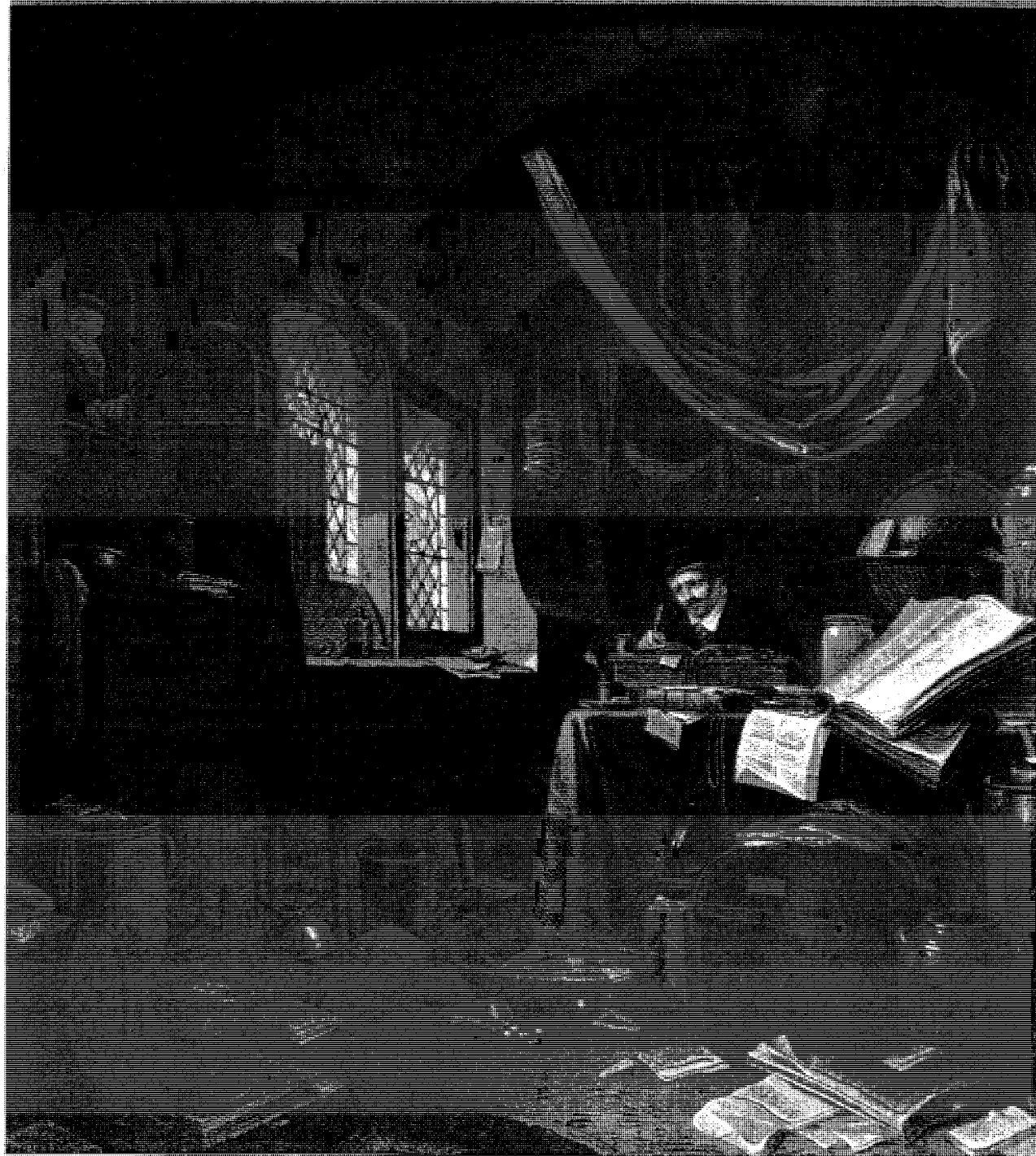
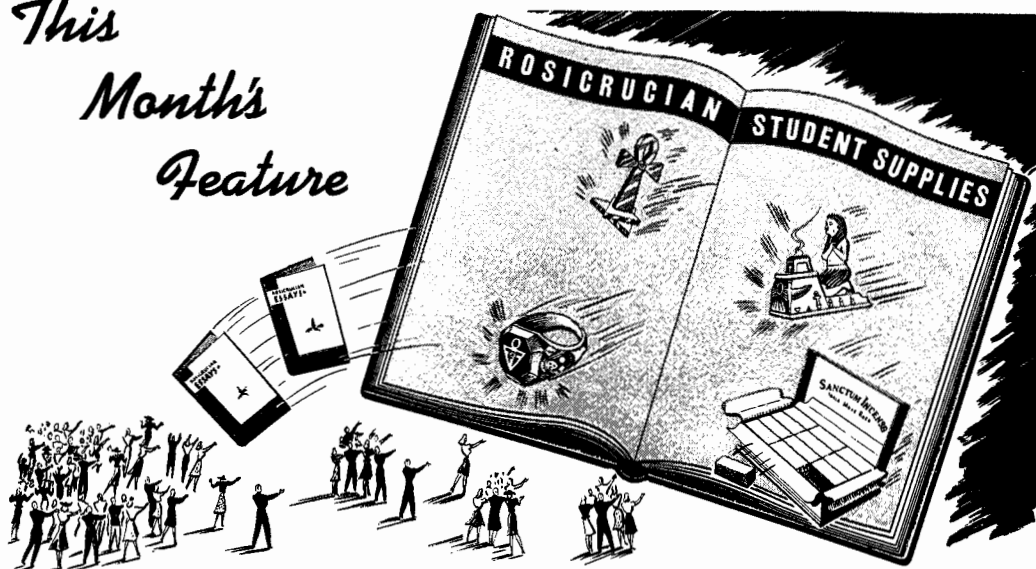


ROSICRUCIAN DIGEST

APRIL, 1945 • 25c per copy



*This
Month's
Feature*



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIII

APRIL, 1945

No. 3

Consecrated to Truth (Frontispiece).....	73
Thought of the Month: The Shadow of Events.....	76
What Psychical Research Has Accomplished.....	79
The Seven Steps to Attainment: Part One.....	83
The Alchemists	86
Aum—Om—Amen	89
Temple Echoes	92
Cathedral Contacts: Soul Consciousness.....	94
Sanctum Musings: The Mystic Philosophy of Life.....	97
Consider the Lilies.....	99
Karma and Social Responsibility.....	103
Imperator Visits Lodges (Illustration).....	107

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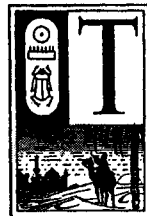
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

THE SHADOW OF EVENTS

By THE EMPEROR



ODAY's events cast their shadows across many generations. Like most shadows, these are vaster than the actual things which give them existence. It is because, as a people, most of us are moving with our backs to the light that these shadows of our actions are cast ahead into the future. A shadow is not an actuality, but it portends one. Consequently, we still have the opportunity of examining the current events and possibly preventing them from becoming inexorable future realities.

No government can truly represent the people, for their opinions and beliefs are nearly as numerous and varied as they are. A government which would represent the people as a whole would be in a continuous state of confusion and contradiction. The most democratic nations of the world, therefore, are functioning on the principle of acquiescing only to the majority will of the people. This principle is but a concession to number. That the majority will is too often wrong, history frequently recounts. Because the masses of men are moved by a common impulse does not make them right. The *minority* may often be the wiser, but they are defeated by the paucity of their number alone. If the masses of men are all too often prejudiced, ignoble, and lacking in vision, then obviously a majority expression of will, if accepted, is potential with danger. Democracy as we know it today is at its best but an

equal expression of will, with the concurring majority having theirs enforced. As inadequate as democracy may often prove to be, it is a *safer* government than an autocracy. A perverted autocracy is capable of oppressing a whole people. A democracy in its most infirm state could but oppress a majority.

Let us grant that an absolute democracy is impossible because men are so constituted as to be unequal in so many of their capacities. How then can democracy perfect itself? How can it justify its concession to a majority alone? This can only be accomplished by the furtherance and development of the intellect and moral sense of the individual. A majority expression of the will of the people must be the best of which society is capable. If it be otherwise, a democracy can cause civilization to retrogress.

Now, it is an established fact that only in the cruder basic elements of their natures, do men display any semblance of equality. Like trees, the more men reach upward the more they branch out. They become more diversified in their interests and ideals. For example, it is easy to get agreement among men on the need for sustenance and for freedom from bodily imprisonment. Conversely, it is far more difficult to bring men into harmony with impersonal principles, not intimately touching their lives. We, therefore, find a greater number of votes arising out of a "chicken in every pot" political platform, than in one advocating the free trade of small nations.

*The
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April
1945*

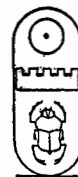
There is danger, then, in governments becoming demagogic, that is, catering to the elemental side of human nature. Governmental support of the individuals in a democracy, therefore, should not be competitive with *self-initiative*. As John Locke, noted English philosopher, pointed out in his *Treatises on Government*, the government is simply a means for serving the best interests of the people. Moreover, it should be an entity which they have created and conferred power upon to accomplish what they cannot do themselves. Let us use an analogy. I and my neighbors are able to carry separately bundles of fagots from our respective woodlands to our fireplaces. We, however, cannot separately move large trees which we have felled for timber in our woodlands. We organize ourselves, therefore, into a collective body, applying our united strength to the task. In this way, we are able to do for each other what we cannot do separately for ourselves. With the passing of time, we grow in number. There are more and more trees to be hauled from neighborhood forests. We would be obliged to devote nearly all of our time working with our neighbors, hauling ours or their trees. Consequently, we engage to represent us a group of men who will do nothing else but serve the individual when he is not able to do so himself. The whole duty of this group, we will say, is *government*. It obviously becomes a temptation for many individuals eventually to relegate to this group—to government—more and more of what they should do themselves.

To refer again to the analogy, in time some men would come to insist that even the bundles of fagots that they once cut and personally carried home for firewood were now too heavy to be carried and that the group which represented them should do it. Then again, this group representing the neighbors might themselves even go further. They might *suggest* that collectively they could move quickly and easily build the fire in the stove than could the individual. Men are thus inclined to favor governmental policies which supplant their initiative and which seem to substitute *ease* for *effort*.

Success and happiness must be personal achievements. Success is a per-

sonal, *positive* venture. Men as a whole cannot be precipitated by government into success. The individual must seek some enterprise which he wishes through his own efforts to bring to a satisfactory culmination. If the results are given to him, he lacks the joy of accomplishment and his desires remain insatiated. He, therefore, becomes more and more insistent upon change and frequent variety. Personal ends which the individual may have focus human effort. They provide an outlet for mental and physical energies. Dependence upon others dulls the powers of personal accomplishment and leaves the mind undirected. It is a serious mistake and one that is casting a deep shadow on *tomorrow*, that more and more are men demanding that government provide them with what pride and individuality should cause them to do for themselves. The more men require government to do for them, the greater government must become, numerically. The greater government becomes numerically, the more men will find themselves taking part in efforts for a collective whole, which does not strictly represent their own personal ideals and sentiments. To attempt to pull all men up to certain heights, means that many must forego the advancement of which they are personally capable. It is not for some men to reach such heights in their lives. They would not seek to climb by their own initiative. Why then should they insist that they be carried on the backs of others? It is one thing to reach down and extend a hand to a fellow climber; it is another to be burdened with carrying one who will not make an effort himself.

