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February, 1943
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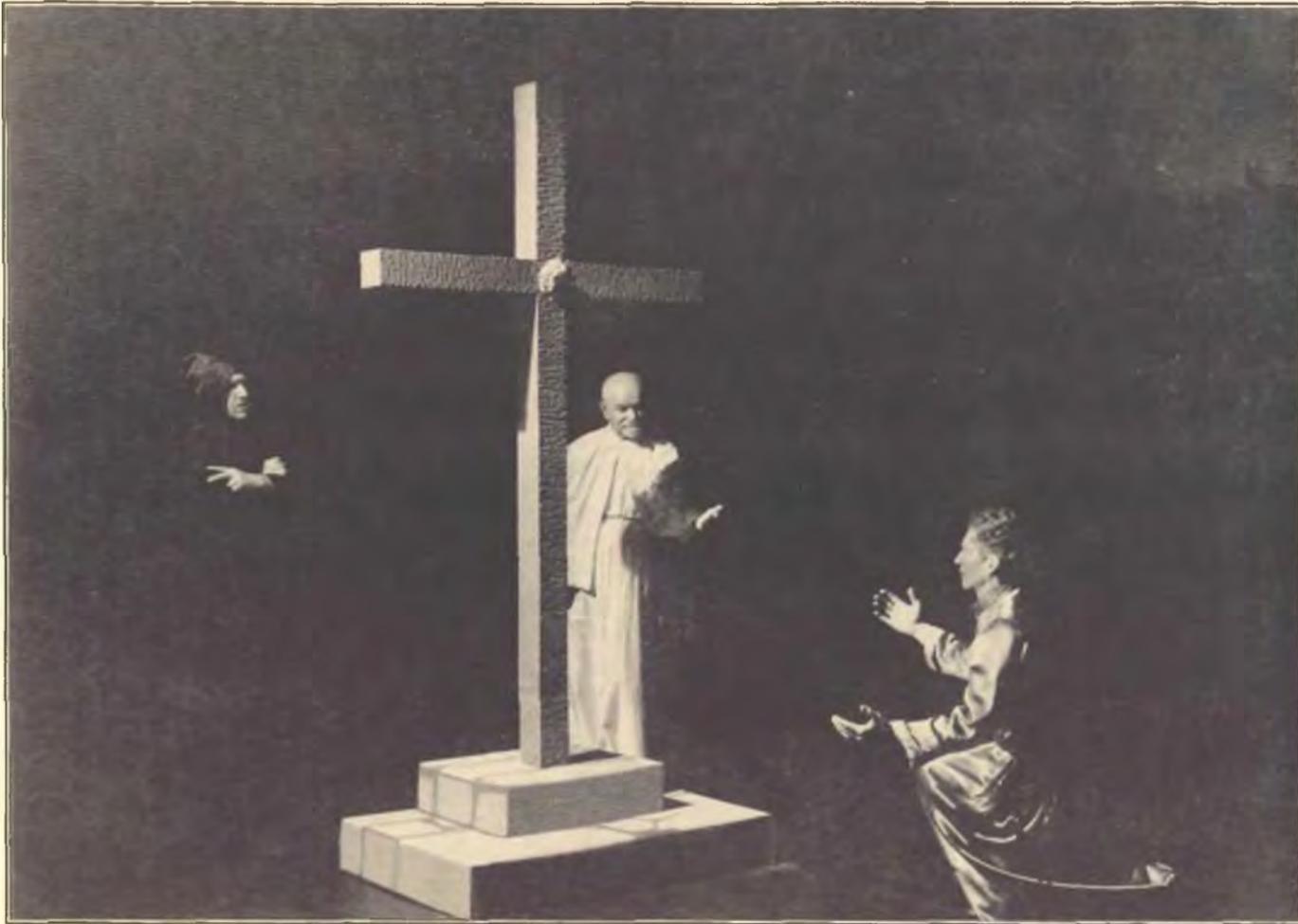
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AD ROSAM PER CRUCEM

The literal translation of this old Latin Rosicrucian chant is: "Attaining the Rose through the Cross." The rose symbolizes spiritual unfoldment and illumination, and the cross symbolizes earthly tribulations and experiences. Above, this mystical allegory has been pictorially depicted. The cross and rose as shown here have no religious significance, but allude to a way to be followed and an end to be attained. Before them kneels a traveler of life, in supplication and in indecision. To the right of the cross, a patriarchal figure—representing lofty idealism—extends the hand of fellowship and a plea that the traveler continue his journey in Light. To the left, an austere figure, with sardonic expression, depicting the lower nature of man, tempts the supplicant to seek the easier and ruinous by-ways of darkness.

(Courtesy of the Rosicrucian Digest.)



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The ROSICRUCIANS
(AMORC)

SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

FEBRUARY, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
THE GREAT WHITE BROTHERHOOD

By THE IMPERATOR

PART II



HERE is very good reason to believe that all of the ancient exiles and lost tribes did not equally possess the concealed mysteries, the *secret wisdom*. In each tribe there were, of course, those who were initiates and who composed the

brotherhood. Nevertheless, one of the most mystical of all the tribes, and which was thoroughly conversant with the concealed mysteries, was the *Essenes*. Each member of the *Essenes* was also one of the great brotherhood whose breast and consciousness were a repository for the ancient wisdom. The *Essenes* had their own system of degrees, with *mystical initiations* for each, and there was a dress and symbolism peculiar to each degree, which indicated the attainment of the member.

One of the degrees composing really a sect within the *Essenes* was known as the *Therapeuti*. The members of it were especially trained in the art of healing and in the care of the sick and the prevention of disease. In other words, these sages specialized, shall we say, in the application of that portion of the secret wisdom which concerned the curing of disease and the maintenance of health. To Rosicrucians it is of special interest that the *Essenes* had an inner shrine in their homes—a *sanctum*—for

meditation. Pliny, referring to the *Essenes*, said their usages are different from all other peoples and nations.

Dr. H. Spencer Lewis, in his book "The Mystical Life of Jesus," which gives a fascinating and lengthy account of the *Essenes*, relates that these perpetuators of the secret wisdom first assumed their name, *Essenes*, at Alexandria, Egypt. He points out that the word *Essene* is derived from the Egyptian word *Kashai*, which means *secret*. He also states that there is a Jewish word, *Chsahi*, which is similar in sound, the meaning of which is *secret* and *silent*. He recounts how the *Essenes*, after receiving their initiation, after passing through certain rites of enlightenment, were attired in *white*, signifying their attainment and illumination. So common did this practice become that they were often referred to as "The Brethren in White."

Thebes, the ancient capital of Egypt, had at one time been the Sacred Ark, namely, the repository for the mysteries. Since it was no longer, these people, this brotherhood in white related to the lost tribes, sought to find a new ark to preserve the wisdom and to further it. This was a trust and an obligation they must fulfill toward whoever had imparted their wisdom to them.

The next human link with this esoteric wisdom is found in Syria on the slopes of Mount Herman, and in the little country known as Lebanon. There dwelled a mysterious people known as the *Druses*. Some think that they had an autochthonous origin, but it is very

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probable that they were of the very ancient Akkadians of the old land of Akkadia. Possibly after the fall of the united states of Sumer and Akkadia, they migrated to that region, seeking the security of the mountains. That they had come in close contact with the white brotherhood and its traditions and secret wisdom is not to be presumed merely from a similarity of customs which might have independently evolved, but rather from their mystical principles and conceptions. The origin of their name is still a matter of dispute.

To them, God is indefinable, that is, defying description. He is likewise ineffable and passionless. The fact that there is ascribed to Him a lack of passion distinguishes their conception of God from the orthodox Hebrew notion. By being passionless, it is meant that God knew no anger or jealousy, nor a special love toward any group of men. God, to the Druses, manifested in numerous incarnations, in fact seventy in all. Each incarnation was for one of seventy different periods of the world. In each of these incarnations He was a great spiritual leader. The first creation of God, according to the Druses, is a *universal intelligence*, an all-pervading spirit. Next in rank are four ministering spirits, namely, Soul, The Word, the Right and Left Wing. They further expounded that the material world is an emanation from and a *mirror* of the Divine Intelligence. The soul of a virtuous man or woman is said to pass through a succession of births in new incarnations. In each incarnation the personality becomes more perfect until eventually it is absorbed into the Deity.

The main body of this White Brotherhood, that is, the greater number, left an indelible mark upon human society, as like a torch of light they moved across the face of continents. The disciples this brotherhood made, and left in its wake, in turn became the *nucleus* of other esoteric, mystical, and philosophical societies. They are well established in history and several of them are in existence today. Finally this main body of mystics entered the mountain fastness of Tibet, which they decided should become the new ark for the concealed mysteries of which they were the custodians. It is quite comprehensible

why the great plateaus in the Himalayas were selected for the sacred and holy See. The great natural barriers, the stupendous peaks, were awe-inspiring. They made man ever conscious of the majesty of nature and the finite limitations of his material self. They were, therefore, conducive to a mystical state of mind, to such attitudes as humility, simplicity, and respect for Cosmic law and manifestation. From a practical point of view, such a rugged and remote region provided isolation and protection from the temporal world and its adverse influences. Close and intimate proximity to nature often, as we know, invites one to commune with the Infinite.

In this region, there were already dwelling a people. They were indigenous to the land, and they were of Mongolian racial stock. They were of savage and warlike disposition. They composed an animalistic cult who worshipped demons and devils and practiced malediction and phylactery of the crudest kind. Even today they exist in large numbers in Tibet, and are known as the "Bo" cult. In Eastern Tibet they particularly flourished; and then, and today, they have large monasteries. In these monasteries are various images of the demons they worship, and to whom living sacrifices are offered, *even men*. The living sacrifices are put through horrible tortures before finally being slain. Over the prostrate forms, the curses are pronounced by priests. Into such a land, beautiful, austere, vast, but with its superstitious and savage peoples, came the White Brotherhood. So much as it was possible, they isolated themselves from these sects and built temples of their own in which they experimented with nature's laws, and further contemplated her mysteries, adding to that knowledge which was their ancient heritage.

It is an erroneous idea that what is now the city of Lhasa, or the political capital of Tibet, or any other place in this plateau region, was the principal abode of the White Brotherhood. The members of the White Brotherhood dispersed themselves throughout the land in small groups, and even converted to their high ideals some of the Bo cult. Tales of the achievements of the White Brotherhood, as miracles, trickled down



into India, China, and the outside world. To the superstitious and the uninitiated, their powers appeared supernatural. It has likewise been claimed for them that they did as they pleased, with no regard for natural law, like gods unto themselves. Such *false stories* and absurdities have found their way into modern trash novels and so-called travel accounts of those who claim to have lived with the White Brotherhood. The fact is, there were and there are no greater respecters of and conformers to natural and divine law than the members of the White Brotherhood. Never have they claimed to possess a power which any other mortal, by like study and application, could not also attain.

Sometime after 650 A. D., Buddhism invaded Tibet and almost immediately gained numerous votaries. It flourished to such an extent that there developed many Buddhist sects and orders, just as there are numerous Christian sects in the Western World, differing in points of doctrine and dogma. The largest and the highest temporal order of these sects came to be known as the "yellow hats" by the headpiece they wore to identify themselves. The sect numbered many thousands of monks or lamas, the latter name meaning "superior ones." At Lhasa eventually a temporal government was established, and a Grand Lama or Dalai Lama was appointed. Dalai, meaning *ocean*, symbolized that in his way of living, or that which he represented, one would find an ocean of understanding and love.

One principal misunderstanding of the Buddhistic doctrines arose among the Tibetan sects. It was *and is* believed that no salvation or Nirvana, that is, ultimate absorption into the divine state, can be had unless one enters a monastic order, namely, becomes a lama. Consequently, one out of every three of the some three million population is a lama. This condition contributed, therefore, to the rapid decline of the population. The White Brotherhood saw in true Buddhism many spiritual and mystical precepts worthy to be preserved and to be *lived*. Therefore, in addition to their own studies, they became members of some of the higher Buddhistic Orders, and gave their time to the monasteries. That is, they assisted in the translation

of sacred teachings into the Pali and Sanskrit languages, or from them into the profane languages of the outside world.

As the centuries passed, the Great White Brotherhood membership became further dispersed throughout those great monasteries which clung tenaciously to the finer aspects of Buddhism. By no means must this be interpreted that the members of the Great White Brotherhood became Buddhists exclusively. As individuals, most of them lived and worked in these finer, nobler monasteries as teachers and performed scholastic duties. As members of the Great White Brotherhood, they met at various places in great assemblages to perform their own ancient mystical rites, and to have their own masters and teachers orate to them upon the *mysteries*.

These members of the Great White Brotherhood had naught to do with the Bo cult nor with the lesser Buddhistic orders, with their perverted ideas and practice of theurgy. Neither did they possess a great temple, secluded away, which idea appeals to the imagination, and which has been made the basis of many fiction stories. One may journey into the interior of Tibet and never find any monastery or sacred precinct designated the Great White Brotherhood, nor is any *exclusively* used by them. If one is on a proper mission in Tibet, he will come to meet the brethren of the Great White Brotherhood in a manner that will seem to be mysterious to him, for no matter how he searches for them, he won't find them. They will come to him, if he is there for a right purpose.

