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ROSICRUCIAN DIGEST

COVERS THE WORLD

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FEBRUARY, 1945

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

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THE THOUGHT OF THE MONTH

MYSTERY OF NUMBERS

By THE EMPEROR



WHEN the phenomenon of thinking in terms of *numbers* actually began will possibly never be known. How it began, however, is not difficult to conjecture. In fact, there are many evidences which confirm the following speculation on how man conceived a number system. The natural observations of primitive men were in all probability as keen as our own. Further, the intelligence which, for example, the late Stone-Age man applied to such observations was perhaps equal to or not much less than the intelligence had by the average man today. If we strip the average modern man of his fount of accumulated knowledge and confront him with the causes of the concept of numbers, he would probably arrive at the idea by the same method as did his ancient progenitors. Thus, by such a means, we can at least speculate on the origin of number systems. So let us begin with the simple facts of experience.

Sequence, or the multiplicity of things and events, compels man to devise a system for comprehending them, or at least to put in order his experiences of them. Things and events not only are, that is, have reality, but we also realize that they occur in *time* and *space* as well. There is, for example, not just a man but men in a certain given area. We may fix in our mind what any one of the men looks like, by observing carefully his physical appearance, size, coloring, and so on. So, too, we like to have equally comprehensible the idea of the *quantity* of such objects or men within the space or area that they are

observed. Simply put, how many men there are whom we see is as important to our understanding as what one man looks like.

In separateness there is confusion. The mind always seeks to *synthesize*, to tie together its experiences for simplicity of understanding. As for events, they are experiences existing in a period of human consciousness. A period of human consciousness may be from the time one awakens in the morning until he closes his eyes in sleep at night. Each event that occurs during such a period may be quite clear in itself to the mind. At night before losing consciousness in sleep, we are quite aware that *many* such events occurred during the conscious period, or the day. The mind struggles to know just *how many* there were. In other words, it seeks to group them into a whole or an order of *quantity*, which we call numerical. The mind also seeks to find some symbol of this unity as a guide, that is, something which appears as a whole but actually consists of the grouping of separate things. The hand is such a symbol. It contains *five* fingers grouped into a unity. The first attempt at counting, therefore, must have been on the fingers, just as children do today. Quantity was determined by comparison to these ten fingers. Things or events, if they exceeded the total fingers, or ten, were determined as twice two hands or three times two hands, and so on. Similar methods of counting are prevalent among aborigines in various parts of the world today.

The actual history of mathematics begins with the Ionian Greeks about the Fifth Century B. C. However, the

Greeks undoubtedly inherited much of mathematics from the investigations of their venerable predecessors, the ancient Egyptians and Phoenicians. In fact, Greek tradition pays homage to the Egyptians for the rudiments of geometry. Also the *science of numbers* was declared by them to be an attainment of the Egyptians. For centuries, the only indication of this inheritance of the science of numbers by the Greeks was the references to it by the ancient Greek and later historians. Herodotus, Father of History, relates how the Heliopolitan priests told him they were the first discoverers of the solar (sun) year, and that they divided this year into a mathematical arrangement of twelve parts or months, each month having thirty days. To each year they added five days, so that the seasons would uniformly repeat themselves. The Egyptians accomplished this feat of the calendar approximately 4000 B.C.! Then Strabo, Greek historian of the First Century B.C., says in his geography of Egypt: "And here it was, they say, that the science of geometry originated, just as accounting and arithmetic originated with the Phoenicians, because of their commerce."

Ancient Manuscript Found

During the early part of the present Twentieth Century, the first direct information on Egyptian knowledge of mathematics came to light. In the British Museum a hieratic (abbreviated hieroglyphs) papyrus, part of the Rhind collection of antiquities, was translated. It was disclosed that it was written by a Scribe known as *Ahmes*, approximately 1000 years B.C. This papyrus was an emendation of a text still a thousand years earlier. The title of this papyrus is "Direction for Knowing All Dark Things." It is a discourse on arithmetic and geometry. It contains a series of questions and their answers, or problems and their solutions. It appears that at this time the Egyptians were having some little difficulty with fractions. Scribes could only operate with fractions having *one* as a numerator, the only exception being $2/3$ ds. Multiplication was accomplished by multiplying a given number by two, for example, and then doubling that total

and continuing in this manner until the required sum was had. Strange symbolical signs were used in their calculations. A figure of a person walking forward indicated *addition*—backward indicated subtraction. A flight of arrows also denoted subtraction.

The Egyptians applied geometry to practical needs. There is little direct evidence that they were much concerned with *abstract* geometry, as were the Greeks. For example, the Egyptians used the science of geometry for determining the contents of circular granaries, which they did with great accuracy. The ground plan of the Great Pyramid, that is, its square base, was accomplished with wonderful skill. Also the orientation of it according to the cardinal points of the compass displayed amazing mathematical exactitude, comparing favorably with calculations made by instruments today.

How were the signs of the numerals decided upon? Why do we calculate in units of ten, each decade beginning again and progressing through a next higher series of nine? Is it an accidental arrangement, or is there more than a mathematical meaning underlying such a system? Our present numerical symbols are known as the Gobar Arabic, and were evolved by the Arabs from much earlier forms. One theory is that the numerals 5, 6, 7, and 9 were derived from the first letters of Indo-Bactrian words corresponding to them. The Bactrians were an ancient Iranian people who came into India and were undoubtedly of the original Aryans and brought their language with them. For example, the symbol for 5 is said to be the first letter of the Bactrian word for five. The symbols for 1, 2, and 3, respectively, are said to be derived from "parallel pen strokes, cursively connected." From the point of view of this theory, the numeral 2 was written like the Z of the alphabet. The upper and lower parallel lines denoted 2. The oblique vertical line was the cursive or written manner of connecting the two parallel ones. The original figure 3 consisted of two horizontal parallel lines, and then one vertical stroke directly beneath. These were connected together by little loops similar to the way in which the numeral appears today.



It is said that in some languages the names for the entire first ten digits are from the *fingers* used to denote them. In fact, it is related that the words *five* and *hand*, in most languages, are derived from the same root. The Roman numeral X is said to be composed of two V's, with apex to apex; in other words, one V standing upon the point of the other.

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The symbols above form the basis of a metaphysical theory of the origin of our present numbers. The author of the theory relates that "we shall find numbers to be the angular value of the circle . . ." For example, the circle is meant to depict the cosmos, the unity of all, which of course is a true ancient symbol of this meaning. The horizontal line or numeral 1, according to this theory, begins an extension or emanation from the God source symbolized by the circle. The Z symbol alludes to the figure 2. It is said to represent "the cross of the two equinoxes and the two solstices placed within the figure of earth's path." For each of the other symbols, other mystical and metaphysical reasons are presented.

According to the Rosicrucian conception, the circle represents the periodicity of nature's phenomena or is a symbol of the *cycles* in nature. The circle, the Rosicrucians say, is numerically expressed by the numeral nine, the square of three, or the equilateral triangle. Consequently, in any expression of nature or cycle, we advance from 1 to 9. The second period begins with 1 again. The zero after the numeral 1, or the figure 10, means the beginning of the second period—20, for example, means the beginning of the third period; 30 the beginning of the fourth, and so on.

Pythagorean Number System

With the Greeks and ancient Hebrews, numbers had more than a utilitarian value. They became symbols for philosophical abstractions and mystical and occult principles. The numbers were esoteric keys to truths and laws of nature. In some instances these symbols of laws were thought to have a secret latent efficacy in themselves. In fact, it was often believed that they

exerted influence on all who wore them or who used them in a certain manner.

To Pythagoras goes much of the credit for the esoteric meaning of numbers. He was born on the Island of Samos about 569 B.C. He traveled to Egypt to study there with the learned priesthood of the *Mystery Schools*. Stanley, in his classical biographies of the philosophers, says of Pythagoras' studies in Egypt: "Coming to (Pharaoh) Amosis, Amosis gave him letters to the priests, and first going to those of Heliopolis, they sent him to the priests of Memphis, as the most ancient. From Memphis, upon the same pretense, he was sent to Thebes. . . . They enjoined him very hard precepts, wholly different from the institutions of Greece, which he readily performed, to their great admiration, that they gave him power to sacrifice to the gods, and to acquaint himself with all of their studies which was never known to have been granted to any foreigner besides."

About 529 B.C., Pythagoras moved to Crotona, a colony in the South of Italy. He opened schools which were crowded with enthusiastic students. His teachings were expounded to two groups of students—probationers and Pythagoreans. The latter received his most profound philosophical views and were bound by oath into a brotherhood. Though Pythagoras inherited his fundamental ideas in geometry from Egypt, he exceedingly elaborated upon them and evolved them into a philosophy. The impact of Pythagoras upon Greek philosophy was tremendous. The discoveries accredited to him, which are indubitably his, constituted a great contribution to human knowledge. Even the very words *mathematics* and *philosophy* are said to have been originated by him.

Pythagoras divided numbers into *odd* and *even*. The odd numbers he termed *gnomons*. The harmony of nature had greatly impressed itself upon him. He discovered that the division of a musical string corresponded to the octaves of music; namely, the sound coming from a vibrating string, depends upon its length. He finally conceived that all manifestations in nature are according to *number* or mathematical proportion. He believed that if one knew the nu-

(Continued on Page 18)



The Alchemy of Marriage

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

(From *The Mystic Triangle*, July, 1926)



HERE is considerable discussion throughout the civilized world regarding marriage and divorce and the many other problems that are associated with these two important affairs in the lives of men and women. The subject has been discussed from the moral, the ethical, the religious, and the legal points of view and from each of these angles there is much to consider. But the Rosicrucians have always held a viewpoint regarding marriage that is not usually considered when the subject is discussed and is not covered by any of the arguments directed from any of the angles referred to above. This viewpoint may be considered as the fifth, or the metaphysical or Cosmic viewpoint. It is the viewpoint that has always been given prominence and first consideration by the mystics and the metaphysicians of remote times, and especially in the Middle Ages, and is today the real code by which the modern Rosicrucians view both marriage and divorce. This viewpoint enables us to understand marriage and its real relationships and problems in a way that makes the entire matter of greater importance to the individual and to society-at-large. In the Middle Ages, when the mystics were writing prolifically about the alchemical laws that govern all manifestations in the Universe, a book bearing the title of *An Alchemical Marriage* became very popular. In this

treatise there was presented between the lines the very profound thought that it is through the unity or, in other words, through the marriage, of opposite polarities in all things that nature reproduces herself and makes the wonderful manifestations which we witness. It is my purpose, therefore, at this time to speak to you about the alchemical marriage.

We understand how everything manifesting to us throughout the material world is the result of the sympathetic uniting or bonding of the negative and positive, the like and the unlike, the male and the female elements. In fact, the mystic realizes that it is only through the coming together and uniting into one harmonious unit of two separate, but sympathetic and dissimilar, elements that we have manifestations of life, of form, or existence in any sense. This is geometrized by the statement that the number one signifies but half of any manifestation, and the number two represents the two elements of unlike natures necessary for a unit of expression, and that the number three symbolized by the triangle, is a representation of perfect creation, because the third point is a product or a result of the unity of one and two, which, by their blending or association, produce a third manifestation or creation. This is further symbolized by the old mystical formula whereby the triangle bears a word at each of its three points, as follows: thesis, antithesis, synthesis; the first two, being opposite to each other, dissimilar but sympathetic,



unite to produce the third. In fact, this very principle, through the demonstration of the alchemists, has become a modern chemical law or principle whereby we have what is known as synthetic chemistry, or the synthetic production by controlled processes of natural manifestations.

