

# ROSICRUCIAN DIGEST

JUNE, 1945 - 25c per copy





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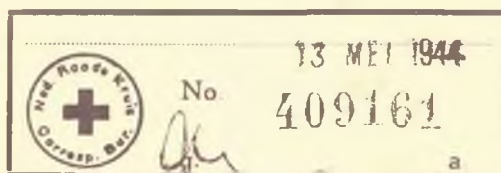
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT

13. MEI 1944

Het Nederlandsche Roode Kruis



➔ Formulier, na invulling, in te zenden aan het **CORRESPONDENTIE-BUREAU** van het Nederlandsche Roode Kruis, Jan Pietersz. Coenstraat 10, Den Haag, Tel. 770517.

### VERZOEK

door tusschenkomst van het Deutsche Roode Kruis aan het Internationale Comité van het Roode Kruis te Genève om inlichtingen.

### ANTRAG

*durch das Deutsche Rote Kreuz an das Internationale Komitee vom Roten Kreuz in Genf auf Nachrichtenvermittlung.*

1. Afzender JAN COOPS Hunzestraat 141 Amsterdam-2  
Absender

(naam, voornaam en adres)  
(Name, Taufname und Adresse)

HOLLAND

Verzoekt aan  
Bittet an

2. Geadresseerde Dr. RALPH M. LEWIS Research Institute  
Empfänger and Clinic.

(naam, voornaam en adres)  
(Name, Taufname und Adresse)

SAN JOSE California U.S.A.

het volgende mede te deelen:  
folgendes zu übermitteln:

(ten hoogste 25 woorden uitsluitend persoonlijke en familieaangelegenheden betreffende)  
(Höchstzahl 25 Worte nur persönliche und Familienangelegenheiten betreffend)

Glad receive reply Regret inability attending family  
reunion coming july discuss needed assistance  
schooling children New schoolbooks etc Had to  
dispose of everything Best wishes

AMERICAN RED CROSS  
AUG 23 1944



23 JUN 1944  
Handtekening  
Unterschrift

3. Geadresseerde, met woorden van ommezijde  
Empfänger antwortet umseitig

### AN APPEAL FROM EUROPE

The above is a communication received, through the Netherlands Red Cross, from the Grand Master of A. M. O. R. C. in Holland. Between the lines is a pathetic appeal for the rehabilitation of the Rosicrucian Order in that land by us of this jurisdiction, when conditions permit. The "family reunion" to which he refers means the last Rosicrucian Convention held in San Jose, California. The phrase "discuss needed assistance schooling children new schoolbooks," refers to the desperate need, in the post-war world, for help to their members with the teachings, since the conditions of the war have lost to them their temples and their means of instruction. It was the wish of the Grand Master that these facts be brought to the attention of Rosicrucians in America.

—Courtesy Rosicrucian Digest.



# The Memory of an Atom



Can The Past  
Be Awakened--

--and THE PURPOSE OF  
OUR LIVES KNOWN ?

**W**ERE THE ANCIENTS RIGHT? Does the whirling heart of an atom contain the secret of the universe? If everything from a grain of sand to the mighty stars—including man—is composed of atoms, do these particles contain the *infinite intelligence* which ordained and directs all things? Shall man at last find within them his true purpose in the scheme of things?

Before the powerful cyclotron that now smashes atoms to expose their hidden interior—even before the telescope and microscope—*men of nature* in the ancient world disclosed secrets of her phenomena, *the mysteries of life and death*. These teachings have become the foundations of thought which have raised men to heights of achievement and happiness.

## LET THIS FREE BOOKLET EXPLAIN

The Rosicrucians, a world-wide fraternity of thinking men and women—but not a religious organization—have helped preserve *the wisdom* of these age-old sages. In these teachings have been found the solution to many of the perplexing, haunting problems that confront millions of bewildered people today. These *truths of nature*—easy to comprehend—free of fanaticism, or fantasies, *are offered to you, too*. Use the coupon below for the free sealed book, “*The Mastery of Life*.”

It will tell you how you may receive, for study and use, this centuries-old but ever modern information.

Scribe S. P. C.  
The Rosicrucians (AMORC)  
San Jose, California, U. S. A.

Please send me your free book, “The Mastery of Life,” which I shall read as directed. This does not obligate me in any way.

Name.....

Address.....

**The ROSICRUCIANS [AMORC]. San Jose, Calif.**





# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XXIII

JUNE, 1945

No. 5

An Appeal from Europe (Frontispiece).....	145
Thought of the Month: Fate of the World .....	148
The Ancients had a Battery for It .....	152
The Light Shall Prevail .....	154
Cathedral Contacts: Foundations of Hope .....	158
A Tribute in June .....	160
What are Selfish Interests?.....	165
Sanctum Musings: Self-Reliance .....	169
Thought .....	172
Temple Echoes .....	174
Ancient Beginnings (Illustration).....	179

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa



# THE THOUGHT OF THE MONTH FATE OF THE WORLD

By THE IMPERATOR



SAN FRANCISCO had become a world arena! All of those who hoped for peace as they conceived it were the spectators. Within the confines of the city by the Golden Gate, a titanic struggle was to be renewed. It was the age-old conflict between *realism* and *idealism*, a realism that men had long known. It had often stripped them of their fancies and aspirations, and caused them to stand exposed, naked in the necessities of life. However, it was now a realism that was conscious that it must regulate itself. The end could no longer justify the means. No society could live entirely to itself. The weight of those whom it might destroy by exploitation would press in upon it. If a horse kills its teammate, it has but added the burden of its weight to the load it pulls.

Opposed to this realism was a *Utopian idealism*—every man conceived as virtuous. Every man conscious of the golden mean between deficient and excessive acts. A world where men are expected to gladly give to their neighbors without asking in return power, fame, and superior wealth. An idealism which overlooks the instinctive urges of men and their foibles. An idealism that sees in the petty circles of human affairs how millions of men lie, cheat, and destroy each other's livelihood without an attempt at personal discipline—yet this *idealism* asks for a social order wherein such conduct would be outlawed by words. If either be victorious,

the traditional realism or the extreme idealism, what could the world expect? Hope seems to lie alone in a compromise. What this compromise might be, no one dare offer a prediction.

Underneath an overcast sky, which seemed to symbolize the uncertainty of the end, stood hundreds of people. The crowds were gathering on the sidewalks and along the curbs. They looked across the wide street at the Opera House, built as a memorial to the dead of World War I. Its massive, grey stone front and adjoining austere iron fence added to the solemnity of the occasion. Some of the crowd were laughing, thrilled, electrified by the atmosphere. The visages of most were immobile—they just stared. These we can surmise might have been conscious of the drama that was to be enacted within the walls of this edifice upon which they gazed. It was as though high justices were sitting in judgment on the future of mankind. There was even a suggestion of helplessness about the demeanor of some of those who looked and listened.

All approaches to this site of the *World Security Conference* were roped off. Mounted policemen patrolled the streets and kept the crowds from breaking through. Especially selected Military Police, in white puttees and white enameled helmets, stood at alert. The fate of the world populace was at stake—yet they must wait upon others. They must stand afar and hope that their representatives will honestly and conscientiously guarantee them and their children an environment in which men may be given an equal opportunity to

exercise their unequal selves. Those who were fortunate enough to have special permits as representatives of accredited organizations crossed over the thoroughfare. The crossing made one conscious of his responsibility. He was entering a circle of a comparatively select few, hoping to contribute or to receive something by which the many from whom he departed might benefit.

On the steps of the beautiful Opera House, in which the plenary and other sessions of the World Security Conference were to be held, waited those with permits in their hands. As each newcomer arrived he was carefully scrutinized. Each wondered how important or how much influence the others might bring to bear on the events which were to occur within.

### **Symbolical Stage Setting**

One hour and a half before the first plenary session, the opening conclave of the Conference, all of the representatives had been admitted. Each of us, first, had our credentials carefully inspected by one of the members of squads of Military Police, who literally swarmed around and within the cavernous building. Actually little had been done to transform the interior. The atmosphere had changed, or perhaps it was our attitude. It may have been the influence of the function, the purpose for which the edifice was now to be used. It no longer seemed a place of the arts or of entertainment, but a world Capitol, *a domain of destiny*.

The stage was the focal point of attention. A cyclorama backdrop of deep sky-blue, intensified by indirect lighting, gave the stage great depth. It suggested the infinity of the *Cosmic*. To me it depicted the vastness of the cause and the divine precepts which should guide it. Before this backdrop were four vertical square shafts rising nearly to the top of the proscenium, with equal space between them. These were gold and with the blue backdrop represented the colors of the State of California. The tops of the column were joined by garlands of green, the significance of which almost anyone could find by employing his imagination. On the front of the stage was a long, elevated speakers' table. In the center of it was

a lectern, and this had on it a battery of microphones, by which the speakers' messages, at least on this occasion, would be broadcast to various of the United Nations, and simultaneously through loud speakers to the immediate audience. Behind the speakers' table and lectern were four gold chairs. Beneath this lectern, what ordinarily would be the floor of the orchestra pit, was another small lectern, similarly designed, and on which also were several microphones. Before this, seated at tables, were men stenographers of the Conference staff, with their notebooks and stenotype machines in readiness. Most striking, and depicting the nations represented at the Conference, were forty-six flags mounted on staffs of equal height, and forming a field behind the speakers' platform. The flags were arranged in order of the alphabet. There was nothing which gave any one of the flags distinction. What an excellent symbol, if its suggestion might be accepted by the delegates of the nations themselves!

The vast stage was flanked by the boxes. The boxes to the right from the audience's view were crowded with newsreel motion picture apparatus and its operators. A variety of makes of camera equipment could be seen. The cameramen were adjusting their equipment in their cramped quarters, with difficulty. The boxes to the left of the stage were reserved for press photographers. Many had set up their flashlight cameras on tripods. Others were balancing them precariously upon the railing, as they surveyed the audience proper and the stage, for the best possible photographs of the historical event. Fastened temporarily above each box were huge floodlights to illuminate the stage and the main floor below, for the benefit of the photographers when the event actually began.

Even as we filed in, one of the cameramen had obligingly stood in a key position, holding up a newspaper so that his colleagues could focus their cameras in preparation for the beginning of the conclave. The extreme upper left of that section which constitutes the dress circle, ten rows wide and its entire depth, was filled by representatives of the Press, men and women alike. Here





were the elite of the newspaper world of nearly all the countries participating in the Conference. Several of them wore the designated uniform of war correspondents. In fact the words "War Correspondent" were embroidered on their epaulets. They were adjacent to aisles where they might quickly depart to telegraph, telephone, or cable their newspapers or periodicals any statements which might presage the course which the Conference might take. Radio engineers, those who monitor the voices coming from the platform microphones before they are transmitted over the air, were already seated at the foot of the stage, toying with the dials of their instruments, in readiness.