Government should serve as a security for society. It should establish safeguards to prevent violation of the inherent rights of weak humans by the strong. It should establish means to prevent, as nearly as possible, a retrogression by society from whatever plane it may have achieved. It should remove by its strength and resources the obstacles to progress which the individual by personal effort is not able to surmount. However, a government is defeating its purpose when it attempts to supplant personal initiative, ambition, and individuality. A government is composed of men. If it robs men of



their initiative, even inadvertently, with mistaken purpose, it must eventually sink to the level of the minds and characters of those from whom it draws.



The pendulum has swung far to the other side. For centuries, science was defined by religion as a diabolical intrusion into the sanctity of *God's realm*. The more the exposition and demonstration of physical laws by science confuted religious dogma, the more religion considered it a malevolent plot against her. Perhaps the first step toward religion's bowing her head in recognition of the power of rationalism began with St. Thomas Aquinas (1225-1274). The masses during the Middle Ages were unequipped to embrace science. Illiteracy was widespread. Superstition still had a strong hold upon men's minds. The contribution which science made for the betterment of man physically had to be in spite of himself. Science has won public acclaim in recent decades principally because of two factors. First, because it has made such a strong appeal to man's physical comforts, through the practical conveniences brought within his reach. To the average man, science has become a genie, not in the hereafter or in a remote region, but one to serve him in his own home and community. Second, the spread of education, which, in fact, became more extensively sought because of the first factor; namely, the conveniences it would provide.

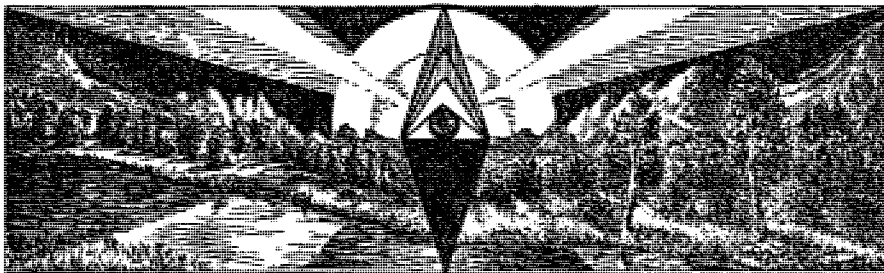
Science is *empirical*. It consists of the objective experience or sense perception approach to all existence. Knowledge, it holds, is alone that which may be experienced through the objective reception senses, or confirmed by them. This takes the individual *out of himself*. At least the average man and woman is put in such a position. The actual scientist is often not as *materialistic* as the recipient of science's advantages. The scientist must analyze, reason, and reach certain conclusions about his observations—namely, what he sees, hears, and feels. He may give more emphasis to his perception than to abstraction and intuition, but at least he does exercise many of his faculties of mind *besides* perception. The average man and woman who derives benefits

from the accomplishments of science takes no part in this development. They give themselves over entirely to a mere objective appreciation of what it provides. They have come just to look, listen, and feel for what science will provide. From test tubes, meters, dials, cathode tubes, generators, et cetera, the average man expects all of the fruits of living to come. In fact, all of his physical pleasures are definitely related to these sources—his transportation, his amusements, his food, his means of communication, and so on. He fails to realize that *imagination*, *visualization*, and even *abstraction* play a fundamental part in science. He does not know that the greatest of the present-day scientists are more and more inclined toward the deductive method. This consists in arriving at certain positive ends into which as a pattern the separate phenomena of the world are to be fitted—a striving for a unity in the universe of science, a reconciliation of philosophy and science.

The average man has therefore come to almost *venerate* science, as the god of all accomplishment, the one unlimited source. Especially is this true in these times, in the time of war. Obviously nothing is more objective than war and its ramifications. Consequently, nothing furthers it in defense or offense like science. The war has, therefore, won the further allegiance of millions of persons to science. Unfortunately, these same millions of persons are being weaned away from philosophical and religious pursuits, which, in these times, are made to appear impractical.

A *good society* is not alone one that is able to devise the most time-saving elements or reduce necessities to the simplest formulas, or even provide satisfaction for all of the physical wants. A good society is also one that inculcates moral restraint, compassion, a sense of justice, and which tempers the inherent bestiality of man. Without such *refinement* a purely materialistic civilization, with all of the developments of science, amounts to nothing more than an armed camp. We must remember that the criminal has the same veneration for science as the

(Continued on Page 101)



What Psychical Research Has Accomplished

By HERWARD CARRINGTON, PH. D.

(Director of the American Psychical Institute and Laboratory, and Author of a Number of Standard Books upon the Subject.)



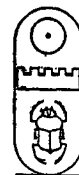
SOMETIMES, after a lecture, the question is raised: "What has really been done in the field of psychical investigation, during all these years? Has anything worth-while been accomplished? Are we not in a blind alley, a *cul-de-sac*, with nothing promising at the far end? Of what *use* is the subject, after all?"

At first sight there might appear to be some truth in these questions and objections! Certainly we researchers have encountered many obstacles and run into many disappointments. The amount of fraud, self-deception, hysteria, and nonsense connected with this subject is appalling. The seamy side of human nature is constantly being discovered. No one knows and realizes all this better than the psychical researcher!

On the other hand, we must remember certain things. This whole subject is yet relatively *new*. It is only within our own generation that the scientific investigation of these puzzling problems has been launched. Less than two-thirds of a century ago the parent (British) Society had not even been founded. As compared with the much older sciences of physics, chemistry, astronomy, and physiology, it is a child indeed. Looking at it from this point of view, many of us feel that really remarkable progress *has* been made—especially when we bear in mind the

tremendous public opposition to the subject, and the shortages of both men and money which have handicapped it from the beginning, and still do!

When our Society was founded, it must be remembered, almost nothing was known of the subconscious mind, of dreams, alternating and multiple personality, hypnotism, psychic healing, automatic writing, crystal gazing, trance, telepathy, and various mediumistic phenomena, which are today accepted almost as a matter of course. Much of the early work in all these fields was done by psychic researchers. Automatic writing, crystal gazing, and hypnosis are now used extensively by regular psychiatrists as *tools* for exploring the unconscious mind, and in bringing to light hidden phobias and complexes. The work of Dr. Rhine has forced the scientific world to accept the reality of Extra Sensory Perception (telepathy and clairvoyance). Myers' great work on the subconscious mind has unified and welded together many seemingly inexplicable and apparently unrelated phenomena, and shown their common origin. As Prof. William James expressed it: "Whatever the judgment of the future may be on Mr. Myers' speculations, the credit will always remain to them of being the first attempt in any language to consider the phenomena of hallucination, automatism, double personality, and mediumship as connected parts of one whole subject."



But more than that! In the opinion of many competent researchers, the reality of a whole invisible world has been established, from which at times emerge strange and mysterious phenomena. Apparitions and other occurrences noted at the moment of death; hauntings of certain localities; movements of objects without contact; visions and premonitions of the future; the projection of the etheric, or astral, body from its physical vehicle—these are but some of the extraordinary occurrences which seem to have been well verified. Even more impressive are those cases in which messages or communications seem to have apparently come to us from the "other side." (Not all psychic investigators hold this view; some do and some don't. One school, of which Sir Oliver Lodge may be taken as representative, hold the spiritistic view, while another, typified by Professor Charles Richet, hold the opposite viewpoint. It should be noted, however, that these differences of opinion relate solely to the theoretical *interpretation* of the observed phenomena; as to the actuality of the phenomena themselves, they one and all agree. They are genuine and supernormal.)

Again, it should be pointed out that many investigations of great value have been conducted, of late years, employing instruments of precision—that is, laboratory methods. There was a whole group of eminent scientific men in France, for instance, just before the war, who were investigating by these means what they called "supernormal biology." They believed that the phenomena they witnessed were still biological in nature, still connected with the functioning of the human organism, but that they represented a biology above and beyond the mechanistic biology of today. Some of their clinical investigations in this field have been extraordinarily interesting and suggestive.

Without entering into too much detail, it may be stated that the net result of our investigations to date have demonstrated the actuality of certain genuine supernormal phenomena and the possession by man, of powers and potencies hitherto unknown and unsuspected. Surely this alone has justified the time and effort devoted to this

subject, and established its importance! As Count Alexander Aksakof, the great Russian psychic investigator, wrote:

"In the decline of life I ask myself sometimes, 'Have I in truth done well, to have devoted so much time and toil and money to the study and the publication of facts in this domain? Have I not struck into a blind road? followed an illusive hope? Have I not wasted my existence, with no result to justify all my pains?' Yet always I seem to hear the same reply: 'A life on earth can have no higher aspiration than to demonstrate the transcendental nature of man's being—to prove him called to a destiny loftier than the phenomenal existence which alone he knows.' I cannot, then, regret that I have devoted my whole life to the pursuance of this aim; although it be by methods which Science shuns or spurns—methods which I hold far trustier than any other which Science has to show. And if it be in the end my lot to have laid one stone of that temple of the spirit, up-built from century to century by men of true heart—this will be the highest and the only recompense which ever I strove to gain."

There are many of us, I feel sure, who have gone through just such travail in spirit as Count Aksakof so vividly portrays. Trials and discouragements we have had a-plenty. I too have devoted my life to this subject, in a way which perhaps few have. I joined the Society for Psychical Research when I was nineteen years of age, and have been actively engaged in this work ever since. Coming from a more or less Agnostic family, being an amateur magician all my life, and having had a scientific training, my background evidently exempted me from the charge of emotional interest or wishful thinking. Nevertheless, as the result of my many years of research in this field, I have emerged quite convinced of the actuality of a superphysical world of some sort, and of the existence of certain genuine supernormal occurrences, which cannot be explained by present-day science, but which are of the utmost significance, if true.

Let us take two or three examples of the conclusions to which we psychical researchers have been forced. Let us begin with the simplest and most gen-

erally recognized of all psychic phenomena—telepathy. Few realize that this is still a profound mystery, or that the scientific world as a whole refuses to accept it as a fact. Why? Not because it has been disproved, but because of the materialistic philosophy which these men hold. Life, mind, consciousness, we are taught in our universities, are invariably bound up with the functioning of a material brain, and when that brain ceases to function these mental or spiritual entities cease to exist. "Thought is a function of the brain." If this be true, then of course telepathy is impossible! It would be just as impossible for thought to exist and function one inch outside your brain as it would be for your digestion, or circulation, or any other physiological activity, to function beyond the bodily limits. And the mere fact that it *does* so proves that the mechanistic philosophy of today is erroneous in this respect; mind *can* exist and function apart from the physical brain, and apart from the limitations of time and space, as we commonly know them. If this be true, even in this life, then surely we have a "wedge of belief"—some ground for believing that the human spirit can continue to function in the absence of a physical brain altogether. Survival of bodily death is thus a possibility. (Not proved, perhaps, but possible.)

Take again those instances in which an apparition is seen by some relative or friend at the moment of death. If we had only a few such cases, we should of course be justified in saying "co-incidence." But when we get hundreds and thousands of them, the case is different. Many years ago the Society for Psychical Research published what has been known as *The Census of Hallucinations*, based on 30,000 replies to a questionnaire sent out, relative to cases of this sort. The concluding words of their lengthy report were these:

"Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact. . . ."

Yet, if it *be* a fact, how profoundly important it is!

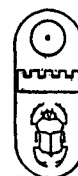
Take again the following, dealing this time with so-called physical phenomena. A young Austrian medium, Rudi Schneider, possessed the faculty

of moving objects and otherwise affecting matter in his immediate environment, by some means unknown to science. Bits of bodies, such as hands, seemingly "materialized," tied knots in handkerchiefs and performed other actions—all when he was securely held hand and foot, by skeptical investigators, and in (dim) light. For several years he was studied by groups of scientific men in Europe, among them Dr. Eugene Osty, of Paris.