Man is dual in his elemental composition in every essential. The very cells that make up the composition of his material body consist of two polarities of dissimilar nature, united by an alchemical process to make a perfect manifestation. Man's body, as a sentient being, consists of the material body united with a segment of the soul of the universe, and the two manifest life. It is a fundamental law of nature, and a fundamental principle of the knowledge of the mystics, that neither one of the two necessary elements which represent a unit can manifest properly, function adequately, or exist as an active principle ununited. In fact, the ancient mystics claimed that the stress found throughout nature, the activity manifested by the spirit essence throughout the world, was due to the inherent restlessness of each element in seeking its sympathetic partner or its affinity, and that, until it found its complimentary part and united with it, it was not only an unmanifested and imperfect or incomplete creation of nature, but a restless element in the universe.

Experimental science has found what is clearly indicated by passages in the sacred writings of the East—even in many of the passages of the Christian Bible—that all animal life, including the first human form, was originally *bi-sexual and that not through some blind process of mechanical evolution*, but by a decree of God the sexual natures were separated and in the case of human beings woman was made a separate being from man by taking away from man those elements, those functions, and that distinctive nature which composes woman. This left all such divided forms with distinct polarities of opposite natures, but established a third condition which may be understood as sympathetic attraction. In other words, the two separated complimentary parts of the unit were subconsciously aware of their former relationship and sought to re-establish the union. We

at once realize by this that there is, fundamentally and solely from a metaphysical or alchemical point of view, a true complimentary half of every living being, and this, broadly understood and often greatly misunderstood, led to the popular idea of the existence of an affinity in the human world for every being, as well as a chemical affinity in the chemical world for every one of nature's elements.

Therefore, if we view marriage as the coming together by a natural alchemical law or principle of two separated but sympathetic complimentary parts of a predetermined unit, we can understand that marriage under such conditions or of such a nature is an ideal state; and, in fact, the only state in which the two beings will find that phase or that degree of perfect manifestation and existence decreed by God and nature for them.

Thus we have the principles involved, but we find that, unlike the manifestations of these principles which occur automatically or naturally in the chemical or elemental world, among humans there is *interference and arbitrary direction* caused by man's willful insistence upon supplanting the Cosmic or spiritual mind with his own mind. In other words, it is only in the alchemist's laboratory, and then only under favorable conditions and by trying to co-operate with all of nature's laws, that man is capable of directing and controlling the natural processes of attraction which bring together the complimentary elements of the units. What he does in his laboratory is considered miraculous because he is supplanting his mind, his intelligence, and his will for the divine intelligence and divine will, as it would seem to those who do not understand. But when it comes to that other and more important of all demonstrations of the law of attraction and sympathy, the marriage of two complimentary beings, man does not hesitate to exercise his will, his discretion, and his selection to such a degree as would seem a sacrilege to the alchemist in his laboratory.

By this we mean that man has developed in his mind the idea that he is capable of interpreting the various emotions of his being and deciding which of these is a pure, true, alchemical, and

natural attraction toward and for a complimentary part of man and which are but passing chemical attractions of the elements of his physical being as they relate to the elements of the other physical expressions around him or near him. He undertakes to interpret the illusions, impressions and transitory emotions of his mind as the permanent, the proper and the Cosmic cry of a separated being for its partner. Chemists are well aware of the fact that elements of nature which have not united with their complimentary parts cannot be forced into an unnatural or unsympathetic or unattuned combination with other elements, and the biologist is aware of the fact that the unnatural unification of two unsympathetic or unattuned elements will produce an inharmonious, subnormal or abnormal product far from the perfect creation that is represented by the third point of the triangle; but this great fact, known to the chemist and biologist and so definitely understood by the mystic and especially the Rosicrucian, is not appreciated or given consideration by the average man and woman today. We look in vain to the doctrines and principles of the various religions for the promulgation of this right idea in regard to marriage.

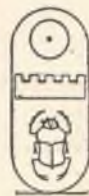
It is lightly said that marriages are made in Heaven, and from the alchemical point of view this is perfectly true. From the biologist's and the chemist's point of view it is a sound principle as well as a fact, but it does not apply in the case of those marriages or in the case of those combinations of individuals brought together by man's arbitrary decision and his willful and ignorant misapplication of natural laws.

The mystics have always claimed, and demonstrated throughout many years of organized direction of the affairs of their members and associates, that the true marriage of two human beings can result from a careful study of the characteristics and natural elements of the two persons involved, and that such a marriage can be truly an alchemical marriage and therefore a Cosmic and Heavenly one. To them the soul in the man and woman, or, in other words, the true chemical nature of the divine essence in each of them, must be united by natural attraction before the physi-

cal bodies may properly be united or bonded. In all of the ancient ceremonies conducted by the Rosicrucians and some of the other ancient schools, the physical marriage was never performed until after the soul marriage, whereby the two inner selves, the two natural selves, found perfect union, sublime attunement and natural unity. In such cases physical marriage was performed only to comply with the ethical, legal or religious customs of the land, and the marriage ceremony thus performed for the physical union was looked upon as a formula invented and devised by man as an attempt to interpret and carry out the natural ceremony of which he had but a very faint idea and over which he had no control.

As time has passed, the soul ceremony, the alchemical process of marriage, has been entirely overlooked and the strength and power of the man-made formula has increased to the point where man believes that by his performance of the formula, or his direction of the ceremony he not only decrees the physical marriage to be proper, complete and in accordance with the natural law, but in some way works an additional miracle by forcing nature to sanction and synthesize the soul marriage that should have taken place.

In some cases such marriages are perfect, inasmuch as the couple did experience, long before the physical marriage, a natural marriage of soul essence and the physical marriage was but a result of that which they had experienced long before, inwardly and divinely; but in the majority of cases it is sad to see the physical marriage has been entered into or arranged and then hastily performed before there was any soul union, and even alchemical marriage or soul marriage was impossible because of the lack of attunement between the two thus united. Such marriages are not of that essence represented by the third point of the triangle. No sympathetic blending of nature takes place; there is no alchemical or Cosmic attraction, but solely a chemical, physical, and transitory one and these mortal things constantly change, bringing a realization sooner or later to the couple that they are not properly mated. For even in the most minute forms of the material chemical world wrongly united



elements will always vibrate inharmoniously and by a most natural law seek to separate themselves from the union that has brought them together and to throw themselves away from the very environment in which they are being forced to coexist. It is no wonder, then, that men and women wrongly united seek, not only through their outer objective minds and intellects, but through their very soul essence and inner natures, to separate one from the other and break the bonds that unite them and free themselves from the narrow limitations into which they have been forced.

Divorce, therefore, is inevitable so long as the present form of marriage is tolerated. So long as man assumes the responsibility and arbitrarily directs the coming together of his nature and that of another, so long will man have the right to express the impulses of his real self and his inner nature and seek to undo the error that is a sin against nature and a violation of Cosmic principles. As in the ethical and moral consideration of the problem so in the al-

chemical or mystical solution we come face to face with the question of the offspring. But here again man arbitrarily assumes the responsibility and must therefore assume the consequences and establish a means of meeting such consequences. To the mystic the unit of two improperly mated elements, or the nonalchemical marriage of two unattuned elements, is a sin and a violation and it would be discovered before such a condition could promulgate itself in the form of offspring or a further manifestation. In the world of human affairs the error is not discovered before such consequences occur, in most cases, and is not given the proper consideration when the error is discovered, and until man views these things properly and sees in the principles involved the great and wonderful intelligence of God working and God's decree of nature manifesting, he cannot claim that he is abiding by the decrees of the holy consciousness and that the marriages performed or tolerated by him are truly alchemical marriages or marriages made in Heaven.

RELIEF OF HUMAN DISTRESS

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Rosicrucian
Digest
February
1945*



Survey of Immortality and Spiritism

(A Short Course of Instruction)

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

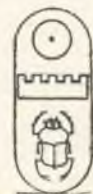
LESSON THREE



PSYCHOLOGY has an explanation for that type of mediumship whereby a person assumes a foreign character, that is, a character that is not his own. Sometimes these mediums claim to be speaking in the voice of an Indian guide, or some Greek sage who had passed away centuries ago. Again, they will assume the character of some eminent man of the immediate or distant past. James calls this type of phenomena the *secondary personality* of an individual. He explains it thus. We like to imagine ourselves as other persons. We like to emulate people. The lives and accomplishments of others impress us. Imitating and mimicking are instinctive with humans, and so we imitate the voices, gestures, and manners of others. In a trance state, this character which we emulate and which is a *subjective ideal*, dominates the subjective mind. The medium therefore speaks as he heard the voice of the one whom he idolizes, or as he imagines the voice sounded, from what he has read or heard described to him. The words that he speaks in this trance state are thus his secondary personality. When the medium returns to the state of objective consciousness, frequently he will not remember what has occurred, and when he is informed he will believe

that he has communicated with these dead personages and that the words which came from his own lips were theirs.

Messages which are purported to come from the dead, through mediums, often strangely show the *environmental influences* of the medium. Thus the vocabulary of the so-called departed, speaking through the medium, will often contain idioms and slang, and display the culture or lack of culture and education which constitutes the background of the medium himself. For example, a departed being, speaking through a medium in Brooklyn will often have a very definite Brooklyn accent, regardless of how long ago the being departed from this earth. Again, departed beings, speaking through a medium in Alabama, will have a very strong Southern accent. This would indicate the messages are a product of the medium's mind. However, James makes a frank admission. He says that oddly enough persons who have never been exposed to spiritualistic traditions, who know nothing about them, have read nothing of the subject, when in a trance state will often speak in the name of a departed person. When a scientist says, "oddly enough," he means that he has no explanation to account for it. Such persons will often explain the death agony of the one who is deceased, and such has often been verified



by the relatives of the deceased. Such persons will also frequently describe what are purported to be the experiences of the one residing in another world or region.

Mediums often relate what has occurred thousands of miles distant from where they are located. Thus they will describe incidents happening in Cairo, Egypt, perhaps, when they themselves are located in Boston, or they may describe something which occurs in some little town in the interior of a South American country, when they are residing in Seattle. In their objective state, such mediums will often admit that the places they have mentioned in the trance are not known to them objectively. They even have no knowledge of them geographically. These are examples of the proof of *mental telepathy*.

Early psychologists would not recognize the then theory of mental telepathy, because as it was promulgated in the past, it seemed not to be based upon any natural or physical laws, and was associated solely with supernaturalism. As they understood mental telepathy from those who expounded it at the time, the mind as an independent entity could be transmitted, leave the body intact, in other words, and travel to a distant mind, communicate with it, and then return to enter the sender's body again. This was so fantastic that it was dispensed with by psychology as being outside of the bounds of rationalism. But with the development of *neurology*, the science of the nervous system, and with intensive experimentation in high frequency electrical currents and electromagnetic waves, and, further, with the more recent experiments in encephalography, it was proven that the brain neurons or cells generate an electrical current which is measurable.

There was a probability, therefore, that under some conditions or circumstances these cells might produce transmissible electric waves, such as in radio, and that another mind could attune to such wave lengths and that therefore there would be established in the receiving brain, sensations corresponding to the transmitting brain. In other words, the receiver would be conscious of the sender's ideas. With this physi-

cal probability, science then became interested in the telepathic performances of mediums.

