

ROSICRUCIAN DIGEST

AUGUST, 1946 • 25c per copy



Mysticism • Art • Science

This Month's Feature



EGYPTIAN SCARABS

Genuine imported Egyptian scarabs, especially low-priced at only 85c each

EGYPTIAN RINGS

If you will give us your ring size, we will mount these scarabs in an antique silver mounting of an exact Egyptian design patterned after ancient rings on display in our Egyptian museum. The scarab is mounted on a swivel so that hieroglyphics underneath may be easily seen.

Sterling Silver
Ring
with scarab, complete, postage paid,
\$8.20

Gold Ring (10 kt.)
with scarab, complete, postage paid,
\$11.45



Obtain your ring size by cutting a hole in a piece of cardboard to fit your finger. Send the cardboard with your order.

(Federal Excise Tax Is Included)

The Touch of the Mystic East

THE thrill of distant lands can be yours! The raucous cries of wide pantalooned, turbaned vendors can resound within your inner ears. The swirling dust and choking fumes of the crepuscular, arched roof, copper bazaars—the haunting look of wide-eyed Arabian maidens, who peer above diaphanous veils, as they timidly offer an array of hand-woven tapestries—aged craftsmen squatting cross-legged before stool-like benches, deftly shaping and inscribing strange scarabs, after the manner of their ancient predecessors—all of these can be your impressions, if you bring into your home, your sanctum, some of the handiwork of these craftsmen of the mystic lands of the Orient. Inspire yourself with some little token or symbol of the charm and beauty of mysterious Egypt and strange Arabia.

We have imported, direct from Cairo, a variety of Egyptian scarabs inscribed with the traditional hieroglyphics. Secure one of these for mounting in a locket, on a ring, or as a watch fob.

We also offer at this time an especially attractive item:

An Egyptian scarab ring mounted after an authentic ancient design. (See full description above illustration)

Send order and remittance to:

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ROSE-CROIX UNIVERSITY FACULTY

Assembled for one of the several conferences, held during the recently concluded and successful term of the Rose-Croix University, are the members of the faculty shown above. Reading from left to right are Jay R. McCullough, transcendental alchemy; F. H. Ingersoll, music; Cecil A. Poole, philosophy; Ralph M. Lewis, chancellor; Erwin Watermeyer, physics; Joel Disher, mystical literature; Frances Vejtasa, creative writing; Thor Kiimalehto, mysticism; Earle C. Lewis, art; Philo T. Farnsworth, philosophy; Ralph W. Kerr, chemistry; Gilbert N. Holloway, Dean and social philosophy; Dr. H. Arvis Talley, biology and Rosicrucian therapy; James French, music; Dr. H. F. Syndergaard, anatomy and physiology (the latter was not present at the above session).

THE SPARK OF GENIUS

...How to kindle it



FLOWING hair and flowing ties do not make a genius, but the flow of ideas does. The world may never beat a path to your door or bestow honors upon you, but if you receive one original idea about your work, trade, or profession, you will rise head and shoulders above all others about you. The world is teeming with those who say about the successes of life, "Why didn't I think of that?" The reason is that they were waiting to be struck with an idea. Do not let the years slip by, hoping for an idea with great possibilities to descend upon you. Ideas are thoughts and they can be generated, brought into realization, made into everyday realities—but you must know how.

That Mysterious Something

Have you ever had that tightening sensation in your solar plexus, that slight flush of excitement from a sudden impression that *you* could improve on the work of another? Have you felt the irresistible urge to create, to build, to originate, to do differently than you have ever done, and yet, do not know where to begin? It is the mysterious creative power, the spark of genius within you. Do not let it die within your bosom for want of direction and expression. The Rosicrucians (not a religious organization) have for centuries shown men and women like yourself

how to marshal their fleeting thoughts, make out of them important factors for achievement and accomplishment in life. Their simple and rational method for the direction of mind and the awakening of the dormant powers of self is founded upon the age-old system of personal development, used by the sages since antiquity.

This Startling Book—Free

"The Mastery of Life" is a book which contains no bombastic promises, no vain assurances, but a frank invitation to avail yourself of the knowledge it offers. Thousands have been led by it from mediocrity to the highest pinnacle of their hopes, for it tells just how you may avail yourself of this helpful information the Rosicrucians gladly give. Use the coupon below and write today for your free copy, if you are sincere in your wish to advance in life.

Scribe: S. P. C.
THE ROSICRUCIANS (AMORC)
San Jose, California

Gentlemen: I am sincerely interested in the unusual knowledge possessed by the Rosicrucians; therefore, kindly send me a FREE copy of "The Mastery of Life" at once, explaining how I may obtain the information they offer.

Name

Address

The ROSICRUCIANS (AMORC) • SAN JOSE, CALIFORNIA, U.S.A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXV

AUGUST, 1946

No. 7

Rose-Croix University Faculty (Frontispiece)	241
Thought of the Month: Things Left Unexplained	244
Esotericism in Egypt	248
Is Christianity Practical? Part III	252
Are Seances and Automatic Writing Dependable?	255
Cathedral Contacts: Application of Idealism	258
Temple Echoes	262
Sanctum Musings: Happiness	265
The Human Soul	268
Hitchhiking by Thought	271
Do Thou Likewise	275
"With Earth's First Clay..."	276
Seeds from King Tut's Tomb (Illustration)	277

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

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

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

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

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

ROSICRUCIAN PARK

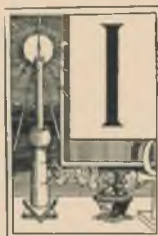
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

THINGS LEFT UNEXPLAINED

By THE IMPERATOR



IT OFTEN takes a courageous spirit to combat superstitious tendencies. Especially is this so when man feels himself at the mercy of the *unknown*.

Every experience falls into one of three different general categories.

First, there are those experiences which we consciously, through our own volition, have brought about. We may call these "*consciously motivated* experiences." Those things which you experience as a result of your own intentions are of this kind.

Second, there are those experiences the causes of which are quite without connection from any activity on our part. We observe the sunset, yet we are not the cause of its splendor. We hear the noon factory-whistle, yet we did not cause its shrill blast. Within this group of experiences are also those things the causes of which we are able to *presume*, or to reasonably deduce, although they may not always be discernible. For analogy, I may hear a sharp report on the street. It is quite plausible that I would think that it is either the result of a gunshot, or the backfire of an automobile. We may, therefore, call this second group, *presumptive* experiences.

The third group of experiences are those of which the causes remain shrouded in mystery; they consist of that kind of happening or phenomenon where there doesn't appear to be even a remote suggestion of a connection between the results experienced and any

cause. These may be rightly named, *deficient* experiences.

Deficient experiences have contributed both to religion and to superstition. It was quite natural that when causes of a happening were not discernible, or could not reasonably be presumed as being of natural origin, that man would attribute them to an invisible transcendental power. When the occurrences were benevolent and inspiring, it seemed quite appropriate to attribute their cause to a deity. Man could, by assigning these intangibles to God, go his way in blissful mortal ignorance. When, however, the experiences had were destructive, threatening man's very existence, and seemed contrary to what one would expect from a compassionate deity, then they precipitated great fear. Such experiences were truly deficient. If a god would not instigate these unperceived causes, who did? Were they Satanic? Did they originate with evil unseen entities? As long as something affecting man remains *unknown*, it precipitates within him a tremendous sense of helplessness. We can not combat something of which we do not have the slightest conception as to its nature. It is like futilely striking in the dark at something which we believe is there and yet remains unseen. Consequently, man's imagination in such circumstances, under the influence of his distraught mind, devises imaginary causes. Superstitions are resorted to in order to complete the deficient experiences.

Among ignorant people, the illiterate and those with a paucity of intellect,

deficient experiences will be numerous. Intelligence and education relegate experiences into either one or the other of the two groups of experiences. However, even in our modern times there are numerous deficient experiences—those in which causes seem to be lacking. They constitute “things left unexplained!”

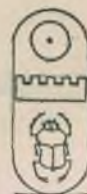
Whenever the attempt to find natural or rational causes fails, a disturbing uneasiness gradually takes possession of the mind. Even the most intelligent person is plagued by the thought: “There must be a cause, but what can it be?” Such a phenomenon encourages the intelligent furtherance of *psychical research*. I do not wish to imply that when objective natural causes of phenomena can neither be discovered or reasonably deduced, that we should presume them to be of a supernatural origin. I use the term *psychical research* to mean investigation of those causes that are subliminal. These are causes which, though natural, may not be perceived in a strictly objective manner. A phobia, for analogy, is quite definitely the result of certain psychophysical disturbances. Yet, a psychiatrist would not explore its cause with a microscope or a stethoscope. The psychic processes of the mind must be approached quite differently from that of toothache or severe cramps. There can be causes in nature which, though *natural*, are nevertheless outside of the scope of our present-day classification of Cosmic forces. To ignore them because they are unconventional is an admission of the inability to cope with the unknown, or it amounts to a suppression of knowledge. What are some of these present-day deficient experiences—these things left unexplained? Perhaps each of you could recite several from your own personal knowledge as inexplicable occurrences in your own community. The following, however, are typical examples.

An Unsolved Problem

There is the case of Mrs. Edith Fellows, who lived a short time ago in a simple cottage in Oakland, California. Suddenly, throughout the day and night her modest home was bombarded with rocks of assorted sizes. They would thump and ping against the clapboards

of the walls and rebound from the eaves and window sills. Where did the rocks come from? No one knew the answer to that question. Some of the stones were round and smooth, as though they came from the bed of a stream—but there was no stream in the vicinity of this residential district—other stones were as large as a man’s fist and unshapened. The Fellows family lived in a flat, rockless district; there were no vacant lots adjacent from which the stones could be collected by mischievous boys, nor was there any quarry nearby. Some of the stones were free from any extraneous matter, as clean as if they had been washed for construction purposes. Then, too, there was no construction under way in the area of the Fellows home. Mrs. Fellows would look with consternation upon the ever-increasing littering of the yard of her home, which previously had been free of any detritus substance.

It would be expected that the strange occurrence would reach the ears of the press. Bay Cities newspapermen visited the site of the mysterious phenomenon with their tongues in their cheeks. They expected to find that a hoax had been perpetrated on the Fellows. The press came, it saw, but it did not conquer—it had no explanation to offer its readers. The story had sufficient news value to appear on the front page of the news section of the *San Francisco Chronicle*. People were talking and speculating. Rocks continued to smash against the walls of the Fellows home, both day and night. The experience was becoming nerve-racking for the occupants of the home. No other home in the area was being struck. Stones hurtled against the house with tremendous impact, causing a resounding thud. Mrs. Fellows’ five-year-old grandchild, Donna Lee, was hit by some of the small stones, causing minor injuries. Then the police believed the phenomenon had entered their jurisdiction. They kept up a constant vigil at the home. The house was partly under the surveillance of Sergeant Austin Page and Captain Fred Barbeau. It was reported that on one occasion while Sergeant Page was standing in the yard of the Fellows home, a rock as big as his fist thudded against the eaves, startling him. There had been no warning;



there had been no whining through the air, nor did the stones seem to fall from the sky. If it were strictly an astronomical phenomenon, such as a barrage of meteorites, certainly the Fellows home would not have been the *only* recipient of the battery.