There are numerous societies and "schools," in America in particular, that profess to issue *direct* the teachings of the Great White Brotherhood. There are others that even have the audacity to use that title as their own. No individual today can become a member of the Great White Brotherhood by direct association or affiliation in Tibet or elsewhere, nor can the teachings of the Great White Brotherhood be revealed directly to an individual. If one wishes to share in the *concealed mysteries* of antiquity, and of which we have written, he must first affiliate with one of the *authentic esoteric Orders* already

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established throughout the world, and having been in existence for possibly several centuries. These old authentic Orders were created or brought into existence by the disciples of the Great White Brotherhood as explained, as they journeyed through the centuries across the surface of the earth.

Such authentic Orders have, in comparatively recent times, for their mutual protection organized themselves into a world-wide *federation*. The abbreviated title of that federation is the F. U. D. O. S. I. A few of the Orders it includes are: Ordre des Samaritains (Inconnus), Ordre de la AMORC, Ordre Brahmanique Russe, Ordre de la Rose-Croix, Ordre Martiniste. Any new societies or orders, that is, just organized or established within the last ten, fifteen, or twenty years, could not and would not receive any epistles from the Great White Brotherhood unless they had been established by *recognized members* of the authentic Orders now composing the F. U. D. O. S. I., thus assuring that they would conform only to the highest precepts of the Great White Brotherhood.

New teachings which originate with the Great White Brotherhood are issued to one or more of the authentic Orders of the F. U. D. O. S. I., sometimes in the Sanskrit language and accompanied by instructions that they be translated by them, and thence disseminated to the other esoteric Orders comprising the F. U. D. O. S. I. Such teachings are never issued to an individual, we repeat, exclusively for his personal use or for him to establish an order or school, as has been fraudulently claimed at times. When such manuscripts or documents are sent from Tibet, they may originate, so far as their material form is concerned, in one of the great Buddhistic monasteries. That is, they may have been written there and the envelope in which they come may bear an address of such a monastery. However, the religious leader of that monastic Order may perhaps not have known of the manuscript, and he may have had nothing to do with its preparation *unless* he, too, was a member of the Great White Brotherhood. By no means must it be assumed from the originating address of such a manu-

script that the monastery from which it was sent is a temple or sacred place of the Great White Brotherhood. It merely means that the one *authorized* to transmit such a manuscript resided at that monastery, and was perhaps a teacher or instructor there.

I have personally seen such manuscripts which were transmitted to Dr. H. Spencer Lewis, late Emperor of the Rosicrucian Order, AMORC. They have the traditional signs and seals upon them of the Great White Brotherhood, especially some which are concealed from the curious, and which are always known just to the initiate, and which must remain secret. Many manuscripts which purport to be issued by the Great White Brotherhood are often proven false, because the author of them did not know *the true secret symbols*, and therefore could not include them. I have examined such fraudulent documents and found them to be literally covered with a maze of symbols, many of them meaningless. Apparently the author realized that there was some identifying character, and he did not know what it was, and hoped by this maze of symbols to impress whomever he sent the document to. Any true officer of an esoteric Order of the F. U. D. O. S. I., which is the recognized channel for the Great White Brotherhood, is never misled; therefore, neither are the members who associate with such authentic societies and brotherhoods. That is why AMORC, for example, continually stresses its traditions, its *historical background*, and its authenticity.

I knew a member of the Great White Brotherhood. That is, he was not only affiliated with one of the official Orders recognized by the Great White Brotherhood, but he lived and had been educated with them in Tibet. He was one of those few who had worn their ceremonial robe and had the honor of being one of their sect. He was also a world-wide authority on the Sanskrit language. I have now, in my possession, that is, entrusted to me for AMORC, certain documents which he signed, granting AMORC the right with certain limitations to use further teachings which will be transmitted to it by the Great White Brotherhood from time to



time. A stipulation is that AMORC must continue to conform to its traditions and abide by those provisions which are now the rules of the F. U. D. O. S. I. If it does this, it will continue *as it is now*, to be a channel for the teachings of the Great White Brotherhood.

Unless one has been initiated into an esoteric Order recognized by the Great White Brotherhood and the F. U. D. O. S. I., *and also* has a position of trust, he will gain nothing by a journey to Tibet and India in the hope of contacting directly the brethren in white, who, incidentally, do not dress in white publicly, but only in their secret ceremonies.

THOUGHTS OF AN EVERYDAY MYSTIC

"DURING THE summer, occasionally on a Saturday or Sunday afternoon, I take a walk, following a certain route. This takes me into a wood which is located not far outside the city limits, but is sufficiently isolated to provide for solitude, if one desires to be alone.

"Many varieties of wild flowers and herbs grow there, and part of my time is occupied in searching for and trying to identify them. Once inside this wood, my thoughts of everyday affairs and problems seem to vanish, and I can sit down on a bench or stump and relax. The trees are quite tall, and I enjoy looking up through their branches, which sway gently when there is a breeze, and watching the clouds or the blue sky. I have formed the habit, while taking these walks, of sitting or lying down along the edge of the woods in the shade, when it is dry, or in the fields to the south, and meditating on what I thought were psychic experiences that had occurred."

—WM. J. KELLY.

Editorial Note:

This is an excerpt from a letter from a Frater who lives in West Virginia. He has found in the simplicity of nature the peace and the balm that heals the troubled spirit.

A rugged country lane, such as that along which he often walks, is often more awe-inspiring in its casual beauty than all of the pretentious splendor of marbled halls and terraced estates. It is often in the eyes of a mystic alone that such beauties as these are beheld.

The Way of Understanding

By FRATER R. JOHN FRANCIS KNUTSON



LOVE best likened to Night or Day, Light or Darkness—I do not know. Perhaps it were best likened to the Sun, which causes both.

To know Love needs no great depth in a person, but to understand it—though but a little. . . .

While we must strive toward the understanding of all else, Love carries with it its own understanding. Even to know Love is to begin, to step a little way along the path of Understanding.

For Love is a Sun of Light, which makes clear all things. All seekers tread the Path, the straight, but high and arduous way to the Heart—the central Sun of Being, wherein lies all understanding.

Is the altitude chill? The Sun shall warm. Is the height dizzying? The depth of being shall steady. Is the Light blinding? Yet by it shall you discover yourself.

—From "Meditations on Love."

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The Psycho-physiology of the Endocrine Glands

By FRATER H. ARVIS TALLEY, D. C., N. D., Ps. D.



BEHIND the eyes, at the base of the brain surrounded by a chamber of skull bone lies the pituitary gland. Its weight is only about one-half gram, or approximately as heavy as three "kitchen" matches, and yet many of the normal functions of

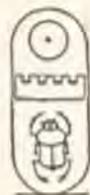
both body and mind depend upon the action of this small organ. It has been called the "master gland," the "leader of the endocrine symphony" and other names indicating that it has the power of affecting the body and mind to a great extent through its behavior.

From the standpoint of anatomy those structures which elaborate certain chemical fluids (called hormones) and pass them directly into the blood stream without the aid of a duct are known as endocrine glands. The endocrine glands are recognized not only as being vital to life, but also as affecting mental processes. In fact some have gone so far as to relate certain glands definitely with certain psychic centers. The major glands considered under this heading are the pituitary, thyroid, and parathyroid, thymus, adrenals, pancreas and gonads (or sex glands). The pineal is also considered to be a ductless gland, although the specific hormone of the

pineal is questioned by some authorities.

If the functioning of these glands involved physical growth and well being alone, they would hold little interest for the student of mysticism, but since they affect to a certain degree our behavior, mental reactions and emotions, they become of greatest interest to all; for the emotions are the expressions of the subjective mind. Of even more significance do they become when we realize that these various hormones act as a unit, i. e., that which affects a physiological change also produces a change in mental reaction. Because of these facts the study of the endocrine glands has captured the imagination of the student.

Are we at the mercy of a few ounces of glandular tissue which is scattered about the body at various places? How can they be made to serve us? or must we serve them? These are just a few of the questions that come into the student's mind as he becomes aware of the power of these glands. It is granted that the student is not primarily interested in the physiological changes in the body as much as the psychological changes; however since many works appear dealing with the mental changes the student is referred to "Glands—Our Invisible Guardians" by Kapp (published by AMORC) for more detailed reading, and this article will be directed at presenting a different view of these glands. Much of the experimental evidence given will mention physical changes resulting from glandu-



lar stimulation, but as was stated above, a physical change is accompanied by a corresponding mental change. So it will be taken for granted that if psychical or mental stimulation of a gland can produce a physical change, it must of necessity bring a desired mental change.

The Pituitary or master gland controls the growth of the body and also the growth and functioning of the thyroid, adrenals and sexual glands and organs. These three glands are under close control of the pituitary and act in cooperation with the pituitary. In the female the cyclic process of ovulation depends upon the pituitary and gonad cooperation; this interdependence also exists in the lower animals even though they do not exhibit a year round ovulation cycle. The following examples show how light and psychic impulses can stimulate to activity the physiological process of ovulation, and initiating at the same time the normal emotional reactions which accompany it.

The winter is a non-breeding season for the ferret; in the female the ovaries are quiescent during this time and do not show the characteristic cyclic changes of ovulation. However, if the female is exposed to a number of hours of artificial light during the winter season the cycle of ovulation is maintained. This light reflex occurs between the retina of the eye and the pituitary but the visual cortex of the brain is not involved in completing the reflex (that is, the animal could be blinded by removing that part of the brain cortex which would allow the interpretation of light to enter consciousness and ovulation would still occur). A similar reflex is seen in the female pigeons; these do not have an established ovulation cycle but do so usually in the presence of the male bird. However ovulation will be stimulated if a mirror is placed in the cage of the isolated female pigeon. Here too visual stimuli lead to the discharge of the gonad-stimulating hormone.

All are aware of the pronounced physical, psychological and emotional changes that enter into the life of every boy and girl when the pituitary, adrenal, thyroid and gonad complex initiates the changes of puberty. It is quite natural that puberty falls in the early teens and

yet a nation-wide survey reveals that children reared completely within the environment of a large city pass through puberty some two to three years in advance of children whose youth is spent in rural settings. This is believed due to the accentuated tempo of city life in contrast to the relatively quiet and less tense country life. This same phenomenon will also occur during a period of war, puberty coming earlier during war time than during times when peace reigns.

Even though the pituitary sets the pace of the endocrines, it is not a self-governing gland. In order to clarify this let us examine the structure of the pituitary. It is divided into three lobes. The anterior lobe of the pituitary stimulates growth of the body, growth and function of the sex glands, production of milk in the mother, growth and function of the thyroid and adrenals and works with the pancreas and liver in burning or using carbohydrates. This anterior lobe is developed from the mucosa of the mouth of the embryo and has a very rich supply of blood vessels and sympathetic nerves.

The posterior lobe of the pituitary is derived from the nervous tissue of the brain. The hormones of this part stimulate an increase in blood pressure, increase in output of urine, produces contraction of the muscles of the uterus when the mother gives birth to the young and aids the anterior pituitary in increasing the mother's milk. It also acts to increase the secretion of acid in the stomach.

The center or intermediate lobe simply connects the anterior and posterior lobes. No outstanding hormones have been isolated from this section.

The pituitary extends from the brain by a stalk of gray tissue, giving the resemblance of an inverted mushroom projecting from the under side of the brain. However, passing through this stalk to the posterior pituitary are many nerves from the hypothalamic area of the brain. The hypothalamus has, in the last few years, been the subject of much experimentation. These experiments have shown that many of the psychical states once thought to be produced by the pituitary, in reality come from this section of the brain rather than from

the gland itself. The hypothalamus, however, should not be considered as an emotional center for it acts as a relay station. Nerves from the higher centers in the brain (or psychical centers) end here to connect with other nerves which pass to the posterior and anterior pituitary lobes; others of these nerve fibers pass on down the spinal cord to enter later the sympathetic nervous system from which they pass to the heart, blood vessels, thyroid, adrenals, stomach and other viscera. Here then in the brain is the origin of nerve fibers which eventually make up the sympathetic system. The hypothalamus might be thought of as a three-way switch board of a telephone system where impulses from the higher mental centers of the brain can connect with the pituitary and sympathetic system, and in turn connect each with the other. Stimulation of the posterior nuclei of the hypothalamus produces in the body the same reactions as over stimulation of the sympathetic nervous system, i. e., acceleration of the heart rate, elevation of blood pressure, dilatation of the pupils of the eyes, erection of the hair, mental keenness, and inhibition of digestive processes. The importance of the hypothalamus to the pituitary is shown by the fact that if certain portions of the hypothalamus are destroyed, the nerve fibers in the stalk of the pituitary degenerate; followed by degeneration of the posterior lobe of the gland. Injury to the hypothalamus produces a wide variety of changes depending on the location and extent of the injury. The gamut of emotional response may be run, varying from a lethargic stupor and catalepsy to violent rage. Although the hypothalamus is an area of the brain, and is not an endocrine gland its function shows that the pituitary is under the influence of, and is governed by higher centers of mind. The nerve tracts in that area also illustrate that the pituitary is connected directly to the thyroid, adrenals and gonads by nervous connection.

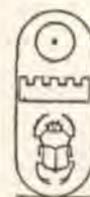
The thyroid gland is located below and to either side of the "Adam's Apple." The thyroid is one of the most important ductless glands. It is commonly spoken of as the shock absorber of the body, for it works in close con-

nection with the adrenals and is the gland that aids in adjusting the physical organism to the emotional environment. The thyroid produces a substance known as thyroxin which acts as a stimulus to the sympathetic system. However there is another function which is regulated by the thyroid; it concerns short wave emanations given off by the cells of the body. Those whose privilege it has been to have attended the chemistry classes at Rose-Croix University conducted by Dr. Whaley have observed the experiments in chemiluminescence, where certain chemical substances react to produce light with an almost imperceptible amount of heat.