Types of Mediumship

Mediumship may be divided into two classes: the first *psychic*, which relates to purported communications with departed intelligences in another world, or on another plane. The Rosicrucians say, with respect to this, that if the consciousness of an individual survives death, if it is liberated from its confinement in the physical body, it certainly would not desire to seek the mundane immediately, and to limit itself to the physical world again. Further, it would not want to resort to those petty, by comparison, activities and interests of a finite world. It would seem logical that the Cosmic perspective would be far more appealing to a liberated self after death, than what this world could offer it. It would not want, in the interim, to degrade or depreciate its advantages by returning to earth in any form or manner to play banjoes, blow trumpets, and do other childlike things in the dark and dingy rooms of a medium. It is generally recognized, psychologically, that one of the greatest bonds between individuals is the emotion of love. Certainly, then, this would be the closest affinity or nexus between souls as well. Therefore, liberated souls, beings who might reside in the hereafter, would be more bound to their loved ones whom they left behind and would be inclined, if this were possible, to communicate with them rather than through any strangers, any medium, for example, who resorted to strange practices motivated in many instances by the desire for fees.

The proof that love is a strong and intense emotion that binds persons together becomes more apparent from the phenomena that occur under the stress of wartime conditions. It is not uncommon for us to hear or read of mothers suddenly becoming conscious of a son's passing through transition, on a distant battlefield or combat zone. A subsequent comparison of facts shows that the mother's reception of the impression occurred two or three minutes after death was supposed to have taken place. The son's intense love for his mother, accompanied by his visualiza-

tion of her, resulted in the phenomenon of a projected consciousness of himself which the mother perceived. Then, again, if there is the possibility of communication between the living and the dead, is it not plausible to believe that those on the Divine plane, those who are freed from physical limitations would not reach down to the objective, temporal world to communicate and make themselves apparent to the limited objective faculties of mortals? Is it not more probable that we mortals would be obliged to transcend our objective consciousness, to rise above this world by another consciousness, to elevate ourselves to the plane of consciousness upon which the departed is presumed to exist? It is logical not to expect the Divine consciousness of a departed soul to cloak itself in material substance and make itself so grossly manifest that individuals here on earth can see, feel, or hear it.

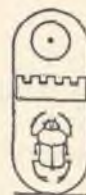
There is the other type of mediumship, which is called *physical* because it concerns effects upon physical or material objects. Briefly it is the exerting of an influence upon external objects without the means of mechanical or physical force. Such demonstrations consist in the moving of objects, the producing of sounds, lifting of articles, without any mechanical power or physical force being applied. This phenomena is technically known as *telekinesis*. A common demonstration of this phenomena is the moving of a table by placing the fingers upon it. If successful, the table moves quite easily, irrespective of its weight, across the floor. Sometimes a portion of it will actually be raised from the surface. Such demonstrations are mostly conducted in the dark, because darkness lends itself to the success of the demonstration. In psychical research, it has been found that darkness, for such demonstrations, does not imply that the medium is necessarily resorting to trickery, but there are certain laws, of which we are not altogether aware, which make darkness necessary. For example, we have to develop photographic films, which are highly sensitive, in a dark room, not because we are going to deceive ourselves, not because we are going to resort to trickery, but because we are dependent upon

darkness for the proper development of the film. There are certain physical laws involved which darkness furthers.

There can be no certainty as to success each time one endeavors to demonstrate physical mediumship, such as telekinesis. Sometimes with a group of two or three persons, the operators may be quite successful; other times they will be equally as successful before a large audience; and at still other times they may have no success, due to their own condition and environmental influences. The usual application of telekinesis to the moving of a table is for several persons to sit about it, with their fingers lightly touching. Each of these persons must concentrate upon the objective, namely, that the table be moved. They need not hold in mind the particular direction. This concentration consists of more than merely a thought. It actually means a drawing forth from their being an intense energy, a pouring forth of energy through their fingers to the table itself. This is very devitalizing, and after a few minutes of it, if one is really concentrating in the manner stated, he will sense a quivering in the region of the solar plexus and this will be followed by emotional reactions, a sense of excitement. The more agitated the operator becomes, the greater assurance there is of success. Consequently, one should be rested and be in good health before endeavoring the experiment. If he is fatigued and has depleted his energy before attempting the demonstration, in all probability he will not succeed.

Theories of Telekinesis

I would like to posit a few questions before going further with this subject. What keeps an object on the floor or the earth? The answer, from a scientific point of view, is the earth's gravitational attraction to the object. What is weight? It is a unit of measurement of the gravitational pull of the earth upon the mass of an object. With these physical principles in mind, now let us ask ourselves what occurs in a demonstration of telekinesis? Do we inhibit the gravitational force within the region of the object moved? Have we suspended gravitation so that it no longer has the same attraction for the mass of which the table consists? When



a table is being moved by means of telekinesis, if a coin is dropped immediately above the table, it will be found to fall just as freely, being subject to the same gravitational attraction as if it were dropped in another corner of the room, or distant from the moving table. Furthermore, an object suspended from a scale, showing a definite unit of weight, will show the same weight when suspended directly over a table that is being moved by telekinesis. This discloses the fact that successful demonstrations in telekinesis have not altered or affected at all the gravitational attraction for the object.

One theory has been advanced as an explanation of telekinesis. It is that the operator radiates a propulsion force which is really like a substance, an ectoplasm, if you will, and that this is applied like a cantilever, so the objects are moved and lifted. This explanation however is not consistent with actual observed results because many of the movements of the objects do not correspond to the principles of mechanics, and the laws of leverage, so it is not a substance like an invisible crowbar that moves them.

My personal explanation, which is in accord with physiological facts, is that telekinesis is the result of an energy being generated within the mind, possibly within the brain neurons. This energy, once concentrated, is then transmitted by means of the radial nerves to the fingers of the hands, and thence to the object itself. This energy polarizes the atoms of the object, just as we polarize the atoms of a piece of iron, by stroking it on a magnet. Consequently the object is magnetized and then it is attracted to this radiated magnetic force of the human, and this hu-

man force becomes a greater influence upon it than the gravitational attraction. Others seated about a table sometimes contribute to the force exerted by the operator. At all times, we repeat, the gravitational attraction to the object is not suspended or lessened, just as a piece of magnetized iron weighs no less because of the magnetic force induced in it.

It is a known fact that emotional changes within the human definitely affect electrical charges in the hands. These electrical charges are detectible and measurable by psychogalvanometers. It is these varying electrical charges in the human, the result of the changing emotions which are the basis of the functioning of the instrument known as the lie detector. Intense concentration affects the emotional self, and variations in the emotional self create the radiated magnetic force. My personal experiments in telepathy have shown me that increased excitement and emotional intensity have produced a ratio of greater success. Emotions are realized as sensations. Sensations are the result of intense nerve impulses and nerve impulses are, and produce, *electrical currents*.

Experiments in telekinesis should not be practiced regularly by anyone. A few times, yes, to learn the laws and physiological facts and psychological principles involved, but the experiment is very devitalizing and exhausting. Furthermore, why use the energy of mind to compete with muscles and machinery to move material objects? This same energy can be used in so many other ways to cause phenomena beyond the scope of muscle and machinery.

THE END

▽ ▽ ▽

The peril of the modern world springs largely from the widespread belief that it is right for the individual to support action by his country which for himself would be wrong.

Our thoughts and acts are right or wrong according to their consequences; the test being whether—directly or indirectly, sooner or later—they serve welfare or hinder it.

No event is ever the effect of a single cause, but only of a combination of causes; and the essence of causation is in the combination.

Quotations from *Belief and Action*.

[14]



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 benefits 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.*)

FUTURE VALUES

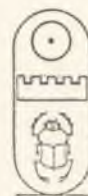


THRIFT is frequently classified as a standard for judgment of character. Thrift has been taught children and has been emphasized as a noble trait of adults as a means to a worthy end. It is a noble trait of character, but it is a practice which can easily be perverted in that when it becomes an end in itself or is exaggerated into miserliness, the resulting condition is one which gives first concern to future possessions. It would be ridiculous for anyone to refuse to recognize the value of thrift and of saving, but like many other things, these practices can be overdone, and their overdoing leads one to live more and more in the future.

The person with whom saving becomes a mania, or at least the first con-

cern in life, is constantly thinking in terms of what he is building up in reserve for the future. The present moment then becomes for that individual merely a means of converting the possibilities of the present into what seems to be the security of the future. Anyone who becomes successful in amassing small or large savings, or even a fortune, has a tendency to give more and more thought to that accumulation; then problems arise, such as the security and safekeeping of the material possessions. The accumulation itself brings up the possible eventual use of what has been gained and the desire to have more for what may appear to be more favorable future use.

Many students of religious literature have been somewhat puzzled by the familiar Biblical quotation, "It is easier for a camel to go through a needle's eye



than for a rich man to enter the Kingdom of God." Orthodox religion has even at some times interpreted this as meaning that it is impossible, in the general sense, for one of wealth or with an accumulation of property to ever enter heaven. This statement has been misinterpreted many times. Notice that it does not say that it is impossible for the rich man to become a part of the Kingdom of God, but it says that an almost impossible feat is even easier. The meaning of this term lies in the understanding of another Biblical passage which relates that the Kingdom of God is within us and we do not enter that Kingdom by any physical means or physical possession; it is a state or condition that grows within our consciousness.

The consciousness of the human mind is limited. While it seems to have vast potentialities for memory, creativeness, and achievement, it nevertheless can be brought directly to bear upon only a comparatively few things at a time. Therefore, if desire for physical possessions is the primary factor of consciousness—if it is around this desire that we are basically living in order to achieve the attainment of wealth and possessions—then that desire as the primary thought in consciousness, action, and life, causes man to project into the future those things upon which he places greatest value. If that which we want most lies beyond us in terms of time, then it becomes easier for us to appreciate the fact that we are living in a constant state of postponement. By our desire for future possessions, we are at all times shutting out the opportunity for the entrance of our true being into an immediate Kingdom of God.

One of the easiest things to prove in connection with the mysteries of life is the fact that we live only in the present. We can bring back the past into consciousness through the process of memory, but that past as we review it is never as it was when the past state was the present. The past of all of us is distorted by what has occurred since that particular past was the present. It is re-interpreted in terms of what might have been and what our particular viewpoints, hopes, and aspirations are at the moment. Consequently, the ability to remember is not for the pur-

pose of bringing the past into the present and our living it, but only that we may live a life made up of more or less logical sequence and to attempt to make the present better by benefiting by the experiences of the past. The past is constantly lapping over the future. The future lies ahead; the past becomes the future so fast that we are hardly aware of the present which is here, yet is elusive and beyond our grasp.

Most of us can make good use of our ability to remember the past, and sometimes our judgments of the present succeed or fail merely because of our analysis of the past. The future is in truth unknown; it can be conceived only in terms of the past. We cannot even analyze it completely by the present. The man who saves money for the future does so because he has realized the need of it in the past. He is presuming that the economic system which made money of value to him in the past will continue to exist in the future, and that, therefore, if he can devote his present to the accumulation of these physical things the future will be secure. This reasoning is sound, to a certain extent, particularly for anyone who has obligations other than to himself. They must be reasonably and seriously considered, but to think of the future only in terms of economic security is to close all present life to the opportunities and to the full use of the potentialities of the present.