#### **No Race Discrimination**

From my point of vantage, I surveyed a portion of the huge conclave. A great number were obviously Negroes. No discrimination had been shown here. They were given permits if they represented national or international organizations, religious, educational, or humanitarian; namely, organizations which further cooperation between peoples and nations, and which have objectives commensurate with those of the Conference. These persons were worthy of their race. They were neatly attired, reserved, and obviously intently interested. They seemed to appreciate the recognition extended to them, and to which they were entitled. Those in my immediate vicinity who were Negroes were representing various national religious sects and were clergymen, or they were officers of societies for the furtherance of their own race. The conclave was dotted with military and Naval personnel, representative of nations at the Conference. Many of them were attachés of the official delegations. To most of those in attendance, many of these uniforms were strange. They had never been seen by them except in newspaper photographs, motion pictures, or magazines.

Directly in front and also behind me were a group of men representing a California university. Some of the gentlemen were of the faculty. They were assiduously making observations of their surroundings, even roughly sketching the arrangement of the stage. One was a county supervisor of public schools.

He was explaining to another gentleman how interested the high school youths were in the Conference. He related that copies of the proposals of the Dumbarton Oaks Conference had been submitted to the children for their study.

Youth was represented at the Conference, not only by adults but personally. The ushers, who directed foreign delegates and us representatives of organizations to our seats, were high school girls. Each was attired alike in white middie and blue skirt. Their eagerness, their vivacity was a touch of lightness, of humanness to what otherwise might have become a too somber occasion. Men sometimes are inclined to approach their deliberations with too great solemnity. The smiling faces of these girls suggested a zest for life—a confidence in the future that will rise above the possible intrigues of their elders. The Conference might well be termed a success if tomorrow's children *throughout the world* would have occasion, as the result of its deliberations, to so easily and freely smile. The international atmosphere was heightened by the fact that several of these girl ushers were Chinese-Americans from San Francisco's famed Chinatown.

#### **Diversified Interests**

Notwithstanding the ultimate aim of the Conference, cooperation between the peoples and nations, one was made aware of the sectionalism of interests. As one looked over the sea of faces, cliques having common interests could be seen, groups of ten to twenty persons, who conferred with each other and made notes of their observations prior to the session. Here were certain religious sects; there were groups of educators; over here again were representatives of civic or youth organizations. Inchoate in these groups was a potential unified society. However, it would be necessary to make most efficacious the common interests of the Conference, if they were to be integrated. The grand plan, the acceptance of the Dumbarton Oaks proposals in general, must be made to supersede in appeal the personal and limited interests of all such groups. Just as in each sovereign state the interests of the individual must be subordinated to the common good, so the interests of



these groups must needs be subordinated to the purpose of world peace.

It was impossible to excoriate from one's thinking, the negative thought that possibly some of these groups, buzzing to themselves, might have a selfish hope that a *World State* could be used to promote their ends as against others. This was brought to my mind by an article appearing in a recent religious magazine. The Rosicrucian Order had reason to protest to the officials of a religious sect on their misrepresentation of it in their literature. In an answer in their magazine to our protest, they concluded that we were "anti-Christian," notwithstanding the large number of our members who are Christians. Most dangerous, however, was their implied hope expressed in the last paragraph of their article, which said, "There are numerous anti-Christian cults employing the same method. Until the Constitution of the United States is revised, we believe we have the right to caution Christian people against such snares." Was this to mean that they hoped that the Constitution would be revised so that religious freedom would no longer exist—and they would not have competition, that the freedom of difference of thought would in the future be extirpated by constitutional provision? Could, I asked myself, any of these groups present be holding such thoughts?

The auditorium was rapidly filling as the hour for commencement of the proceedings approached. Excitement and expectancy were everywhere noticeable. People were talking louder, gesticulating more freely. Knots of individuals throughout the auditorium were standing, either to look down upon the main floor, or over the heads of others to try and catch a glimpse of dignitaries and celebrities representing the various nations, who were now entering. Many of those entering were in their colorful native costumes. The tenseness of excitement was evidenced by one incident. Band music burst forth from the huge public-address speakers. The people immediately arose to their feet, imagining that the first number would be the National Anthem. When it proved to be but a march, they looked sheepishly at each other, realizing their

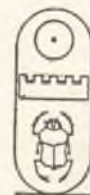
quicken emotions had influenced their imagination, and they became seated again. The cameramen were now looking at their watches and refocusing their cameras on the lectern and the stage entrances. Some had removed their coats, and although used to events of great interest were nervously smoking. Flashes of light compelled eyes to look from one side of the auditorium to another, as Press photographers took flashlights of persons filing down the aisles to seats reserved for them. No one could or did enter without special credentials. The general public was not admitted, unless they were representatives of recognized organizations registered with the Department of State for the occasion.

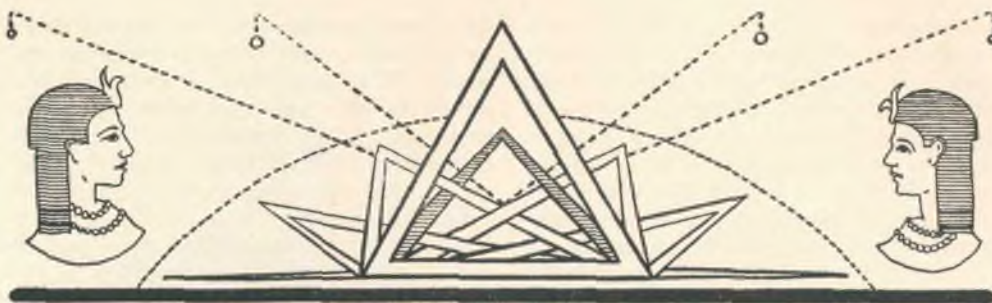
Most certainly there was also no sex discrimination in evidence. It would appear that nearly half of those who were in attendance were women, intelligent, keenly observing, and well dressed. The paucity of young men was quite noticeable. With the exception of those few in uniform and in official capacity, the men were all middle-aged or over. In many respects, the atmosphere was now like that created by some great artistic function—in fact, like the annual opening of the Opera season. Persons arose to peer at the stage or across the great memorial building, at those entering, even using opera glasses. The natural curiosity was heightened by the air of partially suppressed excitement. If the political and international ramifications of the event were lost upon some of these individuals, the fact that it was an event that was in the spotlight of public interest was not lost to them. To them, it was not unlike attending the opening night of a world's fair or the dedication of a new international waterway or canal. They were fully conscious of the import of the occasion and enraptured with the realization that they were in attendance and to that extent at least were a part of it.

### ***The Human Side***

Suddenly the stage was bathed in light, as the great floodlights focused upon it were switched on. Simultaneously the band struck up a march. The vast audience all leaned forward in their

(Continued on Page 163)

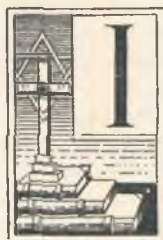




## The Ancients Had a Battery for It

By DAVID O. WOODBURY

(Reprinted by permission from *The Technology Review*, edited at the Massachusetts Institute of Technology, Cambridge, Mass.)



IN a glass case in the Egyptian room of the Berkshire Museum at Pittsfield, Massachusetts, there rests a strange little object made of pottery and metal, which may change the whole concept of the birth of voltaic electricity. It is a modern replica of an electrolytic cell discovered a few years ago in the ruins near Bagdad. The find was made by Wilhelm Koenig of the Iraq Museum. In the course of excavations in Khujut Rabu'a, southeast of the present city, the mysterious little vessel was brought to light in the summer of 1936. At that time its significance was not understood.

The pottery jar was about six inches high. Inside it, was a copper cylinder closed at the bottom with a soldered plate. Within this were the remains of an iron rod, eaten down to a point at its lower end. Traces of asphalt around the neck indicated that the two metals had been supported concentrically but insulated from each other.

While the mystery was in debate among the museum's scientists, four more similar jars were discovered at the excavations at Tel'Omar. Three of these proved to have the same kind of copper cylinder, though no iron electrodes were present. Iron and bronze strips were found near by, however, suggesting wires used to complete an electric circuit.

In 1938 the date and drawings of the ancient device were brought to Germany, and there they soon disappeared into the maelstrom of approaching war. Not, however, before several conjectural articles had been published in the technical press. Consensus was that the relics were an ancient form of the galvanic battery devised by Volta. The period assigned was some 2,000 years before the Italian professor made his invention.

Though the matter must remain pure speculation, the circumstantial evidence is rather complete. Dr. Koenig was authority for the statement that there still exists in modern Bagdad a primitive art of electroplating with zinc, the origin of which is obscure. Numerous examples of ancient Parthian bowls and vases of copper, plated with gold and silver, are also to be found. No one has ever before discovered how the plating was done. Since one metal can most easily be deposited upon another, especially a dissimilar one, by electric current, it is a fair assumption that the ancients not only knew of electricity but understood how to make it and use it. The question of a suitable electrolyte would not have been difficult. Both acids and alkalis were probably then known.

Not long ago a German scientific writer, Willy Ley, brought to America the few facts concerning this important discovery. They interested him so much that he concocted around them a fic-



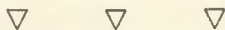
tional story which was published in *Astounding Stories* in 1939 and subsequently picked up by various trade journals and digest magazines. In the meantime a London field museum party uncovered 12 more of the little pottery cells on the same site. Still others were unearthed at Ktesiphon soon after, by scientists of the State Museum of Berlin. Since the latter cells were found with a number of objects of the Sassanian period, to date them back at least to the time of Christ seems very reasonable. Further research may establish an even greater antiquity, for the ancients of that region are known to have plated objects with gold and silver as long as 4,000 years ago.

Dr. Ley's story came to the attention of Willard F. M. Gray, an electrical engineer at the General Electric plant in Pittsfield. Mr. Gray was so much impressed that he obtained all the data

from Dr. Ley and, curious to see whether an ancient battery of this sort could have worked, built an exact duplicate. Using copper sulphate as an electrolyte, he found that the cell operated perfectly.

There the investigation rests at the moment. When the war is over, several museums will undoubtedly return to the site for further exploration, perhaps hoping to discover a whole electroplating unit intact.

If they do, what then? To know that the ancients used electricity will give us one more link in the chain of evidence that our much vaunted modern civilization is not quite so original as it thinks. A safer supposition is that in any age the people will be ingenious enough to provide themselves with the means essential to living a satisfactory life.



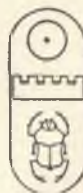
## THE LOST RACE OF THE GOBI DESERT

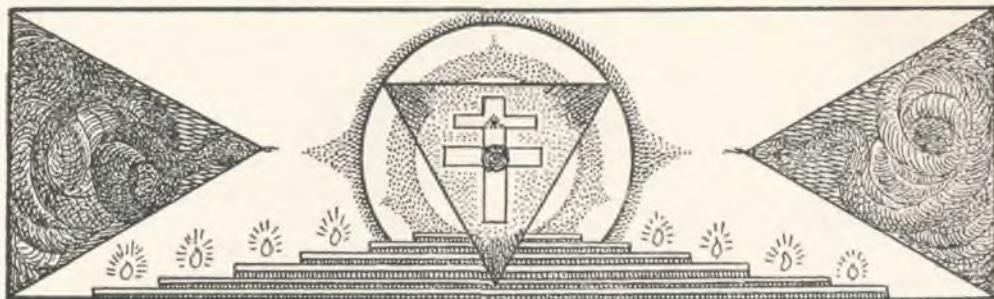
The Desert of Gobi, as a whole, is only imperfectly known. Archaeologists have discovered there that which could be the remains of a civilization. Science is as yet very skeptical of such a conclusion. Occultists say the Gobi Desert was once part of the ancient continent of Atlantis.