When the stones would pelt against the walls of the neat cottage, the police would scurry into the foliage landscaping the home, seeking interlopers, but their search was of no avail. Finally, the Juvenile police detail was assigned to the case. It was thought that their familiarity with boys' pranks would hasten the solution. They soon admitted failure. Local boys, realizing that they were apt to be suspected, made a wide berth around the Fellows home. To this day the phenomenon has been left *unexplained*. Scientists disdained comment, possibly believing that a discreet silence was preferable to admitting that they were baffled. The press reported that the same mysterious phenomenon happened in Chico, California, twenty years ago. It stopped as suddenly as it had begun. The experience of the Fellows family is an example of a very *deficient experience*. Should it have remained so? Should it have been allowed to become an excellent incentive for superstitious tales?

An Equally Strange Tale

Just recently I had an interview with two gentlemen who told a tale equally as strange as the one related above. Each corroborated the other's statements. As yet, unlike the Fellows case, it has not had the confirmation of baffled press and perplexed police reports. One of the visitors was a man in his late thirties. From his appearance he was accustomed to a rugged, outdoor life. His face was deeply tanned; he walked with a limp, and his clothes and hair had the informality of appearance customary to those who live by themselves, or away from the petty conventions of society. I studied his face as he spoke. He was convincing and obviously sincere. He gave no evidence of being neurotic or having a fantastic devotion to any superstitious legends. His young friend, in his twenties, was apparently deeply impressed by the experience that he had had. Yet, he was not under the influence of suggestion,

in my opinion. I was obviously skeptical at first. I presumed that my speaker, as many others had done, was eventually going to ask for a financial contribution to launch an investigation of the tale he had been recounting, or possibly to publish it. He did neither. He was one who was obviously desirous of unburdening himself of an *unwanted experience*. As he spoke, I felt that he hoped that I would understand, that I would at least concur with him in that such thaumaturgical happenings do occur. He studied my face as I spoke and he had the questioning look of: "You do believe me, don't you?"

Some years ago, the elder of the two men had obtained homestead rights in Mendocino County, California. This county is in the north portion of the State; it is noted for its majestic scenery and rugged terrain. The beautiful Russian river winds its way in the central part of the county for nearly the entire length. Along this river and approximately one hundred miles north of San Francisco is the little town of Hopland. Its population is less than one thousand. Hopland gained its name from the thousands of acres surrounding it and which are devoted to the raising of hops. The main coastal highway runs through Hopland. Near the town, a rural road makes a loop from the main highway into the back country west of Hopland and returns to it again some miles further on. It is in this wild terrain, circumscribed by this rural road, that my visitor had obtained his homestead site. The countryside is mountainous, although not attaining any high altitude. The hills are rocky with a thin veneer of soil. The gullies into which the soil has been washed by the heavy winter rains are clothed with a tangle of scrub oaks and miscellaneous vegetation. In the winter the region is cold and bleak; in summer, it is scorched and parched.

A few ranches are scattered in the vicinity. According to my visitor, the ranchers have a continual struggle with the elements. Puzzling to him at first was the fact that several of the ranch homes, though in a good state of preservation, were not occupied, as though they had been deserted. The owners made short annual visits, he later

learned, to inspect their properties and then make hurried departures. He questioned residents. They smiled knowingly and walked away noncommittal, or refused entirely to acknowledge his pointed questions. My visitor related that near his property was a man who raised goats. He had a small but comfortable home on his ranch, but refused to sleep in it at nights. He parked a small truck alongside the road and slept in that—and then, only in the daytime!

The neighbors' reticence to discuss these strange habits was finally accepted without further thought by my visitor until the beginning of more intimate experiences with the district. He is a camera enthusiast. As an amateur photographer he develops his own films. Three times he took a photograph of a certain hill adjacent to his simple residence, but each time the film remained blank when developed. The negative was carefully examined, as was the camera, for any technical faults, and none were found. For the fourth attempt, he carefully studied the light and followed assiduously all the rules of exposure. He took what he hoped would be a satisfactory photograph. In his home darkroom he mixed fresh chemicals for his developer and even referred again to his text notes to be sure that he did not inadvertently fail in some aspect of the necessary procedure. In spite of his precautions, all that became apparent on the finished print was what seemed a whirling, white mass, that looked like a nebular formation. Photographs taken the same day at the same hour, in fact, but one hundred yards distant from the area, were *perfect* in every technical respect!

Other strange phenomena began to happen within a mile of his simple abode. Although his car had recently been inspected at the garage, it would suddenly stop running; he would be unable to start the engine for several minutes. On several occasions on a bright sunny day, with the morning sun falling across his right shoulder from a northeasterly direction, he would notice a grotesque shadow traveling in the path of the sun on the road behind him! Naturally, with the sun in that position, there should have been no shadow cast on the road behind him!

Here, again, was a phenomenon which just should not happen from a logical point of view.

My visitor was a powerfully built man. He spoke coolly and expressed himself well. Yet, as he spoke, I could sense that he had experienced in that country a cold, paralyzing terror which shook his faith in himself. He said:

"I am not afraid of wildcats or rattlers, but this something which affects me, which reaches out and which I can neither grapple with nor comprehend, causes me to feel weak and helpless. I am not a religious man," he continued, as though to convince me that he was not laboring under any misconceived ideas, "neither am I given to what are ordinarily considered as superstitious tendencies. If anything," he went on apologetically, "I am materialistic. My motto is: There is a reason for everything; you just have to search in the right place to find it. Believe me," he said imploringly, "I have done just that, but I have found no reason for what I have experienced. Again and again I made tests of these occurrences, measuring, checking the time of the day and all without avail. Instead of being solved, the mysterious phenomena increased in proportion to my inquisitiveness," he said with an air of futility. "Look at this!"

He handed me a photograph from a sheaf of photographs which he had in his lap, having just removed them from a brief case, and continued:

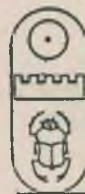
"It is one of several which I took. How close would you say that the hill is?" He pointed to a hill in the upper portion of the photograph. I surmised that it was three or four miles distant. "That is correct," he went on, breathing heavily. "Now look at this one."

He stood looking over my shoulder as I studied the photograph. "How far is it to the road in this photograph, in your opinion?" he asked.

"About a hundred yards," I ventured.

"That's it!" he exclaimed excitedly. "Both pictures are taken from identical distances. The first one was taken from the highway looking toward the hill, and the second was taken from the hill toward the same highway where I had previously stood."

(Continued on Page 250)





Esotericism in Egypt

By DR. S. ARABOTH

The Egyptian Concept of Man's Quadruple Nature

This article is a translation from the European periodical entitled *Revelations*. The periodical was published almost immediately after the close of war and is one of the outer channels for the expression of esoteric philosophy by the mystics and occultists of Europe. It is their first public voice since the war terminated. The following is reproduced for the first time in America, and a series of other interesting discourses, like this one, will follow in the future issues of the *Rosicrucian Digest*. —The Editor



EGYPT, that land of mystery, has left the testimony of its thought and of its piety along both banks of the Nile, the God River, in the form of gigantic stone frescoes sprinkled with hieroglyphs, and also in those papyri writings which accompanied the mummy into its tomb.

Nothing antedates those writings, and they are not only the basis of our culture but the basis of all civilization.

The really great men of antiquity were those who had been initiated into the Mysteries of Isis and of Osiris. Among the Ancients that have confessed their Initiation into the Mysteries, or who have alluded to them, we will mention: the orator, Aristides; Menipe of Babylon; the dramaturge, Sophocles; the poet, Aeschylus; the legislator, Solon; Cicero; Heraclitus of Ephesus; Thales of Miletus; Herodotus; and especially Apuleius, Jamblic, Plutarch, Plato, and the divine Pythagoras.

Let us not forget that the founders of Judaism and of Christianity passed their early years on the banks of the Nile.

Moses, who was only half Hebrew, since one of his parents was Egyptian, was, as mentioned in the Scriptures, "instructed in the wisdom of the Egyptians." In those days his name was not *Moses*, but *Osarsiph*, and he received his instruction in the famous school of the Temple of the City of On, named by the Greeks, Heliopolis.

The Christ, the Evangel tells us, also passed his childhood and probably his early life, in that land sanctified by so many shrines, and where, by virtue of rites, the Divine came down to earth every day. The Secret of the Mysteries, and of esoteric ceremonies, was jealously preserved by the initiatory colleges; everyone could knock at the doors of the Temples, but few were admitted into the Great Mysteries.

For, as Pythagoras said later, "It is not out of all timber that one can make a Hermes," and we know that "one must not cast pearls before swine."

One that reached the supreme degrees of Initiation "from man becomes God."

But the common people, with their coarse thought, were content with the Osiris legend, that the clergy of the Temples mimicked at certain dates, in the course of symbolic dramatic representations. According to popular belief, Osiris was a personage that suffered martyrdom and death, and resurrected himself from the tomb. That resurrection was to them the very image of survivance, Osiris' becoming immortal. From the God of the living, he became the God of the dead. He gave every one the hope of becoming immortal after death.

There was, therefore, established the general belief in the immortality of the Soul, and of a life in the Beyond. The souls of the dead were judged by a court of gods, who struck a balance between their good and bad actions. The wicked were punished; the good entered the Kingdom of the Blessed and were united with Osiris.

*The
Rosicrucian
Digest
August
1946*

The ceremonies of the lesser Mysteries, revealed to the masses, were admirably adapted to them. However, the Egyptians who were educated and spiritually cultivated, the nobility and the great, realized that along with the public ceremonies there existed special rites, *The Mysteries*, which included a more philosophic doctrine and mystical practices.

This special knowledge was acquired through initiation and the elect then understood that "death is not an evil, but a blessing for mortals," that he who dies is "born twice," or that he has "renewed his life."

Death, therefore, was not, to the Egyptian, a redoubtable thing, but a simple change in condition. And, whereas the humble mortal, the plebeian, died ignorant of his future, the Initiate knew the Invisible World, which he had contacted during his life, and to which death liberated him—prepared and well armed. The Egyptian Initiates had acquired a perfect comprehension of the nature of the human Soul. They perceived the existence of the Invisible World, the World of Spirit.

The spiritual world was symbolized by the peculiar man-made bird that was shown flying from the mummy or resting on it. The symbolic bird with a human head and arms, held in one hand an inflated sail—image of the breath; in the other hand, he held a crux ansata, the image of life.

Egyptian esotericism described a complex human being. Alongside the visible body, there are invisible elements whose part is primordial; it taught the Egyptian Initiates, and to them alone, the quadruple constitution of man, and distinguished:

(1) The physical body, (2) The Ka, or Kha, (3) The Ba, (4) The Khou. Let us see what these four bodies of man represented.

Man is at the highest stage of development of living matter, for he possesses the properties and qualities of all the other kingdoms of Nature. He is mineral in his skeleton and his salts; vegetable in his circulation; animal in his mobility and his knowledge of the surrounding world; but he is specifically human by his judgment and reason.

The first body of man is the *physical* body. It is the coarser one, the more common. The physical body is, after all, only an assemblage of muscles, bones, and organs which, though specialized, can be reduced to a few fundamental materials. The physical body, besides, is the only one of the four that is directly accessible to our senses. It belongs to the *visible* world. The three other bodies that are not accessible to our senses belong to the invisible world.

The physical body, therefore, is used as a habitat, a home for the three other bodies of man. Without them it is an empty shell, devoid of life. All that makes man—his effectiveness, his judgment, his reason—comes from the invisible bodies, which are not material. The physical body does not act, it is *acted upon*; it is a ship whose pilots are the invisible bodies. The physical body is a transitory support, of which the other bodies are liberated at death.