In man's minimizing of the value of the present, he wastes time, he overlooks opportunities, he overworks, disregards his health, and in general, performs many illogical acts, many of these being far more illogical than it would be to even put aside the most worthy traits of thrift and saving. Even outside the consideration of physical possessions, it is interesting to observe that fear is usually in terms of things which are imminent. No sensible person has fear of inevitable death, for example. We all know that it must come and that each of us must pass that state of transition. We go about our daily work with little or no concern for that inevitable step, but when death becomes imminent we see evidences of fear in some individuals. A true analysis of this mental state surely makes clear that it is not death that is feared but

the interruption of plans for the future. In other words, fear develops when what we plan is thwarted. If a man devotes most of his attention and time to the accumulation of economic security for the future, then he fears the interruption of that accumulation.

There is no reason why man must direct his life along one channel exclusively. Everyone can practice the worthy aims of thrift and saving without becoming a slave to the future, providing that he constantly keeps before him the fact that all physical possessions can serve him only as long as he himself is a physical entity. Since we have already referred to a Biblical quotation, we might also consider the injunction from the same source—that it is far better to lay up treasures in heaven than upon earth. Again we see from this injunction that we are not prohibited from laying up or attempting to accumulate physical treasures, but that they are secondary. The first consideration of man should be his ability to qualify for citizenship in the Kingdom of God, and then consider the needs of his physical being, both in the

present and future. Realizing, therefore, that man's true being, his soul, requires as much consideration as does his physical body, and that eternal values are directly related to this soul force, man can live a more balanced existence provided he will give more attention to present values. If man is relieved of some of the weight of accumulating future values, he immediately increases the value of the present moment. In this world where none of us are exempt from problems and troubles whether they be in our own individual lives or in terms of world conflict and misunderstanding, surely our greatest lessons and experiences are to be learned and gained in the viewpoint of our present moment.

Those who need help are those who need help at the moment. The individual in dire circumstances or at a point of reaching a complex decision in life is far more concerned with the present than with the future. Only to the extent that mankind as a whole will direct its attention to the present and its values will we be in a position to aid our fellow men who need help now.

NEW ADVENTURES

Who has not wished for the opportunity to enter into new and intriguing adventures in the fields of science, philosophy, and religion, or to renew previous interesting experiences? The process of study opens new avenues of understanding, and means for expression. At the Rose-Croix University, its Board of Regents and faculty provide the impetus for such adventure through new courses which lead the way to further advance into a field of subjects of interest to the student.

There are numerous new activities awaiting the members at the Rose-Croix University in 1945. What member would not enjoy a full term of resident study at the University, devoted primarily to the subject of light and color and how these forces affect our lives? For the first time in the history of the University, there will be given a course entitled "The Science and Mysticism of Color" in which the physical, psychological, and mystical principles of color manifestation will be considered and analyzed.

For those who are drawn more forcibly to other than the physical sciences, or have desires for research in the mysteries of mind and self, there will also be offered at the Rose-Croix University this year a course in "Psychic Phenomena and Research." The purpose of this course is to develop an open-minded attitude of scientific research and an unbiased analysis of this subject matter—that is, not so much to prove or disprove anything, but to enter into true investigation.

Other subjects to be offered at the University this year are too numerous to be mentioned here. The courses in biology, Rosicrucian healing, philosophy, music, art, mystical literature, as well as special lectures in metaphysics and psychology will all fit into the schedule. Now is the time to determine whether or not you want to be a part of the student body of the Rose-Croix University at the 1945 term. For further information regarding these courses and others to be offered, write immediately for a copy of the *NEW Story of Learning*, with full explanation concerning the summer term. Direct your request to The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.



MYSTERY OF NUMBERS

(Continued from Page 6)

merical essence, the mathematical harmony of substance, he could control it at will. In fact, he believed that certain numbers corresponded to properties or substances in nature. Plutarch says in his essay on Pythagorean arithmetic, "For Pythagoras thought number the greatest power and reduced everything to numbers—both the motions of stars and the creation of living beings, and he established two supreme principles—one finite, united, and the other infinite, duality. The one, the principle of good, the other evil. For the nature of unity being innate in what surrounds the whole creation, gives order to it, to souls virtue, to bodies health, to cities and dwellings praise and harmony, for every good thing is conversant with concord. . . . So he demonstrates of all of the successive numbers that the even are imperfect and barren—but that the odd are full and complete—because joining to the even they preserve their own character. Nor in this way is the odd number super, but also added to itself it generates an even number. For it is creative, it keeps the original force and does not allow a division, since *per se* the mind is superior. But even added to itself, neither produces the other, nor is indivisible."

Pythagoras also assigned *moral qualities* to numbers. These meanings were not understood by the uninitiated, and, taken literally or without further qualification, they often seemed ludicrous. That the Pythagoreans had a more extensive and lucid meaning is known only to those schools of esotericism as the Rosicrucians, who are traditional affiliates of the ancient Pythagorean School at Crotona. Pythagoras regarded the numeral *one* as the source of all numerals. It was the point of beginning, the self-contained, the absolute. It likewise, therefore, depicted the reason, the *mind cause*. Two stood for opinion. *Four* represented justice and stability of character. *Five* represented marriage, because it consisted of the unity of the odd and even numbers *two* and *three*. Five was also held to be the key to the laws of color. The sphere was completion, that without beginning or end. *Perfect* numbers were

those whose division add up to the number itself. For example, six is divided by one, two, and three, and these all add up to *six*.

The animism of numbers—namely, that they were imbued with *spirit*—is attributed also to Pythagoras. However, scholars are inclined to disclaim that Pythagoras ever taught anything which now goes under the guise of animistic numerology. In antiquity, when the development of symbols to represent numbers was in its formative stage, letters of the alphabet were often used for such a purpose. Consequently the letters of words would add up to certain sums. Words or names having greater sums were thought to possess more of the efficacy believed inherent in numbers. Since numbers had sex—that is, were male or female, or odd and even—certain words acquired a masculinity or femininity, because of their numerical total. Omens were ascribed to words having certain numerical value, just as 13 is considered unlucky by the superstitious today. To the true occultist and the mystic, however, such words were but mere keys for numerical values, word symbols for numbers.

The Kabbala Number Philosophy

With the *Kabbala*, we enter the real realm of the mystical meaning of numbers. Upon the subject of the Kabbala thousands of books have been written containing extensive delineations; some are worthy, others are worthless. Here we can but touch upon the origin of the Kabbala and its significance. The original Hebraic meaning of the word *Kabbala* is "to receive" or "tradition," namely, "receiving traditions." The Kabbala came to comprise a system of esoteric mysticism and cosmology, attempting to jointly explain the nature of God and his relationship to the world. The age of this system is unknown, but it is recognized to be of great antiquity. It may have had its origin in the obscure philosophy of Hermes Trismegistus. The Kabbala consists, first, in a permutation of letters of the Hebrew alphabet for numbers. This system of exchange of letters as symbols for numbers was also called *gematria*. The Kabbala affirms that God is all in all—nothing ever existed or came into ex-

istence apart from Him. It is the outpourings from the godhead, this all-in-all, as *emanations*, which caused all things to come into existence. One view is that these emanations consist, first, of three primal elements, namely, water, air, and fire. These, in turn, produce three other emanations—darkness, light, and wisdom. The combined six produce the world. Light, on the other hand, is often referred to as a direct emanation from God. Of principal importance to us here is the doctrine of the *ten Sephiroth*. They numerically explain the emanations from God; in other words, give creation a numerical development. The word *Sephira*, in the broadest sense, means numerical emanations of light. The oldest book of the Kabbala is called the *Sepher Yetzirah*, or *Book of Creation*.

In the *Sepher Yetzirah*, it is explained that God created the universe by three Sephorim (emanations), and these are numbers, letters, and speech. The numbers are *ten*. The letters of the alphabet are *twenty-two*. In the numeral *one* the other nine Sephiroth, or numerals, exist, for one is the indivisible. It is the complete, the whole. However, one has a two-fold nature—negative and positive qualities. It oscillates or *vibrates* between these two qualities of its nature. By this motion a reflection of itself is produced. This reflection of one causes a duad or *two* to come into existence. Thus God manifests himself in the powers of speech and number, one complimenting the other as developments or emanations from the central source.

The Rosicrucians and certain other of the traditional esoteric orders in antiquity, in accordance with the eclectic trend in the past, borrowed from the Kabbala many of its principles. In particular, they employed its symbolic number system to explain their cosmological, metaphysical, and mystical conceptions.

Esoteric Meaning of Numbers

From out of these origins have come an abundance of meanings attributed to numbers. Some are obviously mystical and philosophical allegories. Others are but rank superstitions which have been superimposed on the pristine meanings. The following few may prove interesting.

THE MONAD OR 1: The point of beginning, the indivisible, the prime cause, the absolute—God—the first of all things.

DUAD OR 2: The contraries or opposites in nature, by which realities are generated. It alludes to such universal diversities as *positive* and *negative*, rest and motion, *good* and *evil*. The extremities between which the creative force in the universe operates.

THE TRIAD OR 3: The first odd number, therefore, the first *perfect* number. The point of unity or equilibrium of those opposites which the duad represents. The key to the laws of material creation, as expressed in the sciences; the symbol of the Rosicrucian "*law of the triangle*."

THE TETRAD OR 4: The fountain of nature. The symbol of permanency or stability in nature. It also represents the four primal elements—air, earth, fire, and water. Further, it depicts the four cardinal virtues—prudence, temperance, fortitude, and justice.

THE PENTAD OR 5: It is called the spherical number, because at every multiplication it restores itself or terminates the number and begins a new cycle, as, for example: $5 \times 5 = 25$; $9 \times 5 = 45$; or $5 \times 2 = 10$; or $5 \times 4 = 20$. This repetition or cyclical function causes it to become a symbol for the external motion of *light* through the cosmos. It is also a symbol for the unity of positive and negative qualities, because it unites the first even number, 2 and the first odd number, 3. Consequently, it was referred to as the "Sign of Marriage." To the alchemist, it depicted the *quintessence*, because it was derived from the other four elements.

THE HEXAD OR 6: It is often called the perfection of parts. This appellation was given it because when it is multiplied into itself it always itself appears in the unit place. Thus, for example: 6, 36, 216, etc. This is supposed to be reflected in the tradition that the world was created in *six* periods or days. Man is likewise said to have been created on the sixth day. Jesus died on the cross on the sixth day of the week. The Hexad or 6 also represents the double triangle, or Hexagram. One apex or point up,



and one with the point down, the combination being a symbol of the spiritual and material forces of the Cosmos united in harmony.

THE HEPTAD OR 7: Signifies abundance; it combines the four boundaries of matter—point, line, superficies, and solid, with the three intervals: length, breadth, and depth. It is also related to the various cycles and periods of human development; in other words, the ages of man, the various stages through which he passes are said to be *seven* in number. The body has *seven* obvious points—head, chest, abdomen, two legs, and two arms. Dr. Lewis, in his book *Self Mastery and Fate With the Cycles of Life* says: "... the human life cycle is divided into a progression of periods, each period lasting approximately seven complete sun years, or seven years of approximately 365 days each ..."

THE OGDOAD OR 8: It is a mystical symbol of regeneration. 888 is the special number of Jesus Christ, as "He who is the resurrection and the life," and Jesus is the opposite of 666, the number of the beast. The Ogdoad also is a symbol of justice, because it consists of "even evenly numbers," and on account of its equal divisions.

THE ENNEAD OR 9: It is said to be like the horizon "because all of the other numbers are bounded by it." It is also called *perfect*, because it is generated from the *Triad*, likewise called perfect. It was often held to be the symbol of the indestructibility of

matter, the reason being that 9 multiplied by any number always reproduces itself. For example: $9 \times 2 = 18$, and $8 + 1 = 9$.