Dr. Crile, in his book, "The Phenomena of Life," states that chemiluminescent radiations occur in all living tissues. It is especially noticeable in the firefly because of the transparency of its outer tissues. If human tissue—muscle, skin, nerve or any other tissue is sliced thin enough and is oxidized rapidly enough, these biochemiluminescent radiations will be of sufficient strength to develop a photographic plate. In thicker particles of tissue these radiations are absorbed by the more opaque cells and do not register visibly. Now the radiations from living tissues are not wholly of a chemiluminescent nature. They all do however, fall in the short wave register and vary from infra red to the ultra violet, although these latter are exceedingly minute. These facts may seem somewhat dry until we realize that these short wave radiations are utilized in the cells and form the basis of growth and well being.

It was found in Crile's experiments that two substances which caused a more rapid oxidation of the tissue, and hence a greater radiation of short wave energy, were the extracts from the thyroid and adrenal glands.

"The thyroid hormone exerts an effect upon nerve cells in the adrenal glands and upon the ganglion cells throughout the entire sympathetic system, increasing the commanding short wave radiations, hence charging up the gray cells throughout the entire sympathetic system. Since the nervous system controls the entire body, the thyroid governs the amount of short wave radiations in the body; and therefore is



one of the chief governors of the body. When an excessive amount of thyroid hormone enters the blood stream and therefore the brain cells it causes an increase of short wave radiations above normal—consciousness is stepped up—we find nervous tension, emotional upset, sleeplessness and the quickening of every reaction."

"Man has a relatively larger thyroid than any other animal and a greater mental, emotional and physical activity. He owes these characteristics to the relatively large development of brain, which collaborating with thyroid produces the required amount of powerful short wave radiation."

The above makes it easy to understand that in those persons with a healthy thyroid we find a quick and delving mind, one who is continually on his toes, is progressive and competitive, and by reverse is it plainly seen that an inadequate thyroid would produce mental dullness, physical tiredness, lack of interest and inability to cope with the problems of life. Please remember, a normal thyroid activity does not imply an upright individual—it gives a keen mind with the ability of rapid adjustment, which with a strong character can give moral uprightness, while an inactive thyroid makes for mental dullness and poor adjustment, irresponsibility becoming the line of least resistance.

As mentioned above, the adrenals, also under pituitary control, act in close attunement with the thyroid. These glands are located on the upper pole of either kidney. They have been spoken of as the glands of "fight or flight." The adrenal glands are an outgrowth of embryonic chromaffin tissue — a fact of great significance to every student of AMORC, for the sympathetic ganglion cells develop from the same tissue, and at those points where the sympathetic nerve fibers end in the different viscera a substance which is almost identical with adrenalin is produced with the passage of the sympathetic nerve impulse.

The adrenal glands are divided into two parts, an outer covering or cortex, and an inner portion called the medulla, which produces the hormone adrenalin, having a specific action in sympathetic stimulation and especially in increasing the heart rate. The intimate cooperation

between the adrenals and thyroid is seen by the following quotation from Crile, "When the organs controlling short wave radiation, i. e., the thyroid and adrenals, are removed completely, the amount of short wave radiations are so greatly reduced that the normal conscious state is degressed to the level of drowsiness, dullness and inertia. In the absence of the adrenal glands the thyroid hormones loses its specific effect—also in thyroid loss of function adrenalin loses its specific effect." "Adrenalin causes immediate increase in conductivity and temperature of the brain and decreases conductivity and temperature of all other organs."

We have learned that the thyroid aids to increase the short wave radiations and the adrenals increase the conductivity of the brain cells. In view of the presence of these short wave radiations man takes on the aspect of a broadcasting station with the thyroid determining the vibratory rate or frequency, the adrenals giving the power, and mind determining the nature of the program which is to be broadcast or projected through each cell of the body and into our aura.

The gonads or sexual glands consist of the ovaries in the female. They begin their function at puberty and produce the hormones responsible for the secondary sexual characteristics in woman, i. e., development of the sexual organs, female form and body hair. In addition to the hormones the ovaries, under the influence of the pituitary, excrete an ovum every twenty-eight days.

The male gonads or testes are likewise responsible for the masculine secondary sexual characteristics of change of voice, beard, body hair and development of the muscles. In addition to the masculine hormone the testes also produce an excretion, the sperm cells.

The gonads are the glands of creation. This creative energy may be utilized either on the physical or mental plane. There is little doubt that the hormones of these glands go to form the foundation of our mental, emotional and physical health, and a normal functioning and cooperation with the other glands of the endocrine chain is a primary requirement.

The pancreas is another member of the endocrine family. It produces a secretion which aids the digestion of food after the food has passed from the stomach into the small intestine. In addition to this, certain cells in the pancreas produce a hormone which is vital in the burning of carbohydrates and fats. No particular psychic faculties have been assigned to the pancreas; however, this makes it none the less important in psychic development. The pancreas is located just below the stomach and solar plexus, it cooperates closely with the parathyroid glands; both of which are antagonistic to the pituitary or serve to hold it in balance. The pancreas is one of the first glands to suffer when the body is subjected to prolonged strain of nervous tension. A deficiency of the pancreatic hormone results in a condition of diabetes mellitus, commonly called "sugar diabetes." This form of diabetes has been called the disease of intelligence, for as a rule the scholarly type of individual is especially susceptible to nervous tension. While not all of this type have diabetes, the majority of diabetics belong to this class.

The parathyroid glands are four minute bodies lying just behind the thyroid. They are absolutely necessary to life and are the governors of calcium metabolism. Their removal produces increased irritability of the peripheral nerves, muscular weakness, tetany and death.

We now come to the last two glands in our chain — the pineal and thymus. These have been placed last because so little is known concerning them that they are almost as much of a mystery now as they were one hundred years ago.

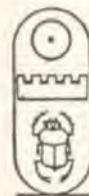
The pineal is located about in the center of the head, just above the ear and in the midline. It is about the size of the lead slug from a .22 "short" cartridge. It is located so near to certain visual and auditory centers of the brain that it has been considered by many mystics to be concerned with both clairvoyance and clairaudience. It seems to undergo regressive changes in man after the seventh year. Experimental work with this gland has failed to isolate any hormone of value. In heredi-

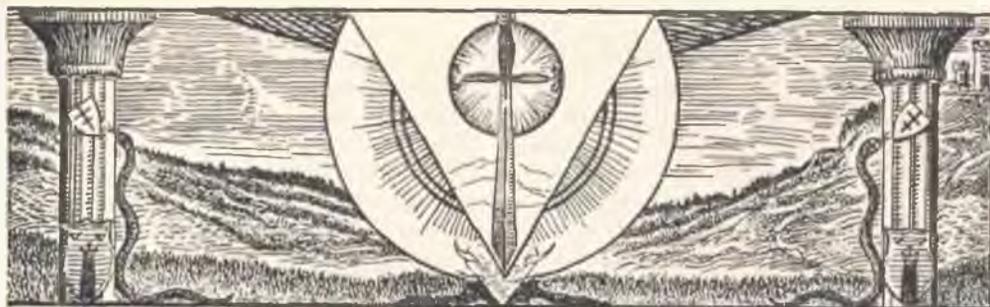
tary experimentation upon rats with pineal extract it has been reported that growth was markedly retarded, while development was accelerated. These experiments carried through four generations produced fifth generation rats only one-half the weight of normal rats of the same age.

The thymus is found in the upper part of the chest, just above the heart. Similar to the pineal it regresses; however this process does not begin in the thymus until the age of puberty. This gland of childhood is probably antagonized by the pineal as far as the growth factor is concerned. Experimentation with thymic extracts upon generations of rats gives the following facts: the ninth generation of thymus stimulated rats weighed 26.5 grams when three days old. Normal rats of the same age weighed only 6 grams. It is believed that this accelerated growth is accompanied by accelerated mental and sexual development. In animals castrated before puberty the thymus tends to regress more slowly, so it would seem that the thymus is antagonistic to the pituitary and gonads.

Physiology and psychology are concerned with the normal function of the individual during the present. Biology and mysticism view with a wider perspective and are concerned with that which is previous to, and also that which is yet to be evolved. When viewed with this wider perspective the role of these glands may be rendered a little more understandable. The other glands of the endocrine chain act efficiently as governors of the present generations, while the pineal and thymus might be considered as heralds and guardians of those generations yet unborn but in which certain hereditary factors must be kept alive and improved.

It cannot be emphasized too strongly that all psychic centers in the body, which includes the ductless glands, must function in harmony. It is not the best plan for the student to single out one particular gland and attempt to stimulate it alone for a long period of time, unless of course he has reached a point in his weekly lessons where this is suggested. Even then he is usually told to stimulate groups of centers
(Concluded on Page 16)





Predestination

By THOR KIIMALEHTO, Sovereign Grand Master



AMONG the many theories of life, advanced by philosophers, the idea that all life expression on earth follows a pattern which excludes exceptions or variations, seems the most pessimistic. Predestination advances the theory that the beginning

and end of life, and human life particularly, is determined and planned before its manifestation begins. It clings to the theory of a personal God, planning world events, national and group action, and millions upon millions of individual existences from the cradle to the grave. Under such reasoning, all thoughts and actions of individual man would be a fore-ordained performance which he could not avoid or alter, and in which he had no personal interest or concern. He would be a mere automaton, a robot, and would be devoid of free will or choice, and would be acting a part for some one else and not for himself. All experiences from birth to death would have been laid out previously for him. Whether his life be good or bad, generous or selfish, it would be a result of a preordained plan, and not an effort of his own. The incentive to advance in intelligence, or to develop initiative, integrity, honesty, or lead a good life, would be gone. All effort exerted would be useless, because what

one is, or will be, is determined before birth.

Such an hedonistic theory seems to us the most unreasonable and pessimistic dreamings of a human mind. It rejects *Evolution*, and that consciousness increases in its advance from the mineral, vegetable, animal, human states of being. It regards the humanity as molded into a form, without self-realization and soul; as a mere machine or a mechanistic existence and a purposeless life.

To bolster up such negative theories it is pointed out that the future can be predicted. Even if we admit that momentary flashes of future events have been perceived by sages and prophets, such inner or immaterial sight, not being constant, can never become a foundation for a pre-ordained existence. It is true that the Hebrew prophets Elijah, Isaiah, Daniel, Amos, Hosea, and Jeremiah, predicted with accuracy many coming events. Also Nostradamus, Mother Shipton, the Shepherd of the Hills, and many others, have predicted with more or less clarity many events in history which indicate that the future can be conceived and foretold.

We do not deny that the future can be foretold in certain respects. The extensive experiments conducted at the Duke University in Durham, North Carolina, under the supervision of Dr. Joseph B. Rhine, where the sequence of cards were *told before they had been shuffled*, are of great interest. Tests were made two days and ten days in advance, with the results somewhat better in the ten-day forecast. Dr. Rhine

says: "The newest experiments and previous research combine to make a strong composite case for this ancient but still revolutionary hypothesis *that perceptual knowledge can penetrate the future*. . . . More work is needed on so unorthodox a conclusion, yet existing experimental results prevent any escape from such hypothesis."

Without looking deeper into the laws of the known and the unknown, the universal and the Cosmic, the material and the spirit, one would be inclined to accept the despondent and melancholy theory of predestination, and that the universe is a mere machine and we, only the cogs or wheels necessary for its running. It is true that life expression cannot go beyond its limitations, just as you cannot have more water than the size of the vessel you have it in, be it a glass or a bucket. But this argument takes only material and physical things into consideration. It leaves out of the equation that inner energizing force which causes the manifestation, and therefore deals with result instead of cause.

It is an undeniable fact that if we reason from a false premise or beginning, we arrive at a false conclusion, and such is the fact in this instance. From prehistoric times, man has held a belief in a spiritual world contemporaneous with this material world, or in a force or power higher and mightier than his puny self; in other words, a God-consciousness. This realization of God, or consciousness of God, could not have had any other root than those *subjective intuitions* which come to the solitary sage or saint in contemplative quietude. Though the god thus coming into belief was merely the first principle in nature, it has been invested with mundane qualities and become an object of veneration and worship.

The facts upon which a belief in a spiritual world, in God and Soul of man are founded, are as real as any in nature. Nothing has been better verified by experience, or more insisted on in history than the countless phenomena commonly called *supernatural*, and for which no law is yet definitely known. We refer to the apparitions of dead or living relatives or friends. Where they were likenesses of dead persons, it was

easy to suppose that, by primitive men, they should be taken for the very originals they represented. As a natural consequence, ancestor worship prevailed in China, and still is a common belief.

Unlike other lower organized beings whose realization is exclusively confined to the physical plane, that which constitutes man and distinguishes him from the animal is an integral part of the highest spiritual energy of the universe, which is everywhere present. The materials of which man is constructed are the principles that flow into him from the storehouse of nature. Some call this Vital Life Force God, or Divine Consciousness, or Spirit, or Soul. It matters little what name is given to this immaterial energizing force in nature; the fact remains that it does exist and manifest in the material world through the consciousness. The quickening, evolving and development of consciousness in matter, is the object of life. The consciousness in matter is limited by its vehicle, and can be perceived throughout the natural manifestation in all departments. Man's consciousness is therefore limited in direct proportion to the development of his sense-perception.