The second body is *Ka*. According to Maspero, the renowned Egyptologist, the *Ka* is a "second sample of the human body," made of a material less dense than that of the material body. It is a colored aeriform projection of the individual, an exact counterpart.

As a hieroglyph, *Ka* is represented as follows: two human arms stretched upward, palms open, and joined together by the stump of the shoulders. This graphic representation seems to be, not a phonetic sign, but rather a pictograph. It signifies that all is from above; all power, all life comes from above. It is also a gesture of prayer and of offering. On the other hand, Griffith says: "The *Ka* can, from a certain point of view, be looked upon as muscular movement, force, power, in opposition to *Ba*, the will or the soul that governs the movement." As the upper members, more generally, carry out the orders of the will, they may have chosen the human arms graphically to represent muscular force, energy, and activity, in man.

The *Ka* is the "etheric body" of the occultist. It is the natural complement of the physical body, the inanimate mineral dust, the corpse that rapidly disintegrates and decomposes.

The etheric body is the cellular motor; it is the acting agent of the ana-



bolic constructive forces, or the catabolic destructive forces of the vital cellular metabolism. The etheric body determines the nervous and cellular tonus.

Ka is also the "vegetative animator" present in all organized vital elements and even in inorganic materials, for instance, in those metals which can be considered as gifted with the power of life and death. It is the only body present in the less evolved forms, lower plants and animals. The other two bodies, astral and mental, are the appanage of higher evolved organisms.

The etheric body moulds the physical body. It is visible to those who are "sensitives," as a greyish cloud surrounding the body. Not only does it move the physical body and give it its activities, but it is not a vain image. It lives and is manifested. It even has the same needs as the physical body; for, like it, it is of a terrestrial nature. It is "titanic" as the Orphics used to say. After death it slightly outlasts the physical body that furnishes it an indispensable support. The disintegration of the physical body brings about shortly the dissolution of the etheric body, or the *Ka*.



THINGS LEFT UNEXPLAINED

(Continued from Page 247)

The perspective, the conception of distance, was extremely at variance in the two photographs.

As if I might think him too credulous, his young friend spoke up saying:

"I took photographs of the same vicinity. I assure you that my results were the same. It is most eerie!" I imagined an almost imperceptible shudder as he spoke.

"To the naked eye," the older man assured me, "the differences in perspective are not apparent."

Then I was shown a series of photographs which purported to disclose a hovering shadow near the car on an otherwise sunlit highway. There were also photographs with grotesque white patches in the foliage which he said assumed human forms.

So far I had not indicated by my speech or demeanor whether I was impressed with or skeptical of the accounts. I had thought that this interview would make an interesting psychological study so I had let my visitor do most of the talking. I now said, rather coldly:

"I do considerable photographic work myself. In fact, here at Rosicrucian Park we have both a sound motion picture studio, for our own work, and a modernly equipped darkroom." I went on, "You can accomplish almost any-

thing by photographic *superimposure* and *double exposure*, and also by means of chemical stains on the prints. These effects could be accomplished," I boldly asserted, pointing to his sheaf of photographs, "in any darkroom with but just a little imagination."

He stiffened and said: "I am not asking for financial assistance; I want nothing from you but advice."

I had spoken as I did in order to get his reaction. I suggested that he continue. The photographs were fascinating and *if* genuine, were most sensational. The story of the two men ran the gamut of strange phenomena. There were voices that would speak apparently out of the atmosphere. They related that the voices, for the most part, were in a foreign tongue. The two men would rush into the brush to hunt for people who might be perpetrating a hoax—however, none were to be found. Once, the voice spoke in English. The utterance was an admonishment to leave the vicinity.

The young man now spoke up, as if to voice an afterthought:

"We said that the voices came from the brush, but actually we seemed to hear them in the atmosphere above us. Just to assure ourselves that there were no ventriloquists in the shrubbery, we would enter it to make a search."

The elder of the two men said that he had finally won the confidence of an old goat herder to whom he told his experiences—as a personal outlet, a confession of his own feelings. The grizzled, old herder pointed to a ranch house—empty, but in a good state of preservation—and said:

“That is why men do not live in their houses all the time.”

Before departing from the valley of mysteries, the goat herder told him of a stone wall back in the hills. It seemed to come out of the side of one range, run for a distance of about two hundred yards, and then terminate into the side of another gully. The masonry of the wall was said to be excellent, equal to anything done today, but there were no other structures or edifices about. No one else, except this herder, apparently knew of the wall. Who would build a wall in a gully? For what purpose? The herder further told of finding caves from which a cold draft was emitted. On stepping inside he discovered in the floor of each cave a circular shaft leading straight downward. The herder described these shafts as “bottomless pits.” Shaking his head, indicative of his coping with something beyond his power of comprehension, the old herder had told my visitor that he had rolled large boulders before the entrances to the caves so that none might enter and fall into the pits. My visitor said he had entreated the herder to lead him to the wall and to the caves. This, the old man steadfastly refused to do. When my visitor spoke of asking others to comply, the old man became terror-stricken as if he had divulged a secret

for which a penalty might suddenly be exacted.

The Question

I had previously avoided any discussion of psychic phenomena or any of the fantasies that are sometimes attributed to that subject. Now I asked the elder of the two men:

“What do you presume is the basic cause of all this?”

“I don’t want to presume!” he retorted. “I would like to know, but not by any further personal investigations. I have had enough. The experience haunts me. I do not want my imagination to provide the answers. It has driven others from this vicinity and now me.”

“But,” I insisted, “you must have some idea!”

“Buried city,” he blurted out. “Some kind of people once lived there. I believe the low hills are mounds, the accumulated debris of what was once a city.”

“But the phenomena,” I said. “That certainly was not archaeological evidence of a lost city!”

Rising, having decided that the interview should now be closed, he said with severe finality:

“Somebody or something did not want settlers in that area.”

As he gathered his materials and prepared to leave, he left this challenging remark: “If you doubt what I have told you, drive up into that country and spend ten days there.” With that, they were gone.

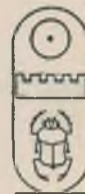
Maybe I shall some day. . . Things left unexplained!

FIRST DEGREE INITIATIONS IN BALTIMORE AND CHICAGO

Any active member, regardless of Degree, is privileged to receive the First Degree Initiation. This initiation is one of the most elaborate and impressive ritualistic ceremonies offered by the Order. Members in the vicinities of Baltimore, Maryland, and Chicago, Illinois, will have an opportunity to participate in these rituals in the near future. Notice the instructions below as to when the initiations are to be held in the respective cities.

Baltimore: Initiation to be held at Temple quarters, 100 West Saratoga Street, September 15 at 7:30 p. m. Members should direct their applications to Alice R. Burford, Secretary, John O'Donnell Chapter, 1219 Maiden Choice Road, Baltimore 29, Maryland.

Chicago: Initiation will be held on October 6, at 2:30 p. m. at the Nefertiti Lodge, 116 South Michigan Avenue. Members should register by directing their requests to the Secretary, Nefertiti Lodge of AMORC, 116 South Michigan Avenue, Chicago 3.





Is Christianity Practical?

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

PART III



How did these Commandments originate? In the sacrosanct writings of the religions which refer to them, it is usually indicated that they were *revealed* to man, that man became conscious of them through a spiritual illumination. Obviously, as we have said, they must be related to an objective experience; otherwise, they could not have been comprehended. The instinct of self-preservation, as we all know, compels the interest of self. This interest of self is in some individuals quite direct and in others it is more indirect. For example, the less imagination that an individual has, the less he is inclined toward the awakening and the development of what we term the finer sentiments. The less developed these sentiments are, the more direct is the pursuit of the self-interest. Such direct interests of the self are those which are related to the body: the gratification of its appetites, the fulfillment of its somatic desires and pleasures.

Persons whose interests of self are direct are usually referred to as being selfish. However, with the development of the intellect and expanding of the imagination, and the development of the sentiments as well, the sphere of the individual's interests expands. Self, in other words, becomes more all-inclusive. The objects of the individual's attention become separate from his

body. At times, then, these self-interests conflict, but always one or the other self-interest prevails—the limited self or the extended self—and so we are always self-interested. Consequently, human experience may dictate that an individual be cautious with the use of knives because it is directly to the welfare of the self that he avoid cutting himself and experiencing the hurt of a physical nature. On the other hand, with many persons the self has so expanded that stealing or theft constitutes a wound, because it hurts their feelings with respect to all of those persons whom they include in their sphere of self, by their love of them, and they want to avoid injuring them just as they would avoid hurting their own physical bodies. Consequently, a code of living has developed out of human experience, out of those interests of self which we have. Every avatar, every Messiah, every religious leader has taken pains not to refute this code of living which has stood the test of time. Instead, they have sought to explain and expatiate it.

The commandments that appeal to the limited self, that are truly concerned with the welfare of our bodies, are easily experienced. They require little intelligence and little development of self. The appeals to the *extended self* that include things which are not truly related to the body are not so facile of experience and require moral awakening for their realization, and since they cannot be easily perceived,

rewards must be promised for conformity to the commandments, rewards in the hereafter. There are many persons today, and there always have been, who follow a moral code, not because it is an intimate experience and not because it is contiguous with their sphere of self-interest. It actually may be foreign to their moral sense. They follow it because it is a sacred edict, a *tradition*. Those with such a restricted moral sense often abandon Christianity because they cannot find it practical; they cannot find it related to their direct self-interest, to that which concerns the material world and their material self. They must be shown, not promises of rewards in the hereafter, but the useful application of the moral code to their physical existence. It must be done with the hope that eventually their sphere of self will become more extended and will include the finer sentiments from which aspiration comes.

Meaning of the Commandments

Let us consider the practicability of some of these commandments, insofar as our life here and now is concerned. The First Commandment is: "Thou shalt have no other gods." This is an appeal to monotheism, to a single God. It is logical. The origin of things is best understood if we look for a primary or central cause. If we try and find many causes for a manifestation, we only reason into ambiguity. Simplicity makes for understanding, and so a single God as a single cause is more logical, more helpful to an understanding of the reality of things. It is a *practical* point of view.

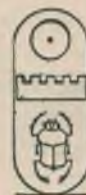
The Second Commandment: "Thou shalt have no graven images" is also practical. It is a false conception to try and limit Divine powers within a form having a material substance, just so that the limited human mind can conceive it. How can the unlimited, the infinite, be confined in the limited, the finite, as an image? It isn't logical, and therefore this second commandment is a practical and a rational one. It is quite true that in Christianity God is considered theistic, a personalized being; but God has movement, is force, and therefore it is not logical to confine such active attributes in an inanimate object or image.

And so this second commandment, "Thou shalt have no graven images," if adhered to, certainly brings His infinite substance considerably closer to the all pervading nature of God.

The Third Commandment: "Thou shalt not take the name of the Lord in vain" is a very highly ethical principle. Men must learn to respect that which transcends themselves. That which is superior in accomplishment, power, and perfection should be placed upon a pedestal to be looked up to as an ideal to be attained and realized. That which is *sacred*, therefore, must not be defiled; if it is, then men will continue to wallow in the slime of their perverse natures. They will have nothing to aspire to, nothing to reach for. They will have reduced all things to their own level.