THE DECADE OR 10: It is the apex of numbers. It is "the full accomplishment of numbers." To increase the sum, one must retrograde from the decade to the monad; in other words, back to one again, and begin over. It is likewise called the cosmos or the universe, the self-contained, of which all numbers are but expressions or manifestations. The *ten Sepheroth* of the Hebrew *Kabbala* are said to be the prototype, the essence of all things, spiritual and material, which emanate from the godhead.

A few of the meanings and uses of the vast host of larger numbers are:

40 The flood lasted 40 days; for 40 days Goliath challenged David; the Jews were 40 days in the wilderness; for 40 days Moses fasted; and so forth.

608 Represents the sun. "His holy name is of 3 letters, the numbers of which are 608."

1614 Is the year in which the "Fama Fraternitatis Rosae Crucis" was printed.

6000 Is the number of years the world was intended to last, according to the early theologians. It was based on 6 periods of 1000 years each.

It must be evident to every intelligent person that man, to a great extent in antiquity, began to fit numbers to phenomena which he perceived, or truths he realized. By this means and

(Concluded on Next Page)



FEBRUARY'S BIRTHSTONE

The *amethyst* is the birthstone for *February*. It is supposed to bring peace of mind, cause the individual to radiate sincerity, and be free from strife and from care.

The amethyst is a violet blue or bluish-violet variety of quartz, the color of which is believed to be due to manganese oxide. It is one of the most widely used of the semi-precious stones. The Oriental amethyst is a purple variety of corundum.

The ancients believed it to possess the property of preventing drunkenness and some of those addicted to that habit wore it on their persons.

by the use of mathematical precepts, he has come to understand them better. Therefore, though some may dispute the following, I declare that mathematics has not discovered any law or phenomenon in nature. It merely extends and makes more perspicuous and demonstrable that which has already been realized, although at times to our minds it may have had an amorphous appearance.

Let us realize that psychologically, we cannot escape the notion of unity. As John Locke put it: "... the idea of unity is suggested by whatever we consider as one thing..." Therefore, any single thing or object, or a line may become a symbol of unity. Unity and disjunction are tremendous factors in our experience. How they interchange or replace one another is a phenomenon in nature which has ever awed man. Consequently, it is natural, in primitive reasoning, to believe that by a kind of contagious magic, there are imparted to the symbols of unity and diversity or numbers which man has designed, the

forces and powers which they represent. However, it must be further realized that one could work just as effectively with the mathematical and philosophical explanations of cosmic phenomena, by abandoning the present symbols of numbers and substituting something else having the same numerical validity. In other words, something else could just as well represent, for example, the number values of 3, 5, and 9. This would then prove that symbols of numbers do not have innate powers, and we would thus once and for all dispel the ancient superstition of the animistic power of numbers. Many of the early superficial dabblers in alchemy fell into the same rut of primitive reasoning. They conferred upon the symbols of the chemical elements such as mercury, sulphur, and so on, supernatural powers which they believed could be imparted to any wearer of them. Let us not forget, a number is an instrument. Its power consists in its application, not in its form or physical appearance.



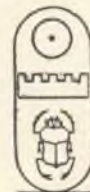
For the Prospective Mother

DURING the Golden Age of Pericles in Ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense. It was affirmed that such indulgence had a definite influence upon the unborn child and tended to

fashion its personality. If a prospective mother is continually distraught, depressed, agitated or harassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child. Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.

CHILD CULTURE INSTITUTE

Rosicrucian Park, San Jose, California





Temple Echoes

By PLATONICUS, F. R. C.



FRATER Erwin Watermeyer, head of AMORC's technical department and professor of physics in the Rose-Croix University, was born in Europe some thirty-seven years ago. While he was young his parents moved to South America, where they still reside, in Colombia. He was sent back to Europe for his secondary and higher education, which was, as Frater Watermeyer describes it, highly eclectic—that is, compounded of many seemingly divergent elements and emphases. Almost from the first the nascent artist and scientist contended within his nature for mastery.

For ten years he studied music, chiefly the piano, until he was forced to abandon it by an injury to his left hand. He then became absorbed in the theatrical arts, in the staging of plays and puppetry, and was in close contact with some of the leading dramatists, playwrights, and musicians of pre-Nazi Europe. His scientific inclinations drew him especially to psychology and neurology, a career in which he was not able to follow at that time because of lack of funds.

In 1925 Frater Watermeyer left Europe, sensing, no doubt, the chaos to come, and established himself on the friendly shores of America, in New York City. Further specialized scientific education for him was in physics, particularly light, color, sound, radio,

and electricity, culminating in a degree from Columbia University. He was then appointed to the staff of Brooklyn College, New York City, where he served as an instructor in physics until joining the staff of AMORC.

Mystically, Frater Watermeyer traces his memories back to the age of seven, when a favorite uncle fascinated him with elementary explanations of cryptic pages of Rosicrucian secret symbols, and certain arcana of Martinism. After many years of searching and studying in the broad fields of mysticism and occultism, in 1935 he obtained membership in AMORC, and was added to the Order's staff in 1942, although he had taught physics in Rose-Croix University sessions since 1939.

The scope of his work for the Order is described by Frater Watermeyer as (1) the creating of new types of physical demonstrations of Rosicrucian principles, for the use of Lodges and Chapters, and for Convention and University gatherings, including the necessary written and oral lectures accompanying such demonstrations; (2) responsibility for the AMORC film library and laboratory, including creative work in the production of new films, new types of visual instruction, and appropriate musical scores; (3) advice and assistance in the staging of mystical allegories, dramatic spectacles and rituals for conventions, rallies and other group gatherings, with lighting, color, and music as his *forté*.

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His work ideal is to create new and constantly improved demonstrations *using the arts and sciences to heighten and expand students' consciousness of the higher principles of life.* He is devoted to experimental mysticism, or perhaps better said, mystical experimentalism.

A favorite hobby of Frater Watermeyer's is magic and the exposé of fraudulent psychic phenomena. He is proud of what might seem to most academicians a startling incongruity in his life—membership in the Pacific Coast Society of Magicians and also in the American Association of Physics Teachers! He confided in this columnist that a greatly frustrated desire, which he hardly hopes to realize in this life, is to build a supercolossal "ghost show," take it on a national tour and scare the wits out of the American public!

With his fine background in science and the arts, Frater Watermeyer is a definite asset to the AMORC staff, and we sincerely hope that his rather precarious health will in no way hinder the fruitful rendition of his services to the Order for many years to come.

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Have you matriculated yet for the 1945 session of the Rose-Croix University? If at all possible you should do so, for three weeks spent at the University are worth more to a member than months of study alone. Plan now for your yearly vacation; try to include at least the second week in July for the annual Rosicrucian Convention at Rosi-

crucian Park, San Jose, and if possible, the three preceding weeks for the R.C.U.

* * *

ON THE DELIGHTS OF INFANCY: How fortunate you are, dear Alden, you smiling babe in cunning crib! From fifteen to twenty hours a day you sleep; your precious soul body wrapped in the loving arms of the Cosmic. Parental love surrounds you, anxious to provide every care, the sustenance you require and all the conditions which will favor your normal growth.

Happily, your acquaintance with the objective world has hardly begun, and you are quite blissfully unaware of the mass bestiality and cruelty of warfare, blatant greed for wealth and personal gain, and general selfishness and materialism with which you must later contend!

Evil as the shadows of this world may later seem to you, you now know the cherubic delight of natural union with the Real, the Cosmic and Divine. Borne from that heavenly abode, trailing poetic clouds of glory and immortality whence you came, you are about to enter the strange and precarious den of this world.

For many years you will struggle, live, laugh, love, serve, and suffer here, guided and inspired, we hope, by the matchless wisdom of the Brotherhood. As the natural cycle nears completion you will again be enfeebled objectively, while your soul-personality longs to depart from its weakening physical enve-

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SPECIAL READING

During the remainder of winter and the beginning of the early spring months, why not use a small amount of time each month to add to your store of information as provided by the supplementary discourses on special subjects offered by the Rosicrucian Order? These courses vary in length and are issued twice a month. They are available to members and nonmembers alike. Here are the titles of a few of these interesting courses:

Faiths of the World
Some Mystical Adventures
Supernatural
Arcane Cosmology

You may select any of these discourses. Two discourses a month in the series you select will be sent you regularly for only 50c a month. Send your remittance for the course which you wish to Reader's Research Academy, Rosicrucian Park, San Jose, California.





Transmigration and Reincarnation

By ORVAL GRAVES, M. A., F. R. C.



THE statement that one believes in reincarnation arouses an exclamation in the average crowd. The usual response is to the effect that they cannot understand how anyone could believe or would like to think that when he dies he might be reborn as an animal. The word reincarnation is indeed more widely known than it was twenty-five years ago. At least it appears in print oftener, but newspapers and popular writers on the subject are usually not well informed. It happens that everything that is printed about a new theory is rarely given perfectly for the first fifty years. Despite the fact that the western world and particularly the United States, has been introduced to the theory of reincarnation for only twenty-five years, it has been known to scholars of the western world much longer. The doctrine of reincarnation was taught in Europe by the Cathari, G. Bruno, Van Helmont, Sir Thomas Browne, Hume, Shelley, Blake, Bulwer-Lytton, and in America by Whittier, Longfellow, Whitman, Emerson, Henry Ford, and others. Nevertheless the misunderstanding persists that a belief in reincarnation necessitates a belief in the possibility of rebirth as an animal.

incarnates but each time adds the experiences of his most recent incarnations to those of his previous incarnations. The main difficulty that the average person on the street has in trying to comprehend the doctrine of reincarnation is in failing to grasp a clear understanding of the difference between the unchanging inner self and the outward, changing individuality of character. The only part of you who are reading this article which will remain with you and your friends in the next incarnation is the memory which you will be able to awaken. There will never be another individuality or character such as yours. Rather, that which reincarnates from time to time, that which changes with each reincarnation and that which is molded into character each time is really a permanent psychic personality. This permanent psychic personality is different from and deeper than our outward character and individual traits.

Confusion of Terms

Let us look at a few terms which, in addition to transmigration, have been used confusingly as substitutes for the word reincarnation. The most general term is that of rebirth. This word just means that one is going to be reborn; no mention is made of how, when, or as what. Re-embodiment is another term, slightly more specific. It means rebirth in a body. Metempsychosis means rebirth in a highly tenuous, spiritual body. Briefly, reincarnation means being reborn in a fleshly body

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What is the Rosicrucian conception of reincarnation? They believe that the character of a person reincarnates many times. The soul of man remains the same throughout all of his reincarnations; the character of a personality re-

a successive number of times. The Greeks used the word palingenesis. It still has a more specific meaning, similar to that applied by the alchemist to a new creation coming into being from the ashes of the old. Their emphasis was on the beauty and the greater perfection of the new creation. An older Greek term which was used by Pythagoras and later made famous by Benjamin Franklin was metempsychosis. This word meant a specific transformation aptly illustrated in the change of a caterpillar into a beautiful butterfly. Yet it also carries the meaning of a continuous process of rebirth with improvement, or to play upon the words of Coué, "Every rebirth in every way I am getting better and better." Migration is sometimes used by the Hebrews to mean reincarnation. Everyone knows that migration means to move on. The usual meaning of transmigration is to move across, in contradistinction to moving in a straightforward manner. Thus transmigration in relation to rebirth has come to mean rebirth in a transverse or diametric manner—in other words, retrogression.