In Dr. Osty's experiments, conducted in his own laboratory, it was found that a certain invisible "substance" issued from the body of the subject (Rudi) and extended itself over the table, where it affected the objects placed there. Then this was discovered: When the vibration rate of the invisible substance was measured (instrumentally) it was found that this was always exactly twice the breathing rate of the entranced medium! (This breathing was often accelerated to a phenomenally high speed—300 or more to the minute.) Here, then, we have a definite connection with the functional activities of the medium's body. What are the implications of this fact?

Rudi Schneider is, in the normal use of his mind, just a plain individual. A motor mechanic by trade, and of little education, he is incapable of understanding any problem of physics, of chemistry, or of biology. In a group of scientists he would fail to understand what was being said about contemporary knowledge. But if he is asked to perform a paranormal action, such as the displacement of an object at a distance and without contact, it is enough for him momentarily to suspend his conscious activity, for him to put himself into a special physiological state, called a trance, which endows him with exceptional powers over matter. Then this ignorant being behaves as if he knew the intimate and primordial resources of life and processes of creation. This innate science is so inexplicable that the vast majority of men of science refuse even to listen to it.

Like the supernormal knowledge of reality in time and space, the paranormal knowledge of the organizing processes of life reveals that, behind the use of the mind in feeling, in thinking and in acting on matter, there is an-



other intelligent plane of being, usually not manifest, which very probably represents the fundamental reality of ourselves, and forms part of a plane of life quite different from that in which we exercise our ordinary intelligence.

"Of what value is all this," the skeptic may ask, "even if true?" Well, in the first place, any scientific fact is of importance, if verified, even though we cannot as yet adequately understand it or its significance. The famous old story of Faraday, when he was experimenting in electro-magnetism, is true here also. When asked "Of what value is it, even if true?" he replied, "Of what use is a child? It grows to be a man!" It is assuredly the same here.

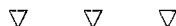
But more than this: we begin to see, even now, the tremendous importance and significance of these strange facts. For they prove to us that man is more than a mere animal; he possesses powers and potencies loftier than those of the pig or dog; he is essentially a spiritual being, called to a destiny higher than

mere physical existence. He is in truth a denizen of a spiritual world. His inner being—perfected through countless centuries of constant striving on the part of Nature—is destined for survival, and Man, instead of being a body with a temporary mind—is in fact a mind with a temporary body. This reversal of the materialistic philosophy (a philosophy which has plunged the world into its present misery and war) is assuredly of value, of "use," in our world today! Yet, it is this conclusion which has been rendered possible by reason of the progress made in the field of psychical investigation.

What has psychical research accomplished? It has given an added dignity and meaning to life, and is destined—many of us believe—to prove the ultimate salvation of humanity!

* * *

Eat, drink and play; the rest of life's
Not worth a filip, quoth the king.
Methinks the saying says too much,
A swine might say the self-same thing!

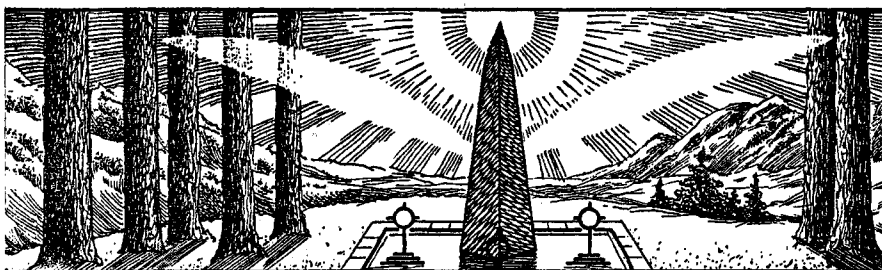


PLANTING BY THE MOON

It is known that vegetables planted two days before the full moon have produced crops far in excess of those planted after the full moon and at other times during the month. An English scientist explains it thus: "The moon's pull draws up the sea giving us our tides. The moon then must also draw up the water which lies in the soil. Water drawn from a low soil level comes from an area unreached by plant roots and, therefore, is very rich in plant foods. It is in effect a super-stimulant for seeds, galvanizing them into immediate and lasting activity. Moonlight, it is held, converts certain chemicals in the foliage into sugar, and sugar is a growth encourager *par excellence*. Whether or not we accept this explanation is not important. What is important, however, is the fact that there is an influence on plant and animal life, and certain schools of science recognize and accept this fact.

An interesting personal experiment to perform that will show this fact, is to visit one's barber and have one's hair cut just before full moon and notice how rapidly it grows out again. Do this several times, keeping a careful record of the experiment. Then have the hair cut during a waning moon for a while and note any difference in the time required before you are in need of a haircut.

This same experiment may be tried on the lawn; that is, mow the lawn or have it mowed a day or two before full moon and notice how rapidly it grows out again. Then reverse the procedure and mow the lawn on a waning moon to note any difference in the growth of the grass. Rosebushes and other plants that require pruning show much more rapid growth when pruned just before full moon than they do when pruned after full moon.



The Seven Steps to Attainment

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

PART ONE



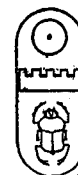
HERE is an ultimate end of life, from the physical point of view. This is apparent to everyone—to the highly civilized man, to the barbarian, and even to the aborigine. This end of life, this termination of our physical existence is the cessation of those attributes and those functions which we associate with living, or with those things which we say are animate. We, each of us, are moving continually in the direction of this physical end of life, this transition from living. We are moving in this direction through no power of our own, nor is it the result of a volition of ours. The nature of this life force, with which things are animated, and the cause of it, we leave to the research scientist, to the biologist, to the biochemist, and to the physiologist, and the probable reason for our physical existence, we leave to the abstractions of the philosopher.

However, if it be granted that man has will and may make certain choices, what are the fundamental choices of his will? What choice should man make? A fundamental choice cannot include death, for death is inevitable. It comes to all, whether they choose it or not. Furthermore, the fundamental choices of man cannot include life, because if we are able to choose to live we are already living, by virtue of the fact that we can make the choice, and so it

amounts to no choice. Therefore, we are really only free to choose how to use our existence here. In other words, having consciousness as we do, of what shall we be conscious?

Now, there are those whose choice consists in striving for health alone. But to make health your principal end or choice is really a negative attainment. It results merely in the removal of distress and suffering. Good health gives more substance to life, provides more longevity, but, after all, that is like reinforcing the walls of a building and continuing to add buttresses and other supports. One does not reinforce the walls of an empty house, or one in which nothing will be placed, or which has no definite purpose. Striving just for health so as to insure longevity is like that. Then, there are those who principally seek to attain wealth. They believe that to be indicative of their choice; however, cupidity or the love of possessions is nothing else but a desire, and desires are an inescapable quality of life itself. Desire is not a choice, it is a compulsion as inseparable from life as moisture is from water.

Of what then should our voluntary attainment in life consist? What should be our fundamental choice? In general, the answer must be to choose complete and *perfect happiness*. Theologians, mystics, and philosophers, for centuries, have contended that man is a triune being; namely, that he consists of *body*, *mind*, and *soul*. Therefore, the only



perfect happiness which there can be, the only happiness which can be complete is that happiness which embraces all three of these aspects of man's nature. There are seven steps to this perfect happiness in life, seven steps by which it is attained. From time immemorial, *seven* has been referred to frequently as the necessary number of steps which man must take for attainment in life. Since seven has been principally selected by the ancients, as the number, it must obviously have some mystical significance or importance. For example, Herodotus, the ancient Greek historian, relates that the Tower of Babel, built by the ancient Babylonians, had seven tiers up which the votaries ascended to reach the Temple of Enlil, the God of Air, upon the top. The first Egyptian pyramid, having sloping sides and built by Pharaoh Snefru, 2900 B. C., consisted of *seven* stories. Each was a separate little structure placed upon the other, and each succeeding one was slightly smaller than the one before it, so the whole was terraced and then the sides were filled in to create the slope.

The early Gnostics, who sought salvation through knowledge alone, also venerated the number *seven*. To them, seven represented the four points of the square, added to the three points of the triangle. They symbolized this by drawing the square with the triangle resting upon it, with point upward. The three points of the triangle to them depicted the three natures of man, as body, mind, and soul. The four points of the square represented the fundamental expressions or manifestations of nature—fire, water, earth, and air.

Pythagoras, the Greek philosopher and scientist, founder of the school of mysticism in Cretona, Italy, also held that the heptad, or numeral *seven*, was worthy of veneration. He further declared it to be the most perfect of all numerals, possibly because he found that in the cyclical phenomena of nature, things recurred often in periods of seven. As applied to man, Pythagoras divided life into ten periods of seven years each. Further, the Rosicrucian mystics of the Middle Ages divided the functioning of will and the kinds of understanding into seven each.

The Substance of Man

The first of these seven steps to the attainment of happiness is the understanding of *substance*—our substance and the substance of other things. Every man, each of us, is conscious that he is. This *self-consciousness* is the starting point for all else which we conceive to exist. Things exist to us only because first we exist to ourselves. Things are said to have a place in time and to exist in space, because they revolve about us. We say that a thing is there only because it is not of us, or doesn't seem to be within us. Again, we say that something is past because it is not in our immediate perception, a part of our immediate present consciousness. Take mankind away and you thereby remove proof of all of the things which exist to him, because he is the means by which they have existence. So consciousness, we must admit, is one of the great substances in the universe.

Reality, of all the myriad things of which we are aware, law and form, are mirrored within the depths of consciousness. Yet, consciousness itself is formless. There is no one thing which represents it. There is nothing that we can single out, point out, and say "that is consciousness." Consciousness, in fact, never realizes itself as only being a single substance, as having a specific limited nature. We are always aware of *self* in a grosser substance which we call *body*. In other words, when we are aware of self, we are also aware that self exists in another substance or vehicle. Now, this body, in which consciousness is resident, has an affinity, that is, a relationship to other things. In other words, we find in other things a similarity to our own body, a certain dependence upon common conditions and a certain similar functioning as well. We, each of us, know that most certainly we have not conceived all of the images which are reflected in our consciousness, of which we are aware. Furthermore, we are quite aware that we did not conceive and create our own consciousness, our own self-consciousness. So we must conclude that the human consciousness must be part of a greater substance, of a stream or flow of something of its own kind which transcends it.

We can then say that we have two great parallels existing in the universe. One is *matter* or being; and the other is *consciousness*. We must ask ourselves, can one exist without the other? Can there be consciousness without matter in the universe, or can there be matter without consciousness? And did one originate the other? Has matter come out of consciousness, or has consciousness come out of matter? Or have they both had a common creator or source? If so, what is it like? It is apparent to us that the primary being, the primary source, if you will, must be more than those energies or those forces of which matter consists. It must be, for example, more than merely electricity, magnetism, and light. We have said that it is only through consciousness that such things have existence. Something without a mind to realize it, whether it is a human mind or otherwise, just couldn't be. Furthermore, since consciousness is no one thing in itself, consciousness must have something to mirror, something which it can reflect or consciousness is not. Consequently, we may reason that the primary source of all is neither merely consciousness, nor could it be just those forces and energies which we associate with matter and material things. It is, in fact, the unity of both. For every state of being, or for that which has motion, there must be a state of knowing, a state of consciousness.