God and Soul having thus established themselves in human consciousness and belief, human ingenuity stirred by human motives, set to work upon it, and religious concepts began to take form. Here is the province of speculation, fabrication, creed, ritual, orthodoxy, authority, and priestcraft. The method by which the patriarch Isaac "meditating in the twilight" got his instruction from Jehovah; that by which the Hindu hermit attains to conscious oneness with Brahma, were and are the same, namely *Mental Concentration*. The subjective phenomena equally with the objective are obtainable at first hand, and in their presence man stands as near to the *supernatural* — to the unknown causes of known effects — as is possible for him. All that comes after these is a structure of his own fabrication.

Let us now see what science has to say about the possibility of seeing or knowing the future. Many of our foremost thinkers, philosophers, and scientific men, such as Ouspensky and Einstein, explain that both the past and the



future co-exist now and always. They regard time as the fourth dimension, an element in which we are immersed, in which everything is merely relative. We have the habit of regarding the present as something concrete, and the only reality, whereas it must be regarded as a point or a fleeting moment between two eternities. Eternity is one condition, and what is meant is the two poles or extremities of eternity. We may therefore regard the present as a succession of events, according to the rhythm or periodicity prevalent.

Material life and conditions are constantly changing—are becoming something else—relative to the cause in which the effect is incorporated. As the seed determines the kind and quality of the plant, so does the cause determine the effect. Therefore, sages and seers, able to concentrate and place their consciousness receptive to Cosmic vibrations, can perceive both cause and effect, past and future, at one and the same time, because there is only one condition—the *Eternal Now*. It naturally depends upon each personality's education, intelligence, and reasoning faculties what he conceives a thing to be to himself. We therefore find many soothsayers, charlatans, and liars mas-

querading as prophets. It is a field where no concrete evidence can be presented to the contrary, because it is in the field of the infinite and immaterial.

When we understand that God is a force or power of Eternal Life, and ourselves as parts of that life, the statements in the Bible as well as the teachings of the sages and philosophers, take on a greater meaning. When we realize that this force acts through us according to our understanding of God and Life, we also realize that we are creators of our own destiny, we are not slaves to conditions, but free agents and captains of our souls. Living becomes an adventure, and the highest accomplishments desirable of attainment. Life becomes a friendly game of expressing and manifesting the noblest conceptions of love and truth. We realize that we are the directors of our own lives and responsible for all our acts. We do not hide behind excuses or negative inability, we know that what we are, or do, are results of our understanding and use of God's Eternal Life Force. We accept our responsibilities to make this Earth a Paradise, where brotherhood is a towering fact and where Peace and Plenty should reign forever.



PSYCHO-PHYSIOLOGY OF THE ENDOCRINE GLANDS

(Continued from Page 13)

rather than an isolated one, and a time limit is also set.

We are all living souls, and, because of our development through ages past, we will each have certain groups of centers relatively more active than others in the psychic body. At these points of extra activity in the psychic body, a corresponding harmony or inharmony will be found in the glandular chain of the physical body. Our glands are what they are because of our own activity, development and experiences, and not the converse. Man has the same types of glands as the lower animals, and the function in all is to maintain the organism in a state of oneness and individuality. What gland could produce a substance, which when received into the blood stream would cause man to love his neighbor as him-

self? There are none. These urges are of the higher, the universal nature of man. They are the expression of a highly evolving character. Once man has included these higher principles in his code of character and has unfolded to that point of aspiring to nobler ideals—then and then only can the glands be of great aid to his progress. Therefore, let us not bemoan the fact that our glands hold us back in our development—but rather let us align the objective mind with the subjective, let us train our ears to listen to the voice of the soul and our objective wills to obey it. Let us direct the healing forces to normalize any inharmony in the physical self, that we may be of aid and inspiration to those whom the Cosmic may direct to us.

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Digest
February
1943*



The Nature of Knowledge

By RALPH M. LEWIS, *Imperator*

Part II



HERE are those who say that immediate knowledge must be built upon *self-evident truth*, that is, that self-evident truth is the test of immediate knowledge. Self-evident truths are those innate certainties which we have about things. They

are those indubitable ideas, namely, things about which we have no doubt, and where no doubt is expressed to us by others about them. But certainly if we think about this for a moment we cannot agree that *perfect knowledge* is of this kind. Are we going to say that a knowledge is perfect just because we cannot refute it? Because no one else can dispute it, can that make it perfect? Does the possible ignorance of its content make it perfect? Certainly gray is not a pure white just because we have never seen pure white. Is there an immediate knowledge that we can be born with—complete, self-sufficient? Is there a *knowledge of the soul*—a knowledge having a divine content, with which man is imbued at birth?

Socrates was the first to advocate a soul knowledge. All knowledge of the senses, he held, is evanescent, false, unreliable, because of the unreliability of the senses themselves, because of their weakness, their imperfection, their sus-

ceptibility to deception. The true knowledge, he held, is of the soul, and he reasoned thus: The soul is immortal. It emanates from a divine source, and is then embodied in man. It returns to a divine source. However, when it is embodied in a mortal, it retains those influences, the result of its previous contiguity with the Divine. Namely, it retains the knowledge acquired, the result of its association with the divine source from which it came. Consequently, if man wishes to possess this divine knowledge, he must awaken it within his own being, where it resides, dormant; and as he stimulates it, he can recollect its impressions. This stimulation is in the form of an inquiry—*self-inquiry*—by asking himself thought-provoking questions, probing into the depths of his own being, and the knowledge takes form in his own consciousness, according to Socrates, as dream-like impressions.

Socrates sought to prove that man possessed such knowledge of the soul by interrogating his fellows, asking them such thought-provoking questions as would awaken this soul knowledge. He was successful in the sense that he was able to take individuals who had had no training, no schooling, who were illiterate in fact, who during this lifetime could not possibly have acquired profound knowledge of the arts, sciences, and crafts, and by asking a series of questions would lead them to eventually arrive at the same profound con-



clusions as the most learned men of their times.

Knowledge, Socrates also said, is *virtue*. He who has true knowledge is virtuous. He realized the value of the virtuous life; for he who is virtuous, he who disciplines the body and its desires, has that freedom of mind to acquire knowledge. On the other hand, Socrates held that virtue cannot be taught, that the rules of virtue, so-called, are ineffectual if there is not a response on the part of the individual himself toward virtue. Further, *right opinion*, that is, an opinion we hold which has been proven to be right, is the equivalent of that knowledge which has been taught, thus proving that right opinion comes from within, according to Socrates and that it is of the soul knowledge.

Plato, Socrates' distinguished disciple, held that true knowledge consists of the universals; that is, the universal ideas which all men have alike, regardless of their station in life, or their education. Such universal ideas, for example, are those of justice and the beautiful. Every man is possessed of them to some degree. They are eternal. They continue to spring from the breast of humanity. They are unchanged. Further, they are of the mind, said Plato. The mind, to Plato, was synonymous with the soul. In fact it was the function of the soul. The things of the world, to Plato, were likewise held as being false knowledge, that is, these particulars which we ordinarily experience. They only require a semblance of reality, of being a true knowledge, to the extent in which they participated in the universal ideas which men have. Thus if man sees beauty in a rose, that rose, then, is a true knowledge, a reality, to the extent that it is beautiful, because the idea of beauty which man has is a knowledge of the soul.

Baruch Spinoza, Portuguese philosopher, claimed that there are three kinds of knowledge. First, *the inadequate ideas*. They are the passions and the emotions of the body. They are born out of the sensations we have of the impulses coming to us from the physical world. They create within us the ideas of external agencies, of outside things. He held that they are not a true knowledge because they are not representa-

tive of our body or of the world, but rather, such knowledge is an interaction between our bodies and the world, and we cannot tell then what the true things of the world are, since we only know them by the effects of their action upon us.

The *adequate ideas*, however, according to Spinoza, are a much more reliable knowledge. They are ideas which are self-sufficient in the mind of man. To put it simply, they are the results of our reasoning. They are the ideas which spring up entirely within our minds, by thinking. They are adequate, because, according to Spinoza, our minds are an attribute of God. They have the same constituency as God, and therefore, such ideas must be a true knowledge.

The highest kind of knowledge of all, says Spinoza, is *intuitive*. It is that knowledge which flashes into our consciousness in complete form, unprovoked, even unsought after. According to the Spinozistic doctrine of *Sub Specie Aeternitatis*, all things exist under a form of eternity. That is, all things, regardless of their content, diversity of nature, comprise a whole pattern in the universe. Now intuitive knowledge is that momentary realization we have of God, a portion of God—thorough, complete, pure. It is part of that one universal form of all things which we suddenly realize.

There is now a modern theory which we cannot pass by without some thought. It is *the relative theory of mind*. To a great extent it disputes the idea that mind is of soul, that it possesses any Divine or inherited knowledge. In fact, it even disputes that mind is a substance, an entity of any kind, or a force, or a flow. Rather, it holds that mind is *an integrated system*; that it consists of our nervous systems, our brain, our body, our environment, and the atomic world that acts upon us. All these things related constitute a system of effects or conditions which we have caused to be known as *mind*.

This same theory affirms that consciousness is not an attribute in the sense that it is a substance, or that it is actually a force or entity, but that consciousness is the interrelationship of various parts of our physical being and the relation of them in turn to the world

and to the life force within our being. In other words, consciousness, according to this theory, is just a name which we have given to a receptional function. That is, as an organized being we are receptive. That state of reception, we call consciousness. This theory holds, however, that there are variations of consciousness, and that the highest form of all is *self-consciousness*. But that only begins with the more complex nervous systems in living things, such as in man, for example. The self-consciousness is said not to be of a divine nature. It is held to be a result of the more complicated nervous systems whereby the living organism has a reception, not only of other things but of itself as well. It is like a thing knowing other things, and knowing that which knows, as well. That which is known in consciousness amounts to our objects of conception, and objects of perception which we have considered and that condition of consciousness which is *the knower*, which knows it knows, is what we call self according to this theory.

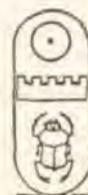
What do the Rosicrucians say that knowledge is? First, the Rosicrucians agree with many of the past systems of philosophy and with the rationalists today, as well, that empirical knowledge, the knowledge of our senses, is not reliable, and as a whole is false. It is very simple for us to cite numerous examples of the deception of our senses. Every individual knows of numerous optical illusions. We know as well that with changing intellect, the expanding of our intellect through study, through experience, our opinions and conclusions, our apperceptions change. So consequently, what we held to be absolute knowledge ten years ago, most of us would look upon with doubt today, if we have not already abandoned a great deal of it. Therefore, the Rosicrucians affirm that the only true knowledge is *intuitive knowledge*.

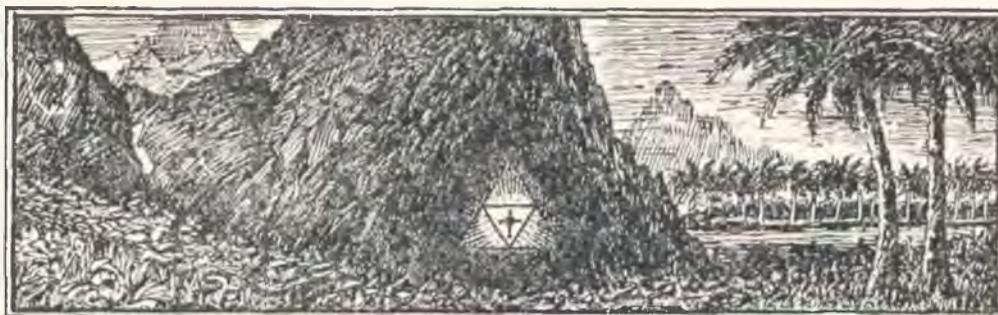
We will go a little further as to the Rosicrucian conception of the content of *intuitive knowledge*. Intuitive knowledge is that which arrives in our consciousness so complete that we know it has not suffered by any process of reasoning or laborious thought on our part. But we do not hold it to be true, just because it is indubitable, just because

we cannot dispute it, find no means of criticizing it, or that others cannot as well. Rather, we hold that it is true knowledge, first because it is so satisfying. It is satisfying to the emotional self as well as it is gratifying to the reason. Whenever we are the recipient of intuitive knowledge, our spirits are exhilarated. We seem to be lifted up, pleased, happy, as though a burden had been lifted from us. Not only is such knowledge so rationally consistent that it pleases the reason; *but it satisfies the self as well*.

This intuitive knowledge is the result of man's conscious and unconscious attunement of his mortal consciousness, of his objective mind, with the very essence of his being. If he seeks it consciously, he practices introspection. That is, he turns his consciousness within himself and endeavors to attune with the soul force within his own being, with the psychic powers of his own nature. The psychical force of man is part of the same great Cosmic force and intelligence which pervades the entire universe. It is part of the great universal rhythmic order. When man is successful in making this attunement, even if it is but momentarily, these higher sensations or vibrations of the inner consciousness pass through into his objective mind, they enter the consciousness of his brain. There they draw to themselves all those complementary and sympathetic objects of knowledge, sensations or experiences if you will, which he has acquired objectively, and they are fitted into the perfect pattern of thought which the Cosmic sensations organize within his objective mind.

To use a homely analogy, it is as though when man makes his attunement with the Cosmic, with the inner self, with the inner consciousness within his own being, there is a pattern set up within his objective mind, and this pattern has apertures in it of different sizes and shapes, and all that can pass through this pattern are just those sensations, those objective experiences, those ideas which man has already had, and which these openings accommodate. And so the result is a Cosmically directed and organized, perfect and complete knowledge, objectively had by man.