In ancient times a great overland commerce caused a caravansary to be built in the Desert of Gobi. These travelers learned of a strange "Temple of the Sun," which once existed there. Around no other locality cluster so many traditions as that of the Gobi Desert. It was once, according to mystical tradition, the seat of one of the richest empires the world has ever seen. Occasionally, some hidden treasures are uncovered, but no one dares touch them, for the whole district is under the "ban of a mighty spell." The science of magical formulae was a regular professional business with the original inhabitants of Gobi.—*Scribe*.

### WEAR A ROSICRUCIAN EMBLEM

You will be proud to wear one of the new distinctive Rosicrucian emblems to identify your association with the Order. These attractive gold emblems are inlaid with enamel, and consist of the triangle surmounted by the Egyptian cross. Emblems are available in two styles—the men's style is provided with a screw back, and the women's with a patent safety catch. The price of these membership emblems, including Federal taxes and postage, is \$2.45 for the men's emblem, and \$2.85 for the women's. Order your emblem from the Rosicrucian Supply Bureau.





## The Light Shall Prevail

(How the Nazis Sought to Crush European Rosicrucianism)

By THE EMPEROR



WHAT has happened in European esoteric circles since the catastrophe of 1939? What has become of those who had dedicated their lives to the preservation of truth and to the dissemination of light, and upon whom the mechanized forces of war descended? Almost overnight all communication ceased between the officers of the FUDOSI (Federation Universelle des Ordres et Sociétés Initiatiques) and the Rosicrucian Order (AMORC) of this jurisdiction. Prior to that time hardly a week passed without an important communication being received by the Emperor or Supreme Secretary of AMORC in the Western world concerning the activities of the initiatory orders abroad. Through this means the International Council of the Order was united. There were exchanged ideas, plans, and methods of development for the furtherance of the work of these *Ordres Initiatiques*. What had happened to the brethren? Were they alive, were they free, were they well?

Shortly after all official communication ended, we heard, via the *underground*, that the Rose-Croix Order was dispersed in Europe. It had gone into a semi-retirement. We were able to learn that certain of the officers were well. And then, as one nation after another was engulfed by the rising tide of militarism and conquest, these feeble voices, that informed us of the fratres

of the Rose-Croix in Europe, were drowned, and there was a complete black-out of all information, for nearly two years. Then, as the forces of darkness and militarism began to be stemmed, the voices again were heard. Indirectly, we began to receive stories, pathetic but inspiring. From them we knew that heroism continued in the Brotherhood of the Rose-Croix, as of old. The Rosicrucian Order in Europe had known for centuries what it meant to persevere in the face of opposition and persecution because of either ignorance, political power, or a bigoted religion. Its members always had to make tremendous sacrifices—not just in time but in personal freedom—to continue to meet and to *disseminate the truth*. They were threatened, they were ridiculed, they were falsely arrested. Yet, down through the centuries, they continued, as we well know and as history has recorded. Their perseverance has made substantial contribution to the advancement of knowledge and the advancement of mankind. Such people were accustomed to make a sacrifice for that which meant to them life itself. Centuries before, the Light of the East, the Greater Light, had been entrusted to them—these people in Europe—and they were determined to carry on its flambeau.

### The Gestapo in Action

It has been revealed to us that Gestapo agents, long before the actual invasion of the countries which were over-

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1945



run by the Nazi military machine, had made it their business in those countries to determine all those associated with movements and organizations such as, the Rosicrucian Order, the Martinist Order, Free Masonry, and the Hermetic Order, which encouraged an inquiry into self, an acquisition of knowledge, personal initiative, and independence. These agents had compiled a list of such persons and such organizations. As soon as the country was invaded, they arrested all of these persons whom they could locate. Those not arrested were continually harassed, followed to see whether they were meeting other Rosicrucians. Once arrested, they were questioned as to who the Rosicrucians were in the city, where they met, where their archives were and where their manuscripts and documents were kept. Many burned their papers. In one particular instance, a member came to the home of the Recording Secretary of the Rose-Croix in Europe and turned over his private manuscripts to her, stating: "I am under constant surveillance. I expect to be seized any day. When you learn that I am, as you will, immediately destroy these papers so that they shall not fall into the hands of our enemies." One young girl, who was known to be a member of the Rose-Croix in France, was seized because it was believed that information might easily be obtained from her. Her captors did not know the character of the members of the Rose-Croix in Europe and their love for the teachings and principles of the Order. This young girl refused to divulge the whereabouts of any other members, the source of her membership credentials, and where she had hidden certain valuable manuscripts in her possession. She was tortured and only recently liberated from a concentration camp—her health shattered.

### ***The Supreme Test***

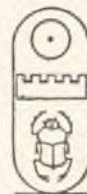
The Rose-Croix University of Brussels, Belgium, was dismantled, we were informed, as was also the Temple of the Order in that country. Our communications were always via the underground. This, in a sense, was a reverting back to the compulsory means of communication used by the brothers in the Middle Ages. We were further in-

formed that the Imperator in Europe and the fratres and sorores of the Rose-Croix in France, Belgium, and Poland, continued to meet throughout the occupation of their countries. The work of the Order meant so much to them that they met upon pain of death or the penalty of imprisonment in a concentration camp, if discovered. These surreptitious meetings were sometimes held in garrets, sometimes in grottoes or caves in the countryside, sometimes in each other's homes. Each who attended risked being shadowed by a Gestapo agent, and yet they continued to meet and hold convocations. Think of that, *you* who style yourselves students and members and yet may complain that it is too much of a sacrifice of time to cross the town in order to attend a lodge or chapter meeting. Think of that, *you* who have complained that you have not time, these days, to devote to the studies. Think of the indomitable spirit of the Order in Europe, the spirit that it has carried down through the centuries and which imprisonment, torture, and death could not stamp out.

I have purposely held back this information and tales of heroism that have come to me from Europe. Now, I am going to relate some of them. I want you to take pride in them, as I have, and be happy that you are a member of such a world-wide organization which, through *authenticated documents*, traces its origin back for centuries. Be proud that you are part of an organization that is composed of men and women who are willing to make sacrifices, not just for personal gain, not just for the knowledge they will personally derive from their membership, but that the Order, as a vehicle, may continue and compose a fountain to which humanity may turn to quench its thirst for learning when the clouds of war have blown by—for there will be thousands who will need the teachings of the Order to imbue them with new strength, hope, and vision.

### ***The Imperator of Europe, and Others, Communicate***

Just a few days ago I received my first *written* communication since the year 1939 from the *Imperator* of the Rosicrucian Order in Europe. In it he



tells of the continuance of the Order in Europe under the most trying conditions. He proposes plans for the continuance of the Rose-Croix on a broader, more liberal scale, in the post-war world. It is a fervid hope that *liberalism* will come out of the existing chaos. He implores the Emperor of North and South America to meet with him and the other high dignitaries of the Order in Europe at a designated place at the very earliest opportunity. I have also received a written communication from a frater in this country who, prior to 1939, was Grand Secretary of the Rosicrucian Order in Poland. He continues by means of the underground to hear of the Fratres and Sorores in Poland. I quote from his letter:

"Dr. Włodzimierz Tarło-Mazinski, Grand Master of the Grand Lodge of Poland, was murdered by the Gestapo in France. This information was sent to me by the Polish officials in France, who are now collecting data about the Polish citizens in that country. According to such information, Dr. Tarło-Mazinski was arrested in Grenoble a few days before the Allied invasion of France, and sent to a concentration camp near Paris, together with other prominent Poles. He was tortured and later shot by the Gestapo.

"Originally, Dr. Tarło-Mazinski had escaped from Poland, after the Germans had occupied Warsaw in 1939, fled to France and settled in Grenoble near the Swiss frontier. There he was appointed a professor of Physics and Chemistry in a local school.

"Dr. Tarło-Mazinski was a prominent citizen of Poland. He was graduated from the University of Warsaw with the degree of Doctor of Philosophy. He was also a graduate of a Russian University with a Master's Degree in Chemistry. He was a founder and president of the 'Industrial College Association.' This Association organized a number of colleges in many places in Poland for the purpose of training and preparing young people for an industrial career, mostly in industrial chemistry. He was also president of many scientific associations. He participated in the political life of his country and organized a new party along synarchic lines. He edited two monthly maga-

zines propagating these ideas. He was one of the most prominent *esoteric* students in Poland. He was likewise a Sovereign Delegate of the Martinist Order and organized many groups of students devoted to the esoteric ideology. His library consisted of about five thousand volumes and included many rare occult manuscripts and books."

Then, this communication relates another depressing incident. It concerns another member and officer of the Grand Lodge of the Rosicrucian Order in Poland. I cannot divulge the name for reasons you will learn when I quote:

"He is a highly evolved man, who always sacrificed himself for the service of others and for the glory of our beloved Order. He is also a highly advanced man from the esoteric and philosophic point of view, having been interested in these subjects even when a young boy. His services will be of the utmost importance to our work in Poland if he survives. He is a wise, experienced, and devoted member. He was a major on the General Staff of the Polish Army and was captured by the Germans in 1939. He is now in one of the Prisoner-of-War Camps near ——. After almost six years of confinement and starvation, he is nearing his end. I just received a message from him in which he said: 'I am rapidly weakening and my health is getting rapidly worse.'

"If this frater dies because of exhaustion, it will be an irreparable loss to our activities in Poland which depend to a great degree on such kind of men. He is about forty-two years of age, tall, quiet, and of a self-possessed temperament. He is reflective, speaks little, and is restrained in his outer activities."

### Appreciation

So these fratres and sorores of Europe, deprived of the accouterments with which to perform their rituals and to conduct complete temple convocations, nevertheless kept the torch burning. They are in desperate straits, they are greatly in need of support, both *moral* and material, which it becomes the duty of this jurisdiction to give them. The Light which we now have in the West came from the East. Geo-



graphically, Europe is East of North and South America. It is incumbent upon us, therefore, to reflect back to the East some of the glorious light we have received, just as the sun reflects back the glory of the light of day that was born in the East. This is not a plea for your assistance. Rather it is an object lesson. It is to show you how close to their hearts the people of Europe who are members of this age-old esoteric order have taken the teachings. This knowledge has become a part of their lives, and life without it means nothing. They were willing even to sacrifice life for the Order.

Millions of humans in Europe have turned to atheism, agnosticism, and to the bitterness of cynicism and despair.