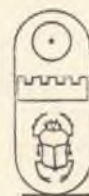
What is the source of the so-called theory of transmigration? Such beliefs are not self-generating. We find the cause in the great mass of mythology, sometimes further divided into cosmologies and theogonies. Rightly interpreted these mythologies or primitive stories contain some of the most profound wisdom and unique teachings ever given to mankind; for they were given to mankind by the early semidivine leaders and Adept Kings. We find in the primitive stories or mythologies of the ancient Egyptians the general notion that the wicked are doomed to be punished in animal form. In India the Laws of Manu and other ancient writings seem to state that good and bad alike transmigrated. The ancient Celtic people had stories that told of human beings transformed fully conscious into the bodies of animals such as stags, hogs, vultures, and fish. This human consciousness would be as fully alert and self-conscious in the animal forms as it was in the human form. The Persians, the Romans, and the primitive races of Africa, Madagascar, and South America have references in their writings to human beings being trans-

formed into animals. Everyone knows of the theory of werewolves in Transylvania, man-bears in Europe, man-tigers in India, and man-lions in Africa.

The great writers of ancient Greece, such as Pythagoras, Plato, and Plotinus appeared to write about transmigration. Actually they too were writing in an allegorical manner. A close examination of the writings of these Greeks shows that if they believed in transmigration they were very inconsistent. Sometimes they speak of a definite purgatory for those who have died. Sometimes the bad are reborn as low animals and then again other retribution comes upon them in their next life as human beings.

The ancient Hebrew works contained references to transmigration but later on explained the true meaning of such stories. The late Dr. H. Spencer Lewis in his work *Mansions of the Soul*, page 152, quotes a Hebrew Rabbi in support of this statement. The early Christian patriarchs give proof to anyone who reads their works that ancient Christians believed in reincarnation, but the church and its leaders found it too difficult to explain reincarnation, feared to explain it, and so it was omitted from Christianity.

Several times in the last page the words "seem" and "appear" have been used in mentioning the theory that man was to be reborn as an animal. Mythology is replete with symbols, allegories, metaphors and other figures of speech. Just as today when we speak of "killing time," "choking a sob," or "murdering the English language," we know that this is not to be taken literally. The signs of the Zodiac were given animal names by astronomers and astrologers; yet we do not expect to look up to the sky and see a huge horse or lion running or leaping across the heavens. Furthermore, the ancient priests and high initiates deliberately disguised all knowledge. It was only so recently as the Middle Ages that reading, writing, and arithmetic were taken from the privileged few and given to the masses. Philosophical teachings were first given to the people in story form, such as Aesop's Fables. Then too we must take into account that the primitive mind of man was having difficulty grasping the great concept of life. The simple belief



in animism later on led to polytheism which could very easily cause primitive man to believe that trees and animals contained the souls of their dead relatives.

The hylozoistic conception of matter probably came closer to explaining the mistaken notion of transmigration than any previous theory. At best the physical body deteriorates and it does literally become transformed into living creatures such as worms, or carrion eaters, as vultures or hyenas. If none of these creatures feeds on the body then it goes back directly to its vegetable and mineral source.

The ancient Egyptians explained what happened to the human body after transition and cremation by a "Vegetative Osiris." They made a paste composed of human ashes, earth and seeds, which was moulded into the shape of a human body. The body was carefully watered and placed in the ground under normal conditions. It soon shot up roots and stems of grass and plants. When the vegetation had reached its normal stage of growth, it was then eaten by their sacred herbivorous animals.

*"The Faerie Queene,"
A Lesson*

Perhaps the greatest and truest understanding of transmigration can be obtained by studying Edmund Spencer's great poem "The Faerie Queene." In addition it contains many mystical and allegorical references which will be of interest to the Rosicrucian. At first the Knight of the Red Cross sets out to be of service to Una, or truth. There are other stories deal-

ing with temperance, chastity, friendship, justice, and courtesy.

The section which particularly interests us in discussing transmigration is Book II, Canto XII, stanzas 31 through 87. Here the hero or Knight is subjected to all the temptations which the

flesh is heir to. He is taken to the Bower of Bliss which is presided over by a most enchanting hostess. This hostess or enchantress, Acrasia, is intemperance personified. The Bower of Bliss is beautiful almost beyond imagination. Such words of beauty have never before been written. In the Bower of Bliss nature and art were cleverly engaged in pleasing all the senses of man. There were many beautiful sights. Ivory fences, Oriental shrubbery, beautiful birds of all colors, strange animals, succulent and stupefying flowers, soft grass, green moss, and weird, enchanting music. In addition to this there were all types of foods and wines. It was designed to present the nearest conception to paradise on earth. The only trouble with the whole setup was that the beautiful enchantress transformed her guests into beasts.

Spencer was fully conversant with all ancient mythology. In fact he was much imbued

with the teachings of Plato. He explained that "These seeming beasts are indeed men whom this enchanting hostess has helped transform. They were her guests and lovers but are now turned into hideous creatures according to the monstrous desires of their minds, sad end of intemperate life." Here is given in a few sentences the true

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Names and Their Meaning

Each month we select certain common names for our readers' entertainment or enlightenment. This month we have chosen the names of the Bible. Our authority for most of these was the book **THESE NAMES OF OURS** by Dellquest.

- **Bible**—from the Greek and Latin word "biblia," plural of "biblion," a book, derived from "biblos" the inner bark of papyrus, which was the first writing material known.
- **Septuagint**—(260 B. C.) the name for the original translation of the Hebrew Testament into Greek, which required the labours of seventy-two translators.
- **Latin Vulgate**—(1546) the authorized Bible of the Roman Catholics, translated into Latin from Greek by St. Jerome.
- **Beza Bible**—(1557) the best Protestant version of the New Testament in Latin by the Swiss theologian Theodore Beza.
- **King James Bible**—(1611) the authorized version of the Bible appointed to be read in the Church of England by James I.
- **The Great Bible**—(1539) so called because Archbishop Cranmer's version was of large size.
- **Breeches Bible**—(1560) owes its title to the substitution of the word breeches for aprons in Genesis iii.7.
- **Bug Bible**—(1551) so called from the peculiar rendering of the fifth verse in Psalm xci., "So thou shalt not need to be afraid for any bugs by night, nor for the arrow that flieth by day."
- **Moffatt Bible**—(1913) by James Moffatt, who attempted to translate the New Testament on the same impartial basis as any other contemporary literary work of the Greek philosophers.



SANCTUM MUSINGS

THE SUBMERGED TENTH

By THOR KIIMALEHTO, *Sovereign Grand Master*



LIFE has a myriad aspects. One of the grimdest she turns to the poverty-stricken man. He sees life bare. He sees life stripped of all illusion and glamor. He knows what is meant by the struggle for existence. He knows what is meant by the survival of the fittest. To keep the wolf from the door is no metaphorical expression to him. The beauty of poverty that poets sing of, he does not see. He feels the sting, the smart, and the pain.

The scars are lifelong. From the street of the slums come most of the victims of vice and drugs—the gangsters, the racketeers, and the criminals. The idle and hungry make despotism possible because of their fear and their ignorance. They are a danger in a democracy, because, driven by want and despair, they are easily swayed by the specious demagogue. They do not know their rights and they are afraid to demand their rights. The powerful are prepared to browbeat them, exploit them, and terrorize them.

The contrast between poverty and wealth in a large city reminds the poor man daily of his difficult lot. At first he rebels that his wife must do the most menial labor. Eventually he becomes indifferent. For a long time he refuses to borrow or take the gifts of others. Finally in his dire need he accepts and

even comes to depend on the gifts of charity. He is no longer ambitious about seeing his wife and children neatly and becomingly dressed. Each new pair of shoes, each new coat becomes a source of worry to him. He would like to have a good doctor and a good dentist, but even the least expensive outlay is beyond his means. So he swallows his pride and waits in line for hours at the dispensary. He hides himself when the landlord calls for the rent. His wife walks down the street with averted face and weeps in silence. When the bills at the grocer's and the butcher's are too large to meet, he often moves out of the neighborhood. When he is ready to submit to the merciless investigations of the welfare-workers, his morale is completely broken down.

Men and women in the grip of poverty frequently see only the immediate need. Principles become meaningless to them. They become inured to lack of privacy, and they become indifferent to the necessity of cleanliness. How much privacy can there be with seven or eight people in two or three rooms? How clean can a man be when soap and towels and underwear cost money? How much hot water can he use when the heating costs money? The only newspapers he reads are those that other people throw away. The only books he reads are those that he can borrow. He seldom dares to go into a library or a museum to keep warm in



the winter time or keep out of the sun in the summer time because he has not the appearance that will give him entry. He loses ambition, pride, self-respect, and the desire to be independent. He can become completely demoralized. He can become lazy, shiftless, and hopeless.

On the other hand, the man who succeeds in rising out of poverty frequently becomes hard and ruthless. He thinks nothing of pushing aside all who stand in his way. He becomes blatant, arrogant, and overbearing. He becomes the rank materialist and the rugged individualist. Money becomes his god and he thinks that everything has its price.

What need is there to list further the humiliations of poverty? The man who is down and out is like a dog that roams the city streets. He must do the lowest work in the world. He is the man who is slapped. He is the man who is kicked. He is completely at the mercy of his fellowmen. Even those who are not at the very bottom of the ladder, even those who earn enough to provide for their daily needs, have the sword of insecurity hanging perpetually over their heads. One major illness can wipe away the savings of a lifetime. They can make but slight provision for their old age. They can give their children very little assistance. Their modest neighborhood is scorned by those who can afford to live in the "right" district of the town. The children of the poor must be content with what the public schools can give them. The poor man definitely feels that he is among those "who do not count."

The poverty in the world is so great that those who have escaped form a very small percentage. In a world full of wonderful and beautiful things, these millions and millions of people can only look on and be content with the crumbs that fall from the table of life. Someone is sure to ask, "Why does God permit poverty?" In the first place, it is not God who permits poverty but man. The poverty that sears the soul is the flouting proof of man's inhumanity to man. There is no good reason why anyone should lack the bare essentials of life. Revolutions are the dragons that arise from the seeds of despair. In a world of buyers and sellers instead of a world of brothers, prices must be protected.

When the supply cannot equal the demand, prices are high. When prices are high, profits are good, but the poor man starves. In a world of graft and corruption, in a world where each man is for himself and where the principal motive is profit, the upright man must be content to be poor.

Since the law of balance prevails in the universe, as Emerson pointed out, every good has its evil and every evil has its good. What is the compensation of poverty? The first gift of poverty is the tremendous incentive to rise out of it, to conquer adverse conditions. People who have enough are not inclined to make strenuous efforts to go further. Poverty is a spur that goads an aspiring soul to action through years of self-denial, poor health, and unbelievable sacrifices. The poor man is inured to physical hardships. It is the rich man reduced to poverty who becomes a victim of psychosis or insanity or suicide. The poor man has a truer sense of values than the man of means. When he has reached the level of a secure livelihood, the ability to buy the food he needs and the clothes he wants, the ability to pay his bills promptly, the ability to help another occasionally afford a thrill that never palls. He enjoys life twice as much as the man who has never known want. He understands the true meaning of contentment. He knows that every man is a human being. People born in a higher class of society have a tendency to disparage those with fewer advantages. Working people and servants are just menials to them. But the poor man realizes that rank, wealth, and even education are but outward trappings and external distinctions. He realizes the distorting influence of unfavorable environment, lack of education, and lack of opportunity.

