

# ROSICRUCIAN DIGEST

MAY, 1945 · 25c per copy





# This Month's Feature



Holds Study and Dues Cards



Inside View

Maroon Leatherette Finish  
Pocket and Purse Size  
4 7/16 by 2 3/4 inches



Stamped  
in Gold

Front View

Price 60¢

Price Includes Mailing and Excise Tax

## MEMBERSHIP

# Identification Folder

PREPARATION and thoughtful application increase the advantages we derive from things and circumstances. For example, many times your membership could be of much greater benefit to you if your credentials were available. Likewise, certain periods of the day could be used by you—in a way that only Rosicrucians understand—if you had a simple handy reminder of when those periods occur. This handsome membership identification folder provides these advantages.

### Note These Features

- ☛ Made of handsome deep red DuPont Fabrikoid (leatherette).
- ☛ Flexible, compact, and especially water-proofed.
- ☛ Symbol of the Order and initials of A. M. O. R. C. stamped in gold.
- ☛ Cards are visible and easily removable.
- ☛ CATHEDRAL HOUR SCHEDULE: Quick reference card, showing principal periods of contact with Cathedral of the Soul for special needs; also contains other useful information.

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**



### SUPREME COUNCIL CONVENES

The Supreme Council of the Supreme Lodge of AMORC is shown in one of its frequent sessions. Third from the left is Orlando Hughes, newly elected member of the Council. Frater Hughes is a member of many years' standing in AMORC. He has also served for a considerable time as Grand Councilor for the membership in the Midwestern section of the United States. Above he is shown entering upon his first duties—a consideration of the plans for the *new Supreme Temple* of the Order, to be erected in Rosicrucian Park, San Jose, California.

—*Courtesy Rosicrucian Digest.*





DO WE LIVE IN VAIN —  
Or *Return Again* To  
AN UNFINISHED WORK?

*Is There But - - -*

## ONE LIFE TO LIVE?

THERE MUST BE MORE to the Cosmic plan. What purpose would be served by a single span of human existence? Why must man die in the height of his achievement, or suffer untold agonies—unless he live again to compensate for his deeds or profit by his experiences? Everywhere in the Divine scheme *change* is evident. The tree turns to coal, the coal to ash; one form of matter dies only to live again in a new substance.

Have you been taunted by the memory of past experiences—partial recollections unaccounted for in this life? Have you not seen those who are *born masters* of music and of art, old in the greatness of their talent, but *young in years*? Whence came the familiarity with their skill, if not from an inheritance beyond this life?

If we live again, can we prepare for the next life? If we have lived before, how may we seek again our former earthly interests and intellectual loves? Reincarnation is the world's oldest doctrine. Of all of the profound thoughts of man, it has suffered most by bigotry, ignorance, and by being shrouded in false ideas. In its clear understanding, man answers age-old questions that have left him confused, cynical of his purpose, and blind to his opportunities.

### Read This FREE Book

Let the Rosicrucians, *not* a religious organization but an age-old fraternity of thinkers and inquirers into nature's laws, send you as a *gift*—without any obligation—a copy of the book, "The Mastery of Life." This interesting book will put you in touch with simply-worded truths and principles of life. This is an age of change—of breaking loose from narrow prejudices, old and obsolete beliefs that permitted the intolerable condition to develop which the world now experiences. Face the truth about your existence. Do not depend upon the preachments of others—investigate for yourself. Let this book tell you how you may no longer be a stranger to yourself, and how you may enjoy that happiness, confidence, and *power of accomplishment* that come from a conviction born of useful knowledge. Address a letter, asking for the free book, to: Scribe S. P. C.



THE ROSICRUCIANS ♦ AMORC ♦ SAN JOSE, CALIFORNIA, U. S. A.

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIII

MAY, 1945

No. 4

Supreme Council Convenes (Frontispiece).....	109
Thought of the Month: What is Mastership?.....	112
Ascending the Mountain.....	115
The Seven Steps to Attainment: Part Two.....	118
Evolution of the Wheel.....	121
Cathedral Contacts: More Than Faith.....	125
Temple Echoes.....	128
An Atoll—Or?.....	131
"Re," the Regenerator of Words.....	132
Sanctum Musings: The Pursuit of Happiness.....	135
Genius.....	139
An Island Universe (Illustration).....	143

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

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

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

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

Published Monthly by the Supreme Council of  
**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa



# THE THOUGHT OF THE MONTH

WHAT IS MASTERSHIP?

By THE IMPERATOR



PERHAPS the commonest form of mastership is found in the mundane crafts, arts, and sciences. A man is a master watchmaker, or a master sculptor. This implies that he possesses an exceptional knowledge of the facts and principles necessary to his efforts. However, knowledge of all of the essential materials or ways and means of an art or craft is not sufficient for its mastery. Frequently all of the knowledge of a master craftsman is not secret. It often is reduced to writing, for the examination of any interested person, or the craftsman will gladly relate it to anyone. Spectators closely observing skilled glassblowers, masters of their art, have learned the ingredients and the process used by them. Watching the intricate method for hours and having the knowledge it provided, yet they were unable to execute the same work. Thus, learning alone, as observation and study, is not sufficient for mastership. A person who has as his end the learning of a language, when he has learned it, is erroneously said to be a master of it. Such accomplishment is but a form of acquisition. It is necessary, therefore, that a distinction be made between acquisition, or the attainment of specific ends, and *real mastership*.

Acquisition is either accidental or intentional. The former needs no explanation. Most of what we have acquired in life is not the direct result of our own efforts. The latter, or intentional acquisition is where one sets out

to realize or to attain some ideal. A man wishes to invent a certain labor-saving device, and he finally does so. Another wants to possess a business of his own and he eventually does. Both of these are examples of acquisition and both may be called *success*. They constitute the satisfactory culmination of an enterprise which is the content of success. If the acquisition of things or points of knowledge is mastership, then each success we have ought to make us a master in that venture. The fact remains, however, that in all probability we could never repeat most of our successes and this throws the first light upon the distinction which is mastership.

## *The Direction of Known Causes*

In success, the efficacy and the satisfaction are found only in the end which is sought. Whether it can be accomplished again, or whether the procedure used is fully realized is not the important factor. Consequently, the individual is always aware of the incompleteness of his efforts and of his enterprise, until it finally culminates as he desires. An individual, therefore, who must await the outcome of his efforts to determine results is hardly to be called a master, even though he may become a success. Initial or first successes are all *evolved*. We both speculate and we use the trial and error method to bring about the desired end. Conversely, the master *directs known causes*. He does not search for or evolve them. The master, by contrast, *commands* to produce effects. The master of anything is always one in possession of a *personal power*, whether he manifests it or not.

*The  
Rosicrucian  
Digest  
May  
1945*

The master may at times objectify his power; that is, make it serve a specific end. He does not, however, have to give it expression to realize it. For analogy, a master painter does not have to continually paint landscapes or portraits, attain specific ends one after another, to find satisfaction in the power he is able to wield. A toddling infant finds great satisfaction in ambling from one corner of the room to another. It finds enjoyment in successfully reaching some goal of its fancy. The adult, however, does not need to walk from one place to another to continually find satisfaction in his ability of locomotion. He has at his command the power by which walking is accomplished. That realization is in itself a gratification, even if he uses it but infrequently.

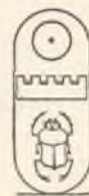
One who strives for some initial success cannot be positive that it will bring enjoyment, for he has not yet actually experienced what he seeks. Since the master can direct known causes, he can realize in advance the results of their effects. The master has experienced causes; and since causes cannot be separated from their effects, consequently, he knows the eventual results of setting them into motion. The master, therefore, seeks only perfect ends, namely, that which embodies those causes, the effects of which he knows to be constructive and harmonious. An end, to a master, is that which reflects the principles he has found to be absolute—that is, basic in his art or science. He is not interested in an end for itself, but rather for that of which it consists. The master artist is not nearly so interested in the subject of his painting as he is in the opportunity it affords for reflecting symmetry of line, harmony of color, and the principles of esthetics. Consequently, the beauty of many art masterpieces is lost on the lay beholder who looks only upon the subject.

### ***Realization of Many Effects***

These principles, these causes known to the master, which he may direct at will, constitute a learning. This learning is not a knowledge in the usual sense of the term. It is *experience* in the broadest meaning of that word. The epistemologist and psychologist, alike, may argue as did Locke, that, after all,

knowledge is experience. They contend that we perceive something externally, which in our consciousness becomes an idea, or that by reasoning and reflecting we form new ideas out of those had, and that these ideas in either instance are *experience*. It is, of course, fundamentally true that whatever we are conscious of is an experience. Certainly, however, an idea that is compounded from several sensations intimately had is a more complete experience than one arising out of a single sensation. Though a photograph may identify a fruit, give us an idea of it, yet it is not as complete an experience as actually seeing, smelling, and perhaps tasting the fruit. The learning, therefore, of a master comprises those experiences which engender emotional and psychic responses, as well as just the sensations of sight and hearing, for example. He *feels* as well as knows what he experiences. All of his integrated self enters into the experiences had. A sunset actually perceived is inadequately described because there are sensations had by the beholder which cannot be defined and do not exist alone in the coloring, but in something which goes beyond the sensations of sight.

Some individuals are like single-stringed musical instruments. They vibrate just to the single note which that string will produce when plucked. Other persons are like multi-stringed musical instruments. Plucking one of the strings sets up harmonics in the others, which produce many other effects not possible with a single-stringed instrument. The master is one who has learned what causes, what laws of nature, or what phenomena related to his art produce multi-effects within and without himself. A master craftsman who uses his hands has learned through experience what dexterous motions bring forth within himself an exceptional timing and coordination of his hands and eyes. The same positive results might be accomplished at times by another kind of motion. It would not, however, arouse that sense of control, of direction of a power. It would not instill that confidence which assures positive results at all times. The master is therefore one who acquires a *technique* which assures the utmost experience from every act or point of knowledge employed.





One becomes a master not by endeavoring to attain certain ends, but by experiencing certain principles out of which ends may come. To the ancient goldsmith, the fundamentals by which he was able to execute inspiring works of his art were far more revered than the objects themselves. The objects have but a transient nature. They may deteriorate. They may be stolen, or they may be perverted. The principles, on the other hand, by which they are created, are eternal. They can never belong to any one man, for others may eventually learn to direct them. They cannot be perverted, for they only create the perfect when they are properly used. To the master, knowing and being able to direct the causes of harmony and being able to experience peace, beauty, and impersonal love, far transcends that which represents these states in any form or substance. Mastership is then the directing of specific powers and principles.

### ***Finding the Higher Pleasure***

The real master is usually poor in the economic sense. He has few of the things of the world. He even possesses little of what he is able to create by his own mastership of causes. He creates to objectively experience his own mastership, to find a *higher pleasure* in the performance of the laws at his command. He also creates so that others may in some way experience them and come to know the principles underlying his creation. When his creation has served either of these two purposes, it is discarded. Since the principles which he has mastered are infinite in their possibilities, the master makes no permanent image of them. There is no one object which to him embodies all of that which he is able to direct. Consequently, the master has no limiting attachment for a single one of his creations—as do those who strive merely for success or ends in life. The philosopher has a far greater affection for the alphabet at his command than for any single set of words which may be spelled from it. If any words are lofty, they indicate only what is yet possible in the content of the alphabet.

It is common practice for a master to have apprentices or students; yet it is quite impossible for him to impart mas-

tership to them. He may teach them everything he knows. He may implant ideas in their consciousness either by verbal means or example. Such ideas may produce but an incomplete or limited experience in the minds of a student. He may not be *emotionally* or *psychically* responsive enough to fully experience the principles which constitute the mastership. He then has but an intellectual experience which torments him because it is insufficient to bring forth the same results as that of the master. Many persons, therefore, are not so constituted as to be a master in any field of human accomplishment, yet they may become a *success*.

To become a master, the first requisite is to determine what experiences in life bring you the greatest happiness. Do you find your greatest happiness in the realm of music, art, science, philosophy, or mysticism, for example? Then, next determine wherein that happiness consists. Do you find it in the things, the results of that realm; or in the gratification which comes from realizing that you are able to direct principles in such a medium and to create thereby? You must ask yourself, which is of the greatest importance to you, that which has been done, or a realization of the *ability to do*. If the object or end brings greater satisfaction than to command that which makes it possible, you are then not emotionally or temperamentally suited for mastership.