Members of the Rosicrucian Order and its esoteric affiliates, however, even though they too have sacrificed, yet now have the advantage of the faith and strength which comes to them from actually living the Rosicrucian principles. They must and will assist, morally and spiritually, the destitute hordes in Europe. Do we here have less devotion, less sincerity, or any less capacity for sacrifice? It behooves us, then, to show that not only has the light of the teachings descended to us in the West, but *the spirit* as well. Let us, like our European brothers, make every effort to use the principles we have studied for the betterment of others and to restore *peace* in the minds and hearts of men in the years to come.

### A VOICE FROM EUROPE

I am an isolated member; there are three thousand miles of water between us. I have never met another member.

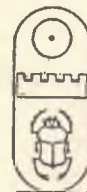
Now why do I write like this? It is because we have put up with such terrible bombing. We haven't had a peaceful night or day free from bombs since last June. We never know one minute to another whether we are going to be devastated from V-weapons. In spite of all this, we can testify to the fact that the contact and teachings of AMORC do give us a greater understanding of the laws of karma and take away the fear of death. When the bombs come crashing down around us, we are ready to go when the Cosmic requires us. None of us likes to see his home smashed, but we know that suffering brings us nearer to God and that the time will come for us to build again.

I sometimes sense the vibrations of the late Imperator. His presence was keenly felt when my house was badly damaged as a flying bomb crashed opposite. I was unharmed and did not even receive a shock. I felt a great spiritual power which told me to rise above the condition. I feel that this assurance is a result of my contact with the Order; it has been my means of protection.

Perhaps my testimony will help and encourage some who have grown weary, perhaps, in America. God bless them! It may be that some will take up the torch again and allow it to shine in this poor darkened world of ours. The need is great for spiritual leaders.

Please forgive my taking up your time; although I seldom write to the Order, I could not restrain myself this time.

Yours paternally,  
Signed: Barbara G. Thorner, Essex, England.





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.*)

## FOUNDATIONS OF HOPE

*"Fools dread as mortals, and desire as if immortal."*

—Unto Thee I Grant



THE element of consolation found in hope is well known to the human mind. Without hope, all dread and discouragement would become immediate rather than possibilities of the future.

Hope can frequently be the force with which man is able to reorganize his thinking by which to meet reverses, disappointments, and discouragement. It is upon hope that many religions have built much of their creed and dogma, because through this yearning of the average human being,

an appeal can be made for not only hope that the material life of man will be different but hope for the intervention of a higher force to guide the destiny of man not only in this life but in the future one.

It is not pleasant to concede a foolish act, but in a sense we are all from time to time making decisions and directing our lives in a manner more fitting to a fool than to reason. We acknowledge that our ability to reason is part of the divine scheme—even the most devout have little difficulty in fully making this acknowledgement, but at the same time, much of their lives is lived as if

*The  
Rosicrucian  
Digest  
June  
1945*



this conviction in a higher force were only an illusion. While man proclaims his godship and his belief in immortality, based either upon his philosophy or his belief in God, the material nature of his environment crowds in upon him constantly to force into his thinking, questions as to the effectiveness or usefulness of his efforts and the possibility of the ultimate attainment of happiness.

Man cannot close his eyes to material change. Man has always known that to a certain extent he is at the mercy of forces which he cannot control. Therefore, there are constant possibilities to interrupt the ordinary course of his life. We are never sure of anything. Change is ever present, is ever confronting us; and even though it may be conceded that change is the law of the universe, man directs a great many of his efforts toward trying to avoid this change, or, in a sense, to brace himself against its implications.

A duality of purpose gradually develops in our thinking, if we ascribe the universe and human life to an act of God and hope for the fulfillment of His laws and yet continue to fear the ever existing threat of environment about us. Our lives are double in that we dread material destruction or loss; and yet, at the same time, we desire to accumulate riches, to retain our youth, or dream of endless pleasures and conveniences. This dream truly is based upon our mortal existence. The desires are based upon our immortal potentialities. In moments of fear we realize our status as mortals and dread that all may perish because of the inadequacies of our mortal selves and surroundings; but at the moment when this mortal phase of our existence is not the pressing question, when our thoughts turn to happiness or to those things which we believe may retain happiness, we dream in terms of maintenance of youth and hope as if we were immortal, as if these things could go on being planned for indefinitely.

So man is both mortal and immortal. It is not a question of acknowledging

the fact—it is a question of orienting proper evaluation. It is truly the fool who fails to evaluate his true status in the universal scheme, because it is he who then despairs at the limitations of his mortal existence and fails to plan for his immortal self in terms of true values.

If dread enters our thinking at all, it should not be in terms of the possibility of losing our mortal being or material status, it should be in consideration only of the consequence of our failure to foresee our responsibilities in terms of immortality rather than of mortal existence. Our dread of the future can only become important if our preparations for immortal life are inadequate. A proper adjustment of values will change the fool to a wise man because he will realize that the values that endure—that are permanent—are frequently in no way related to the material and mortal fears and dreads that may pass in the course of our daily living. The permanency of values is found in their very nature. Those which cannot be eliminated by any material change or even catastrophe endure because they are built in terms of eternal life rather than material environment. To paraphrase the old saying "Hope springs eternal from men's hearts," we can see that our hope of being, our hope to have had any purpose in living or in life itself can be only in terms of those things which will endure regardless of the impermanency of mortal being.

He who has learned not to dread the change of material things and mortal selves will find that all desire will be the preservation of value and the philosophy of life based not upon idle thinking but upon a hope that is active and constructive—a hope that truly opens the vistas of the future, that makes life a process from one step to the other with the assurance that each step will be upon a firm foundation if our present moment and outlook is able to stand the test of our immediate living needs.





## A Tribute In June

By HAZEL J. FOWLER, F.R.C.



SOMETHING deep in the soul of man impels him to meditate occasionally upon the more transcendent interests of life. Even in the midst of chaos his heart turns to some abiding ideal, and, for a little while at least, he forgets material conflicts.

June, flowering in colorful loveliness, flourishes with memories, for it is the month of months for weddings. All June days proclaim their heraldry of beauty, but, to the writer, June tenth is a day to be remembered. The reason: On June tenth 1885, two wonderful young people, old-fashioned and sincere, became husband and wife. Still more wonderful and quite unforeseen at the time was the fact that they were to be my father and mother, and my son's grandparents.

Now, sixty years later, nearing eighty, these two quietly rock in their chairs, nap at unexpected moments, and awaken bright-eyed to view the world as it is, through the dim vistas of what it was. They work hard, sleep often, laugh at little things, and are solemn and serious over the big events that cast weird shadows across their last days. They have lived through war and know its sorrow, its chaos, and its purification. They have seen their country die and live again through winter and summer, politics and policies, and despite its griefs and their own, have kept the

grace of poise and the spontaneity of youth. They know that bitter or sweet, harsh or demure, life has its moments when the only panacea is laughter. Their eyes brighten as they watch their grandson grow to stalwart manhood.

### *America's Ideals*

So it is that I who stand upon the milestone between this age and this youth, pay special tribute to this father and mother. In their name, too, I raise a cromlech to other elderly parents whose June anniversaries glorify this choicest of all months. Thousands of such lovable couples are scattered throughout America. I celebrate them as I celebrate my own forebears, for they are the living remnants of those pioneers who helped make America the Beautiful. What they achieved through the sweat of brawn and the persistency of nobility of spirit is represented in those eternal values which their children and grandchildren defend today.

By what measure did America become thus Beautiful? What are the latent qualities, unseen and imperishable, which cause every man, woman, and child to lift banner and shield against the enemies of Light? What the shining Ideal that beckons America to lead onward and upward? What the power that working through this nation, first leavened this Nation's people?

My mother and father are people of great wealth and great wisdom, although they have neither money nor



academic honors. They are graduates of the greatest institution known to man—The School of the Art of Living. Both hold the degree of U.C.S.—User of the Creative Spirit. As students in this school they have accepted the rigors of the life experience gracefully and courageously and have borne their fraternal initiations and honors graciously and proudly. These lines therefore are a tribute to a Man, a Woman, and the Ideal of the Creative Spirit. Their combined achievement through sixty years of life together, is a saga of strict adherence to the economy of Virtue in the development of the Christ Spirit.

Looking back over America's stalwart growth, see how it is that this glorious land has become the greatest in the world through the same practice on a larger scale. It is the Ideal with which this Nation's growth began; it is the Ideal for which this Nation's lives are being sacrificed today; it is the Ideal which will project this Nation into a better tomorrow.

### ***Virtue Activates Progress***

Observe what some of the past Masters have thought about Virtue as the activating energy of the Creative Spirit. Socrates identified Virtue with Wisdom which he conceived to be knowledge of the good, holding it to be incredible that any man could know and yet not act in accordance with good. I do not recall any time that my parents have not practiced such wisdom as have many, many other parents in the past. America, then, became Beautiful because of the practice of the wisdom of goodness first in the parent stock. Despite its present negative aspects, America will retain the wisdom of goodness—observe it as the underlying principle of the Four Freedoms.

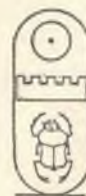
Plato regarded Virtue as a habit implying the choice of excellence in conduct, the excellence being a mean between success and defeat. He divided Virtue into the moral, having to do with the practical life, and the intellectual, having to do with Wisdom and insight. Such insight is practical and natural in the Art of Living. So today, though slowly, America is applying insight (intuition) in projecting its Virtue for the Brotherhood of Man, and in addition

this Nation is leading in the development of the virtues of faith, hope, and charity. Where else in the world are any Nation's people given the right to hope and plan for a better world? Where else dare a Nation's people have faith in themselves and in their country? Where else is charity practiced upon such a magnificent scale?

These to be sure are master-interpretations of the same Virtue that has activated all that my parents have accomplished. It is the same Virtue that advanced by covered wagon across the plains and mountains to dominate from Atlantic to Pacific. It is the same Virtue that is spreading through the Allied ranks and welding them to solidarity. It is the real motivating element of the Creative Spirit that is working in America and through America, and by its very radiant power is drawing all peoples into Brotherhood. Not today, not tomorrow, but in the great Cosmic Plan this, too, shall come to pass. We catch a glimpse of its radiancy shining like a beacon through the dark chaos and know the goal is there and that we shall reach it.

In abiding with this Ideal, the life experience teaches the expression of Virtue as that poise and strength of character gained through the practice of courage toward excellence. Is that not America at her best? Virtue is discipline, and it includes not only the natural elements of wisdom, fortitude, temperance, and justice, but the super-elements of faith, hope, and charity. My forebears, along with most of this Nation's initiators, are people of the soil—scientific and metaphysical gardeners. They have seen how goodness must be practiced upon animate and inanimate alike, to bring best maturity; how fortitude establishes strength in the physical and spiritual growth. The good earth and her processes has taught them how temperance is that good business of activity never in excess. The practice of Virtue manifests in both the personality of the individual and thus in the history of a Nation. It flows like a hidden positive current through the great stream of consciousness in which we have our being.