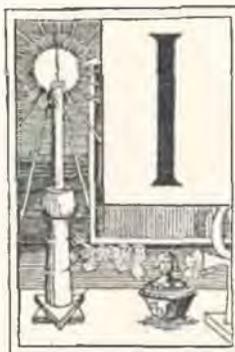
When The Shadows Come

BE PREPARED FOR SOME OF THESE EXPERIENCES DURING
YOUR JOURNEY ON THE PATH

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

(From the "Rosicrucian Digest," October, 1933)

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



I WAS very much interested in an editorial article that appeared in the August, 1933, issue of the excellent British publication called "The Occult Review." Its editorials are always interesting and learned, and occasionally touch upon some of the

very deep principles of mysticism.

In this editorial the editor comments upon the fact that there is a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense." I am happy that he used the terms *vivid* and *intense* because I think that those terms best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress on the path of spiritual and mystical development have commented on the fact that as their lives become more attuned with the spiritual and mystical principles surrounding our existence, the more intense and the more vivid seem to be their reactions to both the joys and the sorrows of life. It is a common expression for the truly devout and serious student of mysticism to say that one of the first and most noticeable manifestations of a change taking place within, is that of a more keen appreciation, a more sympathetic understanding of the sorrows and sadnesses of human existence, while at the same time the joys and lighter things of life seem to quicken a whole-hearted response from within to a greater degree than ever before. As one dearly beloved student expressed it, the sunlight dancing with its beams upon the floor of his study seemed to be playing a fantasy of light and harmony for his amusement, and he felt as happy as a child in watching it, and even the laughter of a little babe be-

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came a captivating, enthralling, and dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings seemed to bring an overpowering depression.

Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

But the editor of this British magazine also calls attention to something that is generally held in secrecy among those who have advanced on the Path. He speaks frankly about the inevitable portion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him gradually into the night-time of his onward march. The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night." Among those who are not Christians, and among the orientals especially, this period is known as the *journey through the shadows*. And in some of the Rosicrucian documents it is referred to as the *Obscure Night*. It is true that this period sometimes lasts for a few months, and sometimes even a year. It is this period to which may be applied the term *malaise*.

I want to quote further from the excellent editorial as follows: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that *Au Fond*, all is well. . . . Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worthwhile? . . . Somehow, however, the true disciple struggles manfully through these periods of inner darkness without entirely losing touch with the inner certainty that he is

on the right track; that no matter how apathetic and even averse he may *feel* deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students along the path that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions. And even in many cases where there is the belief that the shadow is cast from external conditions, or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's journey on the path that he is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of the imaginary power attributed to Black Magic.

It is necessary for the proper guidance of the disciple to have him understand that the darkness is of Cosmic decree, and is good in its intent and purpose, and is truly an experience through which the disciple must pass as part of his initiation and development.

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance along the path places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their psychical or mystical cure. It is perhaps for the same reason that some oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from the eating of meat, the drinking of certain liquids, the partaking of certain foods, and the indulgence in certain functions and emotions of the human system. A



belief in celibacy, restricted diet, the practice of deep breathing and various other special features have found their way into some oriental systems solely as a means of preserving not only good health, but a large amount of that creative power within the human body which is supposed to prevent any form of illness, or physical depletion. But it has been proven in the long experience of Western world adepts that many of these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, Cosmic, or spiritual cause. For this reason the universal and general prohibition against the eating of meat, and other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual must be considered, rather than the class, and there are few individuals indeed who require such strict reforms, and such prohibited courses in life as were outlined for the mass in the ancient beliefs. Normal health is all that is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

During this period of the *Obscure Night* there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and find highly colored, and artificially inspired reasons for doubting the sincerity and worthiness, and the other benefits in any other course of study along spiritual and mystical lines. The very teachers who have been the inspiration of the student suddenly appear as doubtful characters to the mind of the disciple. Their good motives are questioned; and friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to

proclaim its super-qualities and incontestable right to look with disdain on all that has been learned, and upon all who claim to be guides and directors along the Path.

It is during this period that many disciples arbitrarily stop their progress, halt by the wayside of the path, seek contacts with others who have also halted and who are dwelling in the shadows, and finding confirmation of their doubts and false beliefs in the experiences of others, come to the erroneous conclusion that their present attitude is correct, and resign from all uplifting contacts, abandon their studies, and throw themselves into the deepest shadows of the black night of despondency. There are some who find what they interpret as a relief from the *malaise* by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom. In resigning their studies and disassociating themselves from their school of thought or help, they boast of the fact that they wish to be free souls and can no longer find happiness and peace in the associations and in the proscribed and prescribed studies to which they have been devoted. It would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of man's vanity and a trial of his exaggerated ego.

It is at this time that the truly despondent and truly helpless disciple finds that he needs more than ever the companionship and guidance that he has recently abandoned. But rather than admit the error of his ways, the pooriness of his judgment, the submission to the voice of the tempter, and the weakness of his own spiritual fortitude, he refuses to write to his teacher, his leader, his guide, and his associates and ask for readmission to their companion-

ship and reinstatement in the ranks of those who are making the grade. Sometimes years pass before these persons come not only to a full realization of the error they made in abandoning their progress during the hours of the shadows, but the weakness they are displaying in hesitating to step boldly back on the path again and bring an end to the continuously darkening hours. There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns to the path. There is no obscure darkness and no shadows on the path half as depressing as the period of melancholia that envelops the student who is tempted by the conditions of the shadow to *abandon the path and free himself from the influences constantly urging him from within and from without.* Once the inner self has become conscious of the path and has tested all its joys and sorrows, and has unfolded and developed through the changing emotions and swaying influences, it is cast into the depths of greatest darkness and the abyss of constant turmoil by its disassociation from the attunement and contacts that mean so much to it.

Those who remain firm and steadfast upon the path, however, all find that the *Obscure Night* is approaching the magnificent dawn that lies just beyond the borderline. It would appear that in accordance with the determination, the sincerity, and devotion of the disciple, are the hours of the *Obscure Night* shortened and brought to an end. Only those who remain firm and harken to the assurances of their guides and teachers ever come to realize that during this passage of the night one of the greatest battles of the personal self is being fought and won. As the editor so properly states in his editorial: "In the thick of the fight that sufferer fails to see that the last dregs of self are being purged. Not until the feet have trodden many a long mile on the Path is it possible to realize in consciousness the illusory nature of those moods which assail the aspirant, but so long as he refuses to be deflected from his true internal course such trials are really a source of strength."

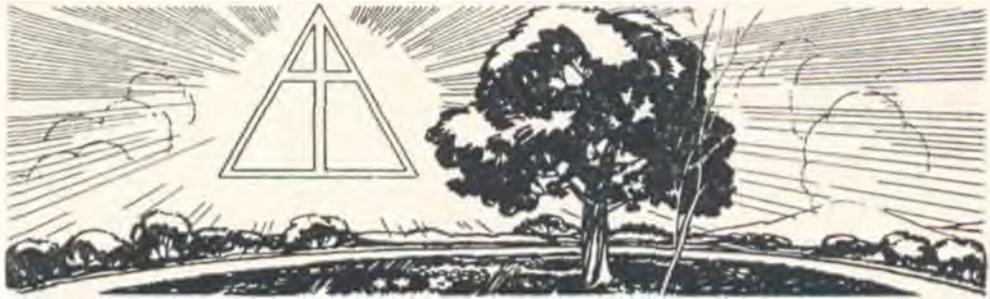
To students young and old, and those new or long upon the path, let this be a

note of warning. As we journey along life's path as human begins, aside from any of our special courses of study, we pass through days and nights of experience. The course of a normal life from birth to transition is filled with daytimes of bright and happy experiences, and nighttimes of sadness. Neither wealth, worldly power, social position, nor any human or earthly creation can prevent the changing experiences in the course of life. It is but natural, therefore, to expect that on the path of development there will come a time when the first day's journey will come to an end, and the sun will set for awhile and the night-time shadows will gather to obscure the way, and darken our sight. *The disciple should have no more reason for abandoning his course in life at this time than he has for abandoning his existence on earth when the shadows of the sky become deeper and the close of day brings obscurity to his worldly sight. For, just as the tempters and agencies of evil gather together and reside in the dark places of the nighttime of our worldly course, so the invisible tempters and agencies of esoteric evil reside in the shadows of the spiritual night. They seek to lure the devout one from the Path, and to tempt him into the byways. They urge him to abandon his direct course. They influence his thinking and his judgment. They offer a brighter light guaranteed to bring a brighter day.*

They speak glibly of freedom of the soul. They suggest that the independent way, the new way, the open, virgin, untrammled path through an imaginary country of unexplored marvels will be the richest in its rewards. They point out the trials and tribulations that have already been endured, and enlarge them into mountains. They speak words of doubt regarding the sincerity, and the goodness of those who are your companions and your guides. They elaborate upon the failures you may have had, and they foster the little doubts that may have come to you, and mature them into enormous size. But they never explain why they come to you as emissaries of greater rewards and richer benefits and yet dwell only in the shadows. They never explain why they

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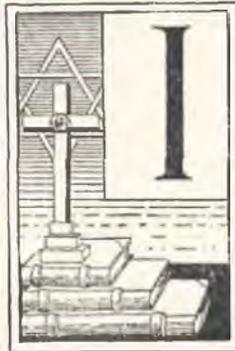




Christianity On Review

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

PART I



IF I were asked what is the greatest sin against progress today, my answer would be *nominalism*. By nominalism, I mean that attitude of mind which constitutes a superficial interest in something. In other words, nominalism is the casual approval by an individual of some conception, idea, system, or plan. It is an approval without conviction. It is not a result of investigation, inquiry, or study. The nominalist is, in fact, more of an obstacle to any worthy cause than the individual who is unconcerned and so declares himself, for at least it is known where he stands. On the other hand, the nominalist must always be shown consideration. There must be caution exercised that he is not offended, for there is always the possibility that his nominalism might develop into a more sincere interest. But the nominalist cannot be depended upon in any emergency or crisis, for his interest is not deep enough to make a real sacrifice of time or effort.

Now this spirit of nominalism is displayed today in almost every phase of human endeavor. For example, in pa-

triotism, the nominalist is the flag-waver, the drum-beater, the individual who is no more concerned than with such display. There are nominalists also in fraternal organizations, clubs, and societies. They constitute the individual who wears the pin of the fraternity, its emblem, and who gives the grip, but who cannot be depended upon to work diligently in behalf of the organization or society. There are today hundreds of thousands who are nominal students, that is, those who profess to be followers of some topic or subject. Actually, their study amounts to the purchase of a ten or fifteen cent popular magazine related to the subject. This is done merely to familiarize themselves with the external signs of the topic, the terms and phrases, so that when they mingle with a group of persons they can talk around and about it, and create the impression that they are students. Actually, however, such nominalists alone and by themselves never diligently or conscientiously pursue a study or devote themselves to a thorough analysis or a reading of books or literature upon the topic in which they profess an interest. Consequently, we can say that the nominalist's interest in anything never goes beyond the sympathetic stage. In other words, he is merely a *sympathizer* with something.

Among worthy causes, the greatest sufferer from nominalism today, in my

opinion, is *Christianity*. Throughout the world there are six hundred and eighty million and some four hundred thousand persons who profess to be Christians. If the major portion of them were not *nominal Christians*, but really ardent devotees, the churches of the world, the cathedrals, tabernacles and missions, would be literally bulging with attendance, incapable of accommodating all those who beat a path to their doors. Furthermore, moral discernment or awakening, or the abidance by the dictates of conscience, would have reached the highest peak in the history of mankind. Men would have such an understanding of each other, and display such fellowship, that crime would be practically non-existent. Issues would not be taken to courts. Obviously, wars would be an impossibility, as well. By no means would men resort to bloody conflict and the destruction of lives and property if these six hundred and eighty million Christians were not just nominalists.

It is quite apparent that there is a failure, a failure on the part of that vast number. The reason is that to the most of them, Christianity is a state of birth, rather than a state of mind. In other words, they are born into Christianity. They have not selected or chosen it. It is nothing really of their own will or understanding. To them, Christianity is like a family heirloom, like an album that has come down in the family, generation after generation, that lies upon some shelf in the home collecting dust, its contents little understood by the members of the family. The characters and incidents in the album are unknown to the present generation and yet it is something that the family has had, and so it is kept more or less as a matter of custom and affection. That, too, is the way Christianity is looked upon, unfortunately, I repeat, by the major portion of its professed adherents.

On this occasion, let us cast aside our *presuppositions*, our opinions, our conclusions with respect to Christianity. Especially should we lay aside those general ideas which have been given to us as an inheritance by friends, teachers, acquaintances, and members of our family. Let us accept nothing just on the authority of others. In other words,

upon this occasion, let us look at Christianity with open minds, as if we were newcomers to this world, and were *personally* going to inquire into it as if it were something entirely new. Let us imagine that we are looking into its factual and mystical nature for the first time and forming *our own* intimate conclusions with respect to Christianity.

First, we find that early Christianity, that is, during the first century after the Crucifixion of Christ, was in a very peculiar position. Around it were well-organized systems of thought and philosophy — in other words, schools of philosophy which had been in existence for centuries. They had spread to the West from the East, from Egypt, Assyria, Babylonia, Persia and the Grecian schools in the East. With these systems of thought, with their multitudes of followers, struggling Christianity had to compete. This early Christianity had no theories, no speculative ideas regarding cosmology and the formation of the universe as a whole, no definite explanations of the content of evil and of good, or of the nature of man's mind. It had only simple but very definite beliefs—a belief in God, and next, a belief in the dominant influence of the personality of Jesus Christ, and that such a personality could and would renew men's souls. It had no specific doctrines or creeds except that if men loved each other, lived a life of peace and righteousness, and had faith in the gospels, such an attitude of mind and such a life on their part would make them acceptable to God.