In the Ninth Commandment, we are told not to bear false witness; frankly, not to lie. This is a very necessary rule of human conduct. Its practicability is apparent to any observing person. We must not break faith with our fellows and our associates. We, each of us, are obliged in society to put dependence in those with whom we associate. Consequently, mutual truth is needed in human relations. If one dispenses with truth, falsehood pits men against each other. Each is suspicious of the other and no reliance is put upon the statements of others; each is obliged, therefore, to rely entirely upon his own efforts and to be limited by his own thinking, and thereby society's progress is retarded. Even the most nonreligious individual, with a limited moral sense, from a logical point of view, can see the cogency and appreciate the practicability of truth.

The Sixth Commandment: "Thou shalt not kill" is most flagrantly abused. In fact, even in the Old Testament, God is found exhorting his children, or mankind, to slay His and their enemies. Even though today the disregard of life is very prevalent, thinking men recognize in killing the most vicious and the most primitive element of man's nature. No satisfactory substitute for war has yet been provided. Notwithstanding this, every intelligent man and woman today hopes that the Sixth Commandment, "Thou shalt not kill," will be realized. It is necessary for practical



living, for *peace*, for security, and for contentment.

Perhaps the Tenth Commandment is the most important of all of them; namely, "Thou shalt not covet thy neighbor's house . . ."; you shall not desire this and desire that. Unbridled desires are patently the instigators of many of the violations of the other nine commandments. Men are swept away by their desires. The light of reason is blinded. Men kill, men lie, they steal, they renounce their gods, all for passions which have not been circumscribed or properly disciplined or relegated to their purpose. Only in the exercise of will over desire, of the mind's domination over the appetites of the body, the supremacy of the higher consciousness over the lesser one, is man distinguished from the beasts of the field. When he does not so distinguish himself, he then is inclined toward the violation of all of the other nine commandments. All too often men sacrifice the real goodness and the real values of life because of their pursuit of some evanescent desire which can never be satisfied, or which, when it is, only repeats itself again and keeps men from attaining the worthy things by which they advance.

The Need of Christianity

Men who have learned these things by observation, by analysis of their experiences in life, when they have had spiritual illumination, have conceived that God ordained they should go forth and expound these commandments in various ways to their fellows. As Dr. H. Spencer Lewis says in his book, *The Secret Doctrines of Jesus*, Jesus Christ did not create the moral code which he expounded. It was not, nor could it have been unique with him. If it had been, as we have said, it could not have been realized or understood by men, because it would have had no root in human experience. The moral code which Jesus expounded existed for centuries and had been taught, preached, and exhorted by others before him. Christ, however, presented it in various ways more effectively because of his dramatization and parables. Thus this code, through Jesus, became acceptable to almost every man, because it was presented in such a variety of ways that it could be realized by the different

consciousnesses with which men are possessed: the lowliest, the highest, the unlearned, and the learned. Jesus Christ emphasized that observance of his moral code brought forth spiritual consolation in the hereafter.

Unfortunately today, Christianity stresses too much the future advantages from an observance of the moral code; that is, what one may expect *after death*, or on the occasion of judgment, if he has conformed to the code here and now. It fails, however, to point out the practical advantages of conforming to the ancient moral code today. It does not stress enough as inducements those results which may be *immediately* realized. By immediate, we mean as of this life in contrast to another. We can see from the foregoing that Christianity's doctrines are practical in this life, but the pragmatic value of them has been omitted or underemphasized, sacrificed for the stressing of advantages to be conferred in the hereafter if moral conduct is adhered to here.

Practical Christian living is nothing more than the development of those natural satisfactory human relations which men have discovered through their associations and through conformity with an enlarged moral self. The fact of the matter is that this Christian living has its equivalent in any highly developed moral order, no matter by whom taught or where taught, especially if the moral order is pragmatic—that is, if it meets the demands of life and the requirements of an intelligent, progressive society.

THE END

~~~~~

*They boast to receive messages from Us,  
Yet have not renounced a single habit.  
Their steps are lagging in doubt  
And their words are bitter with treason.  
They bathe in a pool and mistake it for  
an ocean.  
Beware of treason.*

—From *Leaves of Morya's Garden*.

~~~~~




Are Seances and Automatic Writing Dependable?

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

(From Rosicrucian Digest, December, 1931)



THE idea that through public meetings and study classes, and through a few books and magazines, individuals can be easily taught successfully to contact the spiritual world and receive reliable and intimate personal information of a practical nature makes a strong appeal to those who are in a quandary and to those who love anything of a weird and mystical nature; but the methods used are associated with commercial features, and there is lacking the high religious motive that has really been the most sincere element in all previous Spiritualistic movements.

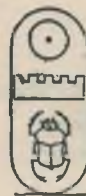
A great many of our members believe that the Rosicrucian organization condemns widely, broadly, and intolerantly all *investigation* of the possibility of spiritual communication, and that it condemns all investigators, all seekers for truth in this connection, as either mentally incompetent or wilfully fraudulent. This is not the true attitude of our fraternity, and I would regret any act or word on our part that would really indicate such an attitude.

It is true that in the past, and the present, and undoubtedly the same will be true of the future, we disapprove of unscientific, haphazard investigation and experiments, dealing with unknown

laws and principles of the Cosmic or the spiritual world. We likewise disapprove of those practices, systems or methods, which are promulgated as simple and harmless ways of contacting the spiritual world, and which we know to be not only misleading and futile in the results obtained but often dangerous to the psychic development and mental status of the experimenter.

I do not mean to say that in attempting to test the Spiritualistic claims, there is grave danger of coming in contact with some mighty force or power that may destroy the experimenter before he has an opportunity to protect himself. Whatever forces, powers, laws, and principles the experimenter may contact in his experimenting are generally good and constructive, and can do him or her no harm. But, some of the *methods* advocated and some of the *principles* used by a few modern movements are harmful, inasmuch as they are unnatural and are a strain upon certain faculties and functionings of the psychic self, and lead to indulgences of a mental or psychic nature which are dangerous.

In any method of proper attunement with the spiritual world, or with the psychic personality of any being, there should be such a preponderance of peace, health-giving vibrations, and supreme illumination, that the wise investigator will find himself



being greatly benefited spiritually, mentally, and physically, through his contacts with the higher realm. There is probably no more beautiful, no more supremely beneficial practice in life than that of attunement with the spiritual world in meditation, prayer, contemplation, or even experimentation. I know from experience and from the testimony of thousands of men and women that every moment spent in the attempt to attune properly and truly with the spiritual world brings a rich spiritual reward that is as necessary to a life of glorious living as any benefit that is granted to humans here on earth.

I am not going to take time or space to argue whether many of the communications or so-called messages received by eminent persons, or by experimenters, have actually come from departed personalities living in the spiritual world or not. I think all such discussion is beside the question. I think it is generally admitted that if there is a spiritual world in which the soul or personality of the departed ones continue to live that such personalities will attempt to impress their mind upon others on the earth plane here, and that this impression will translate itself into what might be called messages or visions, communications, or inspirations. I do not believe, from my own experience of over thirty years' investigation of such communications and such processes for bringing communications about, that the foolish, unimportant, unreliable, and nonsensical "messages" that some persons claim to receive from the spiritual world ever emanated from any spiritual kingdom, Cosmic realm, or highly spiritualized personality.

I know also that all who depart from this life at the time of transition do not depart to such an extent that their personalities are immediately transferred to a higher realm where every evil thought, every evil idea, and every earthly passion and impulse are instantaneously eliminated. In other words, I know that the mere transition or separation of personality and body does not result in an automatic purging of the mind and personality of the person to such an extent that they are immediately free of all of the erroneous ideas and tendencies, as well as evil beliefs

and habits, which they possessed while still in the body. We should realize that in attempting to make contact with the spiritual personalities of those who have gone from active life here, we are opening the doorway widely and broadly to unrestrained contact with any and all personalities that may be able to contact us.

Therefore, in *attempting* to contact the spiritual realm of the Cosmic realm, we should keep in mind that we may not be necessarily contacting those who are pure of thought and truly spiritualized in the highest sense. Most certainly, one would be foolish to think that because Berkeley, California, is the seat of great learning . . . that by merely going to Berkeley and contacting anyone passing on the street, one would come in contact with a highly evolved, highly educated, and extremely ethical personality. To believe that by making such a casual contact with anyone in the city of Berkeley would result in a noble inspiration, a beautiful idea, or a trustworthy communication would be to open our minds to many forms of deceit and bitter disappointment.

Since the spiritual world is peopled by those who have evolved to and attained the highest degree of spiritual development and understanding, as well as by those who are little better than what they were here on the earth plane, it should be apparent to every sane and rational investigator that extreme care must be taken in making spiritual contacts at any time, especially if one is going to place any dependence, reliability, or faith in the results of the contact, or if one is going to be influenced by the impressions that result from such contacts.

The Rosicrucians also know that the highest types existing in the spiritual world are not waiting momentarily, hourly, and daily for contacts from anyone with any kind of motive and for any purpose. If contact with these highly evolved spiritual beings is possible at all, it is possible only because of a high motive and because the person seeking the contact is able to spiritualize himself or inwardly attune himself to the same noble, beautiful, spiritual standard possessed by the one being sought.

We cannot conceive of a spiritual realm in which the most noble and beautifully evolved beings of all times, devoted to a great and noble work, place themselves in such a position as to be available to any person who calls for them through any simple process of concentration. We do not find the noble persons of this earth plane or the highly evolved, intellectual, spiritual beings of our earthly surroundings constantly available to everyone who seeks their words of advice or help, nor do we find these wonderful characters ready to answer foolish and nonsensical questions relating to the most idiotic incidents of life.

Without being too personal, I might say that in my own case, I feel that I would be in any spiritual realm of consciousness in the future, much as I am today. Since my present position affords me the opportunity of giving advice and help to those who have really serious problems and who are devoting their time and their efforts to helping others in the higher and more noble things of life, I find it necessary, because of the lack of time and conditions, to limit my services, my interviews, my correspondence, and my personal contacts, to those who have only the serious things of life, the more important things of this earth, and the highest motives as the urges for their contact with me. Since time and many other conditions necessitate the limitation of the number of contacts that can be made with me in twenty-four hours, and since I must keep my mind attuned with the higher and better things of life, rather than with the sordid and purely selfish, I naturally refrain from such contacts, interviews or calls upon my time, as are outside of the standard I have set. Most certainly, when my soul is freed of this body and I find myself conscious in a higher realm with the ability to do on a larger scale what I have been trying to do here on earth for thirty or more years and with my own evolution and development to keep in mind also, I will not reverse my present methods and place myself in such a position that I will be available to everyone who calls upon me in a mental way, or everyone who rings a psychic bell and asks that I appear in their presence and talk with them on

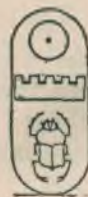
any subject, or help them in any personal, selfish, or nonsensical plan or scheme that they may have.

There are those who think that while it would be presumptuous to call at my office and interrupt my work, merely to ask me if I can help them find a lost pocketbook or tell them whether two sweethearts will eventually marry or not, it would not be presumptuous to call upon me in a psychic state after my transition and demand that I give of my more important spiritual time a half-hour or more to the consideration of such unimportant problems.

When persons approach the spiritual world with such unspiritual questions in their minds and with purely earthly, mundane problems to be solved, they are very apt to come in contact with those who are on a level of development or on a plane of consciousness agreeable to the nature of the problems being presented, or perhaps in contact with those who are still so earthly in their consciousness and forms of thinking that they will give any kind of answer, any form of advice, and laugh at the gullibility of the inquirer.