The master finds his greater happiness in the knowledge that he has made himself a channel for power—not in that he has made a thing. To the master, the finished product is but the end of a particular application of laws or principles. The completion of any creation is, therefore, the end of the pleasure which he may have from it. It is when he is creating it and manifesting knowingly and confidently those causes which bring about the particular thing that he experiences his greatest happiness. At that time, he feels himself *en rapport* with that which excels himself, namely, the power that is his. One becomes a master, if he possesses the innate qualifications, by *doing*, by actually working with principles he has learned and by means of which he must experience an awakened power.

(Continued on Page 130)

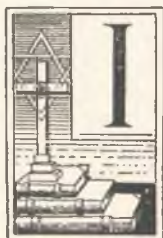




## *Ascending the Mountain*

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

(From Rosicrucian Digest, May, 1933)



**I** CERTAINLY do not need to remind all students of mysticism and esoteric philosophy of the fact that the greatest attainment and the greatest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

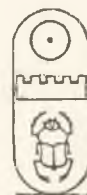
Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need more than any other time the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens, and the signs of the times which are quite evident to the analytical mind, that the world in general, and the people of the Western world especially, including the major part of Europe, are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great Cosmic lights are revealing paths that lead to mountaintops, and affording us every urge and

every inspiration to rise to great heights in meditation and analysis, study, and preparation. The world is fortunate in having at the present time certain great leaders who are undoubtedly working under Cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts that come to them. In their attempt to interpret and work out that which seems the proper thing to do they may be permitting their personal ego to have too much sway, and they may be attempting to glorify the material physical self because of its success in accomplishing great things. But the truth of the matter is that these leaders, these channels and guides through which great changes are being made are Cosmic workers, and are carrying out to the best of their ability the impulses of the universal mind, and the urges of the Christ Consciousness.

It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, mental, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down upon them and see them in



their true relationship to all other things of a material nature.

We in the Western world, and most of the thinking people of the civilized nations, have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, our homes, cities, and towns, our great world, instead of realizing that first and foremost we are citizens of the universe, and, secondly, children of a universal family under the fatherhood of God.

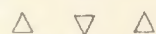
We must ascend the mountain and lift ourselves into the greater light of broader understanding, and at the same time free ourselves from the immediate contacts which hamper our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope, a new understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made, and that not until certain other problems are slowly worked out can we expect any of the great changes that we have hoped for. We are impressed falsely with the ideas that man-made institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But every now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of Cosmic inspiration.

We must discover through illumination, meditation, and Cosmic attunement that God can bring about revolutions as well as evolutions in the affairs of man without suffering and without destruction, if man will lift himself up to attunement with the Cosmic plans, and co-operate with them. The world today is on the verge of many new

cycles and many new periods of mighty changes. In bringing these about the Cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height, the Cosmic finds that men have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until man frees himself from these shackles, and shakes himself loose from the chain and ball of false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Let us free ourselves, therefore, occasionally, and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes that are taking place, and will help to bring them about. Love, faith, hope, and tolerance toward all individuals with a determination to see the golden rule put into practice once again will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.



#### THE MONTHLY ALCOVE

The ancient mystics believed that each month of the year was like an alcove in a great temple, and that in these alcoves certain groups of workers assembled who specialized in definite fields of research and labor. They did not believe that these persons associated with each alcove were born in the month of that alcove, but that they were attracted to that alcove regardless of the month of their birth because of Cosmic qualifications that made them especially capable to carry on the work assigned to that alcove. In order that you may understand what each alcove represented, we will describe one of these alcoves each month, and at the same time give you the names of well-known persons in the past who were associated with these alcoves. If the work of these alcoves and persons is similar to your own occupation or hobbies, you will know that you are Cosmically, at least, associated with the work of these eminent persons of the past.



### May, the Alcove of the Soldiers

This month and this alcove should not be associated with warfare and with the ruthless destruction of person and property. It is rather an alcove of defense and protection, of guidance and mastership, as well as of leadership and direction. One of the outstanding characters associated with this alcove is Joan of Arc, and her nature and great achievements typify the real spirit of the alcove. In addition to her, however, the mystics associated with this alcove such persons as Hyksos, Rameses, Sennacherib, Cyrus, Alexander, Scipio, Attila, Charlemagne, Theodoric, Cromwell, Napoleon, Richard Coeur de Leon,

Louis XI, Peter the Great, and U. S. Grant.

The latter names in this list were added by common consent on the part of more modern mystics who have carefully followed the ideas of this study of the alcove. One will note that some of these persons had such qualities as might have made them famous as defenders or protectors, but they were tempted to use their power for selfish achievements, self-aggrandizement, and political predominance. Those who were thus tempted failed in their selfish desires, while they were successful in their unselfish and proper activities. Therein a lesson in regard to the use of military power may be learned.

### THOUGHTS OF AN EVERYDAY MYSTIC

Before writing this letter I recalled that one thought has "threaded" its way through my life and it is this: "When one thing is taken away, something greater is given in its place." Not until the present great sorrow was experienced was the full meaning realized.

Son's transition brought loss of ambitions, desires, plans, as well as almost overwhelming sorrow. This sorrow was not from remorse, but from the absence of one who understood and lived the laws of life so completely—applying his time and talents in art and music to SERVICE of others, though a mere lad of twenty-five years.

In my sorrow, *Concentration* and *Relaxation* periods, concerned with the worth-while points of living in SERVICE, were neglected. Sorrow vibrations made me extremely negative. No extreme is good—there must be balance and harmony within.

The great Cosmic privileges and blessings of "thinking and reasoning" constructively, brought the balance and harmony—the idea of easing the sorrow by seeking more in SERVICE for *both* of us! This entails *double* duty—spreading a *double* amount of "sunshine," good thoughts, deeds, etc., for others, especially those whose sorrows and burdens seem greater than mine.

This performance of duty leaves an indescribable warmth about my heart. It gives a buoyancy to SERVICE that eliminates any negative feeling. Son is not forgotten, but he, too, has the opportunity for proper adjustment to a different plane of existence.

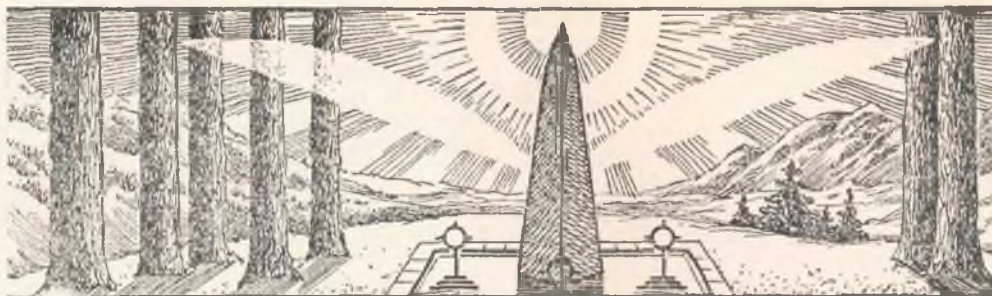
The sun's rays seem brighter, and my thoughts closer to the COSMIC and ITS Creations, and the opportunity to know that the COSMIC IS, WAS and ALWAYS WILL BE. Sorrow becomes a "blessing in disguise" as the capacity for greater SERVICE in the Cosmic Domain is accepted and extended.

—HELEN S. DEEGAN.

Editor's Note: This letter from Soror Deegan demonstrates the practical application of Rosicrucian teachings in a time of need. Her message of courageous uplift by means of *double-duty service*, may help those others whose sons have given their lives as the price of peace.

Soror Deegan writes from Huntington, West Virginia, but has lived in Indiana, Idaho, Utah, and California.





## The Seven Steps to Attainment

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

### PART TWO



THE third step to this attainment in life, the perfect happiness, is self-discipline. In his functioning, man has three parts to his being. The first, as we have said, is soul. It is the highest of these three parts, because it is the more complex; that is, it is the most all-embracing. It contains more of the essence of all things, and it is the most unlimited. The second part of man's being is the mind, or the rational, the conscious part. And the third part is that corporeal substance, the body, the grosser Divine manifestation.

In man these three parts have a ratio or an order of one, two, and three. At all times the direction, the command must come from the soul as number *One*, to the mind as number *Two*, and finally to the body as number *Three*. There are certain desires which arise at times in life, which cause us to disturb and disrupt this ratio, and the disruption results in suffering and just the opposite of the happiness which we should attain.

Gautama Buddha, centuries before Christ, was the first to work out a practical system of self-discipline. In fact, Buddha was the first to give to the world a system of what may be termed practical psychology. The essence of this system is expressed in the *four great truths* of Buddhism. To summarize these truths, all existence provides

some kind of suffering and all of the suffering which we experience is caused by insatiable desires, says Buddha, desires which cannot ever be completely satisfied or quieted. Suffering will cease only when we learn to suppress these insatiable desires; in other words, when we have learned to keep the elements of our triune nature obedient to their relationship of *one, two, and three*.

The fourth step toward this attainment, this fundamental choice which we should make in life, is *morality*. Of all of the steps which we must take, this one is perhaps the most obscure. The step of morality concerns the problem of the reality of good and evil. Is good real? And is there a real evil? Has there been established a Divine standard, a fixed and definite good, like a Divine dogma or creed which all men should and must recognize, and has it as much reality as ourselves? If there has, then men would be either just obliged to accept that one good of a Divine nature, or reject it entirely. But the fact remains, and human experience confirms it, that men are continually striving for divergent *goods*. One group of men is striving for what they hold to be good, and other groups of men are striving just as sincerely for *goods* which conflict with the former. If men in their hearts want good, why must they be misled by its content? Why must they be going in different directions? It doesn't seem that a compassionate Divine Intelligence or God



would so intentionally confuse men who sought good. But if the good has been divinely established, if it is a fixed, definite good, and if God is the creator of all things, then from whence comes evil? What is its source? So, if there is a positive good and God is the creator of it and all else, obviously then, evil cannot have any positive content; evil cannot be real; evil can be only a negative state, *the absence* of good.

Let us presume that good has a definite existence, that there is a fixed, Divine standard. The question arises, then, why should men aspire to that good? Frankly, why should men be good? Contrary to opinion, no men are truly unselfish—even those who do great works of charity; those who are benevolent; or those who serve others than themselves are doing so because it brings satisfaction to their extended self-consciousness. There are those whose consciousness of self has so extended that self includes many other people and things besides their immediate being. It brings them satisfaction, therefore, to do for those things or those persons which they have included as a part of themselves. If men are to seek good, therefore, the good must satisfy some element of their nature, of their self, or they will not aspire to it.

Spiritual good, as held out to us by theology, by religion, promises a reward of salvation and of immortality. However, this spiritual good can only be appreciated by those who desire immortality. Obviously, if one does not desire immortality, he will not then seek the spiritual good which offers it as a reward. Men are not equal. Each has some part of his nature dominating at all times. Some men are more physical; some men are more intellectual; and some men are more spiritual. Each experiences a good according to which nature dominates. Each nature has its own *goods*, its own rewards, and we must first realize one and then the other. That is how we climb upward in self. The greatest rewards of the body are health and vigor. These are the *goods* which come from obeying the physical part of ourselves. There are also *goods*, or rewards, of an intellectual nature. The exercise of our reason, the developing of the various faculties of our minds bring their good; as, for ex-

ample, self-respect, confidence, and poise. Until we experience the spiritual self, until we permit the soul, the highest part of our nature, to dominate, we cannot know that its *goods* are best, and we cannot be compelled to seek them. Thus we must climb from one good to another good.

### ***Knowledge vs. Understanding***

This brings us to the next step in attainment, and that is *understanding*. Without understanding, man is nothing more than a wanderer in the dark. Meister Eckhart, the great German, medieval mystic, said that understanding means seeing things clearly and in their proper light. Now, we know that perception is to perceive, to see, to hear, and to feel things. On the other hand, apperception goes beyond just mere perception. It is to give meaning to those things which finally arise in our minds, to give them proper classification and comprehension. The receptor faculties which we have—that is, sight, touch, smell, etc.—are like the esophagus and the mouth; they are but intake channels for the reception of numerous impressions from without. Conversely, the reason and the various faculties of mind function not unlike the stomach, in that they digest what has been received.