This struggling Christianity originally, that is, during this first century or so after the Crucifixion of Christ, was in fact quite hostile to philosophic thought. *Quintus Tertullian*, early Christian father, about 190 A. D., expressed himself as believing that all philosophy, the philosophy of the time, constituted a very definite encroachment upon the simple, pure faith of Christianity. Notwithstanding the resentment of these early Christian fathers to philosophy, the fact remained that if it, Christianity, was to expand, it must to an extent come under Greek influence. That is, it had to use some of the means and ways of the well-organized systems of Greek philosophy for the dissemination of that



which it wished to bring to mankind. Christianity was taking into its fold at the time a great number of converts, many of whom for years had been students of systems of philosophy. Some of them had been disciples of the Peripatetics, that is, of the Aristotelian system of thought. Others previously had been Stoics or Pythagoreans. They had been trained to think in a clean-cut, precise manner. They had been provided with terms and definitions which helped them to organize their thoughts, and when they entered Christianity they looked for some such precise presentation of what it had to offer. In other words, they were still searching for *truth*, but they wanted the truth which Christianity had to offer, to be made as appealing to them, as cogent, as the truth which had been expounded by the so-called pagan systems of philosophy. Furthermore, they wanted to have definite doctrines, so well arranged as a system of thought, that they could return again to the pagan schools to try to convert some of their former companions and to justify their position for having left the old schools of philosophy and become Christians.

In Christianity, however, they found no such definite doctrines or terms, phrases or definitions; rather, a *spirit* and a confused thought. Immediately these new converts began to stress the external side of Christianity, the need for its intellectual presentation. To them, Christianity was really another philosophy, perhaps fantastic, but unique. More precisely, it was a *gnosis*. In other words, an *esoteric philosophy*, an inner, more secret knowledge, yet definitely lacking in intellectual structure in comparison to the schools with which they had been formerly associated. And so they attempted to bring pressure upon the church fathers to follow a pattern of what they had been accustomed to, and a tremendous conflict arose between these *Gnostics* and the ecclesiastics. Christianity was almost submerged in this wave of intellectualism, with its dialectics, that is, its hair-splitting of terms and phrases. Ultimately, however, Christianity was victorious; but thereafter, Christianity was never quite the same. The intellectual influence was ever thereafter felt.

The Christian fathers realized and admitted that they must develop a dogma, that is, they must define what Christianity represents, and what it does not represent, how they interpret this and that; they must in fact shape the spirit of Christianity to words. To do this, they must use intellectual tools, and the only intellectual tools available — logic and methods of reasoning — were those of the Greek schools of philosophy which had been in existence for years. And so Christianity *borrowed* these intellectual tools for the purpose of building a vehicle in which the spirit of Christianity could be transported to humanity through the centuries.

Alexandria, Egypt, had been the locale for the world's first great university. It had been a seat of learning for centuries for the so-called pagan schools of philosophy and for the early sciences. It again became a center of learning, this time for Christianity. There was established a school of philosopher-theologians, in other words, those who were thoroughly conversant with the methods of teaching and instruction of the philosophical schools. It became their duty to incorporate many of such methods and systems for the presentation of ideas into the *theology* of Christianity. In other words they sought to organize the spirit of Christianity into a form that could be readily grasped by the minds of men.

The head of that school, who influenced the intellectual shape of Christianity tremendously, was *Origen*. He, in turn, was a student of Ammonius Saccas, said to be the father of *Neoplatonism*. Origen spent twenty-eight years at Alexandria in exegetical criticism, that is, analyzing Christian writings such as then existed, particularly the Books of the Apostles and certain of the Books of the Old Testament. He interpreted and defined them, and set forth what Christianity should believe.

During this time, and because of these effects, a tremendous transition took place in the Christian Church. It was no longer the poverty-stricken body that it had been previously. At one time it had no estates, no temples of a material nature, no wealthy followers. Its votaries were simple people — agricultural
(Concluded on Page 28)



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.)

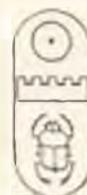
INTERPRETING OUR UNIVERSE



A NUMBER of years ago controversy between science and religion had become a common topic of discussion. When we look back and try to analyze the points of differences and the actual merits of the controversy itself, we will, upon close examination, become confused as to what was the basis of misunderstanding. Regardless of what may be or may have been the exact points of differences, science and religion—using these terms in their broadest meaning—can only mean Man's attempt to understand

himself and the universe of which he is a part.

True it is that religion is concerned primarily with Man's *spiritual* welfare, and proponents would state that science was concerned mainly with Man's *physical* being and the physical universe of which he is a part. If this were true then two opposing schools would exist, but actually, this is true *only* insofar as the difference in terminology is concerned. Man *is*, and furthermore, Man exists in a universe established for him. He is a part of this universe and the forces that go to make up the entire universe, but those material or spiritual forces are the same that radiate throughout all parts of creation, including Man himself. This whole we designate by various terms. Some assign the conception of God to the whole thing while



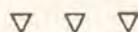
others personalize and segregate that segment called God. Others, in order to differentiate between God and the entire scope of everything that exists, call the entire manifestation of life, spirit, and matter "the Cosmic scheme." Regardless of the terminology accepted, the realities with which we are concerned remain the same. Does it make any difference to God or to the existing Cosmic powers what Man may call them? While Man will adopt a viewpoint of the whole scheme, the words that he assigns to these different viewpoints do not in any way add or detract from the significance of the fact that nature and he are all one thing. Frequently the most heated argument, if it could be seen from a different perspective, would soon clarify the one fact that both sides presented the same thing.

With the presentation of Darwin's theory of the origin of the species, it seemed that certain fundamental religious conceptions were contradicted, but Man in looking back upon the theories of his religion and progress from his present state of being, must acknowledge the parts of nature that have gone to compose him, and the part he in turn has played to bring about a world of the nature in which he lives. Furthermore, Man is impressed by the fact that it is not his controversies and arguments that have made him achieve those points of which he can be proud, but rather, it has been those times that Man has laid aside differences of opin-

ion and worked for advancing himself as a unit of all humanity rather than from his desire to make his particular beliefs and principles stand above all others.

The greatest need of the human being is attunement with the forces that are working about him. When Man realizes by an inner conviction that he is dependent upon all of nature, including all other beings, he will then gain an insight into the true meaning of what God and nature are. Only then will his insight become clear and his investigation become, through searching for knowledge and experience, more than mere bickering regarding terminology. True peace of mind comes from such attunement—comes from such a satisfaction of being able to lay aside the misunderstandings and points of controversy of the moment. In these periods when we look for guidance from the great stream of Cosmic creative forces and from the personalized form of these forces which is the God of our own hearts we are able to glimpse the possibilities of complete achievement, contentment, and satisfaction.

The Cathedral of the Soul is one instrument designed to assist Man to realize this goal. Its great value is that it can be entered by anyone anywhere. The only qualification is that of sincerity, a firm desire to gain an understanding of our true place in life regardless of our differences with our neighbor. A copy of the book *Liber 777* explains in detail its scope and purposes.



CHRISTIANITY ON REVIEW (Continued from Page 26)

turists, fishermen, tradesmen—the major portion of whom were uneducated, but had a simple belief in the words of the Christ. With the change, however, the Church became a powerful, temporal organization as well. It acquired vast material holdings, built great cathedrals, and won over the support of wealthy and politically influential peoples. In addition, however, it acquired a number of parasites, persons who flocked to the temporal organization of the Church to seek positions, to become office holders if you will. These latter were only superficially interested in the doctrines of

the Church, but greatly interested in positions of prominence and affluence which it offered. In addition, the Neo-platonic doctrines were being inculcated into the theology of Christianity, that is, the new versions of the teachings of Plato. Christian theology was being held together, shall we say pressed into a form, by these Neo-platonic ideas. It in fact became an eclectic philosophy, that is, a combination of a number of ideas, some of which were centuries old. Notwithstanding this intrusion, its fundamental ideals remained supreme.

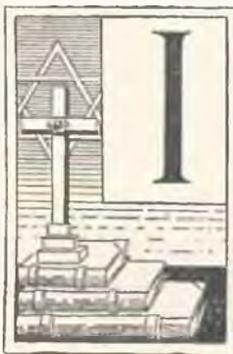
(To be continued)

*The
Rosicrucian
Digest
February
1943*



The Urgent Need of the Changing Times

By S. C. SAAD, F. R. C., A. B.



IT IS universally acknowledged that *three influences* play a very important part in the shaping of a human being's life, from his early childhood, and that their effects are indelibly engraved on the mind and have a great deal to do,

in fact the major part, with the manner of life the individual leads in later years.

These three influences, in the order of their importance and degree they affect one's life, are the Home, the School, and the Church.

General observation would seem to bring out the salient fact that these three institutions have come to follow a certain set routine in performing their functions, in many instances, overlooking certain very dominant factors that have a great bearing on every individual's life. In spite of all the established systems, which are accepted as the standard for human education and development, strange and unexpected developments take place, that have been difficult to explain, and still are a puzzle to the minds of the instituted educational leaders.

It never seems strange to any person to note how difficult it is to find any two human beings who would be in complete and perfect accord in describing or in discussing any material object or

subject; nor does it occur to the average individual to inquire as to the reason for this lack of agreement, this inability to see, hear, feel, smell or taste alike.

The most usual attitude observed everywhere is stated in the very common, most used and most misunderstood words: "It is human nature this, or it is human nature that."

But why is human nature like this or like that; and shouldn't every human being, whose nature is a segment of this whole of human nature, endeavor to know more about this subject?

Because there are so many puzzling questions regarding human life, must we be satisfied with the unsatisfying answers, so commonly given, that human nature is like this or like that, or should we stop to ask of ourselves if, by any remote chance, this accepted routine for training and education has passed up the most important factor without which no training or educational system is complete, and for this reason we see and feel the discord and lack of harmony existing in the world today.

If we want to make life successful, why shouldn't the best and surest way to do this be a study of *life*?

How much does the average human being get to know about life, his life, *all life*, during the years he is on this earth?

If life is the most important, the most vital thing to every individual, and it is, it should be the first to study, to understand, to know; because every individual uses life itself in his daily business of living, and how can anyone use life



efficiently, economically, and successfully, without first understanding its nature and the laws by which it is governed, any more than he can drive a motor car without first knowing how, or operate any of the many modern inventions without first spending a great deal of both time and effort to learn all there is to know about them?

We live on this earth surrounded by the world of form, which is undergoing a continuous change, and we are a part of this world of form. We receive our impressions, and acquire our knowledge of this world, our world, through the five human senses, yet few seem to know, much less care, how this is accomplished. These five human senses are the only means we have for receiving, physically, any knowledge, or for performing any of the complicated functions of our daily lives.

This makes it vitally necessary to understand them, very thoroughly, to know how perfect or imperfect they are, to find out, definitely, how dependable in the performance of its primary functions each one is: because the brain receives all the information from and about the outside world through them and interprets this information into what becomes to us a part of our store of knowledge about our world. And in turn, this knowledge forms the basis, the cause for our actions and reactions in relation to everything and everybody in our world; and it depends on how true to *actuality* this knowledge is as to what degree of success we shall reach in our lives.

As a natural and logical sequence to the above, we might ask: Are our five physical senses fully dependable in the performance of their duties; do they ever relay or bring to us wrong or incomplete information or impressions of the world around us; are they limited in their capacity for sensing things, by time or space, and if they are, how small and narrow a segment of our world do we get to know and use in dealing with the rest of the world, about which we remain in complete ignorance? If, as already stated, the world of form around us, and everywhere, is continuously changing, do our five senses sense this change and relay an impression of it to our minds; and finally, what effect does

any functional weakness or disorder have on the capacity of any of these physical senses to receive and carry information to our minds without distortion?

If we decide to go a little deeper in our analysis, we will discover that we acquire definite habits of thought, certain likes and dislikes, in our physical and mental development, as a result of the accepted and established systems of training, which mould, guide, and affect our separate and individual capacity to interpret the various impressions, which are brought to our consciousness, through the instrumentality of our objective senses. If our training has been faulty, careless, deficient, biased, or one sided by stressing and concentrating on the physical part of human life, ignoring the other, the immaterial part, which is just as important, then our interpretations of these impressions, naturally, will be faulty, and all the information, acquired and stored by us, for later use, may be useless and misleading. This should bring up another question, one that is of as much importance as the others already stated:

Can we depend on our interpretations, and would we, as a result of these interpretations, be in a position to say, with any degree of assurance regarding the actual form, nature, structure, or density of anything: *we know?*

To us a thing exists only after we have interpreted the impressions we have received of it, by means of our objective senses; and it exists, for us, in accordance with the picture we have of it in our minds, and in no other way, irrespective of what the original is in actuality. Thus the picture in our minds, a result of our interpretation of impressions (which may not be dependable), relayed to our consciousness by our objective senses (which are not fully dependable) becomes for us the only *reality* in existence. Our judgments, our decisions arrived at as a natural consequence of these interpretations are, in turn, liable to be faulty, and our will power, which is brought into action by these decisions, will be applied in the wrong direction, producing results that may be disastrous, not only to ourselves, but also to others, directly or in-

directly involved through our interpretations.