Virtue is a combination of patience and humility—the way of both the nat-



ural and the supernatural which directs and controls the individual in the use of Inner resources. The natural and the supernatural cannot be divided in the economy of Virtue for one is conditioned by the other. In the more lofty expression of one of the world's profound thinkers, the practice of Virtue is to *let what is natural in you raise itself to the level of the spiritual and let the spiritual become once more natural*. That has to be done if the innate Creative Spirit of the Individual, or the Nation, is to have its way at all because it is the Urge and Pressure toward evolution.

Mother and father are lovable people. Lovable because of many qualities of thrift and economy which are hand-overs from the horse and buggy, parlor-stove eras. Lovable because of those qualities of tolerance and forbearance borne of sorrow and struggle. These lovable qualities are blessed with the grace of divinity, for there is something noble and inspiring in the frugal living and sincere faith of pioneering generations. It is these same qualities that make America Beautiful. For America is lovable!

#### **Youth Entrusted with Tomorrow**

Looking at these two who have learned through the life-experience, I know how Youth, now struggling through chaos, will learn that Virtue is strong, for they inherit the Creative Spirit which ever pushes mankind upward in the scale.

Youth, today, thrown out of focus by forces of darkness thinks Virtue is smug. Only experience will teach that Virtue is widespread and strong as eagle-wings, at once embracing and rising above all other qualities. It takes the practice of great strength—physical, mental, emotional, and spiritual—before this most illuminating power can become part and parcel of the human system.

Youth, wanting what it wills, says Virtue blocks the way of Freedom—and

Youth will be free. Youth, plunging through its own darkness, says Virtue is Fear and will have none of it. Youth interpreting the experience of living as a mere passage of time between life and death says Virtue is slow and would deprive them of laughter, gaiety, and fun. Motto: Eat, drink, and be merry for tomorrow you die. Youth nonchalantly flaunts ill-manners, looseness, and loudness before the winds, and says: Virtue is a prude, excellence her pawn, and neither worth the sacrifice.

I, who have been Youth, love these young souls who are brazen and bold. Were not my parents so? Was I not so? Was America not so? These young roots, too, are so, because they are yet barren! I fear not for them, since they hold high honors for tomorrow. They are dying for tomorrow. They are—tomorrow! Hidden deep beneath the glamorous free and easy care-not attitude, lies all the depth of character necessary to the soul; here the potential father-mother slumbers, silently aware of the Sacred Hour, and of how Virtue will predominate in the experience of living.

Now, in another June, my parents watch their quiet Acres. The very earth itself speaks to them through bud and blossom and fruit. Warm winds and sweet rains soften the dormant roots and set their bit of ground, pulsing with the eternal rhythm. Rain-caress, wind-song, and sun-glory—all respond to divine decree! Congratulations to this mother and father and through them to all mothers and fathers who in the magnificent Cosmic Plan have made America Beautiful! To those who have sacrificed their sons and daughters that America may remain Beautiful! And may young parents, remembering these things, achieve the Grace of this same Ideal and through the manifestation of the Creative Spirit, keep America ever Beautiful!



**The  
Rosicrucian  
Digest  
June  
1945**

One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure, in the common, the near at hand—to see that heaven lies about us in this world.

—John Burroughs



## FATE OF THE WORLD

(Continued from Page 151)

seats, their conversation clipped short in the middle of a word. Across the stage, entering from the left, marching in single file, were eighteen young men and women in the uniforms of the various branches of the Armed Forces of the United States. As they stood at attention, they depicted the millions of men who are giving their lives on the far-flung battlefronts. They represented what this Conference must prevent in the future—to fail may mean the end of civilization. Immediately following these, and entering from the right and in the following order, were: the Honorable Edward R. Stettinius, Jr., Secretary of State, followed by the Honorable Earl Warren, Governor of California; the Honorable Roger P. Lapham, Mayor of San Francisco, and Mr. Alger Hiss, Secretary-General of the Conference.

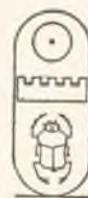
Mr. Stettinius immediately strode to the lectern, pounded the gavel, and asked the audience who had arisen to be seated. He called the Conference to order and then asked for a one-minute period of *silence*. The large audience responded. The quiet was amazing. None of the usual distractions of sneezing, coughing, shuffling of feet, or dropping of objects was heard. The concentration was intense. The *united consciousness* of all impressions, the desire to be conscious of all that transpired could be felt as a stimulus in the region of the solar plexus. Unconsciously persons were breathing deeper as they emotionally responded to their environment. At the conclusion of the period of silence, Mr. Stettinius announced the President's address, which was broadcast direct from Washington. The audience appeared to hang on every word. Even though the address would and did appear in the Press almost immediately after the conclusion of the first plenary session, because copies had been released to the newspapers in advance, many of the audience were making partial notes of his remarks.

The audience unanimously responded by various reactions to the words of the President when he said: "In your hands rests our future." Then, again, when he uttered: "Make another war

impossible . . . nothing is more important than peace of the world . . . and cooperation among nations." During the President's address, Mr. Stettinius reached forward several times and took from the lectern a glass of water, which he sipped. Twice also he patted his cheek and mouth with his handkerchief. Waiting to begin the introduction of the other delegates and to make his own address on this occasion was obviously a nervous strain. Being emotionally prepared for such an event, with the eyes of the world upon one, and having to sustain the emotional state while others speak is a tremendous effort. Such interval of suspense is what the most accomplished public speakers dislike—it amounts to chafing at the bit.

The President's address brought a great ovation at its conclusion. All had previously been instructed not to applaud during his remarks. The tension was relieved by the applause. All sat back and relaxed while Mr. Stettinius introduced Governor Warren. The latter welcomed the delegates to California and expressed hope for the success of the Conference. After Mayor Lapham of San Francisco had addressed the Conference, Secretary of State Stettinius made his brief address. All hung upon his words, hoping for a suggestion as to what solution to the dilemmas which confronted the Conference might be adopted. However, the Secretary of State, like the President, merely rededicated, at this first plenary session, the United States to the general aims and objects of the World Security Conference. No attempt was made to refer to matters under deliberation. The listeners seemed a little disappointed. Many looked inquiringly at each other. Were the real views to be secreted, to be aired in star-chamber proceedings?

Apparently some failed to realize that officially there really were only eight delegates to the Conference, eight nations who actually would vote on matters of importance. The other nations were represented. Their views might influence the decisions of these delegates. That would be the extent of their participation. After brief announcements by Mr. Alger Hiss, Secretary-General of the Conference, Mr. Stettinius formally closed the first offi-



cial session of the historic World Security Conference.

The throngs departed, mingling in the large foyer of the Opera building. The members of the Arabian delegation, with their picturesque abas (cloth robes), covering Western attire, attracted considerable attention. The younger members of this particular delegation were unable to conceal their amusement—and pleasure—at the attention they received. Several members of the Indian delegation wore white turbans, which were fringed with gold braid. This accentuated their dark skin. They moved with regal dignity through the crowds of spectators, looking neither to the left nor to the right. They bowed rather stiffly when addressed by news reporters, and quickly entered limousines provided for their transportation.

It was with a sense of pride that I attended this first plenary session of the World Security Conference as a representative of the *Rosicrucian Order, AMORC*. I also had great pride in knowledge of the fact that in attendance at all of these important sessions would be *six Rosicrucians*, who are official members of delegations, representing

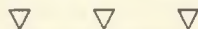
their respective nations. Each of these men are experts in affairs of Government. I knew that, insofar as it was in their power, they would exercise their talents and the tolerant, liberal principles of Rosicrucianism in all of their deliberations and duties. Before attending, I had within three days previous conferred with two of such Rosicrucians. In fact, I had walked with one such official and member of AMORC, from his temporary office established in San Francisco to the Conference auditorium. These men are very conscious that in their hands and in those of all of their associates “rests our future.” They are truly motivated by the Cosmic impulse to “make another war impossible.”

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#### Psalm 47:9

*The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted.*

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### WHAT HERBS HAVE MYSTICAL POWERS OR VIRTUES?

Throughout history the mystics and the ancients used for incense various highly aromatic herbs, seeds, and gums to quiet the mind and to place it in a receptive and psychic mood for spiritual meditation. The ancient Egyptians and Persians used a combination of “lobhan,” hemp, and belladonna, for magical purposes. All races have had certain herbs which they believed had supernatural powers to prolong life.

It is well known that the Rosicrucians have understood the true use of herbs. The mysterious Comte de Saint-Germain ascribed his great length of life to the herb *Cassia*, which he carried with him continually. The herb of this nature of which we know the most is *melissa*. Paracelsus said that this herb contained some of the *primumens* of the universe. Dr. Franz Hartmann also claims high magical, psychical, and healthful virtues for the herb, *melissa*. Hyperion is another name for the herb St. Johnswort. St. Johnswort is very helpful to the nerves. The mystics used it as a tea for its peculiar soothing effects.

The use of perfumes and drugs for influencing the senses of man is another science. The physician and psychologist understand such things. The best mystical herbs for incense are frankincense, myrrh, and benzoin. Benzoin is the most stimulative of the three.





## What Are Selfish Interests?

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

(From *Rosicrucian Digest*, October, 1933)



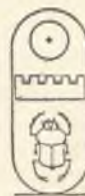
THE question often arises in the mind of the student on the Path or the seeker for spiritual unfoldment as to how far he may go in urging or promoting his own personal evolution and development without transgression of what seems to be the unwritten law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to any of us? Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought and our every desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we would look upon the world and its problems as though we were not only

separate from them but actually non-existent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve, and unassociated in any way with the human problems which face all mankind and which we hope to eliminate.

If we look upon the foreign missionary as an example, for instance, of devotion to the interests of others, we would have to say, according to those who hold to the above ideas, that the missionary should assume that all of the problems which face the ones he is helping are problems which do not affect him or cannot affect him and that all of the problems which he has believed were his own are no longer in existence because he as an entity does not exist.

Such a viewpoint on the part of the missionary would undoubtedly affect the efficiency of the work he is trying to do and would handicap him in his ability to sympathetically attune himself with the needs of those whom he is trying to help. Cannot the same be true regarding the mystic in his general studies and activities? Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to sympathetically attune themselves with the mass of civilization and



to place themselves in the very center of all the problems which face humanity. They must take the spiritual and philosophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help. The mystic is always brought closer to mankind by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by the conditions around him, and said to himself, "Except for the grace of God that is I!" Such an idea is the safest guide for the life of a mystic in any of his activities, and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessary to lower one's real self to a humiliating position in order to assist humanity, for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed, likewise have their problems and their need for light and guidance and help, and the mystic in order to help them must be able to attune himself with them and see life from their viewpoint as well as from the viewpoint of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being, not necessarily wholly independent of all other human beings but most certainly distinguished from the collective body.