No knowledge is so useless as that which has not been digested; namely, as that for which there is no corresponding personal idea or conclusion which we have arrived at. Our minds are cluttered with terms, with phrases which we have inherited or which we have heard over the radio or read in newspapers. They are merely words to most of us, which have no use to our understanding, because they are not words which we have adapted or fitted to original ideas of our own. We may say that knowledge is that of which we are conscious. Understanding, on the other hand, is the nature and purpose of that which we have come to know. Wisdom is acquiring experience in the application of understanding. Wisdom is knowing when and how to use that which we understand. Every minute of our conscious existence brings us knowledge, the realization of something. However, it is only meditation and cogitation upon that which we know which brings us understanding. Also it is only



the indulgence of the use of understanding which brings us wisdom. In understanding, it is often said, there is *power*. It is because in the understanding mind the ideas are properly arranged; they have been properly labelled, and classified. They can be used like mechanical parts to repair, to rebuild, or to meet the demands of emergencies.

The sixth step to attainment is *application*. Marcus Aurelius, Roman Emperor and stoic philosopher, made a very effective statement, in reference to application in life. He said that figs are considered fairer and riper when they have begun to shrink. He also said that grapes are thought best when they have grown to such proportions and weight that they bend the vine. So, too, the beauty and ripeness of old age is to be found in the maximum development and application of the powers of mind and the attributes of soul. Death can never surprise the individual who has used his powers fully and intelligently. He cannot be like the actor upon whom the curtain descends before he has finished his play, because one who has used his powers fully is ever prepared for the eventuality of death. Such a person who has lived fully has no regrets. There is nothing to smart his consciousness when death comes. The exertion of mind and the exertion of body, and the extensive employment of consciousness admittedly is fatiguing; yet, one who avoids exertion because it is fatiguing, never comes to experience the intense stimulation which follows rest and rejuvenation. The joy of rejuvenation, the consciousness of renewed power and strength comes only to those who have first exerted themselves.

Life is to live. Let us not deceive ourselves. The whole purport and purpose of life is in its utilization. It has no other value, except as a medium by which something can be accomplished. To restrain our natural functions, to harbor them, or attempt to negate them is a restriction of life. It is in opposition to the very nature of life. Each of our natures (and we have said the natures of man are triune—that is, three in number), is productive of some good. That being so, then the greatest evil, the

most diabolical sin which man can commit is to avoid exerting those powers of his nature with which he has been endowed. If it is conceded that one must sleep and one must eat for the maintenance of health, then also one must *think*, one must *reason* and mentally *conceive* daily. If we do not, we revert to the status of the lower animals. Man is distinguished from the lower living things only by the use of all his powers. There are other living things which can walk and can talk, and can mimic many of our objective activities, but we possess powers of our triune nature, which either they do not possess or which they are not capable of using; and if we do not use them, then we have depreciated ourselves, we have wilfully submitted ourselves to degradation.

### ***The Motion of Mind***

The seventh and the last step to the attainment of perfect and complete happiness, which should be our principal choice in life, is *aspiration*. It is an observable phenomenon in nature that things are constantly changing. The seasons have their changes and there are various other things the qualities of which we can perceive are going through a transition. This change is an internal, as well as an external *motion* of things. It is not just the change of movement in space, but a change within the essence of things. This principle of change or motion was known long before the ancient Greeks taught it. It was known and understood long before it was expounded in the philosophy of Heraclitus. It was privately taught in the ancient mystery schools of Egypt, particularly in the secret school of ancient Memphis, the City of the White Wall, as it was once called. This doctrine of motion and change was symbolized in this mystery school by a musical instrument known as the sistrum. This instrument was Y shaped in formation. Horizontally placed across the open end of the Y were seven rods. They were affixed loosely to the Y-like handle, so that they could be shaken like a rattle. The priests and the hierophants in these mystery school temples shook this sistrum during certain rituals and ceremonies, to emphasize the Cosmic or

(Concluded on Page 127)





## Evolution of the Wheel

By H. E. KLEINSCHMIDT  
(Digested from *The Scientific Monthly*)



HISTORIANS who trace the evolution of man from the naked savage to civilized being seldom fail to mention that the wheel is one of the five or six devices that made his progress possible. In what way the wheel served to advance him out of his animal state, and how the wheel was invented, is left unsaid, except for general comments about rollers and runners. This unsatisfactory explanation of how the roller became a wheel or the runner a chassis is not the fault of the historian, exasperating as it may be to the reader, because the wheel was developed long before history was recorded and because the remains of primitive man's handiwork are too scanty to reconstruct the steps in the discovery of the wheel principle.

It is easy to test the absolute dependence of modern man's existence upon the wheel. The sugar he pours on his breakfast cereal was delivered to him on a wheeled truck and, before that, rode in a wheeled freight car. The cane from which it was extracted was hauled in a crude cart, then perhaps, on a "dinky" railroad to the mill where it was ground up by a bewildering contrivance of wheels and rollers. Similarly, his milk, bread, bacon, and coffee came to his table by means of wheels. Donning his hat and coat, manufactured and delivered to him with the aid of wheels, he rushes to the bus or street car and he depends upon the elevator to hoist him

safely to his office. There he sets in motion various kinds of office machines, all of which include wheels in their construction, as he supervises a factory, a railroad, or a sales campaign requiring travel and transportation. Sudden stoppage of all wheels would mean death for our way of living; if not sudden, none the less sure. Transportation and machinery make our present manner of life possible. The ultimate unit of land transportation and the essential unit of machinery is the wheel. Peace-time intercourse, as well as modern warfare, is inconceivable without the wheel. One is tempted to say sweepingly that without the wheel civilization would have been impossible.

And yet, who knows? At least it is interesting to speculate whether or not, if this ingenious mechanical device had not been discovered, man would nevertheless have found a way of solving his transportation problems. After all, the wheel is but a means of reducing friction to a minimum so that loads may be drawn over a surface from place to place. Without the wheel man might have exercised his ingenuity in overcoming friction in other ways. Modern physics and chemistry suggest that the easy gliding of one body over another may be feasible. For example, electric currents can be made to repel objects as well as to attract them, and the chemistry of lubricants is just beginning to be understood. If there were no wheels, it is possible that science would find a way of utilizing other methods for transportation.



Strangely, there are no wheels in nature, although most of man's essential inventions have apparently been suggested by natural phenomena. Primitive man, for example, found a variety of uses for the forked stick, and to it we may trace such varied contrivances as the plow, the table fork, and probably the hammer, and the pillar for roof support. A duck paddling in the pond is a "natural" boat, and soaring birds undoubtedly put the idea of flying into the mind of man. Although locomotion is a distinguishing characteristic of animal life, and although fins, wings, and legs are abundantly bestowed upon living creatures, nothing in nature is known to move about on wheels nor to use wheels in any manner whatsoever, physiologically. There are a few so-called "pulley muscles" which turn corners, but the pulleys are nothing more than spicules of bone. Oliver Wendell Holmes, in a sparkling essay on "Walking," was led into the error of assuming that human locomotion is a wheel-like action. Each leg, he pointed out, is a spoke hinged at the knee, the upper end of which pivots at the hip while the feet are but sections of the rim. But the important functional difference between legs and wheel is this: walking is a reciprocal motion, whereas the wheel moves in a continuous direction. Reciprocal motion is wasteful; power is consumed to start and to stop motion, whereas the continuous revolution of the wheel benefits by momentum. Even if Holmes had proved his point that legs are wheels in principle, by no stretch of the imagination would walking ever suggest wheel construction to the mind of man. The wheel is a purely man-conceived invention, created out of the void of his own mind. Doubtless God can make a wheel, but evidently He never did.

The wheel is not the product of a single genius but the result of slow evolution, and it arose out of man's trial-and-error efforts to move loads from place to place. The wheel of the Western World is a direct descendant of the Egyptian wheel, records of which go back to at least 2000 B.C. From the Egyptians the wheel passed successively to the Assyrians, Phoenicians, Greeks, and Romans, and then to Western Europe. The fact that the Greeks

claimed to have received the wheel from the gods testified to their high evaluation of it and probably to the obscurity of its origin. Mention of the wheel is made in the Old Testament (the ark of the covenant was carried on a cart drawn by oxen) but without description, and it is possible that the ancient Hebrews derived their wheel from the Egyptians.

How the wheel actually came into being is not known. But certain scraps of prehistoric remains, bits of ancient drawings, and vehicles which have evidently not changed their form for many centuries, permit us to conjecture how one step led to another until the trick of moving burdens on wheels was learned. Two of prehistoric man's mechanical devices must be considered: the runner and the roller.

Loads that cannot easily be carried by man or beast may be dragged. Dragging is made easier if the load is mounted on runners. By cutting a forked stick from a tree, primitive man was able to make a serviceable sledge of two runners which bore the load while the main branch served as handle or shaft. Such use of nature's ready-made tool seems to have been common all over the world. A variation of that device is the American Indian's travois, a kind of sled made of two saplings held together with thongs. A pony is hitched between the forward ends of the saplings very much as a horse is harnessed between the shafts of a wagon. By arranging the saplings as runners in parallel, friction was further reduced, and this discovery probably led to the construction of a simple sled.

The roller is commonly said to be the forerunner of the wheel. But how did it evolve? As no one knows, we are free to speculate—which we shall do in the hope of discovering at least a plausible explanation. As in studying natural evolution, one may start with the roller as origin and pursue several paths, some of which end blindly or reach a point beyond which there was no further development. How our hairy ancestors, whose only tool and weapon was a club, discovered the friction-overcoming qualities of a roller is anybody's guess. Rounded stones roll downhill; the feathery seeds of the tumbleweed roll when driven by the wind; a log



may be rolled with greater ease than dragged head on. Some such observation, no doubt, led primitive man to shape his loads, when possible, in spherical or cylindrical form.

That the rolling-load principle was highly developed and carried over into civilization is attested by the manner in which the ancient Greeks transported to Athens the marble blocks for their magnificent temples. The columns which support the roofs of their buildings were quarried miles away and shaped into cylinders there, each section being about twice as long as the diameter of the circle. Holes were drilled in the ends of the cylinder at the pivotal center. A wooden framework was then fashioned around the cylinder, with pegs that fitted into the drilled holes. Then, by pulling the framework, the cylinder was easily rolled to the temple site and therelifted into place. Here we find a hint of the wheel hub revolving around an axle.

With the aid of the roller the Egyptians built their mighty pyramids, moving huge blocks of stone up inclined planes, and with exactly the same technique we now move heavy pieces of machinery, and even houses, from place to place. But that is as far as the roller, of itself, developed, unless one wishes to marvel at the smooth efficiency of the roller bearing, which is still a roller and not a wheel.

### **The Spoked Wheel**

Two boards fastened together on their flat sides with the grains crossing at

right angles are very strong (we are just beginning to appreciate the strength of laminated plywood). If the boards are 6 inches wide, a 6-inch disc can be cut from them which will be reasonably strong. A hole drilled in the center makes the disc a wheel. If the wheel is

to be larger, say 18 inches, three 6-inch boards laid edge to edge and crossed by three similar boards at right angles may be tightly joined for the purpose. Still stronger would be a wheel made of three such layers, the grains of the wood in this case crossing at angles of 60 degrees. Wheels of that type are actually known to have existed, for example, on farm carts of the Roman Empire period.

The greatest wear of such a wheel would be at the rim. A tire carried around the rim would protect it, and when worn out, could be replaced, thus prolonging the usefulness of the wheel. How the tire first came to be used is shrouded in mystery. It is conceivable that a split sapling may have been fastened to the outer edge of the disc. There is a hint of this construction in an old Egyptian wheel in which the fellies are made of

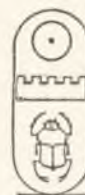
inner and outer parts and are lashed together with thongs. This may have been a carry-over of the more primitive method of lashing an outer to an inner rim.

Whatever the origin of the tire may have been, it must soon have become evident that, with its use, the outer segments of the discs making up a three-layer wheel, were now superfluous. Leaving them out would produce a

## *Names and Their Meaning*

This month, for our readers' entertainment, we have chosen sobriquets of famous men. Our authority is **AMERICAN NICKNAMES** by George Shankle, Ph.D.