Most of the men who rise from poverty are glad to forget their early days just as quickly as possible. These men, however, if they but knew it, have a rare opportunity to be of service to a large portion of the population. Success books speak much about making the "right friends" and seeking the "proper connections" for worldly success. Such a course of action, in my opinion, is thoroughly selfish and snobbish. Men who have known poverty in their youth, through understanding and

sympathizing with the fears, inadequacies, and needs of the poor, can help them in a way that is best for them.

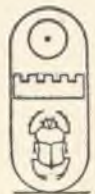
The first necessity is to make all men self-supporting. Any form of the dole in the long run proves demoralizing. We need an economic order where there is a place for everybody with opportunity for the ambitious to become leaders. When slum areas disappear, when everyone is trained for a job, when everyone has the opportunity to earn a living, the incentive to much crime will disappear. Our school system must be completely changed. Our medical system needs overhauling and textbooks revised. Our libraries must be greatly expanded. Scholarships to professional schools should be increased. It is disgraceful for an important form of public service, a great and noble profession, to be open only to the well-to-do. Every incentive to rise must be given the able and the ambitious. Every man who rises out of the submerged tenth raises his family with him. He frequently is an inspiration to an entire neighborhood—nay, even to all his countrymen.

In poor families the most wonderful qualities of character are frequently developed. The parents devote themselves wholly to their children, so that they may not have the hard road to travel that the parents experience. The older children gladly help the younger ones get a better education. The children willingly give every cent they earn to the support of the home. They all work together to accumulate enough money to buy a home in a suburb or to establish a brother in an independent position. They share willingly the little that they have. In a poor neighborhood all the tenants will know one another and do little things for each other. In a better neighborhood it is possible to live ten years in a house and not know your next door neighbor.

The greatest lessons of poverty come to the man with a spiritual outlook upon life. He realizes how valueless honor, wealth, fame, and high rank are. He knows what the essentials of true living are. He appreciates the gifts of the mind and the soul. He knows that the true function of wealth is a form of service to mankind. He knows that human beings come first and everything else is of secondary importance.

He appreciates independence and the joy of being a benefactor. He learns the supreme joy of being a giver. Only he who has been compelled to accept the bounty of others can appreciate the ancient prayer that said: "O God, let me need not the gifts of flesh and blood." Never again does he want to obtain anything at the next man's expense. Never again does he want a luxury or a pleasure or even a comfort that is the fruit of the next man's sweat and blood. No money can tempt him to become an exploiter. He abhors every advantage that means the misery, the humiliation, the degradation of a fellow human being. Competition loses all appeal. His heart goes out to the men who lose. He wants everybody to get his due share, so that he may live his life properly. He wants everyone to gain the utmost from life. He wants no one to be a stranger to joy. He does not want to say a word, think a thought, or do a deed that will cost a human being a single tear. He knows just where it hurts. He knows just how the heart aches. He knows just where the sensibilities are most raw. He knows just how the body and soul are tormented. He knows just how the vitality is depleted by exhausting labor, insufficient rest and recreation, constant anxiety and fear of disease. He knows just how the joy of life is lost. Year after year, year after year, with never a letup until the lips forget how to smile and the eyes grow dull and leaden with hopelessness and despair. He knows that the poor are God's children, suffering under the burden of their cross. In their suffering God suffers. All creation groans.

When all the suffering and the unfortunate are redeemed, the peace and joy of God can manifest once again on earth. The great realization of poverty is the utter needlessness of its suffering, its demoralizing effect on character and personality, and the imperative necessity on the part of all men everywhere to raise the submerged tenth to a higher level. Primitive man never suffered as the poor of our great civilizations do. Poverty brutalizes and demoralizes. Poverty creates an inferiority complex hard to overcome. Poverty turns men into slaves and mean-spirited menials. Moses kept the Israelites who had been



slaves in Egypt, in the wilderness, until they had grown out of the inferiority complex slavery had produced and until it had all died out. They had the slave psychology and were not fit to establish a nation of free men in a free land.

Poverty makes men desperate. Poverty eventually destroys all the fruits of civilization, culture, and refinement. If we want a race of men and women who are beautiful, healthy, and well-formed, men and women who are interested in art and science, eager to conquer the earth and the universe, then we must abolish poverty. We want a whole world with the time and the money to spend on books, pictures, musical instruments, beautiful homes and excellent apparel. We want all to have the opportunity to cultivate worthwhile

hobbies and to engage in experimentation and research.

We want a world in which all men can develop their higher potentialities, cultivate their talents and create new forms of beauty. We do not want a world in which men must perpetually fight hunger, cold, and disease, and in which men break down so that they lose all semblance of humanity, until they must be constantly reassured that they are men, that they are human beings, and that they have a reason for living.

What is our answer to the men who shed their blood on a foreign soil, that our homes may be free from the ravages of war and our lives peaceful and tranquil? What do we do to assist the returning soldier to once more find his place in our world and not be in constant fear of poverty and want?



TRANSMIGRATION AND REINCARNATION

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explanation of all the works which have seemingly claimed that man is transformed into an animal after death. Rather, human beings have allowed themselves to sink into unbridled animal appetites, and thus follow all general actions and are conducting themselves as animals. As a matter of fact from the time of Aristotle, all scholars have attempted to classify human beings according to their physical and behavior resemblances to animals.

A great mystic and theologian by the name of John Caspar Lavater made himself famous by his work on physiognomy, in which he illustrated how human beings resemble animals, by comparing animal and human heads. In this work there are fish-faced men, hog-faced men, horse-faced men, squirrel-faced men, bird-faced men and so on—this being proof that thoughts and temperaments of human beings produced at least outward, physical characteristics similar to those of the animals.

The vast source of primitive writings and mythology which form the belief that man is reborn into an animal after his death are poetical symbolizations of human depravities on the difficult road

to spiritual evolution. Most people never retain any memory of the low, impulsive habits which they had to overcome in previous reincarnations. Plato said some thing to the effect that all persons do not drink so much of the water of Lethe (forgetfulness) that they forget everything. The importance which he places upon his doctrine of reminiscences is well known to philosophers. Too many occultists, however, do not accurately recollect their past incarnations. There are far too many Queens, Princes, great mystics, and world leaders running around in mediocre individualities today. An ancient Egyptian traveler who went as far as the Gobi Desert seeking spiritual knowledge was yet reborn as a crafty Oriental traveling merchant who took advantage of others with his cosmopolitan knowledge. Such an one was continually improved until he became a very rich man, Horace K—, in the days of '49 in early California. This immense wealth was unwisely used. Could the resultant permanent psychic personality be born with great wealth and position? This could no more happen than could the intelligence and individuality of a modern human being be crammed

into a four-footed body of a tiger. Even the transfusion of physical fluid, or blood, into that of a four-footed animal causes the immediate cessation of the existence of that animal.

The wealthy man who had made wrong use of his wealth, or the man of authority who had abused his power, will reincarnate under conditions whereby he will be condemned to struggle against great adversity. However, he will be able to regain in part what he lost, through patience in tribulation and perseverance in struggle. Discrimination is necessary in developing the memory of our past lives. It is better to dwell upon the general memory of life in the other world as Wordsworth did in his "Intimations of Immortality" than to erroneously believe we have been some great character in the past. Most of us are greater today than we were in the past.

The Personality

In conclusion, one must clearly understand that reincarnation means to alternate by means of birth, between visible and invisible worlds. That which remains the same in all reincarnations

is the soul, a segment from the Supreme Soul. That which grows larger with each incarnation is the character or permanent psychic personality. It is the summation of all thoughts, feelings, and efforts of every incarnation. That which exists only for one reincarnation is the individual known by a specific given name.

Transmigration, then, actually does not mean retrogression of spiritual growth. This is a misinterpretation of the poetical symbolization of ancient mythology. What these ancient myths and allegories purport to teach is, however, worthwhile. If we as human beings would have highly developed human features resembling those of the adepts, we should strive to guide our thoughts, so that unbridled appetites will not take hold and mold our bodies after the pattern of animals as a result of bad habits. Therefore, it behooves every mystic and Rosicrucian to cultivate the good in his environment and in himself so that in future reincarnations spiritual evolution will be hastened. A clear and complete understanding of reincarnation is the hope of the Western world.



TEMPLE ECHOES

(Continued from Page 23)

lope. Finally you will be free, rapturously united with the God of your inmost nature, until again you are called forth, and yet anon, 'til your heavenly home is lastingly earned and you dwell forever in the mansions of Divine felicity.

* * *

Our fellow human beings are endlessly inspiring and lovable and, at times, equally disappointing. Who will affirm that he shares not the universal folly and debility of the race? Bludgeoned by fell circumstance, then buoyed by sweet hope, we play the game of life—mellowed by increasing years and the beautiful rewards of mystic aspiration and devotion.

* * *

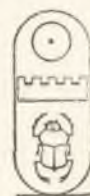
A WRITER'S CREED:

(1) I believe that thought represents man's highest and most suitable activity. Worthy thoughts are best preserved

in good books. Therefore, as inspired to do so, I shall write.

(2) I believe that the long-desired New Age will not dawn for suffering humanity until it has been clearly and vigorously conceptualized. The great writings of the New Age have not yet been produced; therefore, each of us should add his humble talent to the literary activity of his community.

(3) I believe that creative expression solely for money or any similar lesser aim is a debasement, bound to be reflected in the quality of work produced. All art should ultimately point men toward and lead them to the Divine in themselves, in Nature and the Cosmos. *Writing's highest purpose, then, is to reacquaint man with his God.* Abundant art, music, and literature of this type will vastly improve the quality of individual and social life, and will lead us together to the ineffable goal of our mysterious existence.





From Those Who Serve

(On the Mediterranean Coast)

I have just received my monograph and am very glad to inform you that I am highly pleased with the most valuable instructive lessons. Day by day, week by week, I am becoming more enlightened and gaining more knowledge from our studies. I now see clearly and understand many subjects, which heretofore I did not know.

At this time I wish to offer you my wholehearted thanks for your very kind and efficient service to me when I was in need. I would like to call to your attention that for several weeks, during our campaign in Italy I was accidentally lost from my outfit, having only recently located and returned to them. During this time, too, all my mail was sent back to the original senders.

One more very important point, namely, the question of my delinquent dues, which are rightfully yours, for I fully realize the enormous expense of printing, clerical work, mailing, etc., connected with our Order. Since my return to my outfit I have made several attempts to send to AMORC some money for my back dues, but where we are we have no means of sending money home. We have no telegraph forms, no money orders—only money in Italian Lires, which is not redeemable in America.

Pvt. J. A. Brown

c/o Postmaster, New York

(In the Fiji Islands)

It is a wonderful thing to have the old monographs to read over—but the lack of privacy in army barracks, does not prevent me from performing most of the exercises and meditating. Here in the islands are really nice places with beautiful scenery of sky and terrain, where one is able to be alone.

There is no use of stating the benefits received from the teachings, because I know that we have reached a stage in which we should be able to help others.

Andrew Demos, T/4th

(Somewhere in North Africa)

I take this opportunity to greet you and your staff from the land where the Order was born.

Although I have not been actively associated with the Order for some time, the teachings have been of inestimable value to me even in combat. As my duty took me through Africa and Sicily, the Order *was* and *is* a constant source of inspiration and strength, as only you would understand.