Our own position here on earth, incarnate in a physical body, is a demonstration, or, shall we say, a salutary indication of the Cosmic plan evolving human beings through personal experience and trials. It is as the fire burns in the crucible of the individual soul and purifies the outer physical self that the spiritual flame and Cosmic guidance is fanned into a dominating power in the individual. To ignore our own incarnation here and ignore our own per-

sonal development and progress merely for the sake of helping others is to ignore the Cosmic scheme intended for each individual including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being. The moment we set aside our own development and our own progress and our own interests and give thought only to others, we are attempting to arbitrarily alter the Cosmic scheme. We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

The truly ideal standard is that in which the individual makes every effort to promote his own best interests and to bring his own evolution to the highest degree in every sense. He should seek, first of all, to further his spiritual development to the broadest possible comprehension of universal principles. Then he should proceed to lift up his own physical and worldly situation to a degree that is compatible with the spiritual one. If he has risen to great heights in a spiritual sense he should also seek to raise himself in a worldly way to the greatest possible heights. At the same time, however, he should have in mind the needs of all other fellow beings and seek not only to give each of them the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers devoting their lives and thoughts and powers to the helping of others, but there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner



and to the highest degree. We have in a general sense sufficient humanitarian and good-will organizations, including the schools, colleges, charity organizations, brotherhoods, individual workers, and other methods for the general help of individuals, but the great lack is to be found in the inability of the individual to help himself or perhaps in the lack of a desire to help himself.

One needs only to travel, for instance, through some of the foreign countries, such as in the native's sections of Egypt, Palestine, Persia, India, as well as in the slum districts of Europe and America, to see that the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself up. The indifference to personal interest, the indifference to personal possibilities, and the indifference to the effect of this upon the mass of humanity is the great problem. In each of these deplorable places where a section of the mass of humanity has allowed itself to slide downhill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself to the highest worldly and spiritual standing, a great number have been influenced by his example. A younger race has tried to exemplify what he has done, and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of per-

sonal interests is a matter that must be reckoned with because of its serious effects.

Wherever we see one individual promoting his best interest and lifting himself above the situations in which he was born, and doing this without be-

coming a parasite upon humanity and without injuring others, we may see an excellent example of good influence. When such a person is not wholly indifferent to the rights of others and is not miserly in his personal ambitions, he cannot escape the blessing that he will inevitably bring to those around him. When he is inclined to promote his interests and at the same time share some of them with others, we have the ideal example of humanitarian action.

It behooves every individual to make the utmost of his life. He need not be wholly selfish nor should he be wholly selfless in his viewpoint of his desires and ambitions. But he must in fairness to the Cosmic plan and in fairness to the general scheme of things make the best of each opportunity to promote himself and to rise to the highest worldly as well as spiritual powers. He

may be a chosen channel for the distribution of wealth after he has acquired it, and until he acquires it through personal ambition, he cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that his own personal advancement is desired by the Cosmic in order to stimulate the same ambition

## *Names and Their Meaning*

This month we are presenting, for our readers' diversion, **PRINTING and PAPER**. Our authority is **NAMES AND THEIR MEANING** by Leopold Wagner.

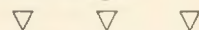
- **Paper**—Latin *papyrus* and Greek *papyros*, the designation of an Egyptian plant from the reeds of which the earliest kind of writing material was obtained.
- **Parchment** — French *parchemin* and Greek *pergamēnos*, named after the ancient city of Pergamos, Asia Minor, where the skins of goats were first prepared to write upon, after Ptolemy prohibited exportation of the papyrus from Egypt.
- **Hand-paper**—originally so called from its watermark, which was that of a hand; *Foolscap*, the watermark was a fool's head with the cap and bells.
- **Book**—from Danish *bog*, a beech tree, abounding in Denmark, the wood of which is used for engraving-blocks.
- **Volume** — from Latin *volvo* (I roll), relative to the Egyptian papyri; each one when rolled up formed a document or volume complete in itself.
- **Printer's Devil** (printer's errand-boy)—When Caxton set up the first printing press in England (1476), the vulgar regarded it as an invention of the devil. The printing of the Bible for mass distribution detracted from the religious instruction limited to monasteries. Hence, printing was described as "The Black Art," while the boys who took the sheets off the press, often smearing their faces with ink, came to be known as *Imps* or *Devils*.



in the hearts and minds of hundreds or thousands of others. The life of every successful businessman is a standard of possibility for the youth of every land. The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives without it flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it; in spending it we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created Karmic debts instead of Cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all mankind, we will find that each and

every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.



#### ALCOVE FOR JUNE

The ancient mystics claimed that each month of the year was an alcove in which certain activities and industries of twelve different classifications were conducted. They assigned to each alcove a definite classification of human interest, and as the centuries passed by, certain well-known characters came to be associated with each alcove, not because they were born in the month represented by the alcove but because their personal activities were of a nature associated or assigned to the alcove.

June was called the month of the benefactors. It was presumed that in this alcove persons of wealth and prosperity, influence, and great material power came together to decide how they might best use their material possessions to help civilization. The persons who came to be associated with this alcove are Cræsus, Aristobulus, Harpalus, Atticus, Mæcenas, Inigo Jones, Cecil Rhodes, Fouqué, Madero, Fugger, Robert Morris, Alexander Hamilton, J. J. Astor, Vanderbilt, A. T. Stewart, Wanamaker, C. W. Field, E. H. Harri-  
man, and John D. Rockefeller.

### CANCELLATION OF CONVENTION

In deference to the request of the Office of War Transportation to limit all conventions to fifty persons or less, *we are discontinuing* our plans for the 1945 Annual Rosicrucian Convention. It would be impossible to hold our convention down to fifty. The Rosicrucian Conventions are international in scope and are so enthusiastically received by members everywhere that they usually number many hundreds—sometimes nearly a thousand have attended. Plans for the 1946 Convention will include features intended for this year.



*The Rose-Croix University Summer Term will be held as usual.* If you are planning to come to the Rose-Croix University this summer, *come ahead.* There will be no change in those plans.





## SANCTUM MUSINGS

### SELF-RELIANCE

By THOR KIIIMALEHTO, Sovereign Grand Master



SELF-RELIANCE is a word dear to the American heart. "Trust thyself. Every heart vibrates to that iron string." Who does not immediately recall this statement from one of Emerson's most characteristic essays?

Self-reliance seems to lend sanction to the reactionary American philosophy of "rugged individualism." Immediately a picture comes to mind of the typical Horatio Alger hero, the penniless boy, who through his own effort, determination, and resourcefulness, despite all handicaps of education and environment, rises to be president of a bank, a railroad, or a university. Another picture that comes to mind is that of Thoreau living alone at Walden Pond. The adherents of the philosophy of rugged individualism still believe that our country is a land of opportunity and oppose every attempt of the central government to meet widespread social evils through national planning. They feel that the government in entering upon such projects is usurping the rights of individuals, encouraging dependence, and paternalism.

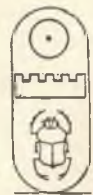
Is the rugged individualist right? Shall we encourage or discourage large-scale government projects? The answer that we give is most important. The lives of millions will be affected, those

who must support the projects through taxation and those who have a chance thereby of being usefully employed and self-supporting. The policy of the nation will be determined by the decision of the majority of our citizens.

The truth of the matter is that self-reliance, like most qualities in life, is a paradoxical term. There is a degree to which self-reliance is true and necessary and strengthening, but beyond that it may prove impossible and even a menace. Self-reliance is a relative term, too. There is a degree of self-reliance possible for the child, and a degree which is possible for the adult. To what extent may people be thrown upon their own resources? Does the average man know how to take care of himself? Does he choose his work wisely? Does he spend his time profitably?

The undeveloped human being is, on the whole, a helpless creature. In school he does not know what subject he really cares for. You must experiment with him until you obtain a response. He has no idea what type of work he really cares about. In an enlightened educational system, there would be every type of workshop, so that the average student could discover through experience just what he can do with pleasure and a fair degree of success.

The undeveloped human being drifts into any type of work that happens to come his way. He does not get much



further in life unless he should experience some kind of inner awakening. He accepts the suggestions of high-powered advertising, is completely dependent on the drugstore and the physician for his health, on the radio and moving pictures for his entertainment, on the newspaper that he reads for his opinions, and, if he is a church member, on his minister for his religious ideas. He is a baseball fan. If he ever does read a book, it is one that everyone is reading. Only three pages in a newspaper are really important—finance, sports, and the comic strips.

It is very foolish of us not to face openly the fact that this type of human being makes up the majority of our population, and the equivalent of this type, no doubt, makes up the majority of every population in the world. Shall we let these people develop in their own way, a prey to unscrupulous interests? These people are completely dependent upon society. They do not question the educational system. They do not question our economic system or our political institutions. When the leaders of our society are honest and truly desirous of helping their fellow men, the average citizen will benefit. If the leaders should be unscrupulous, interested only in gaining power or growing rich, the average citizen will be wholly at their mercy until the flood of evil becomes so terrific that revolution breaks out.

A famous Roman poet, Terence, said: "Nothing human is alien to me." That should be the motto of every true mystic. A true mystic is never purely academic, a closet philosopher, a man who lives isolated, remote from all mankind. Of course, there is such a thing as a mystic philosophy. It is possible to have merely an intellectual interest. The philosophy must descend from the brain into the heart. It must be lived. It must become a natural part of the very make-up of the student. It must teach him his oneness with all that lives, his unity with all life. He is not a true mystic until he descends from the ivory tower, until he discards the policy of isolationism and rugged individualism, until he not only recognizes his duties and responsibilities to his more helpless, human fellow beings, but is filled with

compassion for their ignorance and helplessness and longs to aid in the work of rescue.

The average human being needs education for life, careful vocational guidance, a system of apprenticeship, help in being placed, education for leisure, education for marriage and parenthood, and education for citizenship. Since he has a vote in this country, he must be trained to vote intelligently if our democratic institutions are to endure. He also must have some knowledge of international affairs, if our country is to take an enlightened point of view. It was the demoralized average citizen in ancient Rome, content with "Bread and the Circuses," who destroyed that great civilization. It is most necessary, therefore, that we have a trained leadership with the welfare of the entire country, the common people, at heart. Plato tried to solve this great problem in his *Republic*, by recommending a government by philosophers, young men of proper disposition and superior ability, trained from youth for leadership. In our own country as the problems of government become more and more complex, an alert citizenship will be necessary to see to it that positions of importance do not fall into the hands of exploiters, men who secretly are the tools of entrenched wealth and power.

It is most essential for the public-spirited citizen to know just how our government works, just how a political machine works, just how men are selected to be candidates for office, just how indirect control may be exerted. The average citizen has his vote and he has the power of numbers. When he rises to the knowledge of his power, he will be able to control his own government and his own country. As it is, through indifference and ignorance, he is at the mercy of those who want power and stop at nothing to gain it. It is, therefore, the duty of public-spirited, alert citizens to educate the public to their rights and privileges and to guard their interests to the best of their ability. The consumer-research groups, for example, are doing valuable work in teaching the public to be critical of the claims of high-powered advertising and high-pressure salesmanship. The cooperatives are also doing important



work in teaching the public how to solve some of the problems of the high cost of living.