What are we to think, therefore, of some of the modern systems which promulgate the idea of using the ouija board, or using automatic writing, or writing in a mirror, as simple and easy ways of contacting the spiritual world? Certainly, this is belittling the high standard of true spiritual doctrines and it is placing the inquirer, the investigator, in a serious position. From a long and careful study made of so-called spiritual practices in the past, I am fully convinced of two things regarding so-called automatic writing. In the first place, most of such writing is useless, unreliable, deceiving, and nonsensical. Secondly, a persistence in the practice of relaxing and submitting one's nervous and psychic self to the impulses of automatic writing generally results in regretted and sorrowful conditions of mind and consciousness. In fact, I do not know of anything of a mental or psychic nature that has so unbalanced so many minds and left so many rational and clear thinking brains in a muddle of irrationality, bordering upon insanity, as has the continued practice of automatic writing.

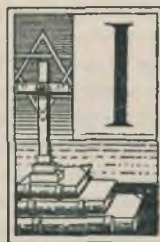
(Continued on Page 260)





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.*)

APPLICATION OF IDEALISM



IT is needless to state that one's general concept of the universe falls in one of two broad classifications, popularly and generally known as *materialism* and *idealism*. The bases of these two ideals or two theories have been the foundation of two schools of thought. The main controversy between these schools is concerning the relative importance of matter and mind. Materialism has upheld the theory of matter as a fundamental reality, and idealism has usually upheld mind as being fundamental reality. The question resolves itself as to whether matter controls mind or whether mind controls matter. Those who uphold each theory have evolved logical arguments in favor of

their particular school of thought, but never has one conceded the validity of the other's arguments as the final solution to the question.

Those who turn to religion and an idealistic philosophy for solace and inspiration are those who have conceded that regardless of the claims of materialism there is really something more fundamental and more lasting than matter. They gladly illustrate their contentions with the fact that states of mind influence our physical being, and therefore, in their own arguments, strengthen their beliefs that mind is more fundamental than matter, that ideals more than material wealth are worthy of achievement.

Idealism is then a fundamental philosophy on the part of many individuals whether or not they place it within

the realm of religion, emotion, feeling, or reason. The Rosicrucian philosophy is fundamentally based on idealism. This being our premise it might be assumed that this foundation of belief would be established without question. Such a dogmatic position leaves very little room for progress, so it is wise that we examine these fundamental principles of our convictions and that we study idealism not only from the appreciative but from the critical standpoint. Also, we should, at least from time to time, analyze some of its conclusions and whether or not the conclusions are satisfactory from the standpoints of both reason and application, and thereby determine how this theory serves us. We will therefore try to select a few of the points that make idealism a favorable philosophy and consider what some of the final conclusions may be.

We might say, first of all, that idealism provides us with a more useable and reliable foundation upon which to build our ethical concepts. If, as it is conceded, good is better than evil, then man will strive to accomplish the good. This has been so ingrained in our society that we consider the individual who does not strive for good as a misfit in society. Idealism as a philosophy of a permanent underlying principle, not influenced by the changes of matter, therefore gives a more stable basis for an ethical consideration, which makes it possible to conceive the good in more enduring terms than we could do if material were the only ultimate reality in the universe.

Idealism further widens the scope of our moral concepts. There seems little to promote moral value if our concept of morals is based merely upon material gain and reward. It is obvious, even to the least informed, that material reward does not run consistently in accord with material achievements, but with an idealistic philosophy as a background and a concept of an ever-changing physical universe, we can base our moral actions and concepts upon a far wider field of enduring values. As idealists, we are better able to instill our moral viewpoint as an enduring part of character. This concept makes character a valued addition to our possessions. It makes it possible for us to

stand individualistically in the selection of those moral precepts which are more useable to ourselves and at the same time cause us to be aware of our position in society, and thereby to adapt our morals to the good of all.

We are furthermore desirous in life of closely relating ourselves to the fundamental reality of all things. With an idealistic philosophy as our basis, we feel more closely a part of this underlying reality than if we merely assigned reality to the material world. Experience usually demonstrates the frailty of the physical body and the matter of which it is composed. We realize that all matter is transitory, but if we believe that mind and soul are permanent and enduring, we can, within the recesses of our own minds, gain certain satisfaction and even happiness in contemplating that that real part of us which is not subject to physical things can endure beyond the limit of any form of matter. Therefore, as idealists we feel more closely a part of the great reality that makes the universe of the creative force that caused it to be. With these concepts we are thereby urged to assume a proper dignity in this relationship to the rest of the universe. With this background we are made a part of all things and feel that there is purpose and an intelligent plane beyond the universe of which we are a small part.

The idealist asserts a belief in the Supreme Being. Many idealists may have different beliefs, but that concept is fundamental. With that belief we are again more closely drawn into the full meaning and purpose of the universe. The belief in a Supreme Being, regardless of what may be our individual interpretation, forms the foundation for the endurance and permanence of an idealistic theory. It gives a basis upon which to stand and a satisfactory concept of the causes and effects that seem to operate through the manifestations we see about us in the universe which we inhabit.

Through this concept we develop the assurance that in our relationship to a nonmaterial fundamental being there is at least a possibility of an opportunity to gain a greater understanding and a more complete realization of the ultimate purpose of life and the universe



with which it is related. This is a progressive theory. It does not limit man to a set of creed, dogma, or selected beliefs, but permits him to expand in practice and concept to a growth limited only by the creative power of the universe itself.

The materialist may not place great confidence in these conclusions, and the honest idealist, in spite of these favorable comments, will realize that idealism as conceived today is not the final word in the history of human thought. Man in his present state is a long way from a complete understanding of a perfect and complete system of meta-

physics. However, if man will realize his imperfections and at the same time perfect his theories and their application, he can in all sincerity formulate a viewpoint and establish an outlook on life which will, to a certain degree, be satisfactory at the moment, and which will open the future to new and greater advancements in man's thought.

To contemplate the universe and our place therein is a strong urge of the idealistic school of thought. To aid in helping man make this adjustment, the Cathedral of the Soul functions for his general enlightenment and development.



ARE SEANCES AND AUTOMATIC WRITING DEPENDABLE?

(Continued from Page 257)

I think that we receive each month in our offices at least one hundred manuscripts from one hundred different persons asking us to judge the value of something that has been written automatically, and each month brings a new batch of manuscripts from an entirely new group of writers. In every case, these writings are of little value, for the statements in them are unreliable and usually uninteresting except to the person who receives them. Secondly, a majority of them show that the mind of the writer is wandering in its saneness and ability to reason logically; otherwise he would not permit the pencil in his hands to write such matter as even a child would recognize as being silly, uninteresting, unprofitable, and usually wholly ungrammatical and illogical. Certainly, if the same matter was written under normal conditions and sent by one person to another by mail as a normal communication, it would be considered a sure indication of a subnormal mental condition.

The very best authorities in the study of Spiritualism today have long since reached the conclusion that the only dependable and reliable information to be secured from the spiritual world is that which comes silently, unpretentiously, and generally unexpectedly to some worthy person in the hour of real need, and when there is real spiritual attunement. I have talked much with

some of the leaders of the more scientific schools of spiritual philosophy, and find that they agree with me that the organized systems or the plans for organized and group contact with spiritual beings is not the true and dependable way of discovering any real evidence regarding the facts of a future life.

A Word of Warning

Therefore, I feel that I am justified in issuing this word of warning and urging others to think twice before they allow themselves to be drawn into any movement that has for its motive, or for its objective, the attunement with the spiritual world, for the purpose of receiving messages through automatic writing or similar methods. Nor, are the popular movements, designed to enable individuals to reach the psychic world for personal experiences, to be depended upon, while they are operated as a nation-wide movement associated with some form of commercialism. I am not criticizing the many beautiful and wonderful Spiritualistic churches to be found in thousands of our American cities and in other lands where sacred services are held, and where the thoughts and vibrations of those in the congregation are gradually lifted to a higher realm where they may contact some inspirational communication, which they will feel inwardly in

a moment of divine attunement. Nor do I mean to criticize those who are devoting their lives to the work of acting as a spiritualized medium properly. But I do mean to criticize some of the popular movements, which are attempting to promote organized classes for the study of automatic writing, Spiritualistic communication and other forms of weird, spiritual practices, solely for the sake of making the little mystery that surrounds Spiritualism of popular appeal and thereby rob the entire practice of its sacredness, solemnity, and dignity.

As fast as we find any of our members associated with any such movements as these, we advise them that they must discontinue such work or discontinue their membership with our organization.

We have said over and over again in our lectures and in all of our teachings that the true way of contacting any possible spiritual realm in which there may be any spiritual personalities worthy of contact is to develop one's own inner, sacred, psychic self to such a high degree of spiritual attunement

that contact will be easy and simple in the privacy of one's own life and without any of the mechanics, without any of the claptrap, and without any of the dangers of fantastic practices. In other words, it is not necessary that another disembodied personality should take possession of you and of your hand, and of your muscles, and automatically write what you yourself would not think of writing. Nor is it necessary or helpful for you to allow yourself to be enveloped by the personality of some earth-bound character that has not yet evolved to a high spiritual state, and thereby become a slave to this character, and to chatter or talk, or do things that this invisible personality may force you to do through taking possession of your nervous system and your mind power.

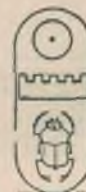
The only reliable, dependable, and ennobling contacts of a spiritual nature are those which are made by you in all of your goodness and psychic evolution reaching up to the highest characters that can be contacted, and thereby making sure that the contact takes place in the highest realms rather than down here in the lowest.

WHAT YOU HAVE DONE

Perhaps, at times you do not fully realize what your little contributions or your simple services may mean to others. The giving of some old clothes or a small amount of money to alleviate suffering has become almost a routine, or habit, on the part of humanitarian men and women everywhere. But these services or gifts, though sometimes meager, are of the utmost importance and significance to those who receive them. Rosicrucians throughout North and South America generously responded to our appeal for old clothing. Tons of clothes were received. We would like you to know just what some of the people think of your gifts—people who are destitute, people whose lands were invaded and laid waste by the Nazis. The following quotation is part of a letter received from Athens, Greece—one of the countries most greatly affected by the War:

"Please announce these humble words to our dear fratres and sorores and representatives of all the chapters, and please forward them our gratitude from this small part of the earth, and express our many thanks for the packages, used clothes and shoes. I beg you to exhort them to again remember us in whatever way they can. All such materials received will be distributed to poor families and neighbors. We received from you with great pleasure the nine packages with the wonderful used clothing. It came safe and sealed as you sent it. My family and we all thank you with all our heart for your noble and humanitarian feelings.

Vasilios Skouvaras, Athens, Greece."





Temple Echoes

By PLATONICUS, F. R. C.



THE halls and classrooms of Rose-Croix University hum with the activity of students and professors! As this is written the University is in session with the largest student attendance in its history of eleven years. Such steady growth, year by year, augurs well for the continued success of this unique experiment in higher education.

Every student is required to register in one of the three Colleges of the University: Humanities, Fine and Mystic Arts, or Mundane and Arcane Science. A minimum of four hours daily is spent in the field of one's major study, in lecture rooms, laboratories, or workshops. For two hours daily each student may elect two subjects outside his major field, and thus diversify his curriculum. During the present session the RCU is presenting eight elective courses: music appreciation, creative writing, social philosophy, Rosicrucian healing, art appreciation, Rosicrucian philosophy, vocal music and psychic phenomena.