Now this may sound like an intricate puzzle, yet *life itself* is a puzzle to a great number of people, while it was meant to be simple and easy to understand.

We pass through the pilgrimage of life, gradually acquiring fixed habits of thought and action, based mostly on our developed tendency to accept the written — and, in many instances, the oral — statements of others without question. As a matter of fact, most of what we learn comes to us from books, acknowledged as the standard in their field, or from the statements of others who are supposed to be the accepted leaders, or the qualified teachers of the particular realm of knowledge in which we may happen to be interested. Thus we learn from childhood, for instance, to realize a piece of rock as a solid; and if some one were to tell us that this piece of rock is not as dense or as solid as we have been trained to believe, we would feel impelled to say that the person making such a statement is either playing a practical joke, or that he is mentally unbalanced; and if he were to demonstrate this to us, in the same manner as is being done in some of the modern scientific laboratories, many of us would exclaim in surprise, and simply make a few seemingly appropriate and conventional remarks, probably storing this experience in our memory, for use when telling of our experiences to others, as a choice bit for extra entertainment, and then proceed to completely forget about it.

This reaction to anything new, to anything different from the accustomed and accepted channel of thought, is so common that it forms the greatest obstacle which each individual must first overcome, if he is to seek and finally arrive at the Truth regarding Life.

For, every instant, Life turns over a new page of *its book*, containing information having a deep meaning, and carrying to the individual a vital message, which but for this acquired tendency and habit of thought, and of living, would lead him — if he sought earnestly and diligently, humbly and with sincerity in his heart — to a full

knowledge and understanding of the great and wonderful *laws of life*.

Also, let us consider the statement, often made, that: "Where the consciousness of an individual is focused, there, in reality he is." Many who have attempted the study of occult sciences have heard of or read this statement, and it is not far-fetched to say that only the very rare few have ever sensed, inwardly, the true meaning hidden therein.

A great distance, as space is measured by our objective consciousness, may separate an individual from the particular point on which his inner consciousness may be concentrated, requiring, objectively, a long period of time to reach; and further, solid walls and other material obstacles may intervene, yet for the moment no cognizance is taken by him of all these material impediments, but the thing is done and the individual's consciousness is projected from one point to another with the speed of light.

Thought, either consciously or subconsciously, precedes every human action. Thus we live by our thinking and react to our thinking.

In one phase of our thought processes we meet with and recognize the necessity of overcoming material obstacles, and in the other phase we seem not to recognize their existence. In one case we live in a material world, and in the other we seem to live in an immaterial world.

Shouldn't this be a subject deserving of more careful consideration in our educational systems, and shouldn't a greater recognition be given to the important role the immaterial part of man plays in the life of every human being?

How else can we aspire and arrive at a true explanation of the many strange experiences each human being has had, at one time or another, and which have remained unsatisfactorily explained, for the simple reason that, because of our accustomed and developed methods of inquiry into any realm of knowledge, we have come to approach any problem from a purely material point of view? At the same time, because of the strong chains with which long-established habits have entwined our thinking pro-

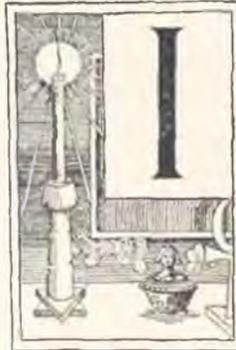
(Concluded on Page 33)





A Plea For Education

By DAPHNE DANIELS, F. R. C.



It is said that many learned men of science and education have remarked that the more knowledge they acquired of the sciences and modern wisdom, the more they felt the need of turning to philosophy and religion for the answers to those questions which neither science nor mathematics, nor history, nor literature could explain. No doubt this is very true for the simple reason that the fields of academic learning whet the appetite for knowledge beyond their particular scope since they are not concerned with the age old question, "Why are we here?". Thus the student must seek such knowledge elsewhere. The only avenues left to him are philosophy and religion. Most branches of formal education are content to accept things as they are for a working premise in understanding their existence. In other words the scientific minds ask "How?", not, "Why?" certain things function or manifest.

But if the man and woman of formal education must turn to metaphysics for wisdom and understanding, it is none the less true that the person of mystical inclination must turn to modern research for instruction. The more we delve into the mystical, the more we become conscious of the need to understand such

branches of formal education as physics, chemistry, psychology, mathematics, history, literature, etc. It is unfortunate that a great many students of metaphysics have not received formal schooling beyond the proverbial three R's. They feel themselves extremely handicapped and too often pathetically seek in metaphysics and occultism answers to questions that are covered in the most elementary books of higher academic learning.

Granted that these persons cannot go back to school, or have no inclination to do so, it does reveal a need for a greater amount of *study* and *analytical reading* of all the marvelous books, magazines, and newspapers that are available in public libraries, particularly in our Western or democratic world. Far too many people neglect the educational and cultural advantages that lie within their grasp today despite the fact that we see what ignorance and superstition can arise in a land where the people are deprived, deliberately, of the simplest beginnings of education.

If the democracies are to be the leaders of world thought in the future, it is not enough that the leaders of our country be well informed — every citizen must be informed also to intelligently contribute economically, socially, and politically to a better world.

Great changes in our educational system are in the making today; no longer can anyone with a few dollars go to college. Only those who will apply themselves and make use of their collegiate training are to be granted a

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college education. The poor and the rich are to be on a par. This means that formal education will be available to many who never hoped to secure it because of financial limitations, and it also means that those who took the benefits of college training for granted because of money to indulge in it, must work for that privilege. On the whole, a more representative group of American youth will be formally educated.

Does all this imply that only the chosen few will be informed and that the rest must remain forever ignorant? Indeed no! The culture and refinement of a college education need not be denied those who have the patience and perseverance to become self-educated. There are evening schools, there are correspondence courses, and there are marvelous libraries filled with vast stores of knowledge open to everyone. Available to Rosicrucian members in particular are the excellent courses in physics, chemistry, philosophy, biology, and music appreciation offered by the

Rose-Croix University each summer. For a period of three weeks just prior to the Rosicrucian Convention resident classes are given here at Rosicrucian Park, and these are taught by competent educators with degrees from leading colleges and universities. (Write to us for more information if you are interested.) Never should it be said by any American that he did not have the chance to learn as long as he can read and possesses average intelligence.

You who want to be well informed, to be educated in the true sense of the word so that you can think and reason intelligently, should make a resolution today that 1943 will not pass without your having acquired a greater degree of knowledge in all branches of modern learning. In this way you can encourage and inspire your children to be prepared to take their place in the world of tomorrow just as you yourself make ready to serve your country and humanity in the great readjustment period after this world conflict is over.

WHEN THE SHADOWS COME (Continued from Page 23)

are not found and met with in the high-lights of life, and in the daylight of your journey. They do not reveal themselves as part of the shadow, but leave you to discover this after you have joined with them in their work of creating unhappiness, unrest, and discontent. For this reason your eyes should

be kept looking forward, anticipating the dawn that lies beyond the night, and your ears and heart listening to the voices of those who sing their songs and spell their themes of inspiration in the daytime, and in the glorious light that precedes their false, ever obscure night.

THE URGENT NEED OF THE CHANGING TIMES

(Continued from Page 31)

cesses, or lest we become ridiculed or shunned or looked down upon by those whose opinions and approbation we have become accustomed to value far beyond their merit, we feel either disinclined or fearful to utilize new and what to the intolerant and dogmatic, are unexplored and unorthodox methods of research and experimentation.

How else can we come to explain the truly wonderful creations of a well developed imagination: A picture of some object, unknown in the material world, conceived so vividly and in every minute detail, created in all its strangeness and newness and existing only in the imagination, never before heard of

or known of, yet, as if miraculously, sooner or later, it materializes into the world of form, and man has another invention to boast of?

How else can we come to explain that feeling of perfect peace and bliss; that feeling of detachment from all material contacts; that feeling of complete unawareness of surroundings, even of our physical selves; that feeling which grows on us, that we are not separate entities but truly unseparated segments of the *great whole*, giving us a fleeting glimpse of the beings we may yet be, do we but decide to seek the *Light*, to know the *truth*, to understand *life*?

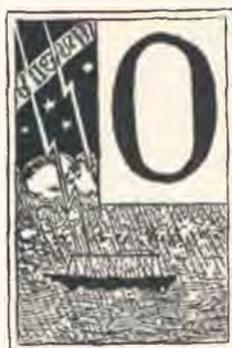




“Be of Good Cheer”

AND THEN PLAN YOUR YEAR AHEAD

By SOROR ALICE BROWN



OUR budgeting of the wherewithal to provide food, shelter, and clothing for ourselves, our families, and for others depending upon us, assumes greater importance as war costs — and taxes — mount.

What is our first step to take in order that we may formulate a practical procedure which will help us to solve our problems and to discharge our responsibilities?

Let us re-educate ourselves and our children.

I. We have spent many years in teaching ourselves and others to use luxuries as necessities—to demand them — now we must learn to select necessities from the pile of luxuries and discard the useless and superfluous, though perhaps attractive, desires.

II. We must stimulate an appreciation of the simple pleasures. Life has become too complex for our own good. We are weighed down by our homes, by our big meals, our wardrobes, our social amenities.

III. We must learn to mind our own business. This would do more to conserve our energy than any other one action.

Sometimes our families and friends make it almost impossible for us to do

this; they thrust their opinions and suggestions—sometimes commands—at us in such a way that we feel compelled to give up our own plans and follow their ideas. This is wrong; we are each one responsible for his or her own work; we must not allow anyone else to interfere with our duty. We must gently and firmly say, “I am sorry — you are hurting me by your interference and making life harder, and you must permit me to work independently. I appreciate your thought and your suggestions. I know you would like to help me.”

Remember that you too must give the same liberty to others to work out their problems. That is equally important.

Today we are all tense. Our nervous systems are strained almost to the breaking point — men — women — children — servants — animals, we are all alike. These minute, vibrating atoms, animated by Intelligence which we call *you, me, I, it*—are still disturbed by the vibrations of all the life surrounding us which in turn was and still is out of harmony; for these particles to settle and regain balance will demand time. Let us determine to build better minds and bodies; to create a higher, finer vibration for ourselves. We can if we will hold positive ideas.

Do not look at the past nor think of it. It has gone into oblivion, the present becomes the past even as I speak to you — the future is always becoming the present, the *Now*. Think how many cares, worries, would vanish if we all

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lived in the *Now*. Children naturally live in the present. We are the ones who teach them to consider the future; in fact we make a bugaboo out of the coming years. Yet, the present is all that exists for us—we have left the past—we have not reached the future and may never do so; but we do live in the *Now*.

"As a man thinketh in his heart so is he." Let us cut off the cluttering things in life, worn out associations as well as possessions, discard the useless, retain and care for the true, the good, the ideal and the beautiful, the useful—they are one and inseparable. They are always cheerful, full of good cheer, for us; they always encourage. Beauty al-

ways gives pleasure—cheers the heart. That which is good (not pious) is always useful and is always true, in architecture as well as in life. So let us be cheerful—true to the highest within ourselves. Good because well proportioned and balanced. Beautiful because we are true—good—ideal—and useful because we incorporate into our beings all of the preceding attributes.

"Be of good cheer—I will never forsake you," we were promised. The Cosmic Consciousness—The God Consciousness can never forsake us for we are one with it and could not exist without its animating spirit.

"There is One and but One
I am That."

● BUY U. S. SAVINGS BONDS AND STAMPS ●

RECREATE YOUR ENVIRONMENT

A Timely Message

We paint our homes a particular hue. We select draperies of a certain design and texture. We put a chair here and a picture and a lamp there. The front lawn is flanked by shrubs especially selected, and our garden is fringed with flowers we have chosen. Around our hearth, mingling with members of our family for a social evening, are those who have received our invitation. To the fullest extent of our understanding and our ability to interpret our desires, we surround ourselves with an environment of our own making.

The more limited our experiences, the more constricted our environment, the less it can afford us true and lasting benefits. From each event in which we take part, from each personality with whom we converse, we assimilate something which reflects itself in our environment—in the sphere of life in which we place ourselves. Our minds are charged by an exchange of ideas, and by challenges to our reasoning and imagination. The more demands that are made upon us to think our way out of situations and to meet and surmount circumstances, the more fallow our mental resources, unless we continually cultivate new knowledge and receive new impressions and ideas. The mind can only create from out of that which it has received.

There is no more excellent opportunity for this stimulation, for this essential inner growth than a Rosicrucian Convention. Here you will find peoples from every walk of life, of nearly every profession and trade; people who are generalists and specialists, of humble and of high station. Here you will find liberal minds who freely and willingly give of their experiences to make room for what you may offer. After a week of relaxation, of study, and meditation in beautiful Rosicrucian Park during the Convention, you will return home—as have thousands—rejuvenated and better able to cope with situations which now may depress and irritate you.

To come for one week to the Rosicrucian Convention this year should not be looked upon as a sacrifice, but rather an *investment in the future*. You will need new vision and enthusiasm to confront what lies ahead. Here you will receive it. Lectures, demonstrations, initiations, conferences, personal chats, good fellowship, and the renewal of self await you. COME THIS YEAR, July 11th to 17th.