The more evolved individual is not so completely dependent upon guidance from without, and has a richer inner spiritual life of his own. While he may not be the victim of society to the same extent as the less evolved individual, yet he needs society. He dare not be indifferent or unconcerned. He usually sends his children to the public schools. He must earn his living within the framework of society. He is affected by the laws of his state and of the country. For example, if vaccination be compulsory, he is personally affected. If he refuses to permit his children to be vaccinated, he comes into conflict with the authorities. The enlightened citizen must be alert and active for his own protection.

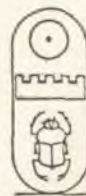
In a sense we are never wholly independent or self-reliant. Our souls, our bodies, are the gifts of the creative forces of the universe. Our planet is the home of all the kingdoms of nature. Our civilization is the work of innumerable generations of men. Every book that inspires us, every painting that delights the eyes, every concert that thrills us with the beauty of sound is the gift of a soul, the product of many hours of toil, a lifework of some one gone before us. Our food comes to us from every quarter of the globe. Our wardrobe is assembled from many industries. Our livelihood, directly or indirectly, is dependent upon the good will of society. We can choose from the abundance that innumerable other human beings have made possible. In the garden of Eden, Adam and Eve may have clothed themselves with the leaves of trees and eaten of the fruits that they were able to pluck. We do not weave *our own garments, make our own shoes, and grow our own food.*

Human beings need one another. In nature, too, the principle of living in groups is prevalent. *The flower needs the bee, and the bee wants the nectar. The soil needs the trees to prevent erosion, and the trees draw their nourishment from the earth. The birds keep the orchards, the vineyards, and the cornfields clear of insect pests.*

The unity of all that lives is the great central truth of mysticism. One kingdom of nature is dependent upon another. Each is a link in a chain, necessary to the one above and the one below. Human beings are similarly dependent upon each other. We do have a measure of free will. We have freedom to experiment, to explore the avenues of the senses, to work with the various kingdoms of nature—not to their harm, however. We have the freedom to experiment that we may learn what is better, what is worse. We learn that if we wish to control nature and life, we must know the laws governing nature and life. Power, therefore, is linked with knowledge. Control lies in obedience to the laws of nature. As Krishnamurti pointed out, experiments in free will result in the discovery that true freedom and happiness lie only in identifying our will with the will of God. What God wants is for the ultimate benefit of all. What is in accordance with the divine Plan of Evolution, that alone proves sound.

The mystic cannot approve of self-reliance that is linked with ruthlessness or that is indifferent to the needs of others. There is only one type of self-reliance to which he can give his whole-hearted approval, and that is the self-reliance that comes from knowledge of the Ancient Wisdom. Through the Ancient Wisdom we know the reason for our existence. We know that we are here for a purpose. Self-reliance, from the occult viewpoint, is the ability to act in harmony with the laws of life. To have confidence in the laws of life, to know them, to act in harmony with them is to be forever freed from superstition, prejudice, and tradition. One intuitively knows which course of action is more in accordance with the law of love. The development of the intuition is an important factor in achieving this type of self-reliance. The intuition can be cultivated through what Claude Bragdon calls "dramatization." Imagine yourself in the place of the people whom you know or with whom you must deal. Identify yourself with their mental and emotional state. If you know what their reactions will be, you

(Concluded on Page 173)





## Thought

By H. C. BLACKWELL, F.R.C., Grand Councilor of AMORC



LET us, through the impartial channels of a clear understanding, reason together. Let us exchange our inmost thoughts, desires, and general ideas upon this matter of soul-culture, and thus arrive at a satisfactory comprehension of the basic attributes which should be embraced within the character of the faithful, consistent followers of esoteric principles.

First, are we really awake to the importance of the work in which we are now fully enlisted? If not, it is highly necessary to seek a thorough enlightenment upon this point at the very commencement of our efforts. Do not for an instant lose sight of the fact that the object for which we labor is of vital interest to all the world, although the world may at present be unconscious of it.

Remember that our aim is nothing less than the ultimate redemption of mankind from the lower personal self. Our aim is the awakening of the true soul-life to a conscious, spiritual entity; the freedom of the chained spirit-force within from the thralldom which elemental and adverse influences have exerted since the human family lost sight of the Eden state of existence; the perfect triumph of the internal over the external; finally, to state our esoteric idea in a brief and comprehensive manner, the development of the man to the

plane of perfection, where he will no more go astray, where he will govern all acts by direction of the infallible *will* within, where the reason will no longer respond to the selfish promptings of the externals, but be governed by the pure influence of a true understanding—then will be brought about in his life perfect accord with the universal idea of love, harmony, and order.

Physical conditions are expressions of mental states, and these are either true or perverted forms of THOUGHT; hence, the underlying force of disease is a perverted form of mental energy.

When a true or divine THOUGHT finds entrance into the mind, it is germinal and unperceived; but it is a positive force that expands and destroys the false conditions resulting from perverted thought. Between the THOUGHT held in the mind (which is the cause), and the effect (physical condition), there is an intermediate state of invisible energy flowing from the thought, that finds its ultimate expression in the body. It is here, in this realm of inner force, that the divine thought acts, changing its conditions, and influencing and transforming both mind and body.

THOUGHT is the condensation of all the forces of the organism. THOUGHT and feeling are of the vital force and are convertible one into the other. Thought is a form of feeling, and feeling is thought unexpressed in form. Vital force is life, or spiritual energy. When thoughts and feelings



become perverted, then life becomes perverted.

To change physical conditions we must change our thoughts. To influence others we must work upon their mental energy. Thought is transferable and is a mode of motion. A true or

divine thought lodged in the mind of another, is so much more vital force conveyed to that person wherewith to build up, sustain, and renew the organism. We are THOUGHT-CREATIONS of GOD, and THOUGHT is the underlying force of being.



### THE MYSTIC CANDLE FLAME

I hope you will not mind, since I spent all one day (and burnt my finger) measuring the flame against infinity and counted nine fragments of the boundless, that I speak of this candle as nine.

At any rate, I contemplate candles every evening.

For, by watching flame whip darkness back into the shadows, it is immediately clear

That, like fire, my soul can delicately insinuate itself through my body (which in itself is only sense and substance—oh, the chill of the bone and the dark of the blood)

And purify: consume desire, diminish love and rage to ashes in my mouth,

Flare up into the caverns of my mind and cut the bond that tethers me here just beyond reach of the gods . . .

You see, I, also, know there is more to a candle than a light making a shadow; Sometimes, even, when wind spins the fire thin and green.

I fancy I hear, like muted reeds,

Faint echoes of the music of the spheres.

—Pythagoras.



### SELF-RELIANCE

(Continued from Page 171)

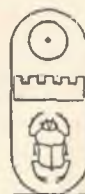
can adapt your speech and course of action accordingly.

To the mystic this world is one of evolving soul personalities. The most important thing is that each being should be helped in its evolution. The

course of action most in harmony with the law of love is the one the true mystic chooses. Love and Service are the mainspring of the mystic's actions and give him what appears to be self-reliance—true understanding.

### SEATTLE PUBLIC LECTURES

Members and friends of the Order in the Seattle, Washington, area are invited to attend a series of interesting public lectures presented every Sunday at 8:00 P.M., at the Masonic Temple, Harvard and East Pine Streets. This series of lectures consists of a variety of instructive subjects, accompanied by an Oriental ritual. Attend as many of these Rosicrucian public assemblies as possible.





## Temple Echoes

By PLATONICUS, F.R.C.



THE common heart of the world was deeply saddened by the sudden passing of the great American President, Franklin D. Roosevelt.

For thirteen years this writer watched and admired Mr. Roosevelt from afar. In my opinion, his career embodied to a very considerable degree, amid conflicting circumstances and the harsh vicissitudes of life, the practical application of mysticism in the social and political spheres. He stood forth as a remarkable leader in the hallowed Lincolnian tradition. Like Lincoln, he was very closely attuned with the popular mind, wherein lay the strength of his leadership and the sagacity with which he confounded his opponents.

More than any other man, President Roosevelt was the Nemesis of Hitler and his brutal philosophy, and of the bloody designs of Japanese militarists. Prime Minister Churchill rightly called him the greatest friend from abroad that the British peoples have ever had. For that matter, he was the personification of hope and salvation for millions of oppressed peoples in many lands.

Rest well, beloved President! Your noble mission in life has come to an inspiring conclusion, and your memory will be cherished by future men and women who love freedom so much that they will sacrifice all for it, even life itself.

\* \* \*

One of the most thoughtful inquiries of the modern age has been the search for valid principles of *organization*. Men have asked, What is the organizational pattern or structure of the Universe? Are there universal principles which may be applied to the life of man as an individual, and also to collective man in society?

Mysticism contends that HIERARCHY affords a stable, universal, and eternally valid principle of Cosmic, personal and societal organization. Hierarchy has been variously defined as "An ascending, ordered series of beings (or powers or forces), culminating in the highest, which is God"; or "A body of officials, disposed organically in ranks and orders, each subordinate to the one above it, as in a body of spiritual rulers"; or again, "A series of persons, objects or items divided or classified in ranks or orders."

In the mystical tradition the Universe is a spiritual hierarchy, with God as the Source of All and the Center of Being. Furthermore, there are graded orders of celestial beings, probably nine in all, each superior to mankind in spiritual knowledge. Plotinus and later Neo-Platonists taught that all things *emanate* from the *One*. The farther a manifestation is removed from the One Source, the grosser it is, until the sphere of materiality is encountered, which is the densest and darkest of all.

Earlier mystical writers suggested that there might be a demonic hierarchy of evil, sinful beings, finding its



quintessence in the satanic prince of the demons! This personification of what appears to be evil or negative is not accepted by most mystical thinkers today, albeit the powerful influence of what seems to be hateful, destructive, and truly demonic.

The celestial hierarchy is an ascending order of Divine knowledge, power and *love*. These higher beings exist within the infinite reaches of the Cosmic plane, which itself is a series of concentric spheres within the Universal Circle. Worlds within worlds, without end!

In man the highest power of his personal hierarchy of forces, impulses, and desires is *Soul*. As Plato said many centuries ago, only he is just and happy whose rational soul faculties govern, through the agency of *will*, the desires and appetites of the body. Thus the wise man, the mystical philosopher, patterns his individual life after the Universe itself, wherein Divine will and wisdom is the supreme power.

In human society, as in man himself, there is incessant need for the highest wisdom. But can there be genuine wisdom and understanding apart from God? And is there anyone whose knowledge of the Divine is more direct, sure, and intimate than that of the mystic? By this chain of reasoning, one arrives at the need for placing true philosophers at the helm of governments, at the apex or highest point of earthly hierarchies.

Unhappily, existing totalitarian, military, and ecclesiastical hierarchies do not yield great promise of leading the way toward the establishment of the divine society. Men long for the Kingdom of God, for the establishment of heavenly harmony and good will among mortals. This will come, in God's good time, but not until many decades have passed, and until new and truer social hierarchies, culminating in philosopher-leaders, find their way to the light of day.