That which has being, and which also knows, is *mind*. Therefore, the first substance, from which all things spring, is absolute mind. If that is so, we mortals, therefore, cannot rightly conceive God as being limited or constricted to any form. God could not be of a form made of a material nature alone. Furthermore, God is not conscious of Himself in any particular form, because His consciousness corresponds to no *one form*. From this conclusion, we cannot rightly conceive that matter is entirely nonspiritual, that it is devoid of all spiritual essence. We cannot believe, as so many theologians have expounded in the past, that matter is base and corrupt, and that it should be despised or deprecated, that matter has fallen away from a higher state. We must hold that for every divine expression as matter in the universe, there

is a corresponding *divine consciousness* of it—an idea for each form. Therefore, God, as mind, as a primary substance exists in all things that we experience. God is in that which is the grossest and most material of all things, as well as in that which is said to be spiritual consciousness.

How Free Are Men?

The second step to this attainment in life, this perfect and complete happiness, is *liberation*. Liberation concerns the problem of freedom. Because we choose each moment of the day, because we select this and we select that, are we actually free? Is it not quite possible that in making our numerous choices, we are being subtly influenced by conditions or things of which we are not aware? An absolute freedom in nature would be the greatest disaster which we could imagine. It would mean chaos. The order which we perceive in nature is dependent on its own necessity. Things cannot escape their order. Everything is compelled to conform to its changes, to its motion, of which it is a part. As we look about us, things in nature seem to deviate. They seem to be at great variance with each other. There are things which seem so far apart in their function and form that it is almost impossible, superficially, to imagine any connection between them, and, yet, at their bottom all things are *equal*, because everything in nature conforms to certain basic, common laws. Is it not reasonable that things which must be equal to each other in essence are therefore not free? One mystic has said that liberty and equality contradict each other, and yet men are constantly prating about the liberty and equality which they are simultaneously seeking. A complete freedom would, in fact, create inequality, for that which is free will not obviously be restrained by any standards. It will not be compelled to be equal to any other thing. Conversely, a true equality, where things are actually equal to each other, does not permit of anything such as liberty. A true equality would not permit anything to deviate from that which is equal.

The question often arises, where men *think* separately or collectively, was
(Continued on Page 100)





The Alchemists

By PERCY FIGOTT, F. R. C.



AS WILLIAM II, Count of Holland, and the few courtiers who accompanied him approached the monastery near Cologne they rejoiced. The deep silence of a winter frost surrounded them. The ground was frozen.

The keen atmosphere chilled their ears while the heavy clouds above threatened a further fall of snow. Within the monastery hall they anticipated the warmth of a blazing fire and expected to find the tables spread with the feast the monarch was to grace with his presence.

They were disappointed. They found no fires blazing in the hearth, and no feast spread out on the table. Their disappointment changed to a startled perplexity when they saw the tables prepared on the frozen snow without. They made no remarks, for they were gentlemen and gentlemen do not show dissatisfaction with the hospitality provided for them.

So they drew their cloaks more closely around their shoulders and seated themselves on the cold chairs. When lo! the snow melted and vanished, the air became warm, foliage appeared on the trees; the process of growth occupied but a few moments and was followed by the appearance of blossoms. Birds were singing. Bees buzzed among honey-laden flowers over which butterflies hovered, displaying their gorgeous wings. The viands they then partook of were as delicious as any a monarch

had ever tasted. The wines were the richest that Europe knew.

Thus did an alchemist entertain a king.

For this was the monastery at which resided Albertus Magnus, the great alchemist of the thirteenth century. He who was in possession of the philosopher's stone.

The Philosopher's Stone

What is the philosopher's stone? How is it obtained? What does it do?

To answer these questions we must turn to the alchemists themselves. We must study the testimony and instructions they have left behind for our guidance. If we ourselves would possess the stone we had better learn from their experience, perform the experiments they performed, tread the path they trod of yore.

Fortunately our labours in this respect are very much lightened by the patient industry and researches of the late A. E. Waite, from whose scholarly work *The Secret Tradition in Alchemy* the above legend is taken. Waite seems to have read and closely studied all the published works and available manuscripts of every alchemist since alchemy was taught in Egypt by Hermes the Thrice Great. He searched the libraries of Paris, Rome, and London. Even with this aid our task is no easy one.

This, then, is what the alchemists say the Philosopher's Stone is:

Roger Bacon calls it "The Stone which is no stone," and says that it

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Rosicrucian
Digest
April
1945*

consists of body, soul, and spirit. Johannes de Rupecissa says, "For the possessor it is a Divine Science, an incomparable treasure." Erenaeus affirms that, "the stone is gold digested to its height of purity and perfection." He puzzles us therefore when in another place he tells us that it is to be found everywhere "even in a dunghill." George Ripley, regarded by Waite as the most helpful of the English alchemists, also avers that the stone is to be found anywhere, "even in me and thee." Paracelsus says that it is first blacker than the crow then whiter than the swan, thirdly yellow, and finally more red than blood. Jacob Boehme who confesses, "I cannot make it myself although I know something," affirms that, "The Stone is Christ—that is to say Christ the Spirit." He says elsewhere that the Apostles, "went about with this Stone in power and doing miracles." In another place he calls it the "Stone of which there is no end to the virtue and glory." Again, "All universities seek it but find it not." Finally, "those that seek it for their own gain, despise it and cast it away. None inquire for it"; he says, "if a man light upon it he casteth it away as an unprofitable thing" — yet, apparently contradicting himself, "All the great ones and the wise seek it." It is very puzzling after this to be told in the same epistle that it is, "a very dark disesteemed stone, of a grey colour." Mrs. Atwood, a writer on alchemy in the middle of the nineteenth century though not herself an alchemist, gives it as her opinion that the Stone is "a real entity—both objective and subjective." In the *Turba Philosophorum*, which Berthelot, the French writer on alchemy, considered one of the most ancient works on the subject, we are told that the Stone is "white, volatile, concave, hairless, cold."

Having learned what the stone is, before we set out on our quest to obtain it, it is only wise to consider the difficulties and dangers and disappointments endured by those who have preceded us. The quest of the Philosopher's Stone, like the quest of the Holy Grail, judged from their experiences, would appear to be no simple search. Indeed we sometimes cannot feel quite sure whether we ought to search for it

or try to make it; but whether they searched or whether they experimented, alchemists of past centuries have spent not merely hours, but literally years in their studies or their laboratories, or on journeys in search of an instructor.

Nicholas Flamel, for instance, was a humble citizen of Paris who earned a livelihood by writing for others, chiefly writing up accounts and checking up the expenses of students. One day, apparently by chance, he purchased an old book entitled *Abraham the Jew*. But he could not read the book. His continued efforts and failures to decipher the symbols, for he soon became aware that he had in his keeping a valuable work on transmutation, caused him to become so depressed that his wife, Perrenelle, asked him the reason. He showed her the book. She became as fascinated with it as he was. She failed, however, to interpret it.

The Lonely Search

Flamel copied the symbols and hung them in his work room. Anyone who remarked on the strange hieroglyphics was invited to interpret them, after being told that they were copied from a book concerning the Philosopher's stone. No one helped Flamel. Most of them mocked at him. A student, however, made some suggestions. This caused Flamel to set off on a series of false scents extending over a period of twenty-one years. In just the same way, among searchers today, many an aspirant for initiation has wasted time in pseudo-occult societies. These experiences test the candidate's sincerity. Despairing of success along the road Flamel decided to seek for some learned Jew, devout Christian though he himself was. Thereupon he assumed the pilgrim's garb and staff, made a vow to Almighty God, and set out on his search. On his journey he made acquaintance with a learned Jewish doctor. He showed him a copy of the mystic symbols. The Jew gave a start of surprise. Could he not see the book, it was most valuable and one generally supposed to be lost? Flamel promised to show him the book if he would interpret the hieroglyphics. They had nearly reached home and the doctor had unravelled all the enigmas except one; but that one



was the most important. Then he fell ill and died. Flamel buried him, asked God to keep his soul, completed his journey home, and resumed his lonely searching.

He was rewarded. "By the grace of God," he says, "and the intercession of the holy and Blessed Virgin I gained that which I desired."

Legend has it that many a hospital was founded and many churches were endowed by Flamel and Perrenelle after they had discovered the secret of secrets. They were depicted on an arch in Paris on their knees, the one before a picture of St. James of Spain, the other before St. John, their respective patron saints, giving thanks for their great achievement.

Other Seekers

Other seekers have had similar and even greater difficulties. Few seem to have attained illumination until they reached advanced years. There were quacks and crooks about in those days as in these. A seeker, say in Naples, would be told the required equipment could be obtained in Cologne. It was, however, very expensive. With much difficulty, perhaps after selling, or mortgaging, or borrowing, the seeker would raise the necessary money, only to find the equipment was no more serviceable than that which he already possessed. Or he might take a long and expensive journey, as some do now, in search of a nonexistent Master.

Bernard, Compte de la Marche Trevisan, is another example. He started the quest when only fourteen years of age. Waite says, "he was surrounded by pretended philosophers who, finding him rich and zealous, proffered the secret." The secret which had they possessed it, they would have had no need of his money. He experimented in partnership with a monk. They rectified spirits of wine more than thirty times, "till they could not find glasses strong enough to hold it." Their experiments cost nearly three hundred crowns and proved futile. Still the Compte de Trevisan did not despair. During the next fifteen years he endeavoured vainly to congeal, dissolve or sublime salt, sulphur, mercury, and many other chemical substances. These experiments cost about six thousand

florins. He seems once or twice to have despaired of success and discontinued his efforts, only to resume them subsequently. The next experiment in itself occupied five years. He was now middle aged, but yet he continued. This time he and a partner purchased two thousand hens' eggs, boiled them hard and peeled off the shells. These and other experiments occupied a further eight years. Their only result was a fever which prostrated Trevisan for fourteen months. Restored to health, he renewed his efforts. He journeyed to Germany to make contact with a priest who, he was assured, was in possession of the Stone. He was not. Then he travelled to Spain, Italy, England, Scotland, Holland, Germany, and spent several years in Egypt, Persia, and Palestine, ever in search of the magic stone.

To cover the expenses of these travels the Compte sold an estate yielding an annual income of eight thousand florins. He was now sixty-two and poverty seemed to be his lot for the remainder of his life. He tried to hide himself on the Island of Rhodes, being somewhat ashamed of his failures and poverty. He could not, however, desist from his efforts. He again borrowed eight thousand florins and recommenced experimenting. In three years these funds had followed in the wake of their predecessors. He could not further experiment for he had spent all his fortune and could not even borrow. Therefore he studied. At the end of a further eight years, when he was seventy-three years of age, after some sixty years of strivings and failings and falls, he is said to have achieved the object of his desires. He possessed the Stone of the Philosophers. Surely he deserved it. After that, in tune with the true tradition of the adepts, he disappears from history and we hear no more of him.

In the Laboratories

Now let us learn, if we can, from the successful alchemists how the Stone is obtained. Roger Bacon tells us to, "Take salt and rub it diligently in water and purify it in other waters." Another instructor tells us that, "He who makes the Red Earth black and then white has found the Mastery." In the

(Continued on Page 102)



Aum — Om — Amen

THE REAL NATURE OF THESE MYSTIC WORDS

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

(From *Rosicrucian Digest*, April, 1935)



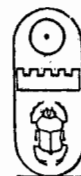
ALL the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words *Aum*, *Om*, and *Amen* are most frequently used and most generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words. In the Rosicrucian rituals and teachings these words are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. However, from the questions that occasionally come to us from members and non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus Himself was called "The Amen"

as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality. Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use, and an understanding application of them.

It may not be apparent at first to the average student of mysticism that these words *Aum*, *Om*, and *Amen* are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word *Amen* should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled "Ahmn" we would be able to pronounce it more correctly for the "a" should have a fairly broad sound given to it.