SANCTUM MUSINGS

THE SOUL OF MAN

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



MAN know thyself, for thou art the image of the eternal, and the tement of clay thou thinkest thyself is but a temporary shelter for that which resides within, Thy Soul. A segment of the eternal soul of the universe, sent here to experience

mundane things, that through experience thou mayest unfold in the wisdom of the ages and thus prove thyself worthy of expansion in comprehension of the parent soul of whom thou art a part. The Father of all souls has lovingly ordained that we, His Children, through freedom of thought and action, shall return to Him via the path of tribulation which leads to knowledge; for through knowledge we come to wisdom and through wisdom to eternal truths.

Oh soul of mine, awake from thy slumber and shake off the shackles that hold thee down, place mundane things in their rightful place, and cast thine eyes toward the eternal, that thou mayest unfold in all the glory of thy divinity. Lift thine eyes to the horizon, consider the elements and look with wonder upon the flowers of the field, for the parent soul has ordained that all these things shall be a manifestation of the

Divine mind, and thou "Oh Man," through divine grace hast been given dominion over all things of the Earth, that thou mayest search out and make known to thyself the eternal laws of the universe. Therefore, "Oh Man," remember that "The Earth is the Lord's and the firmament showeth His handiwork," but thou must prove thy right to this thine inheritance by the courageous action of thy conviction, for only by the sweat of thy brow shalt thou earn ascension into the consciousness of the Mind that is eternal.

Advance "Oh Man" first, by confession of thine own ignorance, then apply thyself diligently unto knowledge, for truth is elusive and difficult to ascertain, it being hidden from the eyes of those who are not worthy. "Seek and ye shall find." "Knock and it shall be opened unto you." for only he who is worthy as a neophyte can enter into the initiation of the higher consciousness that leads into the deeper realms of understanding wherein thou shalt recognize thine allegiance to the Master Mind. And then in all humility thou shalt face the east with outspread arms and as the sun rises over the horizon thou shalt be covered by the warmth of its rays and the light of eternal Truth will begin to dawn, for thou art treading the path of Divine wisdom that leads to the final initiation. Through love and peace thou shalt enter into the full consciousness of the eternal and be at-one with the soul of the Universe.

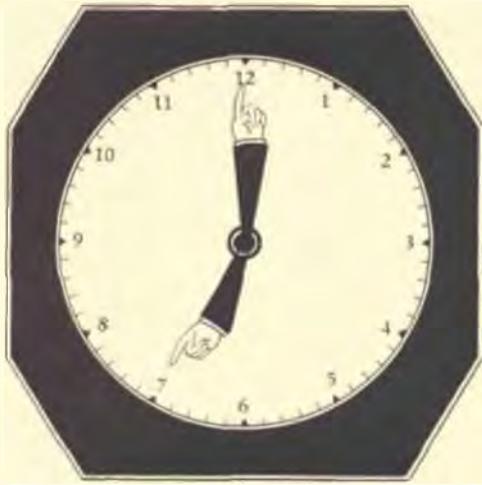


TABLE TALKS

The Rosicrucian staff officers are shown in one of their periodic conferences upon administration policies, and for the extension of additional benefits to the international Rosicrucian membership. They endeavor to keep abreast of the problems and complications which beset the lives of thousands of men and women today so as to adapt the Rosicrucian teachings to their needs. The decisions of these conferences are ratified by the Board of Directors of the Supreme Grand Lodge of AMORC, and then passed on to the various department heads for execution.

Rear, from left to right—the Emperor, Ralph M. Lewis; Supreme Secretary, Cecil Poole; Comptroller, Alfred Williams; Office Manager, M. G. Emminger; Grand Master, Thor Kiimalehto. Front, left to right—Grand Treasurer, James Whitcomb; Museum Curator, Jay R. McCullough; Correspondent, Daphne Daniels; Grand Secretary, Harvey Miles.

(Courtesy of the Rosicrucian Digest.)



HAVE YOU
Time on Your Hands
THESE LONG WINTER EVENINGS
?

WINTER Evenings were made for reading. Snow, howling winds, rain beating against window panes — all these add zest to good reading. Good reading is the literature which you feel is worthy of remembering and which does not give you that guilty feeling of having wasted your time.

Spend an hour or two each week in broadening your knowledge of life, of its mysteries, and of the accomplishments of great people. Read the titles of the unusual discourses below, and select the one which appeals to you. Each discourse is just about the right length for a pleasant evening's reading. They are written in simple, forceful language, and are released as interesting, supplementary reading by the Readers' Research Academy. Begin with what you want and discontinue when you please.

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Is the earth a cell, and do we dwell in it, instead of outside of it? (15 discourses) No. 1.

EVOLUTION

Why are there different races? Has man descended from other beings? (12 discourses) No. 2.

THE MYSTERY OF MIRACLES

What strange powers did the ancients possess? Are their feats possible today? (52 discourses) No. 4.

SOME MYSTICAL ADVENTURES

Pull aside the veil of the commonplace, explore the unknown. (53 discourses) No. 8.

NUMEROLOGY

Is numerology a Divine science? Is it possible to foretell the future by numbers? (16 discourses) No. 16.

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Have you strange psychic or mental experiences? What causes them, and what do they mean? (16 discourses) No. 14.

You may remit the small sum of 50 cents each month and receive two discourses, or you may secure the entire course at one time, whichever you prefer. Furthermore, you may discontinue a course at any point and transfer to another, by merely continuing the same payments. Subscribe to a course today. Bring a world of interesting subjects into the heart of your home. Order the course by number.

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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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

CALIFORNIA

Los Angeles:

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

Oakland:

Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter.* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hard of Hearing League's Hall, 3843 Herbert Street.

San Francisco:

Francis Bacon Chapter. Mr. Frank C. Parker, Master, Roosevelt Hotel, Jones and Eddy Streets. Meetings 1st and 3rd Mondays of each month at 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

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Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

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The Nefertiti Minor Lodge.* Mr. S. L. Levell, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

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Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUdlow 0798J; Mrs. M. Eloise Lavrischeff, Secretary, 1318 11th St., N. W. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening, 8 p. m.

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Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

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Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 3:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

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Chapter Master, Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois, Telephone Bridge 4336; Mrs. J. B. Reichert, Secretary, 3551 Victor Street (3rd fl. w.), St. Louis, Missouri. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

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Chapter Secretary, Mrs. Sylvia Roman, 36 Sycamore Street. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

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(Directory Continued on Next Page)

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Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruse Avenue, Tel. VERmont 5-0956; Mrs. Dorothy C. Muttkowski, Secretary, Tel. UNIVERSITY 1-3372. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

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Portland Rose Chapter. Mrs. Florence Butson, Master, Tel. OSwego 22711; Mr. H. T. Herrington, Secretary, Tel. TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

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Mr. Herman R. Bangenter, Master, 3288 S. 2nd West Street. Meetings in the Ivory Room, Newhouse Hotel, 1st Wednesday of each month at 8:15 p. m.

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Mr. Harry A. Doherty, Master, 4864 E. 90th St., Garfield Heights; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue, Cleveland. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mrs. Carl A. Hartsack, Master, Tel. Woodburn 8749; Mrs. Emma L. Ransick, Secretary, Tel. Jefferson 1726. Meetings every Wednesday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

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Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone MA. 3933. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

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Chapter Master, Mrs. Ruth Page, 1420 Washington Ave., Telephone 9-2702. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

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Milwaukee:

Chapter Master, Mrs. Fred C. Bond; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

INDIANA

South Bend:

Chapter Master, Mr. Wilbur L. Kline, 1156 Fox St., S. E. Meetings every Sunday, 7:30 p. m., 207 S. Main Street.

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

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Toronto, Ontario:

Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. Charles A. Carrico, Master, 1057 W. 7th Ave.; Mrs. D. L. Bolsover, Secretary, 876 13th Avenue, W., Phone FAirmont 1440-Y. AMORC Temple, 878 Itornby Street.

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

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Wm. Monro Glanvill, Master, 575 Dufferin Avenue. Sessions for all members on Wednesday, 7:45 p. m., throughout the year.

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Copenhagen:

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

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

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

Heliopolis:

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

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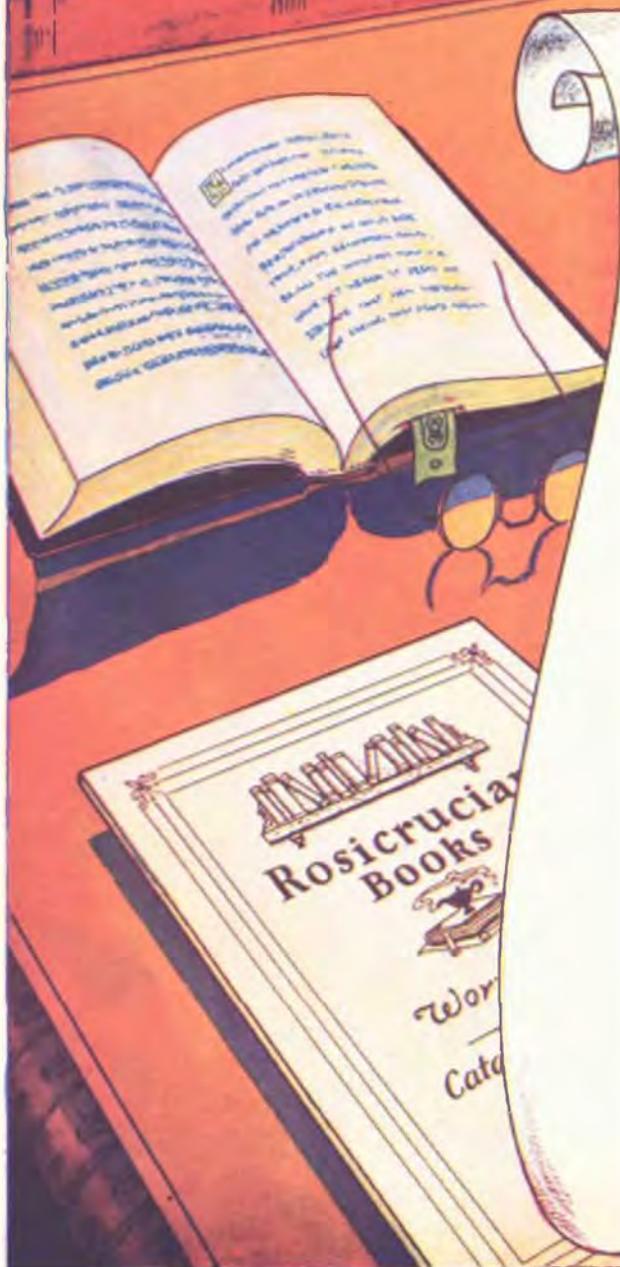
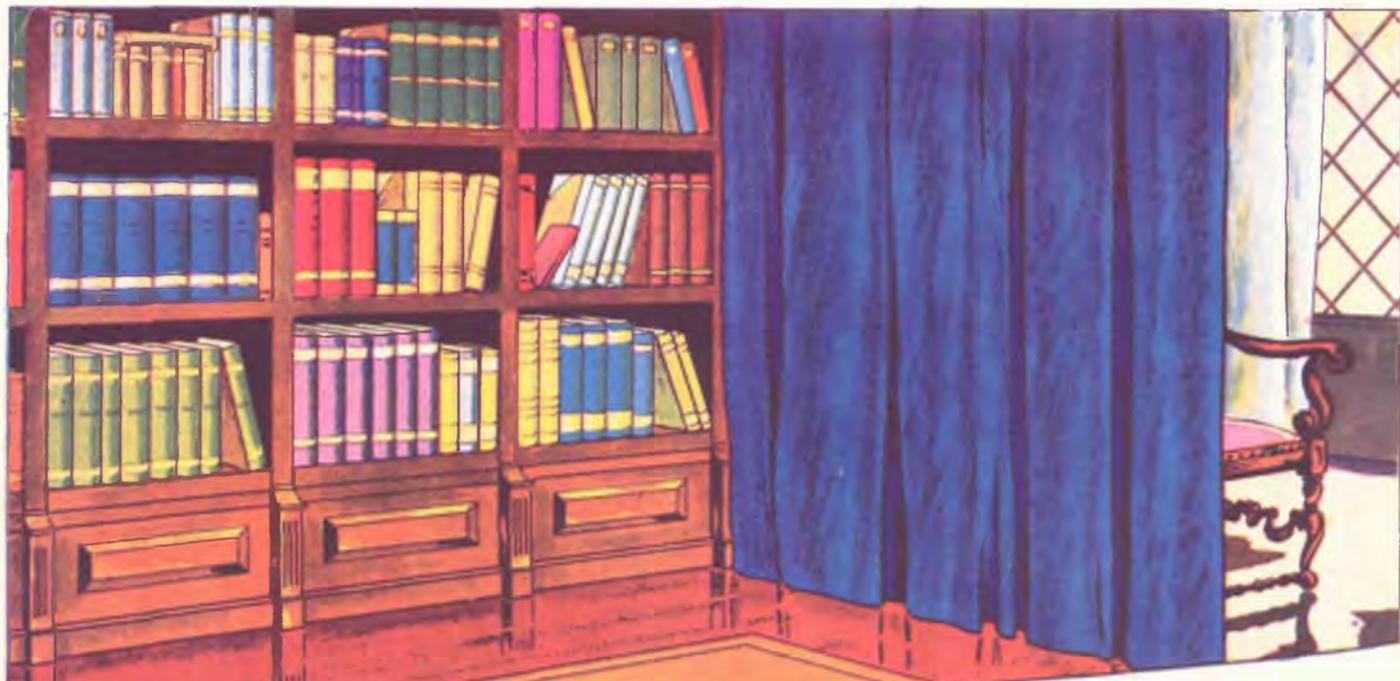
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