and, as the case in physical birth, is often attended by pain which may have been endured long before the actual birth of the masterpiece. Just as the physical creation requires two elements, the mental creative process begins with two factors uniting to make one, the impregnation of the brain (mother) by the idea or the ideas (father), initiating the growth and development (gestation) until there ensues a complete unit giving to the world a well developed object of beauty, idealism or utility. This mental creative urge subordinates the physical creative urge, and the greater the mental ability, the less desire exists to attain immortality on the physical

plane. The process of transfer is called sublimation by the psychologist and transmutation by the mystic. Sublimation or transmutation is not attainable by repression or control, however, but by properly directing the Urge to Immortality into a higher plane of manifestation. This Urge is a Prime Law of the Cosmic, and, as such, can not be denied or suppressed, but only directed into other channels of expression.

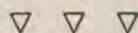
The final plane of the Urge to Immortality is the spiritual plane on which the individual attains Cosmic Consciousness or *A Blending With the Over-soul*. This condition gives the highest ecstasy possible to man. It has been called Nirvana, Paradise, the Garden of Eden, Heaven and other names by which the Masters seek to convey the Acme of Spiritual Attainment. Since the only

way an individual can even imagine this condition is by actual experience, words are apt to be misleading or incomprehensible in the mystic sense, but, with the explanation of the Prime Urge, it is easier to understand Whitman, Milton, Dante, Goethe, Boehme, and, surprising as it may be, the Shakespearian Plays take on an entirely new meaning.

Those who would belittle and destroy the works of the Masters, who have tried to interpret the Over-soul for all men, would do well to heed the injunction, "Never criticize that which you can not understand, for in so doing, you reveal only your own ignorance." This, of course, applies only to malicious criticism. Constructive criticism is a very valuable thing and is always welcomed by true students and scholars.



God will not compel any soul beyond what He has given it.—*The Koran*.



Music Appreciation

By FRATER F. H. INGERSOLL, F. R. C.



THE study of music appreciation is becoming more and more popular with students in institutions of learning. Some enroll in such a course because they are musical and wish to learn more about the construction of compositions, but the

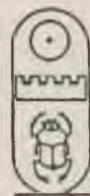
vast majority of college and university students have heard that the subject is what they term "a snap," and an easy way of gaining a credit. This class of students usually do not have a high standard of appreciation, but in a surprisingly short time good music becomes their hobby, and before the end of the semester they not only have uncon-

sciously absorbed much understanding about history, form and analysis but have become intelligent listeners and have been greatly benefited spiritually, morally and physically.

This class of men and women are learning without the burning of midnight oil to understand the language of music with all its transcendental truths, presented in a way which will reach the inner being.

I have had, for a number of years, an excellent opportunity of observing this type of students, before and after—and I find that they are prepared and are thinking along mystical lines.

If this is true—and I know that it is—it certainly behooves the Rosicrucian student to take advantage of the guiding hand of music and permit himself to be gently conducted to the portal, where attunement with the cosmic will open to him new and undreamed of blessings.





SANCTUM MUSINGS

RELIGION—A PART OF EVOLUTION

By REV. BLANCHE BLISS, F. R. C.



HERE are many definitions for religion, each person interpreting the word in the light of his or her particular creed or belief, for man interprets according to his realization and not according to actuality. It is doubtful if any two persons approached on the subject would define religion the same way. To many people, religion is the realm of Deity and all that pertains, but this in turn is strictly confined to that sphere of dogma or creed which is theirs by birth or adoption. To the American Indian, we are told, the idea of Heaven is a "happy hunting ground." What could be more heavenly than a place where wild game and plenty of bows and arrows were in evidence, where he might hunt unmolested, and after the chase sit by the fire with his kin and perhaps smoke the "pipe of peace." To the average Christian, Heaven is a far-away place with streets of gold, where the "redeemed" sit under the "tree of life" playing harps and wearing crowns. Others believe that the only Heaven of which we can know is the here and now; they find their daily Heaven in the blue of the sky, song of the thrush, a cottage small

with mother and babe; they see God and his realm, not far away but in everything that pertains to love and beauty, truth and goodness.

The reader may well ask, "Which religion is a part of evolution?" There are many creeds. This brings us to the necessity of a clarifying definition. We will discuss religion as a general principle manifested in many beliefs.

Broadly speaking, any ritual or method used to contact the Supreme Power, be it mysticism, Christianity, Islamism, Buddhism, Judaism, or others, becomes to the user a religion. If we claim no church, creed or system of worship and contact God by lifting our consciousness to the Cosmic in the still quiet of desert or mountain, *that* is our religion. If we kneel before the altar of a great cathedral, counting our beads in prayer, and there find God, *that* is our religion. If we bow low before an image and there realize the only God we have knowledge of, *that* becomes our religion.

Modern man is the total result of all that has gone before, physically, spiritually, and mentally. In his physical appearance, mental ability, mastery of science, culture, civilization and spiritual concept of God, we have but to study primitive man to thrill with the wonderful progress of evolution as a whole—some races and individuals not having progressed as far as others, yet all having a part in the great "scheme."