Undoubtedly, hundreds of books have been written, and many hundreds of secret manuscripts prepared, dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "in the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of other lands, relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

It is interesting to note, also, that almost the first sound that every babe makes in its attempts to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East, two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are that of "au" or "ah," and the "m" sound. In our secret teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah" or the broad sound "a" is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of "ah" to the note of the keyboard mentioned a moment ago.

Right here the investigator might say that he would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i," are not used for mystical purposes, or made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, Divine power that brings

immediate attunement with the Cosmic forces. It should be kept in mind that man *discovered* these words and did not invent them. Whether we classify this discovery as a result of Divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not *arbitrarily* select the sounds of "ah" and "m" but found that of all the sounds he could utter these were associated definitely and positively with Divine and creative power that produced certain effects within his being and within his aura around him. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some negroes who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort I notice the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound. It is generally recognized in the Occident that the negro spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to the American negroes, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of Cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical

effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately. In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is pronounced in other languages, and this "o" has the same sound as "ah" or "auh." The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head, upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitch pipe at some music

store, securing one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

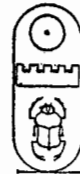
Analyzing the word "aum" as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason we find the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence. The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter "a" as "ah"

the "u" should be very soft and in the form of "oo," as in the English word "mood." This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated in ancient rituals with the words Vishnu, (Continued on Page 96)

Names and Their Meaning

Cities, just as people, have outstanding characteristics, or personality. For this reason some cities are known by various names. We are presenting a few. Our authority is **AMERICAN NICKNAMES** by Shankle.

- **The Forest City.** Cleveland — named thus because of its great number of beautiful shade trees.
- **The City of the Saints.** Salt Lake City — it is the site of the Mormon Temple, the church being technically known as The Church of the Latter-Day Saints.
- **The Flour City.** Minneapolis — the greatest flour manufacturing city in the United States.
- **The City of Personality.** Cincinnati — characterized by the charm of its natural scenery and its civic pride, fostered by a citizenship composed to a great extent of those who love art, culture, and civic excellence, which the city is said to reflect.
- **The City of One Hundred Hills.** San Francisco — it was founded upon a series of hills, many of which have now been graded down.
- **The City of Towers.** New York — it is the site of many imposing buildings which make an impressive skyline, especially from the Hudson river entrance.
- **The City of Beautiful Churches.** Louisville, Ky. — it has many beautiful edifices for religious worship (estimated at 285).
- **The City of Brotherly Love.** Philadelphia — a liberal translation of the Greek noun, from which the name is derived.





Temple Echoes

By PLATONICUS, F. R. C.



MARTHA RAY MORFIER LEWIS, beloved wife of the late Emperor of AMORC, Dr. H. Spencer Lewis, was born in Brooklyn, New York, daughter of Simon J. and Margaret Morfier. Her French Huguenot ancestry includes General Joseph Morhier, who gained military fame in the Napoleonic wars.

After graduation from the public schools of Brooklyn and the Adelphi Academy, Soror Lewis entered the business world as private secretary to a New York lawyer. In the same Manhattan skyscraper were the offices of Harve Spencer Lewis, then an enterprising, successful advertising executive. The young couple were married in June, 1914, some three years after their first acquaintance.

As all students of AMORC history know, in 1909 Dr. Lewis had received Rosicrucian initiation in France, and the authority to re-establish the Order in America. In 1914 plans for announcing the Order were accelerated, with Soror Lewis assisting her husband as a close co-worker and, in fact, as co-founder of the Organization.

In February, 1915, a few days before the first meeting of the American Supreme Council, Soror Martha Lewis was honored by becoming the first person to cross the Threshold of AMORC in this country. She was initiated personally by Dr. Lewis into the sacred mysteries of the First Temple Degree. From that moment to the present day,

Soror Lewis has served with distinction, love, loyalty, and high ability as a member of the Supreme Grand Lodge (or executive council) of the Order.

Among Soror Lewis' happiest memories are those of the five trips abroad on which she accompanied her distinguished husband. Her first trip to Europe in 1926 included fruitful journeys through England, France, Belgium, Germany, and Central Europe, contacting lodges and leaders of the Rosicrucians and other arcane organizations, conducting research and obtaining rare manuscripts and arcana for the American work. They visited Toulouse, in southern France, where seventeen years earlier Dr. Lewis had received his memorable initiations.

In 1929 and 1937 Dr. and Mrs. Lewis conducted membership tours throughout the Mediterranean countries, with many American members participating. In 1934 Dr. Lewis was signally honored and acclaimed by the traditional esoteric and occult societies of Europe, organized into the FUDOSI, or Universal Federation of Initiatory Orders and Societies. Soror Lewis became a member of the international governing body of the FUDOSI and received among other honors, along with Dr. Lewis, the highest degree of the Traditional Martinist Order.

Soror Lewis describes in a fascinating way her first contact, in 1934, with Sar Hieronymous, the Rosicrucian Emperor of Europe. An exceedingly benign, venerable, and wonderful personality, his life is shrouded in such

*The
Rosicrucian
Digest
April
1945*

secrecy that very little is known of his worldly pursuits, name, family, or profession. Naturally, Soror Lewis is well acquainted with the European dignitaries of the FUDOSI, including Raymond Andrea of England, and the French and Belgian authorities.

The passing of Dr. Lewis in 1939 was an extremely heavy blow to Soror Lewis, which the lapse of six years has only begun to soften. For many years they had lived in a beautiful and inspiring relationship, such as is given only to those who have climbed the heights of mystical unfoldment.

Her happiness is now principally found in brightening the lives of her four children and four grandchildren, and in serving AMORC and the Rose-Croix Research Institute and Sanitarium, of which she was elected president in 1939.

Soror Martha Lewis is a very interesting and lovable combination of traits and abilities. She is loving and generous almost to a fault, and is continually helping and benefiting others, often secretly. Her sensibilities are naturally patrician and, like the mystic St. Martin, she moves with ease in the highest circles of society, at home or abroad. Her son, Ralph, Imperator of AMORC, values her experience and judgment very highly, and frequently consults her on matters of prime importance.

An interesting sidelight of her personality is that she is what might be termed a "natural psychic"; that is, she possesses innate psychic sensitivity which has been further developed by years of Rosicrucian study and contact. Occasionally, for friends or members of her family in her own home she will "psychometrize" or demonstrate the art of vibroturgy, often with remarkable results. Some years ago she held in her hand a gold ring belonging to the writer, and proceeded to describe in detail his mother, living in a distant city, whom she had never met. She also described the main features of the appearance of the mother's living room.

The passing of the years have scarcely dimmed her personal loveliness, attractiveness, and charm; middle life finds her buoyant and radiantly filled with hopes and plans for the years ahead. AMORC is justly proud of its

first lady, whose life and work have paralleled so closely the expanding mission of the organization, and to whom so many look for friendship, inspiration, and wise counsel.

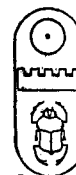
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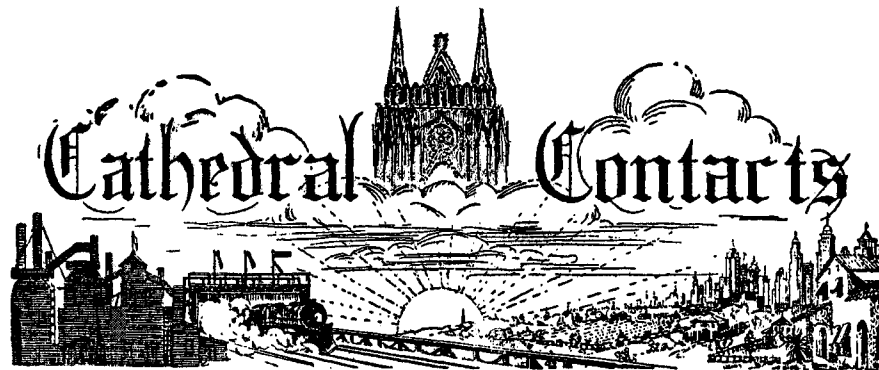
The Advanced School of Psychical Research of the Rose-Croix University is very interested in discovering additional cases of genuine psychic phenomena which have emerged from war experience or recent civilian life. If you have interesting accounts from service men overseas, or have heard evidential testimonies by men at home on leave, please send a brief summary of the facts involved, to the Temple Echoes Editor, in care of this magazine. Apparitions—both of the living and the dead, projections, telepathy, telekinesis, even levitation—these and other phenomena of a remarkable nature may occur in times of crisis, and we would like to have additional verified cases in our files for research purposes.

* * *

The idea of renunciation, or renouncing the world and its evils, exerts a powerful appeal upon the mystical student at a certain stage in his development. The calm and seclusion of a monastery or hidden retreat suddenly become very desirable, and it is an effort to tread the beaten paths of life. The wickedness and venality present in human society become oppressive, and one desires to flee from such infamous association.

Happily, the mystic usually catches his balance in time and learns to walk the way of moderation between the antithetical ideals of *detachment* and *participation*. True it is that the mystic is always in this world, yet never completely of it. He is led to action, to the discharge of his responsibilities, to the provision for his family and dependents, to the effort for community, national, and world improvement. Yet withal, a part of him (or her) is always functioning and observing from higher ground, acquiescing in the demands and needs of temporality, yet knowing that the material world is a drama of shadows, and that Light and the sweetest consolations of being, lie in a world that is above, beyond, and within.





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.*)

SOUL CONSCIOUSNESS



MAN has learned to think of consciousness as a state of awareness made up of many different factors. This consciousness, we are taught, is associated with the brain. The brain is an intricate organ which, in the state of development we find in man, is one of the most important physical factors that permits man to advance himself and be outstanding at the head of the created living things.

The brain, however, is a physical thing, and like all things of a material nature, while having its scope of function and purpose, is also subject to the limitations as are all material things. It is our general belief that the state of consciousness, or awareness, with which

each of us is so individually familiar, is localized in the brain, and our dependence upon our objective consciousness causes us to develop habits of thought and action which center our entire concept of thought within the limitations of this objective mind.

Regardless of the scope and limitations of the brain and objective consciousness, there is a consciousness deeper and more profound than that which we constantly associate with the brain. This consciousness is more extensive than the expanse or possibility of physical perception. Its possibilities of understanding, knowledge, and inspiration are more profound than the most intricate knowledge which can be obtained in the scope of a lifetime. It is the root of hope and inspiration. It is the guiding light, which, while within

*The
Rosicrucian
Digest
April
1945*

us, radiates from that center through us and even outside, and gives man courage and hope when all else seems to fail.

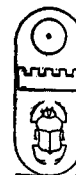
The nature of this soul consciousness is even less understood than that of our objective consciousness. Even when we define objective consciousness in terms of brain, we are resorting to the usual attempt upon the part of man to link nonmaterial things with the material, but while even objective consciousness cannot be limited to a material factor, soul consciousness is even further removed from anything of a material nature. It is a part of the nature of God, a segment of the ultimate reality in that it partakes of no part of the transitory phase of material things. Soul consciousness, therefore, does not, even in the ordinarily accepted sense, parallel the objective mind of man.

There have been those who have recognized an inner consciousness as separate from that of the physical nature of man, and attempts to explain the mind and body relationships have only resorted to the idea that the more profound recesses of mind are a process that parallels physical functions and in some unknown way seem to affect each other. If two things which are different cannot be of the same source or nature, neither can they affect each other, if we are to accept the fundamental law of physics, which teaches that only like things can have an effect upon each other.