- **The Ancient.** Abraham Lincoln—named so, during his presidency, by his private secretaries, because to them his patriarchal character embodied the wisdom of the ages.
- **The Philosopher of Democracy.** Thomas Jefferson, author of the Declaration of Independence. He advocated liberation of slaves, free education, religious freedom, etc.
- **The Sage of America.** Benjamin Franklin—for his deep insight into life, his practical statesmanship, and his thrift maxims.
- **The Good Gray Poet.** Walt Whitman, because he was gray-headed and had a flowing white beard, in later life. Many people admired his poetry.
- **The Wizard of Word Music.** Edgar Allan Poe. He wrote poetry, the word combinations of which appealed to the ear in musical sounds.
- **The Duke of Braintree.** John Adams. At home, he lead the retired life of a gentleman, devoting much time to the study of history and philosophy.
- **The Friend of Helpless Children.** Herbert Hoover, leader of American Relief in World War I. Later, he organized the European Children's Fund which fed and clothed approximately two million destitute and orphaned children.
- **The Indian's Friend.** Roger Williams. In colonial dealings with the Indians, he insisted on justice.



wheel of six wide spokes. This wheel would be much lighter and yet with a "hub" wide enough to assure steadiness. That such was the origin of the spoked wheel is conjecture, yet not without some historic basis. Certainly it is significant that Egyptian wheels and their descendants have either four or six spokes or multiples of four or six.

The Egyptians carried the spoked wheel to a high degree of perfection. Pictures of their chariots abound, but they do not satisfactorily depict the mechanical principles. Fortunately a few original chariots have been preserved; one from the era of the Ptolemys is in the Florentine Museum. Apparently chariots were used primarily for war purposes and for racing. Consequently they were made light and durable and were drawn by horses. There is little evidence of the use of the spoked wheel for domestic purposes in ancient Egypt, for their roads were designed for foot travel and beasts of burden. The Greeks added little if anything to the wheel, but they did make their chariots of metal and decorated them, sometimes profusely. Like the Egyptians they used the chariot primarily for war and racing, a very important part of Greek life.

From the Greeks the wheel passed to the Romans unchanged. Roman chariot racing is familiar to every school boy, and Roman roads have become a by-word of enterprise and durability. But the Romans extended the use of the wheel enormously. The great contribution of Roman engineers was the discovery of the method of swiveling the front axle. Four-wheeled vehicles had been used by the Greeks, but they were awkward because the front wheels were kept as rigid as the hind wheels, and turning corners meant wasteful skidding of wheels to say nothing of the strain of the side thrust on them. Pivoting the front axle opened the way for larger, more commodious vehicles and greatly stimulated passenger use of vehicles. Unlike roads of previous civilizations, those that led to Rome were made primarily for peace-time traffic. Roman travelers were familiar with the rheda, a kind of omnibus or stage, and of private vehicles there were many. The Romans also used the horse for domestic vehicles which, too, was an innovation.

With the fall of Rome the spoked wheel all but disappeared from the Western world, incredible as that may seem. The crude disc wheel was again the only type employed, and for hundreds of years nothing better was at hand. Roads were practically nonexistent, and the chief use made of wagons during the early Christian centuries was for the transportation of the hordes of Gauls and Germans in their great migrations. Goods and chattels of the wandering tribes were carried in huge wagons drawn by oxen, and when the going was difficult, women, children, and the sick rode on them too. At night the wagons provided shelter. They were in effect like the covered wagons of the American pioneers.

The lowly ox was the draft animal of the early Middle Ages. No one thought of humbling the pride of the stately horse by hitching him to a cart or wagon. He was considered to be a beast fit only for battle and for bearing on his proud back kings and noblemen. But in the twelfth century this sentiment changed, and men began to use the horse for pulling purposes. The horse is a quicker, more responsive animal than the lumbering ox, and the wagons of that day were not geared up to him. So the growing custom of using the horse for draft purposes necessitated refinements and improvements in wagon construction. Slowly, laboriously the spoked wheel was reinvented, or rather reintroduced, for memories and remnants of the wheel of a destroyed civilization must have remained here and there.

As craftsmen became more skillful and the demands for more rapid transport increased, lighter and stronger wheels were perfected. Much argument and debate ensued as to the size, shape, and dimensions that a wheel intended for a given purpose should have. Methods of fastening the felloes and spokes and of inserting the spokes into the hub were hotly discussed. The number of spokes that a wheel should have was a grave question, and whether or not a wheel should be "dished," and how much, was a serious engineering problem. The iron tire greatly improved the wheel as did also the metal lining inside the hub.





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.*)

## MORE THAN FAITH

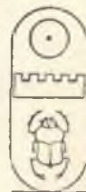


FOR want of more adequate terminology, many actions which have proven to be successful or effective have been founded upon what we call faith. The individual who has seemingly accomplished the impossible, who has met with success in the face of what seemed certain failure, who has been able to do when others would have given up, has been credited with his success or accomplishment by attributing it to faith in his enterprise, or faith upon his part in a force greater than that which meets the eye.

Many religious writings have stressed the importance of faith. Repeated quotations come to the mind of each of us

that have familiarly been used to emphasize the importance of faith. In the writings of St. Paul, faith was considered only secondary to hope and love. Faith was the power that could move mountains. It was the criterion of true living when the ancient prophet said: "The just shall live by faith."

In the multiplicity of meanings which have been given to this word, we find that the word itself is sometimes inadequate to describe the condition of those who have seemed to be directed and guided by this virtue or conviction. Among the saints and mystics of which we have historical and traditional record, the tendency has been to classify their greatness and their exemplary lives as expressions of faith. In the course of all mystic literature, there



have been striking similarities in the lives of those who have been upheld as evidences of the use of faith. This fundamental similarity, that of certainty of purpose and goal and a determination to carry out to the end the fulfillment of their desires, regardless of the consequences, has been attributed to faith.

Actually, faith as a term is more applicable to the outsider watching the actions and lives of those who evidenced what we call faith; that is, to those about us now who look back upon another generation in which faith was evidenced. In other words, the mystic or the saint did not so much concern himself, or herself, with faith as do we who use that particular term to describe their lives. We see what we call the evidences of faith; while they saw beyond the term. They saw a purpose so distinct and clear that it even reached beyond their contemporaries, insofar as the accomplishment of their mission was concerned. So many illustrations of these facts could be given that it would be impossible to give due credit to all who have, from our interpretation, lived by faith.

We need not necessarily turn back to the traditional and classic examples of the good and great men of the past to find these evidences. In the course of the present war, the story has been told of the commander and governor in charge of the defense of the island of Malta. This island which received probably more bombing for its area than any other spot on earth during any period of time, survived in the face of certain destruction during the period when many had lost hope, not only for its survival, but for the survival of other defensive lands. It is said that this governor was an inspiration to all the population of that island. The leading churchman of that island, who was even of a different denomination than this commander, made the statement to reporters that he saw in this man's eyes and determination what he believed to be the same evidence of mystical understanding that he presumed existed in the lives of the greatest saints and mystics who have been traditionally the study of religious literature.

Those who now comment upon his success claim that this man had faith in his purpose and faith that a power

greater than his own would direct, guide, and assist him and his people. But faith alone was probably not the entire answer to this man's success and determination. While to the observer, his faith in God and his cause seemed to be the means of performing the impossible, there is no doubt that like others who have seen beyond the immediate limitations of their material world, he had what has frequently been called "mystical insight." He saw beyond the destruction and danger that lay in his immediate surroundings. He could see clearly that there was success and hope ahead and that it was not so much faith upon his part but the knowledge and conviction of what could be done and what did take place that made him a leader.

Many less known individuals have had similar experiences. They have been able to stand in the face of persecution and trouble, not because they merely had faith but because they knew that experience and understanding had led them to a place of relationship with a source higher than themselves which gave them vision beyond the limitations of a destruction which seemed to be enfolding them. Men and women who have been the examples to which we point as the effectiveness of faith, who have stood upright and just, regardless of what may be the circumstances, have frequently been called "God-fearing." In reality, that term is inadequate because these individuals were not in fear of God, but they were in a state of understanding and attunement with God, which was the very opposite of fear. They not only respected a higher power than that of themselves, but they had come to know that that same power was resident within them and that they could call upon it in the time of need. They could call upon it for direction, if, for a purpose more than that of selfishness, there came a need to see beyond the problems of the time. These thoughts have been expressed in the writings of some of the mystics, but in many cases it is quite probable that the individuals themselves did not stop to think of the difference between faith and mystical experience.

It is true that we cannot all be mystics in the sense of those who have come



to an understanding and relationship with God beyond the usual limitations of human understanding, but we can all come to realize that faith alone is but a form of self-assurance and possibly an indication of support of others. The individual who has reached the point where his actions are claimed, by those who watch him, as being based on faith has really gone beyond that point. He has more than faith. He has an understanding of certain fundamental laws of the universe. He has come to the point of assurance that these laws are purposeful and that within his own being is resident a segment of that very force which man calls God and which

man can call upon for expression and direction at a time when all other things might fail.

Each of us can, in a small way, develop this same trait of confidence and assurance. This expression of true understanding, and action based upon understanding, cannot come alone through being objectively assured of the existence of a Supreme Being and His relationship to man, but through a repeated analysis of this relationship translated into experience which teaches us that, while faith is a great power, we need not stand by faith alone—there can be more than faith—that is, absolute conviction and knowledge.



## THE SEVEN STEPS TO ATTAINMENT

(Continued from Page 120)

Universal motion which they proclaimed, even at that early date, as the cause of all being, of all form.

Since there is unity in the universe, we know from observation that things evolve out of each other, or are evolved and generated out of certain common sources. Man's body, for example, we know is due to the evolution and *motion* of a combination of two factors—matter and vital Life Force. But what shall we say is the movement, the motion, the change that comes from man, man the complex being, man the body, the mind, and the soul? What is its product? Certainly mind and the spiritual quality must be productive of something. We can say that man is only fully consistent with the Cosmic law of motion when he *aspires*, when he has conceived an ideal toward which he can spiral upward, when he seeks to transcend his own environment and the world as he knows it. One who cannot,

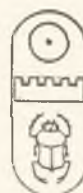
or who will not, in some small degree, visualize improvements in the welfare of mankind, that will bring understanding, happiness, or greater power to his family or his immediate society, is really inert as a human. He is at rest, and consequently he is opposed to the Cosmic law of motion. Aspiration exercises or draws upon the special functions of man's mind. It compels use of one's intuitive faculties. It stimulates the imagination. It is *aspiration* which keeps man's mind lofty. It helps it to transcend the ordinary. It keeps mind the rightful master of the body.

In conclusion, it may be said that happiness, being not a thing but rather a state, is attained by the unity of the foregoing steps; namely, happiness is an aura which emanates from the combining of the understanding of substance, liberation, self-discipline, morality, understanding, application, and aspiration.

END

### SPECIAL LECTURES IN PITTSBURGH

Members and friends of the organization in the vicinity of Pittsburgh, Pennsylvania, are cordially invited to attend a special series of public lectures conducted every Sunday, 8 p. m., at the North Side Carnegie Music Hall, Federal and Ohio Streets, by one of the members of the Board of Lectureship of the Rosicrucian Order. These inspiring and instructive lectures will be upon subjects of interest, in these times, to everyone. You are welcome to attend these free lectures.





## Temple Echoes

By PLATONICUS, F.R.C.



THE many pages of the history of mysticism and the highest aspirations of men bear witness to one fact: that mystics have ever sought to *know God, to experience Him*. Countless ways and paths have been taught through the long centuries, all supposedly leading to the sacred goal of *divine knowledge*.

Broadly speaking, mystical techniques may be divided roughly into two general patterns, those indicating (1) a magico-ceremonial way, and (2) a private, inward way.

Recently in this column we mentioned the theurgy or ceremonial magic of Martines de Pasqually, in which occult and kabbalistic words, signs, symbols, and ceremonies were the agencies through which candidates for initiation first came into experimental contact with the invisible world, and finally, if worthy and persevering, obtained a personal realization of God.