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Now, if we believe that man is dual in nature—physical and spiritual—and that continuous education of the physical objective mind is essential to evolution, it immediately follows that education of the subjective or Spiritual mind is also essential to unfoldment. This is accomplished by attunement with the Cosmic or God, both being the same, whatever name used being unimportant. Thus religion becomes the education of the soul and a part of evolution. Every work of art, composition of music, beautiful literature or other creative manifestation of thought, in fact all knowledge of good as expressed in unselfishness, government, or preservation of society, ad infinitum, is made possible by the subjective mind of man "tuning in" on the Divine Wisdom of the universe, giving power and inspiration to the objective mind. How vain man is in believing that great inventions and mastery of nature are thru his finite intelligence! Perhaps it was during a period of meditation, during the night while asleep, or busy at work that the thought came. Nevertheless he had consciously or unconsciously "tuned in" on the great Source of all wisdom which is God.

Religion is therefore of Divine origin, but manifesting in part thru man's objective mind. It is of necessity "colored" or interpreted according to man's understanding of God and His attributes in accord with the plane of evolution of the individual or race. This is the reason for the many creeds, *all* of which serve or have served a definite benign purpose for a particular group or race at a given time, that purpose being to make possible man's knowledge of and communion with his Creator, including, as a means to this end, certain standards of ethics and morals which are also evolving.

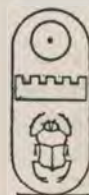
Many stumble and are confused at the varying creeds crying from the housetops, "We have the Truth, ours is the Way." They do have the truth, each in *part*, but truth, like time and space in Einstein's theory, is relative according to the spectator's position in the scale of evolution. So let it be! Let us seek for the good and beautiful in *all* creeds, if we are sufficiently advanced for the great "vision." We are all fol-

lowing our path of realization to the ultimate goal of truth; seeking, searching, changing our concepts as we ascend the Mount of Illumination.

Is it not necessary in school to progress through many grades of knowledge? So also the soul must progress, for life is a school. True, many people live and die in the same faith. This then is the best possible religion for them in this present incarnation or they *wouldn't have it*. The moment they have outgrown the present belief they will move upward to a higher concept (and we are not to judge which is the higher concept for them) for the law of the spiral is ever progression, not retrogression. Thus we see God's dear children in many grades. Shall we condemn the primary grades because we have advanced to higher learning? "When the student is *ready* the Master will appear."

This, however, is the passive or negative side of the question, good in itself, but insufficient; for there are sins of omission as well as commission. Shall we say then, if all religions are good, none to be despised or condemned, that each is fulfilling a mission for someone, therefore that religion is a matter of fate and that all effort to teach or proselyte shall cease? While we do not persecute or condemn the child in school in a lower grade than we, yet we do not call it "fate" which places him there, but process (which implies motion) of education. He is not *left* there. Patiently the child is taught in love, reason and by example the *greater* knowledge as he is able to "bear" it. So let us apply the same logic to religion, teaching, leading *those whom we find receptive and ready for the greater light*, but never condemning or seeking to force those not yet ready. While there are many on the various planes of evolution, yet the *more* we can teach those who are *ready* the greater light and truer concept of religion the *sooner* we hasten theirs and our *own* evolution and usher in the millennium of attunement with the Cosmic, manifesting in "Universal Brotherhood," peace on earth and the ultimate absorption in the Infinite.

The great Master, Jesus, had the "Vision" and with a few disciples, mostly simple folk, just like we are today,



gave to the world a concept of God unknown to the multitude, aiding in the evolution of millions who have been born since. These few men, fired with the zeal of greater light lit a torch that has traveled around the world.

Should not we who have evolved nearly two thousand years hence pick up the torch of truth and carry on, speeding mankind on his way to a knowledge of the truth? Religion should be positive in character. Rather than chasing darkness, the negative condition, with screaming, rebuking condemnation, bring on the torch of Truth! Bring in the light, the positive condition and, presto! The darkness vanishes, for darkness is the absence of light.

Psychologists tell us that the best way to rid oneself of an evil habit is not to deny or condemn it, but to supplant it with a positive or good habit, leaving no room for the bad habit to manifest itself. May we see the moral!

Thus we can, by viewing religion from the mountain top rather than the valley, behold its marvelous evolution, beauty and necessity. Our soul in gratitude and yearning cries aloud with the poet—

"Build thee more stately mansions, oh,
my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the
last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea."

Let us therefore plead for tolerance, sympathy and understanding in religion; loving one another, bearing one another's burdens "until we all shall come into a knowledge of the truth" for now "we see through a glass darkly, but then, face to face."