\* \* \*

**SAND AND SEA:** Yesterday we took the family to the seashore, to bask 'neath the rays of great and glorious RA! Nowhere else can one so powerfully concentrate the beneficent influences of the four elements upon the

physical body. As one lies prone upon the warm sand, the earth vitalizes with its magnetism, while the solar fire pours upon the entire organism from above. The pure and zestful sea air purifies the lungs and charges one with vital energy, and the pleasure of running along in the water and immersing the body occasionally, is a wonderful tonic.

Earth, air, fire, and water combine their forces in nature's finest treatment. The children are rosy-cheeked and happy; one's mate is rested, relaxed, and refreshed by the changed and beautiful environment; and everyone returns home with a happy, singing heart, more than ready to shoulder the duties and cares of the coming week.

\* \* \*

Gladys Natishna Hammer Lewis, wife of Rosicrucian Imperator Ralph M. Lewis, was born at Bonanza Creek, Dawson City, Yukon Territory, Canada. Her father, Lars John Hammer, had gone to the Yukon during the fabulous Gold Rush, and, after finding a rich claim, had brought his wife to that frontier community.

While Soror Lewis was still a child her parents returned her to San Francisco, where she began her education in the public schools. Later her parents bought a ranch near Stockton, where she lived until the age of fifteen, enjoying the pleasures of country life, horseback riding, and the natural friendships of a country school. At fifteen an aunt persuaded her to come to San Francisco to complete her education.

Following graduation from high school, where her principal interests were music, art, and academic studies, she entered the business world, after a short period of specialized study, in the employ of a large publishing house.

During that same year, 1921, at an AMORC social function sponsored by the old San Francisco Lodge of the Rosicrucian Order, she met the youthful, dynamic, ebullient Ralph M. Lewis, who at that time was earning his livelihood in the business world while studying law, business administration, and philosophy privately in the evening. The two young people soon were attracted to each other, and were married a year and a half later. Not long after their marriage, Frater Lewis left the



business world to accept the position of Supreme Secretary of AMORC, which he filled with great ability until his election to the Imperatorship in 1939.

For twenty-two years the Rosicrucian Order has formed a major theme in the life of Soror Gladys Lewis. Working at her husband's side, she has served in almost every department of the organization. While the Supreme Grand Lodge was in Tampa, Florida, she dictated correspondence in answer to the questions and problems of thousands of members, corrected examinations, and advised in many cases of educational and personal adjustment. Not long after the international headquarters of AMORC was moved to San Jose, she was elected to the Supreme Grand Lodge of the Order, a position in which she continues to serve loyally and capably.

Soror Lewis' personal interests center about music, the fine arts, occultism and mysticism, and travel. Her piano studies include theory of music, harmony, counterpoint, and original composition. In the arts, her sculpture is both interesting and promising.

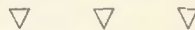
For several years she has stood out among the advanced students of physical and transcendental alchemy of the Rose-Croix University. A favorite "rec-

reational" study is esoteric astrology, which she enjoys as an aid in character delineation and the study of tendencies and personalities in the events of the day.

Soror Lewis has had wide opportunities for travel, with her husband and on Rosicrucian tours led by the late Imperator, Dr. H. Spencer Lewis. In five trips abroad she has visited nearly every country of Europe, also North Africa, Egypt, the Holy Land, Syria, Greece, and other Mediterranean countries, and islands.

In 1941 she accompanied the Imperator on an adventurous trip by air, rail, and primitive means of transportation to the interior of Peru, high in the Andes above Cuzco. On this trip they examined and explored ancient ruins of the Incas, taking still and motion pictures for the educational work and archives of the Order.

Personally, Soror Gladys Lewis is exceedingly kind, sweet, generous, and lovable. Her love of animals, of all kinds, is a key to her character. She is very liberal with her time and strength, and is constantly helping someone in a modest and self-effacing way. All told, she is an unusually fine person, a fitting companion and helpmate for our Imperator, and a most sincere Rosicrucian.



## BIRTHSTONE FOR JUNE

The birthstone for this month is a rivalry between the *pearl* and the *moonstone*; some people prefer the pearl. Both of these gems come under the influence of the moon and are symbolical of purity. The moonstone is believed to bring good fortune and is regarded as sacred in India, where it is never displayed for sale except on a yellow cloth, since that color is considered as especially sacred. This gem with its moonlike, silvery-white light, changes on the surface as the light varies. Although pearls are usually white, they are also black, and there are the tints of yellow, blue, red, gray, and salmon-pink.



*The  
Rosicrucian  
Digest  
June  
1945*

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

—Acts 2:17





## 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

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

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

## DIRECTORY

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

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

#### 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. Mr. L. E. Blanchard, Master; Mrs. C. V. Jackson, Secretary, 1461 Alice Street, Oakland 12. Meetings 1st and 3rd Sundays at 3:00 p. m. in the Pacific Bldg., 610-16th St. 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. Mr. Francis G. Christian, Master; Mrs. Mildred S. Christian, Secretary, 5331 East Curtis Park Drive. Meetings second and fourth Thursdays at 8 p. m., Odd Fellows' Bldg., 9th and K Streets.

**San Diego:**  
San Diego Chapter. Mr. Donald W. Six, Master, Telephone W-9378; 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. Mr. Frank Fitzgerald, Master; Miss Ruth Noyes, Secretary, 221 Missouri Street, San Francisco 10. Meetings every Monday, 8 p. m., 1957 Chestnut Street.

#### COLORADO

**Denver:**  
Denver Chapter. Pamela Wickham, Master; Mrs. Ethel M. Johnson, Secretary, 1259 Elati 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. Mr. C. H. Cheeseman, Master; Mrs. Florence McCullough, Secretary, 2015 S. W. 23rd Avenue, Miami 35. Meetings every Sunday, 7:30 p. m., 120 N. W. 15th Avenue.

#### ILLINOIS

**Chicago:**  
Nefertiti Minor Lodge. Mr. George Fenzke, Master; Miss Ruth Teeter, 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 408-9-10. 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. Chris R. Warnken, Master, 1239 Linden Avenue, Baltimore 27. Telephone Arbutus 630-J; Mrs. Alice R. Burford, Secretary, 1219 Maiden Choice Road, Baltimore 29. Telephone Arbutus 114. 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 Kelplus Minor Lodge. Mr. Joseph A. Evangelista, Master, 7 Mendelssohn Street, Roslindale; Mrs. Ceciline L. Barrow, Secretary, 107 Townsend Street, Roxbury 19. Mystical convocations for all grades each Sunday at 7:30 p. m. at 739 Boylston Street, Boston 16. For schedule of review classes, social and other events, consult our monthly bulletin, mailed on request.

#### MICHIGAN

**Detroit:**  
Thebes Minor Lodge. Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Secretary, 15344 - 14th Street, Detroit 3. Tel. TO 6-8984. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 Second Blvd., every Tuesday, 8:15 p. m.

#### MINNESOTA

**Minneapolis:**  
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., Affton, Telephone Fl. 7125. Regular convocations each Tuesdays, 8:00 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. Bernard B. Kish, Master; Miss Gertrude Brookes, Secretary, Box 533, Fort Erie, North, Ontario, Canada. Meetings every

(Directory Continued on Next Page)



Wednesday, 7:30 p. m., 225 Delaware Avenue, Room 9.

#### New York City:

New York City Minor Lodge. Mr. Charles L. Searles, Master; Ethel Goldenberg, Secretary, 811 Elm Ave., Ridgefield, New Jersey. Mystical convocations each Wednesday evening at 8:15 for all grades, 250 West 57th St. 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. Leone H. Habbershon, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1. Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

##### Cincinnati:

Cincinnati Chapter. J. H. Liggett, Master, Tel. BR-1712, 4926 Oaklawn Drive, Cincinnati 27, Ohio; Mildred M. Eichler, Secretary. Meetings every Friday at 7:30 p. m., 204 Hazen Building, 9th and Main Street.

##### Cleveland:

Cleveland Chapter. Mr. Charles D. Jones, Master, 18025 Hiller Avenue, Tel. IV. 5998; Mrs. Clyde Hinkley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

##### Dayton:

Elbert Hubbard Chapter. Mrs. Bertha Miles, Master; Miss Grace M. Altick, 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. Mrs. C. I. Barnick, Master. Address all correspondence to Mr. Joseph Benson, Secretary, 788 Windemere Avenue, Toronto 9. 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, 0440L; Mr. Melford Hardy, Secretary, Suite 9, 3636 Fraser Avenue, 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. Ida E. Head, Master, 3354 Harriet Road; Miss Dorothy Burrows, Secretary, 1728 Davie Street.

##### Windsor, Ontario:

Windsor Chapter. Mr. Matt Mathison, Master; Mrs. Rebecca Mathison, Secretary, 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. Mr. William M. Glanville, Master; Mr. Ronald S. Scarth, Secretary, 149 Lytle Street, St. James, Manitoba, Canada. Sessions for all members on Wednesday, 7:45 p. m., 122a Phoenix Block.

#### DENMARK

##### Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl 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. Mr. Rudolph J. Klug, Master; Mrs. Lucille B. Nenner, Secretary, 1711 West Huntingdon Street. 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.

##### Pittsburg:

The First Pennsylvania Lodge, 610 Arch Street, North Side. Joseph P. Gutowski, Master, 1319 Bellaire Place, Brookline; Miss M. Marquette, Secretary, 5321 Fifth Ave. Convocations every Wednesday, 8 p. m., except July and August.

#### TEXAS

##### Fort Worth:

Fort Worth Chapter. Mr. Irwin L. Bridger, Master; Georgia G. Appel, Secretary, 3201 East First St. Meetings 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, 1:00 to 4:00 p. m.

#### WISCONSIN

##### Milwaukee:

Karnak Chapter. Mrs. Bohumila Falkowski, Master, Tel. Mitchell 1624; Mr. Wilfred E. Bloedow, Secretary, 4935 No. 55th Street, Milwaukee 9. Meetings every Sunday, 8:15 p. m., 3431 W. Lisbon Avenue, Room 8.

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. Ramavvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

#### ENGLAND

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





### ANCIENT BEGINNINGS

Many Egyptologists estimate that the elements of our culture, religion, architecture, art, and such basic sciences as mathematics and astronomy had their beginnings before the First Dynasty—over 5000 years ago! The above statue signifies the ancient Egyptians' attempt to symbolize the forces of nature. It is the Goddess *Sekhmet*. She depicts the fierce heat of the sun which is represented by the solar disk upon her head. This statue is one of many in the galleries of the Rosicrucian Egyptian Museum, visited by thousands of persons annually. Within these galleries the visitor learns of man's past achievements—and his tremendous errors. The failure to heed the lessons of the past is often the reason why *history repeats*.

—*Courtesy Rosicrucian Digest.*

# We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "Is this my destiny?" Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

*You must eventually answer this question — or join the rolls of millions who are shunted about helplessly by the world's sudden economic changes. There is a guide that you can use to find the answer to this eternal question of your place in life. It is as old as thought itself. Let us tell you about it.*

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# 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:

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