Soul consciousness, regardless of how we may compare it to the objective consciousness, is more subtle, it underlies our brain consciousness, and when we attempt to analyze it, it seems evasive and difficult to observe. It escapes the analysis of our objective senses as well as the most profound introspection. Nevertheless, soul consciousness is a source of all true value, and as a common attribute of the human race it underlies and manifests through all ideals for the formation of those moral and ethical values which the highest advancement of the human race has upheld. It is from this consciousness that men have been brought collectively and individually, to some extent, to behold and strive for the manifestation of those ideals, incorporating the princi-

ples of good, peace, love, justice, and other positive evidences of man's progress and growth. The manifestation of this soul consciousness is not, however, entirely confined to social relationships. In individuals it underlies, and to a certain degree, is that part of us which motivates the expression of our better and higher selves. This is because in these depths of minds so closely related to the divine, we come closer to the nature which really expresses our true being, regardless of our physical actions or objective opinions and our usual hopes and desires. All of us more or less mask our true selves. This real self is within and reaches through any physical idea or actions that may be an outward manifestation.

It is within the soul consciousness that we find our basis for imagination. Without imagination life would be drab and without incentive. It is only one of the keys or sources which make possible the realization of hope and the facing of adverse circumstances with a view of a better life and time ahead. By the upholding of ideals based upon the inner urge of the self within, we can strive toward the attainment of happiness and the well-being which comes from a more complete understanding and adjustment to environment. So it is that we find within this soul consciousness the impetus to seek and to strive for what we conceive as a fuller and better life. It is the source for quickening the faculties for genuine curiosity—not an idle curiosity that merely seeks to answer a question, but a curiosity that causes man to wonder and ask to know that which may be immediately beyond his grasp or understanding. The essayist, Maeterlinck, once wrote: "We all, unknown to ourselves, live in the expectation of the extraordinary; and, when it comes, it moves us much less than did the expectation. It is as though a sort of higher instinct, which knows everything and is not ignorant of the miracles that hang over our heads, were reassuring us in advance and helping us to make an easy entrance into the regions of the supernatural. There is nothing to which we grow accustomed more readily than to the marvelous; and it is only afterwards, upon reflection, that our intelligence, which knows hardly



anything, appreciates the magnitude of certain phenomena."

Maeterlinck refers to this striving on the part of man as a sort of higher instinct, which might well be a term that we could apply to the nature of this soul consciousness. He attempts to show that we soon become accustomed to that which may have seemed marvelous or unusual. I believe the explanation to this lies in the fact that, as the old sage once said, "There is nothing new under the sun." We might add that there is nothing new to the soul consciousness—the consciousness of God. True, experiences are new to our brain consciousness, to our objective realization and we may be intrigued or interested in a new revelation, but soon the knowledge possessed by this inner state of consciousness gradually reveals its prior knowledge of what we thought we might have discovered as new, and its newness wears off; its appeal as an unusual thing becomes secondary.

It would seem queer that the analysis, reason, and general thinking process of our everyday lives take place in the objective mind. This mind is the mind we educate and cultivate. In the infant it is almost empty, or as a plain sheet of paper upon which words can be written but have not yet appeared. It is,

then, a marvelous instrument upon which experience engraves our ordinarily accepted individualities.

An individuality which is taken on the outside as the real "I" is in reality one which can be modified by circumstances, by emotions, or even by change of appearance in the physical sense. The real personality that constitutes what we are, lying dormant within the inner mind, seeks to influence the recording of experience and is constantly a partner in all our activities whether we realize it or not. It is the source of conscience that seems, from our earliest memories, to guide us in right and wrong. It is the knowledge, as we have pointed out, that tends to make new things lose the glamour of newness. We are, in a sense, greater than we may think if we only realize that these inner potentialities are there and can be used. So while we cannot think in the recesses of our inner consciousness, we are constantly directed and inspired to direct our efforts and knowledge toward the achievement of that state where we can raise our awareness above the level of our day by day thinking, to that plane of knowledge and wisdom which has been accumulated through the ages within the consciousness of the soul.



AUM—OM—AMEN

(Continued from Page 91)

mind, light, and omnipotence. When we add the sound of "m" we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word, we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for God, or the *Almighty*. This is why in the early Christian literature Jesus was referred to as "The Amen." Instantly we realize that the use of the word

"Amen" in the Protestant Christian churches at the end of prayers or glorious expressions to mean "so mote it be" is erroneous.

These mystical words of Aum, Om, and Amen should always be used very reverently, as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering; but purely Divine words to bring about Cosmic attunement, and at-onement with God in the highest spiritual sense, and only for a Holy purpose should they be used.

*The
Rosicrucian
Digest
April
1945*



SANCTUM MUSINGS

THE MYSTIC PHILOSOPHY OF LIFE

BY THOR KIIMALEHTO, Sovereign Grand Master



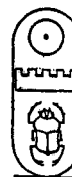
ROSICRUCIAN philosophy is the philosophy of life. It is mysticism applied to daily living. It is the true mysticism, not the spurious imitation promulgated by sleight-of-hand artists. Mysticism is the oldest system of philosophy in the world. It is also the most widespread system of philosophy. It has had its adherents in every age and among every people. In China it is known as Taoism. In India it is known as Buddhism. In the European countries it is known as Theosophy. Among the Jews it is known as Kabalistic Judaism or Chassidic Judaism.

Mysticism recognizes the God Within and is therefore closely related to religion, whether it is a religion of unfounded belief, or an inner realization of Godhood. Every religion has its inner circle and its secret teachings. A study of all the great religions of the world reveals the fact that the inner teachings of all the great religions are practically identical. The different religions are like the many mansions in our Father's house. The inner teaching in each one is the Divine Wisdom, the truth that God revealed to each people through His prepared and chosen ministers, the Avatars. Such men were Zarathustra, Buddha, Moses, and Jesus.

The mystic philosophy is the only one that has stood the test of time. It is the only one that appeals to both

head and heart. It is the only one that answers every question that may arise in the mind of man. It is the only one that satisfies every human need. It is the only one that explains adequately the world as it is, and life as we know it. It is the most inspiring of philosophies in the grand vistas unrolled before our vision and the glorious consummation of illumination and divine union open to every member of the human family. Other philosophies, such as the Stoic, the Epicurean, Scientific Pessimism, and Scientific Materialism, are limited in scope and unappealing to many temperaments. Besides, with greater knowledge they become invalidated. Stoicism, for example, lacks joy, warmth, and enthusiasm. Epicureanism ignores the discipline of grief and suffering. Pessimism sees only the dark cloud. Scientific materialism, based upon nineteenth century science, collapsed with the new trend of scientific thought in the present century.

I shall explain the true difference between mysticism and occultism, as it may not be clear to all of you. The mystic deals with the God Within, and he mounts by aspiration and the most intense devotion to the God Within. The occultist deals with God in outer manifestation, and he works through understanding of natural and divine laws among men—both meet and blend through the development of mind. No worldly organization has a monopoly



on Truth. Truth is divine and universal. If we have eyes to see and ears that hear, if we are calm and listen to the still, small voice of our soul, we can absorb Truth from the very atmosphere and from the world about us. Every event in nature, every incident in the life of man, every personal experience is a lesson in Truth. As Shakespeare said:

“And this our life, exempt from
public haunt,
Finds tongues in trees, books
in running brooks,
Sermons in stones, and good in
everything.”

No fixed abode is necessary for the pursuit of Truth. God may be approached anywhere and everywhere. Color, race, creed, nationality or social class are meaningless in the eyes of God. Every human being is a soul-expression on the path of evolution. Differences of race, creed, color, and social class are merely forms through which the personality functions. They are like the exercise-ground on which the body is being trained. A personality, however, instead of patiently waiting for time to sweep him very gently and gradually to the foot of the mountain that leads to illumination can take the steeper road to the summit and finish the required course for this period of evolution centuries sooner.

What is the reward? Freedom, glorious freedom. Freedom to serve God and Man in the way most congenial and inspiring to him. He is like a prince returned to his kingly father. He is like the heir who comes into his own. He is like the bride who has found her groom.

It may seem strange that I compare man to a bride—but such is the mystic truth. The soul-expression of every human being is to the God-force as a bride is to the groom. The hour of illumination is the hour of union of the personality with the God Within. Until the hour of illumination, he gropes and blunders. He does not possess discrimination. He has not completely mastered the lower self. With illumination comes greater mastery of the lower self, surer knowledge of things divine, a greater degree of self-consciousness and awareness and power for achievement and

service. The illuminated soul-expression knows his place in the world. He knows his place in the divine scheme of things. Since his mission is divine, God is within him. Since he is an accepted member of the Brotherhood, he has the cooperation of the Brotherhood. He works with unerring sureness of aim and purpose because intuition guides him. He throws the whole force of his personality into his task, because he knows that his task is part of the divine plan. He knows that there must be results even though he sees them not.

Since he is working in harmony with the universe, all the forces of the universe flow into him, giving him youth, strength, power and inspiration. An illuminated soul-expression is an outstanding personality among men. He has the power of appeal. He enters readily into the lives of all who need him. He interprets readily the inspiration of God through his chosen medium of expression. He is a pen in the hand of God. And yet he is not a mere echo nor a passive instrument. The average human being is like opaque glass. Little of the divine can express through him. The illuminated human being is like clear glass. The divine light shines brilliantly through him. The divine flame burns steadily in his heart. He becomes a distinct and gifted personality.

God manifests through us, but it rests with us to give life and expression to the God in us. We must provide the channels through which God can express himself. All the energy of the universe is around us. We can have anything of good that we desire, but it must first go through the consciousness of our inner feeling. We put up resistance to the good, because we cannot believe that good is so easily available. We put up opposition to the good, because we feel that it can only come to us after a hard struggle, disappointment, and pain; and we add worry, fear, hate, and envy into the bargain. We certainly cannot expect any good from such thinking and feeling.

There is in everyone of us a Master Within that we must wake up. We have illustrated this many times in our teachings; how you keep this master in chains and do not permit him freedom to do for you what he is anxious to do but cannot, because you keep him in

fetters. Please remember that this master can manifest himself only through you. He is an inseparable part of your Vital Life Force, the creative force for good or evil. He acts in conformity with your thoughts and feelings. He brings to you the things you have consciousness of, whether they be the ills you fear, or the success and happiness you desire. We are failures because we do not believe in our own power. We do not trust the God Within. Still we are part of the fountainhead of all supply, as well as a spark of infinite and unlimited power, and because in blindness we are not using or exercising this power, we become failures. We go through life without even scratching the surface of our potentialities. We are at the mercy of every wind of circumstance, because we vaingloriously think that our materialistic reason and

intelligence are supreme. We fear to follow our inner urges. We fear to let go and be directed by the God Within.

The genuine mystic does not flee from life, does not seek escape from reality, does not shun his fellow men, and does not shrink from assuming responsibility. He who as a result of his mystic studies loses touch with his fellow men or loses interest in the pursuit of wisdom has misinterpreted the mystic philosophy. The aim of mysticism is to make the human being a complete and perfect man, self-directive, able to exercise initiative, with every faculty alert, and able to work harmoniously with his fellow men for the welfare of society.

Friends, let us be loyal to the teachings of the Rosicrucian Order. Marie Corelli in *Life Everlasting* states that
(Continued on Next Page)



Consider the Lilies

By ALPHA L. WOLFE, F. R. C.

“Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”
—Luke 12:27



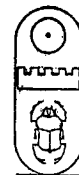
THE LILY with its spotless trumpet is a spiritual revelation of beauty, heralding the Eastertide through the material.