Every day following the luncheon hour the entire student body assembles in the Francis Bacon auditorium to hear a lecture by the Emperor, Supreme Secretary, Grand Master, or by the Dean. These lectures range broadly over the fields of philosophy, metaphysics, psychology, and esoteric science.

Among the new curricular ventures this year is a course in creative writing,

offered by Soror Frances Vejtasa, editor of the *Rosicrucian Digest*. Also very popular is a course in vocal music, given by Frater James French of Minneapolis, assisted at the piano by his wife, Soror Mildred French. Students are being made very "writing and singing conscious" this year!

The class in mystical literature in the College of Fine and Mystic Arts, formerly given by Soror Laura D. James with emphasis upon the mysticism of William Blake, is being conducted this year by Frater Joel Dishar, with equal emphasis upon the philosophy and secret mission of Sir Francis Bacon.

A newcomer to the faculty is Frater Ralph W. Kerr of Toledo, Ohio. He is offering a one-hour course in chemistry which provides fundamental knowledge for students of alchemy and physics.

Frater Jay R. McCullough, Curator of the Rosicrucian Museum and formerly professor of philosophy in the RCU, has taken over the courses in elementary and transcendental alchemy. Our alchemical courses and laboratory experimentation underwent a thorough curricular revision recently by the Emperor. Our alchemists of this term seem to be very pleased with the new approaches and techniques of the ancient spagyric art.

Along with these new courses and changes in professors are the proven courses of previous years. Dr. H. Arvis Talley continues his excellent instruction in biology and Rosicrucian healing.

*The
Rosicrucian
Digest
August
1946*

Frater Erwin Watermeyer has improved and added to his usual course in "Light and Color," with remarkable demonstrations of the psychic effects of light, color, and sound upon the human consciousness. Professor F. H. Ingersoll of Notre Dame is giving three hours of music and music appreciation; Dr. H. F. Syndergaard of Salt Lake City is giving his course in physiology and anatomy; Earle Lewis is leading a group in creative art and art appreciation; Frater Cecil A. Poole conducts his popular course in Rosicrucian philosophy; and Frater Gilbert N. Holloway, Jr., is presenting again his electives in social philosophy and an introduction to psychic phenomena.

* * *

RCU NEWS NOTES: There is no restaurant or cafeteria within a half mile of Rosicrucian Park, so the problem of feeding the students at noon has been in the past a perplexing one. This year the problem was solved handily again through the generous service of Soror Mary Burke of Seattle, who devotes several hours a day, without compensation, to the task of preparing an informal lunch for nearly two hundred persons. Mary is assisted by Soror Helen Pisetti, Soror Mildred French, and Colombe Pearl Reid-Selth; however, it is "Mother Mary" who does the greater part of the work.

Mary is quite a character, a perpetually ebullient and positive personality. A favorite story centers about her asking the blessing before lunch the other day, and combining this with the harsh necessities of the moment, to wit: "We are thankful for this food . . . and may others who are in need share with us . . . So Mote It Be. . . and Fraters and Sorores, only one piece of celery to a person!"

Our student body is drawn from all over North America. There are five students from Canada, and one from Mexico. This geographical distribution is shown by the roster of our student officers: President, Edwin A. Falkowski of Milwaukee; Vice-President, Christine Heis of Cincinnati; Secretary, Jennie Lee Mills of San Jose. Alumni officers are President, Johan Franco of New York City; Vice-President, Gert-

rude McIntyre of Denver; and Secretary, Harriet Ruth Baldwin of Santa Clara.

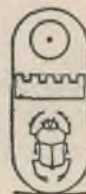
A California frater who wishes his name withheld has given one hundred dollars, to be known as the "H. Spencer Lewis Memorial Award." This prize award will be presented during the graduation exercises to the student who has shown "outstanding accomplishment and growth" during the session. The faculty will convene the day before graduation to select the student most deserving of the award. We will announce the award winner in the next issue of this column.

Another innovation this year is the Rose Ball, an informal dance sponsored by the Colombes' Guild of AMORC. It will be held at the Hotel St. Claire in San Jose on the evening of June 29th. University students, as well as other AMORC members and their friends, will attend.

The entertainment highlight of the session is traditionally furnished by the RCU banquet program, given the night before graduation. There will be vocal solos, numbers by the singing class, piano and accordion solos, presentation of humorous gifts to the faculty, with appropriate introductions, brief talks by the officers of the University, a recitation, three original student skits, two unpredictable numbers by a Faculty Sextette, "Phoney Phenomena" by two strange swamis, and several other program items not to be mentioned or classified at the moment!

Enthusiasm and love for the RCU have reached a new high among students and faculty at this session. There is talk of an alumni publication, and plans are already under way for an even better session in 1947. Like AMORC itself, the RCU is expanding steadily, and in time will be a truly great and recognized institution of higher learning.

If you are thinking of attending the University next year, we suggest that you write to the Registrar at Rosicrucian Park, San Jose, California, and ask for a free copy of *The Story of Learning*, prospectus of this institution. Any active member of AMORC is eligible to apply for matriculation. Our pro-



spectus, or booklet, gives a complete explanation of the organization, purposes, and the course of study of this fine Rosicrucian university.

* * * *

Some wit has remarked that every teacher loves to ride his intellectual hobby-horse. It is only natural and human that a person who is teaching will put more fire and enthusiasm into a course which encompasses his inmost beliefs and convictions.

We are having a very stimulating and enjoyable hour each day of this session in the social philosophy class. Our project, no less, is to visualize THE DIVINE KINGDOM ON EARTH! The focal point of inquiry for the course is: What would human society be like if its institutions, pattern of organization, and guiding philosophy were founded upon Divine Wisdom? If we were truly to establish a "Christian civilization"—that is, if the ethics of Jesus were firmly applied to the structure and functions of society—what would result?

Surely our present social order cannot be termed spiritual, or even "Christian." We have institutionalized human greed, selfishness, and acquisitiveness, and the end result is a series of horrible wars which threaten to reduce civilization to atomic dust. The price of survival, in the opinion of this writer, is a greater spiritualization of human society, nationally and internationally, and the necessary institutional and philosophical changes to bring this about.

The economic and political institutions of capitalist democracy are largely obsolescent, and will not long survive. Within a decade major transformations will undoubtedly occur. Communism is no answer for the world's need. It is spiritually dead, and functions on a philosophy of violence and force which is incompatible with the ethics of mysticism, or true philosophy.

If capitalism and communism offer no acceptable alternatives for the future, where are we to turn? To a native American fascism? This will prove a great temptation for many, but it can only be a moral cul-de-sac, an economic and political dead-end street whose rewards are conflict, destruction, and death.

A great English political scientist has written that a dying capitalism leads inevitably to fascism and war. It is entirely probable that a war against the East (viz., Russia) would brutally thrust the Anglo-American powers into some kind of fascistic system in the fight for survival.

But then what? Unless the human species is to sink back into a very primitive and vegetative state, society will have to be *reconstructed* eventually on the basis of *spiritual principles*. It will have to pattern itself increasingly on the *Divine order*, if it is to fulfill the meaning of history and human destiny.

What is the nature of the divine order of the cosmos? Mysticism avers it is a *spiritual hierarchy*, an ascending series of spheres from a gross, material circumference or periphery to a *central divine source*, from which emanates all Being and all creative power. The esoteric view of the universe is that of a spiritual kingdom, whose principal, or single source of law and intelligence, is God. Plato, you will recall, describes the cosmos as a central point or condition, seat of the presiding Deity, surrounded by concentric spheres of mingled light and darkness, and bounded by a sphere of fire!

Almost all the great social organizations of history have been functionally hierarchical. Every healthy, functioning, effective organism is constituted hierarchically. Even movements serving false values, but nonetheless effective, have been hierarchical in organizational pattern. This is true of all modern totalitarian political movements, also of the great modern religious establishments.

In the opinion of this writer, America will inevitably conform in the future to some pattern of social hierarchy. However, it will be much different than most people suppose. There will be attempts to *equalize* more greatly the economic status of citizens, thus working towards an ethical foundation for human brotherhood. Present inequalities, present systems of inheritances, and other means of buttressing an obsolescent economic order, will be progressively transformed.

(Continued on Page 267)



SANCTUM MUSINGS

HAPPINESS

By THOR KIIMALEHTO, Sovereign Grand Master



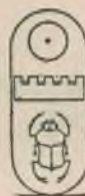
HUMAN life may be one of great joy or great sorrow. Everything is just what we make it to be through our consciousness. It is our awareness and understanding of conditions and things which determines what they are to us. This awareness may be right or wrong, but that does not alter its apparent actuality. Every human being seeks happiness and contentment. There are great resources of happiness in Nature, open to every person of ordinary health and intelligence. The joy of life is the outcome of the right use of the powers of mind and body.

One of the first requisites is the power of self-control. If you have not that, and get excited on the slightest occasion, troubles and difficulties will be many. Nature has made every man, woman, and child different, and the sooner we recognize this, the easier it will become to live happily with other people. It is necessary that we recognize the truth that this world was made for all, and no one person or family has any patent right to more than is justly due. Shakespeare said: "Wherefore this world was made for Caesar I am weary of conjecturing." There are many people who act as though they thought that getting and keeping was

the wisest and best thing to do. How is it possible to get and keep the love and sympathy of those with whom we are connected, if we always want the best of every bargain and demand compliance to our self-will first and foremost?

Seneca, one of the greatest teachers of wisdom, had defined the art of living as that of being in constant good humor. This is very difficult for a selfish man to do, but to one who is self-possessed and unselfish, the fountain of good humor will be abundant, for he is not troubled by anxiety and conflict with the interests of other people, and even feels pleasure when they are having a good time. There are times when people aggravate and ruffle us, or children are difficult to manage. The question is how to bear these things with good humor or without losing self-possession and getting angry.

I once asked a tradesman how he got along with a certain troublesome customer. He said: "I feel like swearing at him or laughing, but I choose to laugh at him as being best." It is a fine art to be able to live with aggravating people and keep an even temper and be forgiving. Forgiveness is a fine art, a divine art, founded on justice and love. Jesus said: "Father, forgive them; they know not what they do." These words are sublimely beautiful. Let us also be



considerate and try to understand that those who trouble us do so in ignorance.

Steps To Self-Possession

Benjamin Franklin is an example of great self-possession. He commenced life as a printer, but raised himself to the highest position in the State. He formed an ideal of what human life should be, and determined to make his life a work of art. With this end in view, he wrote out a list of all the virtues—the good qualities inherent in man's nature. At the end of the day or week he impartially examined his conduct, and wherever he failed he put a mark. It surprised him very much to see so many bad marks, and this made him more circumspect. He never succeeded in getting rid of all of his failings, but he had the great pleasure of seeing most of the marks disappear. He could not quite reach the standard of perfection, but his attainments in the fine arts of living were outstanding. Franklin became one of the most eminent of statesmen and philosophers, but at the same time he was a domesticated man, and performed well his part in home life. This grand and beautiful life was achieved through his endeavor to free himself from his faults and increase the power of his virtues.