It is important to realize that some few types of theurgy are motivated by ignoble or fraudulent purposes. Thus have arisen the persistent, usually superstitious legends surrounding sorcery, necromancy and the "black arts." However, what is known as "White Magic" offers for many students a definite path upward in the rigorous ascent of mysticism. This technique should not lightly be dismissed or scorned because of temperamental aversion to ritual or impa-

tience with difficult and sometimes obscure ceremonies.

Very many mystics are attracted only to the "secret, inward way." One is said to have remarked on viewing an occult procedure, "Can all this be needed to find God?" Saint-Martin said at the age of eighteen that he had attained certitude as to the existence of two things, God and his own Soul. What more, he asked, was there for him to know?

This inward way, with its thousands of technical and personal variations, involves the disciplines of frequent and periodic meditation, the constant raising of the inner self in Godward aspiration, the fight for control of the body and the regulation of its desires, and the unceasing effort to lead a God-filled and a God-guided life. The Divine Idea and Aspiration are paramount, for increasingly the mystic finds his strength, solace, and lasting happiness in *the reality of God*.

\* \* \*

He who has never yearned for something higher, better, finer, and more divine can hardly expect to experience the joys and sorrows of mysticism. A profound sense of *yearning* frequently characterizes the expressions of mystical thought and feeling. The great musical scores of Wagner often reflect this yearning quality, as, for example, in the noblest passages of "Tristan und Isolde."

A true mystic of an earlier century has said that we all are in a widowed



state awaiting our remarriage, which is to be heavenly and divine. We are now in privation, in a sad condition of spiritual exile and material bondage. At one blessed time, ages ago, we dwelt nearer the center of the Divine Being, having been emanated from the immensity of God to occupy a favored position in nature and the Cosmos. We were more directly attuned with the divine thoughts, and far more sensitive to spiritual causation. Through misuse of the gift of free will, humanity prevaricated; we challenged the authority of the Absolute, and sought to transcend the laws and purposes given to us at the time of our emanation from the bosom of the Creator. Thus we "sinned" and fell away from God, only to awaken in our present spiritual insufficiency. Recognizing our plight, the historic task of mankind (the purpose of the historical process) is to overcome this unbearable state of privation, to obtain singly, then together, our reconciliation and reintegration with God.

\* \* \*

Some very interesting comments, ideas, poems, and articles have been received from our readers in response to an invitation in this column last month to send thoughts about "social inventions" for the betterment of education and society. To summarize a few of them, very briefly: Soror Alice Stickles of San Jose believes that the affirmation and greater provision of *beauty*, together with the disenfranchisement of *money*, will ennoble forthcoming social changes. "Beauty and art in everyday living," she says, "will become as necessary as the food we eat or the air we breathe."

Frazer Lawrence of Los Angeles writes that a greater effort to indoctrinate young people with the ideals of love and brotherhood, using an enthusiastic, individual approach, should do much to advance us toward unity and perfection.

Frazer Albert G. Matthes of San Francisco, outstanding in his contributions to forum discussions at the annual conventions of recent years, sends a very thoughtful poem entitled "Lasting Peace." Using the analogy of America's history, he suggests that the world is now struggling through the process which finally united the American

states. He advocates an international federation of nation-states, universal provision and safeguarding of basic human rights, one language (preferably English); one currency for all states in the international, federated union; a freeing of commerce and trade; and, with the removal of greed, selfishness, and hate, the abolishing of mankind's bitterest social enemy, WAR!

"America has shown the way—how Providence has planned the future—what is to grow, what to decay.

"Nations are not the final goal; they are steps to lead us on to higher deeds, to brighter future; so let the old begone!"

Frazer Layton J. Key, of Manson, Washington, expresses unbounded faith in the results to follow from a broadened education and uplifting of the common peoples of the world. Frazer Sigmund J. Zabreski, of Chicago, suggests that civilization rests essentially on emotion, and not on reason; therefore, our problem in building a high type of culture is to educate for the proper control and direction of the emotions, and not for their suppression or distortion, unhappily so often the case in our present society.

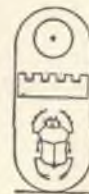
\* \* \*

The Universe with its created beings is not only a stupendous scientific laboratory—it is above all a beautifully conceived work of art, a timeless labor of God's love.

\* \* \*

One evening last week at sundown the writer stood at the summit of a hill in the city of San Francisco, gazing at the Golden Gate and the panorama of natural beauty and intense human activity within his view. A huge "clipper" airliner flew overhead and west towards Honolulu, suggesting the power of transportation and communication in uniting and acquainting distant peoples. Thoughts came to mind of the impending United Nations conference, beginning April 25, and the hopes and ideals which would spur its deliberations.

In this teeming, historically important San Francisco Bay area, the Rosicrucian Order, AMORC, exerts a very considerable beneficent influence. Fifty miles to the south reposes the International Headquarters of AMORC, daily in the thoughts of students throughout the world. In the East Bay area, the



Oakland Minor Lodge serves a growing number of members, with Frater Blanchard, Frater and Soror Clayson (and their two Colombe daughters), Frater and Soror Hand, Frater Woods, and many other members serving the Lodge and the Order admirably.

In San Francisco, the Francis Bacon Lodge is animated by an increasingly and very noticeable feeling of positive growth and unity of purpose. Like Hermes Lodge of Los Angeles in 1944, it is ready to take a long step forward in growth, activity, and group development.

The new Master of the Lodge, Frater Frank Fitzgerald, attributes much of this "dynamic" to the many new members, who are, he says, increasingly the foundation upon which the present and future Lodge rests. Wise and experienced Trustees Frank Parker and Leonard Keith supply counsel and quiet guidance when needed. Neophytes, enthusiastic new members, like Arthur and Louise Holman, Henry and Anita Leuteritz are an inspiration to all the devoted older members.

So, as the world spotlight turns on San Francisco and its environs in com-

ing weeks, remember that Rosicrucians are very much on the scene, active and serving in individual ways.

\* \* \*

For next month: a personality vignette is being prepared of Soror Gladys N. Lewis, charming and talented wife of our Emperor. Later issues will include glimpses of the personalities of Frater O. Hughes, of Topeka, Kansas, newly elected member of the Supreme Grand Lodge of AMORC, and Frater Jay R. McCullough, Curator of the Rosicrucian Egyptian and Oriental Museum.

In the next issue we shall discuss the mystical principle of *hierarchy* as it affects and idealizes human organization on the material plane. As readers of this column have doubtless observed, we are devoted in these monthly thoughts to interesting aspects of Rosicrucian mysticism, the informal presentation of outstanding personalities among the membership, and a persistent inquiry into the social implications of Rosicrucian philosophy.

▽   ▽   ▽

## WHAT IS MASTERSHIP?

(Continued from Page 114)

### ***Personal Application***

The road to mastership, therefore, must be a *personal one*, for it unfolds within yourself. Consequently, you cannot be led or propelled along it. The preparation for mastership is a series of all-embracing, intimate experiences. These experiences, out of which the principles may be gleaned, can be had in the privacy of one's home or office, or they can be had in a field, forest, or atop a mountain. The place is immaterial. Wherever self is, and where also exists the honest desire to try certain methods for possibly producing the needed experiences, there is the ideal place. If a master can convey to you what he objectively has learned, and which may possibly provide you with the necessary experiences, he has served

his purpose. From then on, it is a matter of personal application. It is not necessary to sit at the feet of a master in Tibet, Egypt, or Los Angeles. If what he has shown you, or what he may be able to relate to you does not quicken the entire consciousness of your being, so that you may experience the underlying principles of the desired mastership, continued association with the master will avail you nothing. Persons who have associated themselves with masters of an art for a long time are often able to be as successful in some one application of the art as the master. But if they are able to express themselves only in that one medium, they are not masters; for they have acquired but a single end and are not directing a power at will, which is mastership.

*The  
Rosicrucian  
Digest  
May  
1945*





## An Atoll—Or?

By ROBERT M. FREEDMAN, F. R. C.



WITH the powerful motor purring smoothly, we flew up into the misty clouds. Then levelling off, we headed straight for the clear distant horizon. In a series of artful dips and steep banks, the pilot teased his little flyer in order to discover the presence of any possible gremlins.

After performing several geometric patterns to satisfy himself that the craft was free of the pesky "imps," the pilot proceeded to fly leisurely around through the infinite space.

For the observer, the sleepy swaying sensation was ended abruptly by *The Thing* which lay below. Was it some mirage of the deep? Or could it be an enormous "Serpent of the Sea!"

It lay in the languid waters, lazily splashing a creamy-white foam over its shallow sides, revealing a soft emerald tint which sharply blended into the deep blue vastness of the undulating seas. It lay arched, long and slender, pointing its head toward the south while its tail curved to the north

into a mirror-like lagoon dipped in a greenish blue. Numerous dark brown clefts, resembling stagnant pools, seemed to press heavily into the long and narrow back, while green lushful spots appeared to vibrate with microscopic life and activity. Swaying in the gentle, tropical breezes, it seemed to be a large Serpent of the Sea, yet something else—what could it be?

Upon returning to the ground, we discovered a coral reef composed of a body resembling several islands, rising above the ocean. Minute marine organisms through the centuries had gathered together, there to linger and to die. The eternal action of the sun and the rhythmic ebb and flow of the tides had dried, purified and ground, into a hard, powdery surface, the ever-developing mass of evolving and devolving marine organisms into what man calls an *Atoll*.

Editor's Note: In this short sketch the writer, a member of the Merchant Marine, has described his ride in an observation plane, somewhere in the Pacific. He has further stated that this experience aptly demonstrated the principles involved in "illusion versus reality."



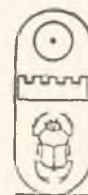
### AMERICA'S YOUTH

Code of Behavior, adopted by a majority vote of 100,000 pupils, in New York City's junior high schools:

1. I will never, knowingly, by word or deed, injure anyone's person, feelings, or property in any manner.
2. I will always respect the religious beliefs of others as I will respect my own.
3. I will show courtesy to other people at all times, particularly to my elders.
4. I will abide by the laws and regulations of my school and community.
5. I will be honest with myself and others, and I will practice cleanliness of mind and body at all times.

### FOR YOUR CORRESPONDENCE

The specially designed correspondence tablets, offered by the Rosicrucian Supply Bureau, will assist members in their correspondence with the Grand Lodge. This stationery is designed to save the members' time, and assures immediate attention to their correspondence. Each tablet contains fifty sheets of bond paper—available to members for 45c each, or three for \$1.15. Order from the Rosicrucian Supply Bureau.





## “Re,” the Regenerator of Words

By ERNEST H. KOCH, JR., F. R. C.



AMONG the most common words in the English language are many thousands which begin with the little prefix “re.” It is generally attached to roots or stems of Latin or French origin where it implies the sense of physical movement, such as going back, coming or turning back, or driving, pushing, or forcing back. *The Merriam-Webster Dictionary* gives other meanings for this prefix, and these are further supplemented in that monumental work *The Oxford English Dictionary*. Thus in the volitional sense we note such words as retreat, repeat, and rescind. From the creative sense of making anew, we have such words as reprint, remake, and reconstruct. In the sense of analysis, we mention: resolve, reduce, redistribute, reorganize, and re-investigate. It is soon discovered that the meaning of “re” has undergone a process of evolution whereby it has acquired many subtle and mystical connotations which, as Shakespeare says in Hamlet, “Suit the action to the word, the word to the action; with this special observance, that you not overstep the modesty of nature.” The question arises, from whence did the Latins acquire the prefix “re”?

### Historic Light Upon “Re”

We would be remiss not to call your attention to the close parallel between the expanded and extended significance of “re” and the corresponding historical development of the attributes of the

Sun-god “Re” as outlined in Breasted’s *The Dawn of Conscience*. The influence of Egyptian culture upon the Greek, Hebrew, and Latin languages was profound. Philologists, lacking an appreciation of mystical interpretations, would likely dismiss such thoughts too lightly and continue to grope endlessly for the origin of “re,” without understanding its esoteric inferences. The Latins derived many of their words, as well as their shorter alphabet, from the Etruscans and the Greek colonists in southern Italy and Sicily. Ellis in his book on *The Asiatic Affinities of Old Italians*, relates the Etruscans to the Armenians and further back to the Sanskrit sources.