In the seed rested the character and personality of an Easter Lily, not a Tiger Lily—the Faith, Energy, and Purpose to rise to an ideal realization which fulfills its mission on the material plane in a spiritual manifestation. In the seed are the intellectual and emotional elements in God which unfold in internal ratios, the mystical geometric formula which produces the symmetrical arrangement of the leaves, obeying the laws of gradation, proportion, and balance, as the lily seeks its personal limitations in the beautiful, spotless, trumpet-shaped flower expressing the joy of the Resurrection. From the Mother Earth, the tendril fingers reach into atomic dust, purify it into spiritual life and beauty

which reaches up in aspiration toward the Almighty Father with a desire to express itself in both and for both, a glorious Unity to attract and please man for his spiritual benefit.

Man, with his higher creative faculties, imagination and insight, should be able to divine the purpose and principles involved in his own realization of the ideal in the Unity of the material and the spiritual. He may exercise the superior adaptations and control which give him strength and power of growth. Man must permit God's plan for him, like that of the lily, to unfold with time and reveal the calyxes of gold. Our experiences are timed and, if our impatience tears the close-shut leaves apart, we destroy something infinitely precious which God has planned for us.

Again, consider the lily, how it grows according to the divinely arranged, intelligent plan of God through Nature.



one of the greatest obstacles in the path of the student is the influence of others. Let us vow never to be swayed from following our high ideals. The age may be materialistic. We need not succumb. The age may be brutal. Let love be our guide. There is today a resurgence of intense nationalism throughout the world. We can do our duty to the state and yet rise above nationalism and love all mankind. We can work for the fellowship of nations and a world understanding. There are times when to be

true to the highest within us we must run counter to the age we live in. I do not believe that America today is bereft of ideals or visions or altruism. But those who believe in the reality of mystical and spiritual principles must assert their conviction. A united spiritual front is the need of the hour. Let us not be remiss in this great task. In the army of the Lord let us not be laggards in the rear. Wherever we are, let us take the lead in asserting the mystic life to be the truly American life.



THE SEVEN STEPS TO ATTAINMENT

(Continued from Page 85)

nature determined as it is? In other words, was it predetermined? Was everything conceived as we know and experience it? If all was predetermined in advance, then obviously nothing is free in nature, for nothing can escape that which it is and which it was determined to be. There are those who do not believe that all things were determined in advance. They prefer to conceive that the Cosmic had no beginning and everything that is was and still remains of God. From this point of view also, there could be no freedom in nature, because this really is advancing the theory of necessity. All things at their bottom are of God; therefore, by necessity, they must follow that order of God; consequently, they cannot deviate from it and therefore they are not free.

Much, however, is made of man's volition, his self-determination—the fact that man can say aye of some things, and nay about others, and that he does so at all times. But we say that man also, like the other things in nature, cannot escape making these choices. These choices are but the very necessity of his own being, and do not represent him to be of free will. We either conform to the positive aspect of our nature and thereby are healthier and more harmonious, and possibly live longer,

or we choose the negative and do not conform to our nature, and thus we experience not only suffering but an untimely death.

Man is continually acted upon by his emotions, by his instincts, by psychic urges and by the forces and powers of the physical world. Man cannot escape these urges. He cannot put himself apart from them, and, therefore, he is compelled to have preferences as he reacts to these urges. These preferences are kinds of responses which he has from these influences of his being. These preferences are *choices* and the choices are an integral part of our nature, just as eating, breathing, and drinking are a necessary part of our physical nature. We, each of us, actually choose what pleases our natures. We cannot escape doing so. Therefore, *the will is not free*. Though we must choose, and are compelled to by the necessity of our own natures, there are preferred choices which we can and should make. We should always choose according to the best quality of our nature, in accordance with the better part of ourselves. Such choice approaches the nature of God. The nearer we are to our whole self, the integrated nature of our being, the closer we are to the Absolute, to God.

(To be Continued)

*The
Rosicrucian
Digest
April
1945*

FREE LITERATURE

Attractively prepared free literature concerning the organization is available to all members upon request. Write for an assortment today and have it ready for distribution to friends and acquaintances—help with the extension work of the Order.

THE SHADOW OF EVENTS

(Continued from Page 78)

morally circumspect citizen; namely, both can use science, but each would use it for divergent ends. Upon which do you think the future *peace* of the world depends? To too many persons, science unfortunately means an exploration of the world beyond self. Self is the point from which they work outward. They accept self as it is. All things are evaluated strictly by their expediency, their usefulness to self. But what is this self? this starting point? What should be its function? What is its true relation to that world which science is making more and more understandable? What is the proper evaluation of self—its moral content? These are subjects which the average individual disregards in his pursuit of science.

Today, the average man presumes the perfection of his own ego on the one hand, but, on the other hand, demands proof and demonstrability of the realities of the physical world. If he would only question self as well. He cannot realize that his ego may color the value of all else he scientifically accepts. Consequently, science must lead man back to *self-analysis*, through an attempt to reconcile psychology with an enlightened religion and mysticism. If this is not done, the souls of men will

become ensnared by the very mechanical intricacies which they have created. Men will tear humanity apart with the voracity of beasts, and do so by means of the finesse of devices provided by a cold, calculating physical science. Man is both a *thinking* and an *emotional* being. Science represents the thinking or rational aspects of his nature. Mysticism and religion represent the emotional or psychical aspect. One must balance the other, if personal and collective peace are to be experienced by humanity.

DOMINION

*Now Man must take unto himself dominion,
The sovereignty he has given his inventions.
His is the brain behind his own machinery,
Should ever the lesser dispossess the greater?
The use beneficent, not the use injurious,
Should be his program, his unceasing doctrine.
The silver bird that spreads its wings to heaven
Man's glorious conquest of the sky announces,
But how does Man reward his own bright
genius?
By hurling down—upon himself!—destruction.
And on he goes, discovering and inventing,
An artless child near gas with matches playing.
The power he takes from earth's entrails will
seize him,
With earth-shaking fury rend him, him and
his offspring.
Before he further searches out the atom,
Let him ask himself this question: "Am I
ready?"
Until he is, he had better stay his power
And look within. And look within. God help
him!*

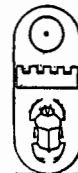
—Elizabeth Parkhill Jordan,
from *Scientific Monthly*.

HIERARCHY MEDITATION PERIOD

All members of the Hierarchy are advised that there will be a special meditation period for them on Thursday, April 26, at 8:00 P.M. Pacific War Time. Determine the time in your city which corresponds. The nature and purpose of this period is known just to Hierarchy members who are to participate. Each will make a report direct to the Emperor on the event, as soon thereafter as possible. (For the benefit of members living outside of Continental North America, there will be an additional period of meditation on the date of Thursday, May 31, at 8:00 P.M. Pacific War Time. Domestic members should not report on the foreign meditation period.)

CHICAGO ROSE-CROIX UNIVERSITY CLUB

All members living in or near Chicago who are planning to attend the Rose-Croix University this year, are invited to contact Mrs. Frank A. Lovell, 1427 W. Jarvis Street, Chicago 26, Illinois, for information concerning the club's plans for traveling to the University. Full information concerning the University session may be obtained by writing to, The Registrar, Rosicrucian Park, San Jose, California.



THE ALCHEMISTS

(Continued from Page 88)

De Perfecto Magisterio it is written that, "The Stone is obtained by combining a most clear coagulated water with a fixed philosophical oil." Thomas Charnock gives us an inventory of the apparatus required and tells us that we shall also need the services of a potter, joiner, and glass blower. John Rupecissa in his *Liber Lucis* gives an illustration of the necessary furnace for, "The incubation of the philosophic egg." The instructions of Sendivogius are perhaps as difficult to follow as any. We have, according to him, to use, "water which does not wet the hands and continuous fire for seven or ten months." We also, again according to Sendivogius, must find, "a certain hidden thing from which there is obtained a liquid which dissolves gold."

These vague and contradictory instructions and the difficulties the followers of Hermes have encountered in their search are not very encouraging. It is reassuring, therefore, to read Erenaeus' summing up the philosophy of George Ripley, who, in his opinion, "carried the garland," among alchemical instructors. This assures us that, "if a man's principles be true and his operations regular, his Event will be certain, which Event will be no other than the True Mystery."

The testimony of the great alchemists as to the power of the stone, once obtained, is even more encouraging. Roger Bacon tells us that with a given amount of the philosopher's stone he could transmute a million times as much base metal into gold. In another place he tells us that, "it not only insures the welfare of individuals and the commonwealth, but contributes to the length of days and years of life." Raymond Lully says, "it teaches the way of restoration for human bodies to the enjoyment of perfect health." Flamel asserts that, "The Stone if perfected by anyone changes him from bad to good, takes away avarice which is the root

of all sin, makes him liberal, mild, religious, and God-fearing." In another place he says that he who possesses the Stone, "remains continually ravished by the great grace and mercy which he has obtained from God." Johannes Rupecissa says that they who possess the stone, "are enriched with wealth beyond all kings of the earth, are just before God and men, and enjoy the special favour of heaven." Isaac of Holland tells us that, "those who took weekly a small portion of the Philosophical Stone would be preserved in perfect health." Eirenaeus Philalethes, sometimes called the Cosmopolite, not to be confused with Eugenius Philalethes, which was Thomas Vaughan's mystic name, is, if possible, even more extravagant in his praise. He says of anyone who is possessed of the Stone, "I know not what in the world he can wish." Again, "If he should live a thousand years and every day provide for a thousand men, he could not want." Or, "One man that is an adeptus might transmute into perfect gold and silver all the imperfect metals that are in the whole world. He may make precious stones and gems such as cannot be paralleled in nature. He hath a medicine universal, both for prolonging life and curing of all diseases."

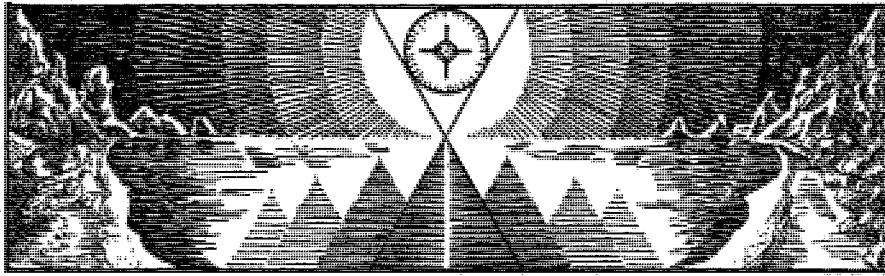
Finally hear the great Paracelsus: "It is the Secret of all Secrets. The last and highest thing to be sought under the heavens. From the beginning of the world, saints have desired to behold it. It is sought by many and found by few. It exists in all things in every place and at all times. If everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly and the world would be ruined."

The descriptions of these great alchemists may be enigmatical, their instructions vague and contradictory, but their unquestioning certitude of the power of the stone compel us to recognize that they were in possession of a priceless secret. Let those who have ears to hear, hear.



The
Rosicrucian
Digest
April
1945

Existing psychology and the theory of knowledge do not teach people to discriminate between different orders of ideas, nor point out that some ideas are very dangerous and cannot be approached without long and complicated preparation.—From *A New Model of the Universe*.



Karma and Social Responsibility

By THE SUPREME SECRETARY



AS THE scope and expanse of the physical horizon varies, depending upon the point from which the individual looks about him, so does the horizon of knowledge and experience vary in direct accord with the life and experience of the individual. We are able to see in the physical sense insofar as the eye is capable and to the point where physical barrier intercepts our vision. To the person who lives in a narrow valley the horizon is smaller than to him who lives on the plains, but by ascending the mountains the horizon is expanded. In the same sense new ideas and knowledge coupled with experience, expand our mental horizons and cause us to see beyond the limitations that may be set up by our opinions and prejudices.