Everyone should form some good purpose, some ideal to live for, knowing that even if we can not realize all desires, we will become better and happier by the effort put forth. It is best to have an ideal that is possible to reach by long-continued effort. If the standard is too high or impossible of attainment it discourages the effort. A refined and comfortable home is a possible ideal which people in all classes can and should strive to realize and keep. Those who can should adorn their home with beautiful things, and make it the center of attraction. Emerson, the great American poet and philosopher, said that the greater half of human happiness lies in loving and in being loved in return. Where love reigns in the home all the troubles of the outward world can be borne much better than when it is absent. Happiness can prevail in the humblest home. Happiness does not depend upon wealth or position. It is an inner condition of heart and mind.

Outward things may contribute to this mental state, but they are not the ruling factor.

It is a valuable help in times of great irritation to remember that each person is an expression of a young or an old soul, and that all human beings bring into their present lives the sum and substance of what their previous lives have made them conscious. How is it possible for them to think and act as we think they should? It cannot be done, for they cannot do the impossible, or be conscious of things to which they have no relation.

No Right To Judge Others

Many of the vexations of life arise from expecting too much from others. It is best to endure with good humor the failings of others and help them conquer the failings instead of resenting them. It is best to be tolerant of, and blind to others' faults, and very appreciative of their virtues. The fine art of good manners, the charm of social life, grows out of due appreciation of the virtues and rights of imperfect people, and becomes very easy to those who have good dispositions. It is the disregard for the good qualities in others, and disapprobation towards their imperfections, that introduces discord and pain into human life. You have no right to judge others, or make them conform to your standards.

The bringing up of children is a fine art, indeed, and requires much knowledge of the laws which govern the physical and spiritual development of child nature. They especially deserve patient and loving forbearance, with firmness. It is a fine art to teach children obedience without harshness—without slapping, or shaking, and much scolding. Praise, even if it is little called for, opens wellsprings deeply hidden in their nature. Learn to praise instead of scold. This is an art in which all parents should try to be proficient. If parents lose self-control, how can they expect their children to govern themselves, and restrain angry feelings, if they do not have a good example set before them? Loving firmness and due provision for the ceaseless activity of childhood should be the rule of the conduct in the home.

Goethe has well said that there are three reverences—for those that are below, for those that are our equals, and for those above. In other words, we should not despise human nature because of its imperfections. Shakespeare has said, "There is a vein of good in things evil, if men would but diligently distil it out." The distillation of good from things apparently evil is possible, and if we are wise we shall make ourselves better and happier and more perfect by doing so. This is a fine art to practice.

One great difficulty in social life is the difference in the quality of moral sense. Our moral judgments differ, and it is not fair to assume that those who differ from us are morally blamable or stupid. Ruskin speaks of a man he knew that was so proficient in the fine arts of living that he intuitively perceived the possibilities of good in those he came in contact with, and by sympathetic and judicious appreciation called forth all that was good in them. He was one of those who carry a benediction on the countenance, and lift, by their genial presence, those who come near them to a higher level of happiness. The great American, Emerson, makes a suggestion, that when a man goes into society he should study how

to make life beautiful. This cannot be done by those who cherish or permit revengeful feelings to predominate or rankle in their hearts for any supposed injuries received.

To be willing to forgive, and to transmute all angry feelings, is one of the most necessary steps in the art of living happy and beautiful lives. One of our members who sits on the Court-martial Board relates a case of the great power of forgiveness. A soldier had been punished many times for his bad conduct, without amendment. The officer of the court-martial said, sympathetically, that he was sorry that past punishment had not succeeded in reforming him, and that he would be forgiven this time, and see what the results would be. The effect of forgiveness accomplished what punishment had failed to do, and gave the soldier back his self-respect.

If we cannot be perfect now, we can at least do our very best to live up to this noble ideal of a perfect life, and the more we try the happier shall we become. If we remember that persons, places, and things are the working tools through which our consciousness attains understanding and perfection, our endeavor for improvement and development will bring happiness into our lives.

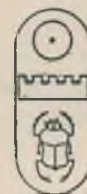


TEMPLE ECHOES

(Continued from Page 264)

We shall not reach any conceivable Utopia in this generation, or probably for many centuries to come. However, great strides forward will be taken, forced by the grim social exigencies of the atomic age. If the negative qualities of our present social structure force us into the agonies and destruction of an atomic war, there will be an opportunity for the survivors to build a more spiritual civilization. It may well be that Jesus was right in predicting that the meek shall inherit the earth! The belligerent and avaricious mortals will destroy each other, and many higher types will survive to provide leadership for a new and better age.

Let us then boldly conceptualize the Ideal! It alone is ultimately Real! All history advances toward the realization and attainment of the ideal. Civilizations come and go, rise and fall, but the ideal of the Divine Society everlastingly remains, as a spur and incentive to aspiring human consciousness. The human soul-personality has its cycles, just like nations and civilizations, and we shall return again to carry forward the collective body of humanity to its ineffable goal. This is our incentive to labor for the realization of the Ideal, for we work beyond time, beyond all historical and temporal limitations, and for God.





The Human Soul

By EUSTAQUIO PASCUA ALCABEDAS, N. D., F. R. C.



WHILE the existence of the soul is generally believed, it has never been really understood except by a very limited number. Its origin, nature, purpose, and destiny are still obscure even among our well-meaning ministers of God and so-called saviors of the soul. It is not strange therefore that it is completely ignored everywhere in our daily, practical life. And it is no wonder that materialistic faith has crept up in our midst denying the actuality of the soul.

The materialistic thinker finds no sense in having a soul that is of no use whatsoever in our daily activities. In its place he can perceive nothing more than physical vigor and mechanistic behavior. A will to live, he opines, is all that a man has and that is coeval with his physiochemical existence. It is the mechanical efficiency of his transitory being which begins with his birth and ends at his death. When the body is demised, its characteristic vitality and mentality are doomed with it.

Radically opposed to this physiochemical view is that of the scholastic thinker who maintains vehemently that the conception of a child means the creation of a new soul by God. To him this soul is tainted with the original sin of its ancestors, from which sin it must be cleansed to regain the grace of its Creator. It is immortal and will ascend to heaven, purgatory, or hell, according

to its deserts when it leaves the body at death. He reasons out that because it is imperfect and corruptible, it must be saved through a process of purification prescribed by the only true Christian church—by holy grace of confession and communion while on earth and by that of prayer and mass while in purgatory. Otherwise, the soul will be doomed with a mortal sin to an unremitting torture in hell. All the living and dead will be resurrected in their former earthly bodies for a final judgment by the Lord Jesus Christ who will separate the innocent from the sinners: the former to enjoy the glory of heaven forever; the latter to suffer a seething fire of eternal hell.

Regnant, although unperceived, high over the smoke-belching contenders of those two opposing views about the soul, is a version that has held its own deep in the hearts of the most advanced seers of all ages, past and present. This is the Cosmic conception which propounds the fundamental duality of man's nature. In accepted scientific methods it demonstrates that the body is formed from the elements of the earth and the soul from the essence of the Cosmic Being. It explains how the soul from the Cosmic plane must needs have the physical body as a vehicle in order to accomplish its constructive mission on this earthly plane of manifestation. We shall try to enlarge upon the relationship of these two aspects of our being, the better to comprehend the origin, nature, purpose, and destiny of the human soul.

All sincere and earnest students of ontology are convinced by experience, after a demonstration from the lives of those who have mastered life's fundamental principles, that the soul is the spiritual projection of the Cosmic mind impregnating the human body with vital life force and conscious power. It manifests as the ego or personality in its individualized instrument or body but is never separated from the Cosmic mind or universal soul from which it emanates. It is therefore connected with every other human ego or personality that radiates from the Cosmic Creator. It is from this unbroken soul-essence or energy that we acknowledge the liberty, equality, and fraternity of all men under the Fatherhood of the Supreme Deity.

The Cause of Human Variation

If that is so, we might interpose, why are we confronted with all kinds of disparity in the lives of our fellow men? Why are some born in opulence and others in poverty? What has made that man a tyrant and this one a democrat? How is it that a certain fellow is quite healthy while his brother is often ill? And wherefore is the contrast between the idiot and the prodigy? That glaring inequalities seem to abound everywhere nobody will deny; but for lack of space a brief answer will be deemed here sufficient for this very complicated problem.

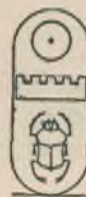
It is true that the manifestation of the universal soul-essence should be similar in every human body. Unfortunately or fortunately, however, every human being has been fashioned very differently from the gross material elements of a corruptible mundane existence. This condition makes all mankind more or less, comparable to a collection of bottles of varying sizes, colors, and shades. The universal soul essence we may liken to the pure crystalline water in a tank. Each bottle is screwed to a faucet on the tank from which all the bottles are filled with the same limpid stream. Does not the variety of the physical make-up or composition and clearness of the bottles explain why the crystalline quality of the water is reflected in various colors and shades to the observer? In like manner, the soul is reflected differently according to the

physical body within which it is made manifest.

Again, another illustration which we have often witnessed ourselves is a network of incandescent lamps of various colors and sizes over an open-air auditorium downtown. All are similarly attached to the same power plant from which flows the same electric current. Yet, why is it that even among the lamps of the same size, shape, and color, the reflection of light is not of equal radiance or intensity? Is not the difference caused by the varying physiochemical quality of the glass bulbs themselves? In a similar way the human body can reflect only that degree of soul radiance or manifestation of personality which its physiological temper or sensitiveness may enable it to do. It is only through the complete attunement of the outer physical self with the inner psychic self that the soul can regenerate and evolve the body to its fullest efficiency. Such a perfect coordination and cooperation is not attainable in a generation or so: it can be accomplished through repeated cycles of spiraling evolution, maturing us for the life principle in the eternal moment we have to enjoy here and now.

Soul, the Guiding Spirit

The soul is the guiding, creative spirit that vitalizes and gives consciousness to the body, urging the ego or personality generated therein to higher ideals of beauty and perfection by its experience and wisdom. It is of the primal essence of God who is all Life and Mind, ever pure, divine, wise, and infinite. It cannot be corrupted and made imperfect, else God Himself would not be the Divine perfection and Absolute ideal we acclaim Him to be. It needs no human dogma or racial scheme of purification, which is petty and limited, to be of any value for its own salvation. It remains unalterable at all times, either on the mundane or Cosmic plane. The law of karma or compensation spells for everyone either felicity or retribution, peace or torment, heaven or hell, according as we may follow the wisdom of the soul or the folly of the body. This law is Cosmic, universal and immutable, and does not exempt even the Divine author from its operation. Hence, if one will reap only



that which one sows in accordance with this karmic law, God cannot very well sow and reap an ignoble and corruptible soul. Otherwise, the event would boldly stand out as an indelible blot on His absolute wisdom.

Objections have been raised against the statement that the soul is possessed of the perfection and wisdom of the Absolute Deity. Most Christian believers consider it a desecration of the sanctity of the Supreme Being to say that the soul, a mere attribute of man, should be thought of as a part of God who is distinct and independent of all the things He created. Yet the Biblical text so fondly quoted as authority on the subject does not have any passage which warrants the belief that God created the soul either before or after man was moulded from the dust or elements of the earth. Referring to *Genesis* we read, "And God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is very important to note that when the physical body was finished, man was still without "the breath of life" and had not yet become "a living soul." Nothing in the Bible states that "the breath of life" with which "man became a living soul" was created with "the dust of the ground." On the contrary, we are definitely informed that "soul" came with "life" (both of which were already existent) with the divine breath of God Who formed the body of dust to contain them. This subtle breath which combines the vital life force and soul essence of man, is the spirit of God. Man's vital life and soul consciousness are therefore essentially of the nature of God whose absolute being is all Mind and Life. The human soul being an emanation of the Infinite mind is evidently wise in all Cosmic laws and principles underlying all creation and manifestation.