Owing to the differences in the structure of the vocal organs of the various subraces of peoples, the heritage of words has changed in pronunciation and consequently, spelling. This is also true of the prefix “re.” In the excellent Rosicrucian Analytical Discussions on “The Aryan Race,” Morris enumerates many migratory groups of nomads which belong to the Indo-Europeans, or so-called Aryan classification, because of common ancestry in the prehistoric dialects of India, Persia, Greece, and Rome. In the *Encyclopedia Britannica* are additional references to the migrations of the numerous tribes who overran Europe, Asia, and Africa until they reached the uttermost boundaries of the land, such as, the Basques, Celts, and Finns. Mystical studies show that progress takes place only if there is motion or action. The word “re,” which fundamentally implies action of a physical

*The  
Rosicrucian  
Digest  
May  
1945*



or mental nature, may be associated with words which in ancient languages meant "go."

Please note the almost identical spellings in the following Ellis' illustration. The Gaelic root "ra" means go, and built upon this is "ra-idh" which means that a quarter of a year has gone; or, in other words, it means a season. In Sanskrit "ri" stands for go, and "ri-tu" means a season of two months, according to the climate. In Armenian "rah" is the root for go, whereas "rah-el" implies to go. In Etruscan "r-il" was contracted into "ril" and was the equivalent of the Armenian "rahel" and meant the going of the sun; hence "ril" ultimately became the word year.

Suppose that we consider the English "r," which corresponds to the Greek letter "rho" and note that the latter expresses the feeling of suspended animation, inaction or a suspense, as if one were waiting for a change or turn. Now observe that when action takes place subsequently, we acquire the appropriate word "return."

#### ***Contributions from the Evolution of Thought***

There are three distinct contributions in the evolution of thought, which have given different meanings to the prefix "re." One of these, previously discussed in the brief outline of Indo-European racial influences, has shown that the fundamental meaning of "re" implied some action in reverse, as back or backward, and also the repeated action as in again. Observe how fear and retreat is usually followed by new courage, reaction, and resurgence, which characterizes the mood of a people who are conquered and subsequently throw off their yoke and become intrepid and resolute. In this example may be seen the thoughts and habits of our ancestors giving rebirth to words. Through man's curiosity, achievement, and aspirations, the prefix assumed the meaning of making anew as indicated in such words as renew, rebuild, and recondition.

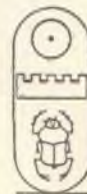
A second contribution may be attributed to the influence of Greek classicism and Saracenic asceticism which contribute a sense of repose, quiescence, or passivity as exemplified in a finished work of sculpture or architecture, such as the Hermes of Praxiteles or the Taj

Mahal. This conception is expressed in such words as reside, relaxed, respite, and reticence.

A third contribution of words with "re" prefixes arose in the English language with the development of our mental activities and their reciprocal sublimations with their esoteric, recondite, and spiritual significance. This is displayed in such words as relive, revitalize, regeneration, rejuvenation, redemption, and reanimation. Recuperation and the restoration of health are not considered without realizing the importance of returning to our inner selves to find the re-implemented Cosmic urges and the sources of the re-emerging flow of healing strength. Then looking toward our brothers throughout the world with refulgence of the inner light, we behold reunited peoples, rehabilitated individuals, recreated ideals, re-established brotherhoods, and reinstituted programs for progress. Thus the little prefix "re" which heretofore has seemed so commonplace because of its frequency, may be likened to a rough uncut gem before examination, but which the skill of the lapidarist brings forth in brilliance, letting the refracted rays from its many facets reflect its hidden meanings.

#### ***Ra, Ray, and Re***

Strange as it may seem, upon first consideration, "re" and "ra" belong to the same regal family of Ra, Ray, and Re, and you probably surmise that through them the spirit of Amenhotep IV has been carried down through all of the succeeding centuries to be rekindled in the heart of every Rosicrucian and other worthy seekers on the path. With slight modification in the spelling of "re" to "ra," are found such words as radius, radio, radiance, radian, and radium. There is, also, radiotron, which is an electronic tube, operating after silently reacting to an electric charge, and thence suddenly reactivating, re-glowing, and re-emitting its potential particles of energy. Radar is a detecting device and from its reversible spelling, it may be surmised that its effectiveness arises from the fact that the ray which it sends out to some distant object in the sky, or on the land or sea, must be reflected back from the object which it has detected. Another important word



is radius-vector which is a symbol indicating the direction and intensity of the great forces of nature, which not only sweep celestial bodies majestically through the realms of space but also whirl electrons in incalculable vortices about their nuclei. We also speak of it as a moving arm, like the balanced spoke in the revolving wheel of life driven with the harmony and the resonant rhythm of Cosmic reverberations.

### ***Man Speaks and Acts in "Return"***

In daily life man responds to impulses and stimuli and so we have chosen the word "return" to present some practical examples in which "re" is employed. When a worker returns home, he "comes home," and when he returns to his job he "goes back." When he does so day after day, the repetition or recurrence implies again and again. Repartee is a clever and ready, witty reply or retort. When we return a borrowed book we are involved in the ethical principle of "meeting an obligation." When we, knowingly, have taken a piece of land which does not belong to us, or perhaps have taken the control of the flow of water in a stream, the law requires us to return the stolen rights both by "restoration and restitution." We may return a purchased article by taking it back to the store with the idea of "exchanging" it or "redeeming" it in cash or credit to our account. On a friend's natal day we "felicitate" him by wishing him many happy returns of the day. When we follow the Scriptural admonition to return good for evil the meaning is to "overcome" by rising from a low level of negative thoughts and fears to a higher plane where positive ideals and high motives dominate. The Law of Amra, that sacred doctrine inherited from the Egyptians, has been handed down to us through the Jewish people. It states that whenever we receive any benefit through prayer to God or petition to the Masters, we are obliged to make a return or "compensation" both by prayerful acknowledgement and by sharing with others some portion of the benefit so as not to have any selfish motive. Aggressor nations must make just returns for the theft of treasures and the destruction of property by

reparation and restoration. The wanton desecration and profanity of humanity cannot be adequately punished by other human beings, but we are aware that the idea of a return has arisen to a "high moral and spiritual sense of reverence" which necessitates man's redemption through the Law of Karma and the Divine Justice that provides re-incarnation.

You now realize that this single word "return" has gradually acquired new connotations. Its first meaning reverted to physical action and much later historically it revealed the recognition of justice backed up by law. Then there followed the passive state whereby man became satisfied to return to a condition of stagnation or recumbency as far as his political, religious, and social order was concerned. It is not the nature of man to remain indifferent to the conditions of his environment. He responds to the latent promptings of contemplation and meditation and returns to intellectual and spiritual endeavors in his quest of the mysteries of the universe. We shall now see how "return" moves in time from the restricted vicissitudes of the individuals to the outstanding dramas of the world.

### ***Seven Great Dramatic Returns***

The Exodus is one of a number of great dramas in which the idea of a return is involved. Moses "re-established" the monotheistic doctrine of Amenhotep IV, and "reinvoked" the Divine blessings for forgiveness upon the recalcitrant and retrogressing idol worshippers. A second episode is the return of the prodigal son and his "re-instatement" in the household as well as his "repatriation" in the tribe. A third instance is the return of the physical sight to St. Paul following his spiritual illumination, "reconciliation" and "reclamation." A fourth and perhaps the most beautiful and inspiring esoteric story of return is the "reappearance" of Jesus after the "resurrection." A fifth drama is the "renaissance" or the return of learning, and the "re-stimulation" of man's endeavors in all the recondite activities of philosophy, science, and art. A sixth drama was enacted not only when Lincoln and his party passed those anxious moments

(Concluded on Page 138)





## SANCTUM MUSINGS

### THE PURSUIT OF HAPPINESS

By THOR KIMALEHTO, *Sovereign Grand Master*



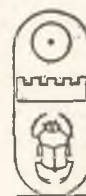
HAPPINESS is a relative term. The child is happy playing in the sand. The bride is happy planning her new home. The young man is happy in his first job. The mother is happy with the babe in her arms. The student is happy on graduation day. Simple happiness is based on the expression and fulfillment of normal, natural impulses. It is Nature's method of achieving her ends. The natural course of events in life is growth, mating, and parenthood, with their concomitant experiences and problems. The young man or woman who follows the natural plan is usually happy. There is a joy in growth, a joy in mating, and a joy in parenthood. Therefore the human race as a whole follows the natural pattern.

If the rulers of men realized how fundamental this natural pattern of human life is and framed their laws and regulated the institutions of society in accordance therewith, the history of the human race would be less tragic. Widespread dissatisfaction and even active revolution occur where the majority of inhabitants in any land find the normal pattern too difficult of achievement. It is for the ultimate benefit of the entire nation to see that such political and economic measures be taken that the

majority of people may be able to earn a living, to marry and raise a family, to indulge in simple recreation, and to make adequate provision against sickness, accident, and old age.

The happiness of the average individual is based on the security and welfare of society as a whole. The stability of the political and social structure will increase as each human being becomes aware of this important truth. Of what use is it to make plans for an education or for a livelihood or for marriage if the condition of society makes these fundamentals difficult or impossible of achievement? Education of every type must be within the reach of all who can benefit from them. For example, medical training to be limited, as it is today, to the well-to-do is social injustice. Business on a wholly competitive basis compels the individual business man to develop ruthless, anti-social qualities. The efficiency expert tries to show the head of the business how he can do with a man less in his establishment.

In normal periods for each man to do what is best for his own personal welfare and for his own pocket may be within his rights and not destructive to his neighbor; but if war and revolution are to be prevented, if disease and poverty are to be alleviated if not eliminated, then man must learn to consider happiness in terms of the welfare of the



group and the welfare of the entire human race.

The simplest lesson that the individual must learn is that true happiness is his alone who cherishes the well-being of others; the husband and wife who cherish each other and their children; the friends who are dear to each other; the fellow workers who are helpful to one another. The next lesson that the individual and the family must learn is that true prosperity and contentment depend upon the prosperity and contentment of the group and the community. Then the nation must learn that its happiness and welfare depend on the happiness and welfare of the world.

The fulfillment one desires for oneself must be permitted all human beings. Education and advancement should not be a matter of social class, economic status, or religious affiliation. A framework of society is necessary that will permit each human being to develop himself as far as he can and to rise as high as he can without, of course, infringing on the rights or privileges of anyone else. Where individuals are immersed wholly in their own concerns, where they are wrapped up wholly in their own personal progress and welfare, abuses and corruption creep into the social and economic system and disintegration sets in. Big business, for example, vigilantly tries to control politics only for its own benefit, not for the benefit of the nation. It tries to throw the cloak of national welfare over its purely selfish policies. Gangsters gain control of a trade union because the members have not learned to be alert, to work together effectively; they permit themselves to be terrorized.

The world today is too closely knit for any purely individual program for happiness or for any purely national program of welfare to prove successful in its immediate or ultimate effects. The greatest thinkers in the world came to this conclusion as the result of their experience. Therefore, the great religious teachers of the world emphasized the *Golden Rule* to lead to right social relationships. The prophets thundered for social justice and righteousness. They denounced the men and women lost in personal pleasure. Every Avatar was interested in social legislation. Confu-

cius sought for a state where he could carry out his plans. Moses worked out an elaborate code of law to regulate social relationships. Jesus iterated and reiterated the law of love. "How can man love God whom he does not know if he first love not man whom he does know?" Buddha worked out the noble eightfold path. He hoped to solve the ills of society by inspiring each one to improve his own character and to seek for perfection and union with the Divine. Plato wrote his Republic and sought an opportunity to make it effective in practical government. Pythagoras, as well as Sir Francis Bacon, was actively interested in every phase of government. John Ruskin, who began life as an art critic, eventually came to the same conclusion. "It is first necessary that the people should have the primary necessities of life—food, shelter, and clothing." If we are able to pursue our individual plans of life, it is necessary that farsighted statesmen draw up a form of government based on the loftiest spiritual principles.

Many individuals have sought spiritual attainment through the path of religious devotion or meditation or knowledge or beauty. It is their invariable experience that one of the results of their illumination is to turn their attention and direct their efforts to the benefit of humanity. The scientist is inspired to direct his experimentation in socially beneficial channels. The discovery of radium, for example, was socially useful because it helped explode the foundations of the materialistic philosophy that prevailed in the nineteenth century and which is the ulterior cause of the chaos existing today. The musician is inspired to compose music that will raise the vibrations of those who listen. The poet is inspired to write sentiments that elevate and expand the consciousness, and the artist is inspired to paint pictures that are expressions of the spirit of beauty.