The law of Karma, as it has been interpreted in the Western world, is basically an application to man's living of the laws of cause and effect, as they are seen to operate in the physical world. We base our experiences and acts upon the belief in the stability of the law of cause and effect. Almost every move which we make we do so with the firm belief that the law of cause and effect will not vary. We know, for example, that when we put out a fire, the extinguishing of the fire is the step we take to eliminate the cause. Once the fire is completely extinguished we know that effect will be maintained and that we can go about

our affairs without concern or worry that the removal of the cause was insufficient or if the effect was complete, and therefore, feel safe from the destruction which the fire might produce if it were not entirely extinguished. If we did not have faith in the law of cause and effect we would be in a constant state of mental turmoil, wondering whether or not an act that was done would remain so. If we build our lives in accordance with the operation of the law of Karma, we will constantly be brought into a state of realization of the fact that every act and every idea which we put into action will have its results in some form or another.

An elementary interpretation of the operation of the law of Karma is that we will be punished for the wrongs we do, and that for the good we do we will have certain recompense or reward. This is a narrow viewpoint, particularly if we try to direct our lives and use as a basis for our actions the idea of personal reward or punishment. Karma is more than a concern for our own selfish interests. The law of Karma makes it possible for man to see beyond the horizon which ordinarily surrounds him. He who accepts the idea, or principle, of Karma will realize that the horizon of his mental vision does not end with the limitations of his understanding any more than does the physical horizon of the inhabitant of a valley end with the high mountains about him. Just as such an individual may climb the mountains and extend his horizon if he has the inclination and ambition, so



the individual who believes in the law of Karma may realize that the events of his immediate life are only limited by his understanding and his scope of vision and that it is possible, through experience and knowledge, to extend the horizon.

He may also realize that the events of this life, which include his attempt to solve the problems of good and evil, of fortune and misfortune, and his failure to understand, are not to be circumscribed by a horizon of limited scope, but can be extended indefinitely, limited only by his understanding and desire to increase that understanding.

Those of us who accept this law, view life as a whole from a different perspective. We are able to see beyond the limitations into which we were born. We are even able to see beyond the limitations and handicaps of one life or numerous lives; we are able to extend our vision, not in terms of one lifetime, but in terms of the Cosmic scheme which existed even before we were and will continue to exist and carry out its purposes as we extend ourselves into time.

Such a concept is an individualistic belief. Man in his acceptance of Karma has a tendency to be concerned with his own acts and thoughts. Those who refuse to entertain value in the operation of the law of Karma do so upon the basis that the acceptance of this principle causes the average individual to shirk his social responsibility. The critic points out that many who believe in the law of Karma become extreme introverts; they, in fact, build a life strictly about themselves, trying to link all causes and effects with their own actions and narrow lives. Should this interpretation be put upon a law which is not limited to any individual but which exists as a part of the manifestation of the entire Cosmic law, the individual is only harming himself by shutting himself off from the operation of the law.

It is conceivable that an individual might refuse service from a company dispensing electrical power, and might desire to illuminate his own home by a mechanically operating generator or an adequate number of batteries. No one denies that there is the physical possi-

bility that he could produce light in this manner, but in shutting off a greater source of supply he is adding to his problem of producing light by many inconveniences and inadequacies. So it is with man, if he shuts himself off from the source of all things and if he tries to use a segment of Cosmic law, particularly for his own sake, he must assume with that choice the inconveniences, additional problems, and inadequacies that must surely be the result.

If the law of Karma is to be accepted as a philosophy of men and women, it must be accepted not as a separate entity in itself, stranded, as it were, from any relationship to other universal laws, but rather as a manifestation of one law which the all-wise Creator has established—established not necessarily for the benefit or privilege of man, but to carry out His purpose which may be at the moment, insofar as man's vision is concerned, beyond the scope of man's ability to grasp and analyze.

The belief in Karma is not a form of individualism; it carries with it definitely an emphasis upon social responsibility. To be concerned only for the effects of personal and individual actions is to shut oneself off from the manifestation of this law. We will be able to properly adjust ourselves to a greater universal scheme only when we each take our place in the world, composed of other beings much like ourselves, and realize that every cause and effect, insofar as the life process of mankind is concerned, is not something confined within our own mind or body, but something which has a relationship with the ideas and activities of every other living being. Therefore, it is literally true that we are each our brother's keeper, not in the sense that we can be made responsible for the destiny of each human being about us, but insofar as we participate in the problems and activities of society as a whole will we better the social status for ourselves. If crime, war, and economic problems are to be wiped from the face of the earth, we must gain a concept of social responsibility. We must realize that our Karma is not exclusively a product of what we actually do, but definitely a result of what we may fail to do.



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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 North Gramercy
Place. Mr. E. R. Copeland, Jr., Master, 740 South
Olive Street, Los Angeles 14; 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. Convocations
first and third Sundays, 8 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, Secre-
tary. Meetings second and fourth Thursdays at
8 p. m., Friendship Hall, Odd Fellows' Bldg.,
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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
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15, California. Meetings every Monday 8 p. m.,
1957 Chestnut Street.

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Denver Chapter. Mrs. Edna D. Burch, 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 Street,
Room 302.

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

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Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth
Avenue, Miami 37. Meetings every Sunday even-
ing, 7:30. Biscayne Temple, 120 N. W. 15th Ave.

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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 at 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter. Miss Mildred White, Secre-
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8:00 p. m., Shibboleth Lodge, 919 Baxter Avenue.

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Baltimore Chapter. Mr. Herbert J. Hoff, Master;
Mr. William H. Eby, Jr., Secretary, 2905 Baker
Street, Tel. Lafayette 2366. Meetings first and
third Wednesday of each month at 8:15 p. m.,
I. O. O. F. Temple, 100 West Saratoga Street at
Cathedral.

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Johannes Kelpius Minor 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
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members and Grand Lodge members, the first
Sunday of each month at 8:00 p. m. from Sep-
tember to June.

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Mrs. S. M. Penniman, Secretary, 1410 Jefferson
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second and fourth Sundays at 3 p. m., Andrews
Hotel, Minneapolis.

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St. Louis Minor Lodge. Mr. A. M. Buchmann,
Master, 2835 Mt. Pleasant Street; Margaret Ilg,
Secretary, 9223 Coral Dr., Affton, Telephone FI.
7125. Regular convocations each Tuesday, 8
p. m., 3008 So. Grand.

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Master. Meetings every Monday, 8:30 p. m., 37
Washington Street.

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Buffalo Chapter. Mr. Alfred E. Engelfried,
Master, 100 Hamilton Blvd., Kenmore, N. Y.;
Miss Gertrude Brookes, Secretary. Meetings
every Wednesday, 7:30 p. m., 225 Delaware Ave.,
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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 convoca-
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grades. Inquiry and reading rooms open week
days and Sundays, 1 to 8 p. m.
Booker T. Washington Chapter, Albert J. Marks,
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125th Street, Room 63.

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Akron Chapter, Mr. L. B. Bolden, Master; Mr.
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Akron 1, Ohio, Telephone MI-3971. Meetings
every other Sunday, 7:30 p. m., Mayflower Hotel.

Cincinnati:
Cincinnati Chapter, Mr. Carl A. Hartssock, Mas-
ter, 3655 Middleton Avenue, Telephone AV 7673;
Mrs. Emma L. Ransick, Secretary, Telephone
JE 1726. Meetings every Friday at 7:30 p. m.,
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Master; Mrs. Wava Stultz, Secretary. Meetings
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Rauh Hall.

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Oklahoma City Chapter, A. H. Trostman, Master,
Telephone 4-7792; Winnifred Atkins, Secretary,
Telephone 5-1997. Convocations every second and
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Room 318.

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

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Sydney, N. S. W.:
Sydney Chapter, Mrs. Dora English, Secretary,
650 Pacific Highway, Chatswood.

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Toronto, Ontario:
Toronto Chapter, Mr. L. H. Richards, Master.
Address all correspondence to Mrs. Cecile I. Bar-
nick, 42 Bain Avenue, Toronto 6. Sessions first
and third Sundays, 7:30 p. m., 10 Lansdowne
Avenue.

Vancouver, British Columbia:
Canadian Grand Lodge, AMORC, Mr. E. A.
Saville, Master, 5975 Balsam Street, Phone Ker-
risdale 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-3378.

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 Mani-
toba. Sessions for all members on Wednesday,
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Fourth Street.

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Salt Lake City Chapter, Mrs. Mabel Hogenson,
Master, Telephone 7-0039; Dr. H. F. Syndergaard,
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Michael Maier Minor Lodge, Harold M. Rial,
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Union Street, Apt. 3, Seattle 2, Wash. Meetings
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Direct inquiries regarding this division to the Spanish-American Division, Rosicrucian Park, San Jose,
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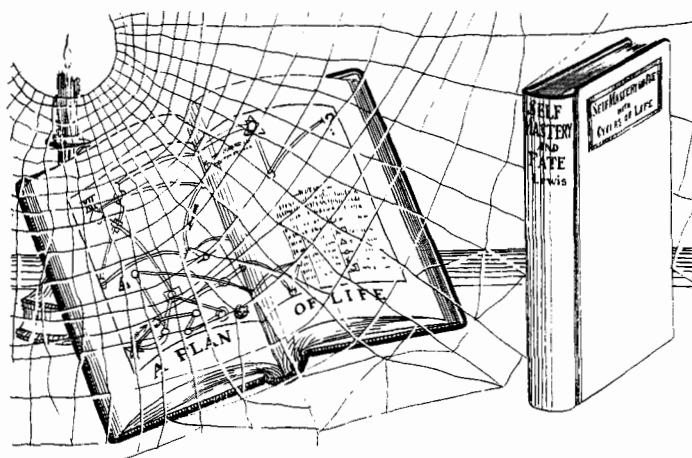
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IMPERATOR VISITS LODGES

The Emperor, Ralph M. Lewis, recently visited Rosicrucian Lodges and Chapters in the larger cities of the United States from coast to coast. Above, right center, he is shown being greeted in Washington, D. C., by Frank M. Pearson, Master of the Thomas Jefferson Chapter of that city. A few of the many members and officers, who heard the Emperor's address, are also shown above.



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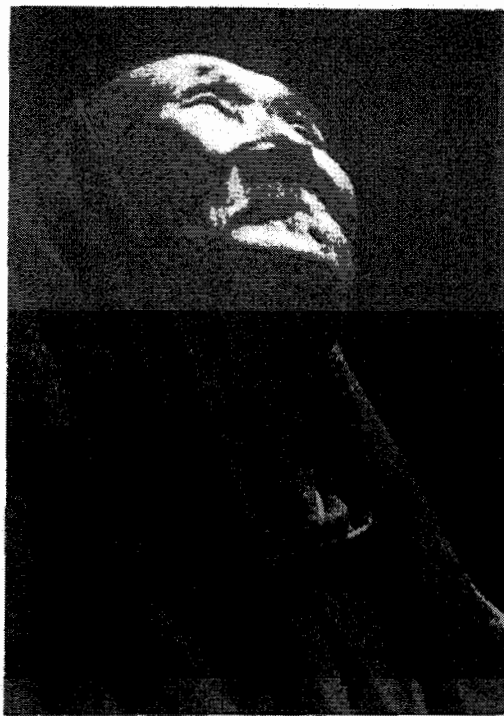
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