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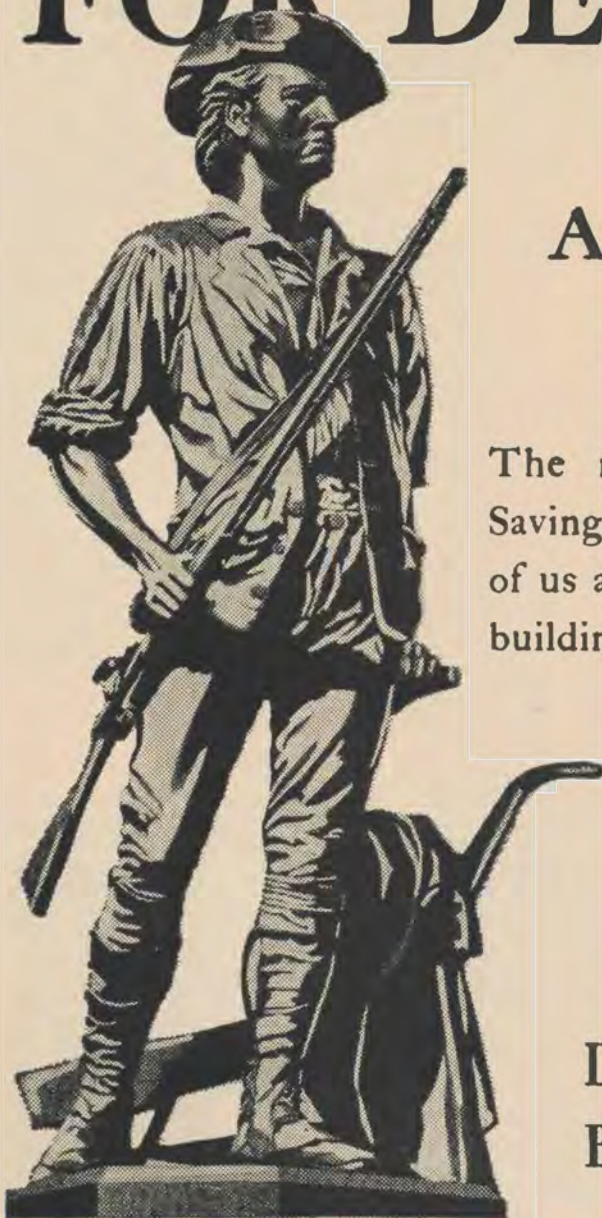


"I AM THAT I AM"

Frater Leopold de Postels, New York artist, portrays in the above, a reproduction of one of his oil paintings, his conception of this famed mystical affirmation. The foreboding terrain suggests solitude and mortal aloneness. Suddenly man is confronted with the *real self* as a divine influx of illumination or *mystical consciousness* depicted by the irradiance in the heavens.

(Courtesy of the Rosicrucian Digest.)

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Kansas City Chapter. Mrs. D. C. Diederichsen, Master, 27 E. 53rd Terrace; Miss Carrie Auker, Secretary, 1631 Scott Avenue, Independence, Mo. Meetings every Monday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Avenue.

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St. Louis Chapter. Mr. Wm. F. Saussele, Jr., Master; Mrs. J. E. Reichert, Secretary. Meetings first and third Tuesday of each month, 8 p. m. Roosevelt Hotel, 4903 Delmar Blvd. Telephone JEFFerson 1909.

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New York Chapter, 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Clifford Richards, Master, 351 St. Nicholas Ave.; Mr. Philip D. Nelson, Secretary, 114 E. 118th Street. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 181 W. 135th St.

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AMORC Chapter 586. Mrs. Carolina Henderson, Master; Mr. Wm. S. Johnson, Secretary. Reading room at 410 Old Times Building, open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

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Tacoma Chapter. Mrs. Olive S. Stewart, Master, 3818 N. 25th Street; Miss Mary Louise Kennedy, Secretary. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Affli Room, Masonic Temple, 47 St. Helens Avenue. Inquirers call Pr. 4608. Visitors welcome.

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Oklahoma City Chapter. Mr. Ward D. Brosam, Master, 3015 N. W. 20th St., Phone 5-4510; Mr. F. W. Arnold, Secretary, 1714 N. E. 20th Street, Phone 5-2685. Meetings every Sunday night, 8:00 p. m., 318 Y. W. C. A. Building.

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Mr. Karl Hey, Master, 2054 W. 89th St.; Miss Frances Willick, Secretary, 14824 Pepper Avenue, Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

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Dr. Gisbert L. Bossard, Master, Phone Ma. 3933. Mrs. G. C. Hynes, Secretary. Meetings every Wednesday evening, 7:30 p. m., Hotel Miami, Rauh Hall.

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Mr. C. M. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

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Fort Worth Chapter. Mrs. Sophia Sterley, Master, 330 Louisiana Ave.; Mrs. Mack D. Smith, Secretary, 310 W. Willingham St., Cleburne, Tel. 7. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street, Fort Worth.

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Mr. James R. Ingram, Master, 544 First National Bank Building, Phone Preston 8990; Mrs. Vera Bongio, Secretary, 408 Tuam Ave. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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