True happiness is expressing one's genius in the service of the race. A man may be very happy in his selfishness, in his catering to the debased and sensual impulses of the animal being, in writing plays and novels that do not have a single elevating line or character or situation, in painting ugly and senseless pictures and carving ugly and



meaningless statues, in manufacturing and distributing liquor and opium, or other things detrimental to both the individual and the race; but such selfishness is short-lived. It is merely an act of creating causes the effects of which must be met at a future time. It is, therefore, most essential to plant in those who are young, right ideals in life, right patterns of social conduct, right moral and ethical standards. Education must not train the body or the mind alone; it must educate the desires and emotions. It must teach the discrimination between what is good and what is evil; the discrimination between what is more important and less important; the discrimination between what is more useful and less useful. It must also teach readiness to champion the cause of the weak, the oppressed, and the persecuted.

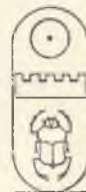
The old saying that a sorrow shared is halved, and a joy shared is doubled, is true. It cannot too oft be repeated that man is a social animal, that man was not made to live alone, that he is but a cell, a unit, in the whole body of the human race, because each soul is a segment of the Universal Soul, often called the Over-Soul. Therefore, pure individualism is bound to prove a snare and an illusion. A certain degree of individualism may be necessary as an educational procedure for the development of initiative, independence, and self-reliance. We have the privilege of exploring the sense world so that we may learn through experience what is desirable and what is worthless, what is beneficial and what is harmful, what satisfactions are permanent and what fleeting. All history proves that power, glory, wealth, and fame do not give

genuine or permanent happiness. They are merely Nature's byplay, or avenues through which the eternal principles of Love and Harmony are acquired. The hoary lesson taught in the sacred literature of the world seems to be still needed among men. Saul did not become melancholy until after he had become king. Macbeth did not become suspicious and brutal until after he had become king. Faust, restless, discontented, explores all the domains of knowledge in the pursuit of happiness. He finally tastes the so-called pleasures of life and succeeds only in destroying the woman who loved him most. In his old age he discovers the secret of service in the community. He throws himself heart and soul into a project for land reclamation, and for the first time feels the impulse to cry out, "Stay, thou Moment, thou art so fair!"

Psychologists have noted and all creative personalities have demonstrated that where one's work is based on love there is no line of demarcation between work and play. One lofty aim motivates all one's activities, one noble emotion unifies all one's efforts and aspirations. The sources of joy are infinitely multiplied. Whereas the undeveloped human being finds pleasure in worldly enjoyment alone, the more evolved human being has all the joys of the mind and soul. He loves books. He loves nature. He loves art and music. He loves helping people. He loves his work. The pursuit of wisdom is one of the most satisfying joys that life affords. The task of self-improvement may prove a struggle, but it is always an exhilarating one, and the joy of achievement is profound.

## YOUR OPPORTUNITY FOR PERSONAL INSTRUCTION

Personal instruction by the faculty of the Rose-Croix University offers our membership the opportunity to receive classwork, for the three-week University term, in subjects to be selected because of their special interest to each member. The new schedule for the 1945 term of the Rose-Croix University, now being prepared, makes it possible for students to specialize in courses, such as, music, art, biology, the history of human thought, and the science of light and color. The Rose-Croix University session will be held from June 18 to July 7. There is still ample time to secure full information regarding the courses to be offered and to make your plans to attend. Address your request for further information to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, Calif.



## "RE," THE REGENERATOR OF WORDS

(Continued from Page 134)

awaiting the verdict of the election returns but more particularly during those difficult years of the conflict in which he "redeemed" the confidence of the people with his magnificent courage and magnanimity so well portrayed in the "Gettysburg Address." His rededication sealed the "reunion" of all of the states. The last drama to which we wish to allude is still in the making but enough of the pattern has been displayed so that we are able to envisage the return of a lasting and abiding peace. The retreat of the retropulsed forces of military rebellion, aggrandizement, and revolt has already been sounded. The resurgence of rights and the "rebirth" of a new social order of society is "reassured" by the reaccession of equal privileges for all men. This drama will not be completed until we

have "realigned" all nations to respect the fundamental tenets of life as expressed in the freedom of worship, of speech, of assembly, of the press, of opportunity, and the freedom from want and fear. We must return to sane and sincere motives for retrieving our erstwhile revengeful brothers by giving them the opportunity to make a just retribution for the havoc which they have imposed upon the world. On the other hand, it will be our opportunity to cooperate with the entire world to rehabilitate men injured in warfare and return to the art of healing the sightless, the crippled, and the less fortunate brothers by integrating their educational needs and encouraging them to reverence the things which are pure, holy, and ideal.



### BIRTHSTONES

The *diamond* is the birthstone for April. Its colorings are white, yellow, brown, red, blue, and green. By simply wearing it on the hand, the ancients used this stone to cure pleurisy, leprosy, jaundice, and diseases of the bladder. It was also supposed to bring victory to the possessor by endowing him with fortitude, strength, and courage. It is the emblem of innocence and is generally regarded as the gem of reconciliation between loved ones.

The birthstone of May is the beautiful green *emerald*. Flawless specimens of this stone are exceedingly rare and command a price almost equal to that of the diamond. The expression "an emerald without a flaw" signifies unattainable perfection. The ancients valued it not only for its beauty but for its occult properties and the power of healing all diseases of the eye.

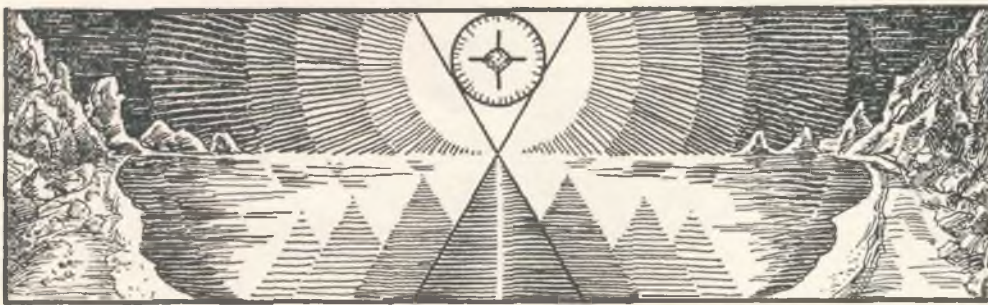
The emerald ring taken from the tomb of Charlemagne, which was used by him as a talisman, was worn by Napoleon on the battlefields of Austerlitz and Wagram.

### SUPREME TEMPLE PLANS

Plans for the new Supreme Temple are well under way. Unique innovations for it are now being designed, with the assistance of the AMORC Technical Department. The proposal for this edifice has been well received by the membership throughout the entire North and South American Jurisdiction. Those who have not yet responded may do so, for it is desired that *every member*, if possible, be represented in this symbol of *Light, Life, and Love*. Actual construction of the beautiful and symbolic edifice will begin at the earliest possible date which circumstances permit. *Lend your name and aid to the cause.*

*The  
Rosicrucian  
Digest  
May  
1945*





## Genius—By THEA BRITON, F. R. C.



THE first stirring of genius—a breath across a mirror and then no more, come and gone in an instant, leaving no trace.

So, too, the *Breath* of God swept across the face of Chaos. Chaos felt it and trembled—a univer-

sal tremor distinct from chaotic unrest, and instantly gone without trace, but Chaos remembered. It was the first stirring of Law, which later was to oust Chaos from its age-long sway. Chaos realized it and trembled anew—that was its first acknowledgement of power.

The first stirring of genius is like moving into action the waters of a placid lake, or the leap of a spark across an electric circuit momentarily incomplete, the first acknowledgement of great power, outside and above, which is coming to take possession, to manifest through lowly flesh something utterly transcending flesh yet which must use the human level to manifest to others on that lowly plane.

The instrument is disturbed. The Breath of God added to the human frame, makes that frame more than complete and it spills over. The spilling over is the extra which has been added, which is genius—so genius is not of man but of the Breath of God finding its way through man into material expression. Therefore, any human frame which aspires to genius must hold its vibrational equilibrium carefully balanced, so that the *Breath* of God passing near may find it a worthy medium of expression.

Man at his highest is a magnet, and the higher he is the more powerful is the magnet. It is not so much what a

man has, or is, that makes him great, as what he can attract, draw to himself and incorporate within himself.

It follows that whatever he amasses this way is given out again to mankind in some form or other, some branch of art perhaps, that is the ultimate proof of his greatness. He is a sort of screen receiving from the Cosmic on one side, transmuting the gifts within himself and giving out the other side. The result of his transmuting manifests as creative art.

Like the rest of nature, most of our growth has its beginnings down in the dark. Apparently nothing is going on; we are quiet, quiescent, utterly normal to outside eyes, like a little patch of bare ground with the seeds sleeping beneath.

Yet, underneath that patch of bare ground, mighty forces are at work with nature's alchemy, making two cells where was only one before and beginning the mighty structure which one day, well hidden in the future, as a huge tree will give shelter to all who care to seek its shade.

So with us, back of the seeming quiet, the utterly boring trivialities of the daily round, mighty forces are at work building, ever building, but there is no sign until one day the structure has grown too big to be contained within the narrow bounds of the human frame and it begins to spread beyond it—in the form of some creative work, materializing something that was not there before. Whatever form it takes matters not—writing, painting, music, anything, but always something which transcends the human entity and spreads beyond it to bless the world at large.





## From Those Who Serve

(Somewhere in Italy)

As I sit here in a tent in Italy, more or less alone with my thoughts and reflections, I wonder how I can best express the deep desire which seems so permanently rooted in my personality, for a greater love and an ever closer affiliation to AMORC, in such a way that you can experience my true state of mind. The type of experiences and the mixture of feelings which most of us experience are difficult to explain. I have both consciously and subconsciously linked my future aspirations in relation to my connection with the Order. In other words, I consider any future successes I may attain dependent on the teachings and inspirations which I hope to receive from you, both directly and indirectly.

Being in the Army as I am and traveling around as I have done, has given me the opportunity to meet members in different parts of the country and see how well they work together as a group. Even a total stranger couldn't help sensing a strong feeling of complete harmony, and a sincere friendliness so obviously manifested in a Rosicrucian gathering. Wherever I've been among Rosicrucians I have enjoyed myself and have felt greatly benefited by the association, and for such an association I would be willing to sacrifice a great deal.

When one is placed in a position where so-called *death* is a more vivid reality it causes that person to do a great deal of thinking on that and related subjects. Some find upon introspection that they have no philosophy to fall back on, which causes them to accept a fatalistic attitude; some remain indifferent or agnostic; others find what comfort they can in the Christian religion. Few men, I believe, can derive the comfort and confidence which I have in this superior philosophy of life.

These are my feelings as nearly as I can describe them. They are sincere and not merely superficial.

—Robert S. Woodward  
U.S. Army Air Forces

\* \* \*

(Somewhere in the Pacific Area)

I am now an officer in the United States Navy, and on a brand new ship. My duties as an electrical officer tax my energies and time to the utmost, yet I have never felt the need for the Rosicrucian teachings so much as lately. The teachings of the Rosicrucian Order have become so profound a part of my life that I cannot think of there ever being any separation. I manage to find time somehow to study the lessons, and look forward to the most interesting work of the Order yet to come.

—Stuart W. Hays, Elec., U.S.N.





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

## THE PURPOSE OF THE ROSICRUCIAN ORDER

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

### AMORC TEMPLE

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

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

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. B. C.

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

#### ARIZONA

##### Tucson:

Tucson Chapter. Mrs. Lillian Tomlin, Master; Catherine Z. Whiting, Secretary, Box 4521, University Sta., Tucson. Meetings 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, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone Gladstone 1230.

##### Oakland:

Oakland Minor Lodge, Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations first and third Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 5996.

##### Sacramento:

Clement B. LeBrun Chapter. Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings second and fourth Thursdays at 8 p. m., Friendship Hall, Odd Fellows' Bldg., 9th and K Streets.