I fought with and was in several campaigns and by the Grace of God am still here to tell it. There are far too many narrow escapes to be explained by coincidence. A more profound meaning to my life I shall seek, and when I return to America my studies will be foremost in my mind.

Pfc. Wallace B. Thomas

*The
Rosicrucian
Digest
February
1945*



Member of
"FUDOSI"
(Federation Uni-
verselles des
Ordres et
Societes
Initiatiques)

THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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

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RALPH M. LEWIS, F. R. C.—Imperator

DIRECTORY

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

ARIZONA

Tucson:
Tucson Chapter. Dr. Charles Tomlin, Box 2344,
Tucson, Master; Mr. Charles Daniel Mills, 1208
West Niagara Street, Tucson, Secretary. Meet-
ings first and third Fridays at 8 p. m., 135 South
Sixth Avenue.

CALIFORNIA

Los Angeles:
The Hermes Minor Lodge, 148 Gramercy Place.
Mr. E. R. Copeland, Jr., Master, 229 North Man-
hattan Place, Los Angeles 4; Ruth Farrer, Secre-
tary. Regular convocations Sundays 3:00 p. m.,
all members welcome. For schedule of review
classes, social and other events consult the month-
ly Lodge bulletin which will be mailed on re-
quest. Library, reading rooms and inquiry office
open 10 a. m. to 10 p. m. daily. Telephone Glad-
stone 1230.

Oakland:
Oakland Minor Lodge. Pacific Building, 16th
and Jefferson Streets; Mrs. Emeline Hand, Mas-
ter; Mrs. C. V. Jackson, Secretary. Convoca-
tions 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. Phone Higate 5996.

Sacramento:
Clement B. LeBrun Chapter. Mrs. Lottie D.
Ziegler, Master; Mrs. Mildred S. Christian, Sec-
retary. Meetings 2nd and 4th Thursdays at 8
p. m., Friendship Hall, Odd Fellows' Bldg., 9th
and K Streets.

San Diego:
San Diego Chapter. Mr. P. B. Svrcek, Master;
3757 42nd Street, Telephone R-8044; Mrs. Vesta
Dowell, Secretary. Meetings every Tuesday at
8:00 p. m.

San Francisco:
Francis Bacon Minor Lodge. L. R. Keith, Deputy
Master, 2205 Sacramento Street, San Francisco
15, California. Meetings every Monday 8 p. m.,
1957 Chestnut Street.

COLORADO

Denver:
Denver Chapter. Mrs. Edna D. Burtch, Master,
1021 Julian Street; Secretary, Mrs. Ethel M.
Johnson, 1259 Elati Street. Meetings every Fri-
day, 8 p. m., C. A. Johnson Bldg., 509 17th St.,
Room 302.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank M. Pear-
son, Master; Mrs. Chrystel F. Anderson, Secre-
tary. Meetings every Friday, 8 p. m., Confed-
erate Memorial Hall, 1322 Vermont Avenue, N. W.

FLORIDA

Miami:
Miami Chapter. Mrs. Myrtle Wilson, Master;
Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth
Avenue, Miami 37. Meetings every Sunday eve-
ning, 7:30. Biscayne Temple, 120 N. W. 15th Ave.

ILLINOIS

Chicago:
The Nefertiti Minor Lodge. Mrs. Eva H. Read,
Master; Miss Mary M. Gonser, Secretary. Read-
ing room open daily, 1 to 5 p. m. and 7:30 to

10 p. m.; Sundays 2 to 5:30 p. m. only. Lake-
view Bldg., 116 South Michigan Avenue. Rooms
408-9-10. Lecture sessions for ALL members
every Tuesday night, 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter. Miss Mildred White, Secre-
tary. Meetings second and fourth Fridays at
8:00 p. m., Shibboleth Lodge, 919 Baxter Avenue.

MARYLAND

Baltimore:
Mr. Herbert J. Hoff, Master; Mr. William H.
Eby, Jr., Secretary, 2905 Baker Street, Tel. La-
Fayette 2366. Meetings 1st and 3rd Wednesday
of each month at 8:15 p. m., I. O. O. F. Temple,
100 West Saratoga Street at Cathedral.

MASSACHUSETTS

Boston:
Johannes Kelpius Lodge. Mr. William A. Corey,
Master, 545 East Broadway, South Boston, Mass.;
Mrs. Earl R. Hamilton, Secretary. Temple and
reading room, Suite 237, 739 Boylston St. Con-
vocations for members Thursday evening and
Sunday afternoon. Special Convocations for all
members and for all degrees, both local Lodge
members and Grand Lodge members, the first
Sunday of each month at 8:00 p. m. from Sep-
tember to June.

MICHIGAN

Detroit:
Thebes Minor Lodge. Mr. James H. Bickford,
Master; Mr. R. A. Leftridge, Secretary, 676
Stimson Street. Meetings at the Detroit Federa-
tion of Women's Clubs Bldg., 4811 Second Blvd.,
every Tuesday, 8:15 p. m.

MINNESOTA

St. Paul-Minneapolis:
Essene Chapter. Mrs. A. M. Ronning, Master;
Mrs. S. M. Penniman, Secretary, 1410 Jefferson
Street, St. Paul, Telephone EM 0225. Meetings
2nd and 4th Sundays at 3 p. m., Andrews Hotel,
Minneapolis.

MISSOURI

St. Louis:
St. Louis Chapter. Mr. A. M. Buchmann, Master,
2835 Mt. Pleasant Street; Margaret Ilg, Secretary,
9223 Coral Dr., Afton, Telephone Fl. 7125. Regu-
lar convocations each Tuesday, 8 p. m., 3008 So.
Grand.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter. Mrs. Charles Samer,
Master. Meetings every Monday, 8:30 p. m., 87
Washington Street.

NEW YORK

Buffalo:
Buffalo Chapter. Mr. Alfred E. Engelfried,
Master, 100 Hamilton Blvd., Kenmore, N. Y.;
Miss Gertrude Brookes, Secretary. Meetings
every Wednesday, 7:30 p. m., 226 Delaware Ave.,
Room 9.

(Directory Continued on Next Page)

New York City:

New York City Minor Lodge. 250 W. 57th St. Mr. Wm. Duffie Johnson, Master; Mrs. Bertha C. Armstrong, 50-71 Forty-First Street, Long Island City 4, New York, Secretary. Mystical convocations each Wednesday evening at 8:15 for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.
Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134 St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

OHIO

Akron:

Akron Chapter. Mr. L. B. Bolden, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536. Akron 1, Ohio, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

Cincinnati:

Cincinnati Chapter. Mr. Carl A. Hartsock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Avenue, Walnut Hills.

Cleveland:

Cleveland Chapter. Miss Anne Rosenjack, Master, 12504 Rexford Avenue; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

Dayton:

Elbert Hubbard Chapter. Mr. Roy A. Haines, Master; Mrs. Wava Stultz, Secretary. Meetings every Wednesday, 8 p. m., 56 E. 4th St., Rauh Hall.

OKLAHOMA

Oklahoma City:

A. H. Trostman, Master, Telephone 4-7792; Winifred Atkins, Secretary, Telephone 5-1997. Convocations every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

OREGON

Portland:

Portland Rose Chapter. Harold Myron Quayle, Master; Ruth A. Melville, Secretary, 1011 S. E. 32nd Avenue., Portland 15.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Chapter. Lillian M. Brown, Master; Lucille B. Nenner, Secretary, 1711 W. Huntington St., Philadelphia. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 to 4 p. m.

Pittsburgh:

First Penn. Lodge. Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

TEXAS

Fort Worth:

Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009; Georgia G. Appel, Secretary, 3201 East First St. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

UTAH

Salt Lake City:

Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

WASHINGTON

Seattle:

Michael Maier Minor Lodge. Harold M. Rial, Master; Dr. Arthur J. Manley, Secretary, 1016 Union Street, Apt. 3, Seattle 2, Wash. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

WISCONSIN

Milwaukee:

Milwaukee Chapter. Mrs. E. Louise Packel, Master, Edith M. Wolff, Secretary. Meetings every Monday, 8:15 p. m., 3431 W. Lisbon Ave.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA

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

CANADA

Toronto, Ontario:

Toronto Chapter. Mr. L. H. Richards, Master. Address all correspondence to Mrs. Cecile I. Barnick, 42 Bain Avenue, Toronto 6. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Ave.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale, 0440L; Mr. Melford Hardy, Secretary, Suite 9, 3636 Fraser Ave., Vancouver, B. C., Canada. Phone Fairmont 2897-R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

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Victoria Lodge, Mrs. V. M. Burrows, Master, 1728 Davie Street. Telephone E-7716; Secretary, Mrs. Constance Kaehn, 3530 Savannah Avenue. Telephone E-3373.

Windsor, Ontario:

Windsor Chapter. Mr. Matt Mathison, Master; Secretary, Mrs. Rebecca Mathison, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m., Norton Palmer Hotel. Grand Lodge members welcome.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Frederick Robinson, Master; Dorothy Wang, Secretary, 350 Parkview Street, St. James Manitoba. Sessions for all members on Wednesday, 7:45 p. m.

DENMARK

Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carl Ander-

sen, S. R. C., Grand Secretary. Manograde 13th Strand.

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

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

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Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Leonardo Acosta, Secretary, Calle de Jalapa 74, Dep. 5 Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

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

SWITZERLAND

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

Spanish-American Division

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

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

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A children's organization sponsored by the AMORC.

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FLOATING ISLANDS

These islands of balsa reed virtually float in the clouds. Matrices of these reeds, two to four feet in thickness and several city blocks in length, float slowly upon the waters of Lake Titicaca, Peru, at an 11,500-foot altitude, the highest navigable lake in the world. The Indians who live on these islands in huts made of the same material are perhaps the most indigent tribes of their race. Their sole livelihood consists of fishing. They use canoe-like boats made exclusively of the balsa reeds, which swell in contact with water. They trade their fish to tribes on the shore for corn, which they grind into meal. According to religious tradition, the first Inca rose from out of this lake to establish the once far-flung Empire.

(Photo Courtesy AMORC Camera Expedition.)



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The Far
Corners
of the
Earth . . .

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The Soul's Return

WILL WE BE BORN AGAIN IN PAIN AND SUFFERING?



MUST we relive the misfortunes, discouragements, and failures of this life? Does death deliver us permanently from the vicissitudes of the earth, or is it a temporary respite, returning us once more to the world of man? Is death a glorious opportunity to begin again, at some other time and place, to undo what we have done, and to profit by our experiences of the past? Shall we instead look upon death as the end, the close of a chapter, with its story incomplete and imperfect? Does our span here of a few years constitute our sole existence as humans, and if so, is that Divine justice? There are no questions which the human mind can entertain that are more intimate or more vital than these. They are interestingly answered and discussed in a marvelous discourse entitled, "The Soul's Return," prepared by Dr. H. Spencer Lewis. This discourse represents years of study on this subject and his fascinating conclusions. To the point, understandable and instructive, this manuscript should be in your possession as a valuable document on the subject of reincarnation. You may obtain it **ABSOLUTELY WITHOUT COST** by merely subscribing to this magazine, the "Rosicrucian Digest," for just six months. A six-months' subscription costs only \$1.50 and in addition to receiving six copies of this magazine, you will receive at once, with postage paid, this most unusual discourse, which alone is worth more than the magazine subscription price. There are but a limited number of these discourses available, so we advise that you subscribe at once, and **ASK FOR YOUR GIFT COPY.**

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