##### San Diego:

San Diego Chapter. Mr. Donald W. Six, Master, Telephone W-0378; Mrs. Hazel Pearl Smith, Secretary. Telephone F-8436. Meetings every Tuesday, 8:00 p. m., at 2302 - 30th Street.

##### San Francisco:

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

#### COLORADO

##### Denver:

Denver Chapter. Mrs. Edna D. Burtch, Master, 1021 Julian Street; Secretary, Mrs. Ethel M. Johnson, 1259 Eliat Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. William V. Whittington, Master; Miss Constance M. Gilbert, Secretary, 2032 Belmont Road, N. W., Apt. 317. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

#### FLORIDA

##### Miami:

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

#### ILLINOIS

##### Chicago:

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

10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue, Rooms 403-9-10. Lecture sessions for ALL members every Tuesday at 8 p. m.

#### INDIANA

##### South Bend:

South Bend Chapter. Mrs. Donald Weaver, Master; Mrs. Wilhelmina Snyder, Secretary, 2825 No. Michigan Street, South Bend 17. Meetings every Sunday, 7:30 p. m., 207½ South Main Street.

#### KENTUCKY

##### Louisville:

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

#### MARYLAND

##### Baltimore:

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.

#### MASSACHUSETTS

##### Boston:

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. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

#### MICHIGAN

##### Detroit:

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

#### MINNESOTA

Essene Chapter. Mr. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Secretary, 3543 Oliver Avenue, North, Minneapolis 12. Meetings 2nd and 4th Sundays at 3 p. m., Andrews Hotel, Minneapolis.

#### MISSOURI

##### St. Louis:

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

#### NEW JERSEY

##### Newark:

H. Spencer Lewis Chapter. Mr. Fred Stoesser, Master; Rebecca C. Barrett, Secretary, 206 N. 19th Street, East Orange. Meetings every Monday, 8:30 p. m., 37 Washington Street.

#### NEW YORK

##### Buffalo:

Buffalo Chapter. Mr. Alfred E. Engelfried, Master, 100 Hamilton Blvd., Kenmore, N. Y.; Miss Gertrude Brookes, Secretary. Meetings

(Directory Continued on Next Page)

every Wednesday, 7:30 p. m., 225 Delaware Ave., Room 9.  
**New York City:**  
 New York City Minor Lodge, 250 W. 57th St. Mr. Wm. Duffie Johnson, Master; Mrs. Bertha C. Armstrong, 50-71 Forty-First Street, Long Island City 4, New York, Secretary. Mystical convocations each Wednesday evening at 8:15 for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.  
 Booker T. Washington Chapter, Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134th St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

#### OHIO

**Akron:**  
 Akron Chapter, Mr. L. B. Bolden, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Ohio, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.  
**Cincinnati:**  
 Cincinnati Chapter, Mr. Carl A. Hartsock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m., 204 Hazen Building, 9th and Main Streets.  
**Cleveland:**  
 Cleveland Chapter, Miss Anne Rosenjack, Master, 12504 Rexford Avenue; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.  
**Dayton:**  
 Elbert Hubbard Chapter, Mr. Roy A. Haines, Master; Mrs. Wava Stultz, Secretary. Meetings every Wednesday, 8 p. m., 56 E. Fourth Street, Rauh Hall.

#### OKLAHOMA

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

### Principal Canadian Branches and Foreign Jurisdictions

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

#### AUSTRALIA

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

#### CANADA

**Toronto, Ontario:**  
 Toronto Chapter, Mr. L. H. Richards, Master. Address all correspondence to Mrs. Cecile I. Barnick, 42 Bain Avenue, Toronto 6. Sessions first and third Sundays, 7:30 p. m., 10 Landsdowne Avenue.  
**Vancouver, British Columbia:**  
 Canadian Grand Lodge, AMORC, Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale 04401; 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.  
**Victoria, British Columbia:**  
 Victoria Lodge, Mrs. V. M. Burrows, Master, 1728 Davie Street, Telephone E-7716; Secretary, Mrs. Constance Kaehn, 3530 Savannah Avenue, Telephone E-3373.  
**Windsor, Ontario:**  
 Windsor Chapter, Mr. Matt Mathison, Master; Secretary, Mrs. Rebecca Mathison, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m., Norton Palmer Hotel. Grand Lodge members welcome.  
**Winnipeg, Manitoba:**  
 Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Frederick Robinson, Master; Dorothy Wang, Secretary, 350 Parkview Street, St. James Manitoba. Sessions for all members on Wednesday, 7:45 p. m.  
**DENMARK**  
**Copenhagen:**  
 The AMORC Grand Lodge of Denmark, Mr. Arthur Sundstrup, Grand Master; Carli Ander-

#### OREGON

**Portland:**  
 Portland Rose Chapter, Mr. W. A. Schmidt, Master; Miss Ollie Fuller, Secretary, 5542 N. Haight Avenue. Meetings every Thursday, 8:00 p. m., 714 S. W. 11th Avenue.

#### PENNSYLVANIA

**Philadelphia:**  
 Benjamin Franklin Minor Lodge, Lillian M. Brown, Master; Lucille B. Nenner, Secretary, 1711 W. Huntington St., Philadelphia. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 to 4 p. m.  
**Pittsburgh:**  
 First Penn. Lodge, Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

#### TEXAS

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

#### UTAH

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

#### WASHINGTON

**Seattle:**  
 Michael Maier Minor Lodge, Dr. Arthur J. Manley, Master; Marjorie B. Umbenhour, Secretary, 1739 13th Avenue, South, Seattle 44. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

#### WISCONSIN

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

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

#### DUTCH EAST INDIES

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

#### EGYPT

**Cairo:**  
 Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salimon Pacha.  
**Heliopolis:**  
 The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

#### ENGLAND

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

#### MEXICO

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

#### POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

#### SWEDEN

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

#### SWITZERLAND

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

### Spanish-American Division

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

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

#### JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.





### AN ISLAND UNIVERSE

The earth is but a speck or star in a vast galaxy. This galaxy or cluster is a stream of stars which we call the Milky Way. The distance across this Milky Way, in which our universe exists, is approximately 100,000 light-years. Out beyond the Milky Way are a great number of other universes equal to and far exceeding ours in size. So distant are they that the individual stars of which they are composed are often invisible. They appear as a single blur of light or a spiral nebula, floating in a sea of darkness. Each of them has many suns and planets, tremendously greater than our own. All of these universes and the elements of which they are composed are *moving*—as is our own.

Above is the Spiral Nebula of Andromeda. It is an island universe three-quarters of a million light-years distant from our Milky Way. The individual stars are in the foreground—in our universe. What exists in these island universes? What might they support? Some are even too distant for us to determine whether they have an atmosphere.

—Photo courtesy Mt. Wilson Observatory.



## *The* **DEVIL'S WORKSHOP**

**B**EHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

### *These Alchemical Secrets and Formulas for Your Home Workshop and Laboratory*

In your own home, workshop, or little experimental laboratory, you can duplicate such fascinating experiments as would cause the beheading of a medieval alchemist if he had publicly attempted the same phenomena. We bring to you an astounding translation of the secret formulas of the great Paracelsus, renowned physician and alchemist of the Sixteenth Century — and those of F. Jollivet Castlot, Rosicrucian alchemist of France. You can learn how to extract the essence of herbs. Experiment with alchemical spiritual properties—test ancient formulas for artificial creation of precious stones—try the actual transmutation of minerals. **COMPLETE INSTRUCTIONS and ALL THINGS NECESSARY PROVIDED.** No previous scientific training required. The following are some of the contents of this alchemical chest:

19 Rare Herbs  
6 Chemicals  
Special Oils  
Bottle Containers

Calcinating Dish  
Pestle  
Clips  
Stirring Rod

Test Tube  
Restored Ancient  
Alchemical Equipment  
Illustrations

The first practical alchemical course ever offered in modern times. Equipment constructed from centuries-old alchemical diagrams. Fascinating for women as well as men. Price \$11.00 complete with packing and postage.

## ROSICRUCIAN SUPPLY BUREAU

( A M O R C )

Rosicrucian Park

San Jose, California, U. S. A.

FASCINATING  
AS  
FICTION



All necessary equipment  
and accessories provided.





# I Have Lived Before--

Says Aged Lama

## CAN WE RECOLLECT OUR PAST LIVES ?

IS THERE A STRANGE FAMILIARITY about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Why should not the personality—an immaterial substance—survive all earthly changes? Has anyone ever suppressed the incorporeal energies of magnetism and light by destroying magnets and electric lamps? Certainly heredity does not explain how child prodigies and geniuses are born of illiterate parents. How many times have you been a *stranger to yourself*—possessed of moods and temperaments that were not your own?

Prejudices, fears, and superstitions have denied millions of men and women a fair and intelligent insight into these *yesterdays of their lives*. But in the enigmatic East, along the waters of the once sacred Nile, and in the heights of the Himalayas, man began a serious search beyond this veil of today. For centuries, behind monastery walls and in secret grottoes, certain men explored the memory of the soul. Liberating their *consciousness* from the physical world to which it is ordinarily bound, these investigators went on *mystical journeys* into celestial realms. They have expressed their experiences in simple teachings. They have disclosed whereby man can glean the true nature of self and find a royal road to peace of mind and resourceful living.

## This Manuscript Offered *Free*

Today there is no greater—or more respected—perpetuator of these ancient teachings and methods for *mystical unfoldment and Cosmic* insight than the Rosicrucians. They offer you *without cost* an amazingly informative and interesting manuscript entitled "*We Live Again*." It is an intelligent survey of human experiences concerning past lives and the age-old doctrine of reincarnation. Written in simple language, it is moving—convincing. All you need to do to receive it, is to renew your subscription to the magazine *Rosicrucian Digest*, for six months, at the nominal, usual amount of \$1.50 and ask for your *free copy* of this manuscript. It is one you will highly prize, and it is *without price*. If you wish, you may send a subscription for someone else and receive the free manuscript yourself. Send subscription and remittance to:

ROSICRUCIAN DIGEST  
Rosicrucian Park, San Jose, California  
Gentlemen:

Enclosed please find \$1.50 for a six months' subscription, to be sent to the name and address below. Please send me, without cost or obligation, the *free* manuscript entitled, "*We Live Again*."

NAME.....

ADDRESS.....



# ROSI CRUCIAN LIBRARY

## *Adventures in Reading*

THE following are but a few of the many books of the Rosicrucian Library, which are **fascinating** and **instructive** to every reader. For a **complete** list and description of all of the books, write for **FREE CATALOG**. Send orders and request to address below.

### THE TECHNIQUE OF THE MASTER

By Raymund Andrea, K. R. C.

A guide to inner unfoldment. This book converts the intangible whispers of self into forceful actions that bring real joys and accomplishments in life. Price, postpaid, \$2.00.

### GLANDS—Our Invisible Guardians

By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, postpaid, \$1.30.

### ROSI CRUCIAN QUESTIONS and ANSWERS with Complete History of the Order

By H. Spencer Lewis, Ph. D.

The first complete authentic history of the Rosicrucian Order. The book outlines answers to hundreds of questions dealing with the history, teachings, benefits and purposes of the Rosicrucian Order. This is a romantic but true tale of the seeker's quest for light. Price, postpaid, \$2.35.

### THE WORD WENT FORTH

By Laura DeWitt James, B. A.

The mystery of voice attunement. Explains how your emotions can be influenced by the effect your speech has on a certain important gland. Price, postpaid, \$1.00.

### THE TECHNIQUE OF THE DISCIPLE

By Raymund Andrea, K. R. C.

The path that the masters trod! A modern description of the ancient esoteric path to spiritual illumination trod by the masters and avatars of yore. Reveals methods for obtaining the great light. Price, postpaid, \$2.15.

### THE BOOK OF JASHER

The sacred book that was withheld—barred for centuries from the Bible—by early church councils. Even the Bible itself refers to this excluded book—see Joshua 10:13. What did it contain that theologians feared to reveal? This is an actual PHOTOGRAPHIC REPRODUCTION of a very old printing of the book once damned by churchmen. Price, postpaid, \$2.00.

*The*  
**Rosicrucian Supply Bureau**

— AMORC —

SAN JOSE, CALIFORNIA, U. S. A.