With the soul incarnated in a human body, the will of God could "be done on earth as it is in heaven." The incarnating soul bringing with it the fundamental essence or nature of God makes of every human heart a veritable part of the heavenly kingdom. Both John the Baptist and Jesus the Christ were fully cognizant of this truth when they

assured us that "the kingdom of heaven is at hand." The Great Master Himself made this statement clearer when in answer to the Pharisees He said, according to Luke, "The Kingdom of God is within you." The presence of the universal soul in the hearts of man or all mankind fully empowers us with the ability and freedom to follow the will of God, equally making us all His trusted children and free agents.

Learning Through Reincarnation

By repeated incarnations here on earth, the soul-personality gathers and adds mundane knowledge and understanding to that of its Cosmic wisdom. Attuned with this soul consciousness within us, we can discriminate between that which is right and that which is wrong. Through lack of experience and training in the exercise of freedom we are led to be either fair or unjust in our behavior and conduct; and with the objective mind consciousness in disharmony with the soul consciousness we often fall by erring in our ways. Research pedologists have observed that the first decade of every child's life is notably psychic in character. That is, the subjective or culture self makes the child very receptive and responsive to the subtle impressions of higher life. When left all alone in the cradle or bassinet, the unconscious infant is often found playing, smiling and articulating, with some invisible presence commonly believed to be its guardian angel. Whether or not we entertain the same belief, we cannot deny that infants are seen at times with their faces glowing with expressive smiles even while fast asleep. Sir Joshua Reynolds' painting called *The Age of Innocence* presents the psychic innocence of the child in its tender years before it is awakened to materialistic desires.

With the material things of the world, the gross, showy, monetary commodities emphasized as the only things worth while and dependable in this life, the physical self has been exalted high over the psychic self. Once made too objective, we seldom if ever listen to the conscience or wise counsel of the soul within us. By training and education we become slaves to the desires of the weaknesses of the flesh and forgetful of

(Continued on Page 273)



Hitchhiking by Thought

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



RECENTLY I hitchhiked from New York to San Francisco. The journey took five days, and covered about 3400 miles. This included numerous digressions through scenic country, and the mingling with many relatives of Uncle Sam. My purpose in hitchhiking was threefold. First, I wished to experiment with the power of thought realization. Second, I wanted to discover first-hand some postwar thinking of "Mr. Average Man," on and off the highways of America. Third, and to a lesser degree, I wanted to get my "land-legs" back, after months of rolling and pitching, while on sea duty in the Pacific and Atlantic oceans.

The first reason influenced the other motives; from its manifestation flowed sundry experiences which were instructive and diverting. Space prohibits a complete narration. Hence, only the more significant highlights will be mentioned in the course of this article.

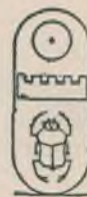
The cross-country hitchhike began in crowded metropolitan New York. Carrying a small but somewhat heavy overnight bag, I commenced walking along an accessory road leading to Lincoln Highway. To determine the direction of the traffic, on the busy thoroughfare, was a problem. The "thought" filled my mind to get out of this confusion and on the free open road for the West.

Our thoughts constructively developed possess a knack of making the proper

connection, if given faith and confidence. They never waste time nor effort by contacting the wrong people and places as we often do in our objective anxieties. Evidently, our thoughts seek only receptive channels of expression in those who have similar concepts. So, like a translucent soap bubble, the activated thought flowed outward, serene and calm, in its selection of the proper vehicle for passage.

The driver of the big sedan required about 300 yards to come to a stop, reverse his gears, and return to pick me up. The thought of doing so had come to him suddenly, he explained. Sixty minutes later, this man, who happened to be an automobile salesman, let me out in the outskirts of Newark, on the open highway winding its way through the quiet of the countryside.

During the ride we discussed the postwar world and its problems. My friend-in-passing appeared sad-eyed and depressed. "After returning from the war," he told me, "I discovered some of my best friends, and many of my acquaintances, grabbing for all the money they could lay their hands on. They bragged that money was their best friend in these days of black markets and inflation. This was bad enough, but when I see industrial bickering and confusion all around me, I don't know what to think. On the battle lines we learned to work together for self-preservation; now, we need desperately to practice cooperative action," he added, "lest greed destroy all of us."



A succession of salesmen, tradesmen, mechanics, farmers, and ministers of the gospel drove me across country. In my mind, as I walked between rides, along the quiet highways, people and things became sharply and impersonally defined. It was interesting, also, to observe how my various hosts displayed traits characteristic of their normal environments; how some even overloaded me with the burden of their woes.

The salesman, gregarious and friendly, seems to be the best friend of the hitchhiker. The average factory worker and mechanic are next on the list—they have so little to share, and they do it with understanding. The office-type, however, usually exhibits timidity and caution in giving strangers a lift.

An interesting personality was a Pittsburg steel-mill executive. This contact was the product of "thought creation," much of which cannot be elaborated here. Had I remained in Pittsburg, the previous night, as had been my intention, this connection would have been missed. However, an insistent hunch motivated me to sleep, instead, in a tourist home well out on the highway. Early the following morning we met at a crossroad as he approached me from a different direction.

During the next few hours, while we were together, we "let our hair down" as people sometimes do when travelling a long distance with little possibility of any future meeting. Psychologically, confession appears generally good for the mind. This personality just about exposed his soul.

From his conversation, I gathered that he was a general foreman in his plant and had worked up the hard way. Practicing the injunction, "Live and let live," he got along well with his fellow workmen and his superiors.

It was intriguing to watch his steel-rimmed glasses bob up and down on his nose with the movements of his lips, and in addition, his hands displayed some difficulty in remaining on the wheel when he wished to emphasize a point. During the course of the conversation, he stated, "I have never had any desire to be rich. On the contrary, I just wanted a good living, which I have; and I do like to help others when the occasion arises. I have a cousin, a

meat cutter in a small town, who has been trying to support four children on a prewar salary of thirty-five dollars a week, and little more since. As a matter of fact, he had built up the business by his cheerfulness and integrity, to such a point that customers wouldn't let anyone else wait on them."

"Why didn't he quit?" I asked.

"He was afraid to, during the depression, because jobs were scarce, and capital to start a business of his own difficult to obtain. If a man ever deserved a decent break, my cousin did. For a long time I have been trying to help him improve his position in life. When his boss died, the opportunity presented itself. I decided to purchase the business and turn it over to him to operate on a partnership basis. I had a double purpose in reaching this decision. Primarily I wanted to see my cousin and his family enjoy a good standard of living, and secondarily, I hoped to establish an independent income for the time when I could no longer work, myself."

It was quite evident from the way this man talked that he tried to put in practice what he believed. He was successful because his demands were never excessive. His viewpoint was constructive, and considerate of his fellowmen.

Clinton, Iowa, was reached the second evening. It was very late to expect to get a room, but having "crystallized" a thought about it on my arrival, I went seeking for one. The first hotel had no vacancy, but the second one received a room cancellation just as I approached the desk. My "luck" was functioning smoothly.

Early the following morning, I proceeded on my way through the rich farmlands with the thought in mind of reaching Cheyenne, 900 odd miles away, sometime that night. The "old reliables" gave me a series of strategic rides which brought me to Grand Island, Nebraska, at six o'clock in the evening. With only an hour and one-half of daylight left, there still remained about 337 miles to go.

The last driver had let me off in the business district of the country town. On the surface my prospects looked quite dim. Nevertheless, I raised a thought in mind "that it would be

pleasant if someone would stop and invite me to ride to the main highway where it would be easier to obtain a long ride."

Two minutes later, as I was walking along the busy main street, a crowded car stopped beside me. The door opened and a farmer quietly asked, "Would you like to drive with us to our home about a mile out on the highway, where it will be easier to catch a ride?"

It was more than a coincidence. It was uncanny to hear my own thinking echoed back to me in such a short space of time. Not more than five minutes after the farmer left me, a high-powered car picked me up and took me to Cheyenne, which we reached at the turn of the new day.

Although the traffic was light across the rugged range country of Wyoming, it was surprising how crowded some cars looked with only one or two persons in them. In decided contrast, about mid-afternoon, a heavily-laden sedan bore down upon me in this overwhelming land of vast silences. It stopped just ahead. Two missionaries, somewhat travel-worn but smiling, invited me in. As I crowded beside them on the front seat, one of them remarked,

"There is always room for one more, God willing." Then I noticed another service hitchhiker, jammed among the suitcases in the back.

My good missionary friends were driving southward, so we parted about midnight at Wendover, Nevada. Eight hours of riding in a high altitude now took toll of my legs as I started walking away into the night to seek a place to sleep. Although the hotel and tourist homes were all full, a local resident appeared out of nowhere, walking his dog, and, discovering my predicament, cordially invited me to spend the night in his home.

Thought creation and materialization is a process which definitely works, as a final incident proves. My thought on the fifth morning was to obtain a lift of 675 miles to San Francisco. After watching about a dozen automobiles pass me, a sedan with a stocky ex-service man, his pleasant-faced wife and little blonde daughter, stopped to pick me up. "Where are you going?" I asked.

"To Vallejo," was the answer. "Right next door to San Francisco."

"Well, James, let's go," said I; and believe it or not, the driver's name was James.



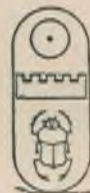
THE HUMAN SOUL

(Continued from Page 270)

the constructive spiritual wants and ways of life. The conscience is gradually stifled, making us dead to the divine promptings which the soul has for us from the Cosmic kingdom. Wherever the soul is given free expression instead of repression, the ego or personality has always become foremost in its line of accomplishment.

The soul is attracted to and incarnated in a human body not only to evolve the ego or personality to its highest capabilities but to keep the body properly fit for the purpose. It enters with the initial breath of the newborn child, direct from the Cosmic source to which it is always kept attuned. Its creative energy, its vital life force and sub-conscious mind, functions through the endocrines and sympathetic nervous

system which form the primary coil where the high-frequency Cosmic vibrations are directed in the body. Through the endocrines where many of the psychic centers are located, the Cosmic vibrations are transformed into the low-frequency vibrations or physical energy of the secondary coil formed by the cerebrospinal nervous system. In this way the Cosmic impressions of the soul are transmitted to the brain, or objective, consciousness for the physical well-being and proper guidance in life. The soul functioning independently of the human will and physical consciousness directs the constructive and reconstructive energy of the life force in the body. Of the ceaseless involuntary activity of the soul through the primary coil in the body, Dr. E. H. Pratt says in part:



"Now the cerebrospinal man has already addressed you, and you will remember something of the part which he plays in our family of shapes. The part which I play is the part which he leaves unperformed. He is busy with the sensations of consciousness, which include the five senses, and with all physical activities that are under the influence of the same; that is, he can walk and talk and dominate the entire system of voluntary muscles to his heart's content so long as they have strength enough to follow his bidding. But as the tubular man has told you, there is a set of muscles over which he has no control. These are the muscles which are known as involuntary; they constitute one of the coats of the tubular man, and the action of these muscles, and consequently the entire activity of the tubular man, is wholly dependent upon me. The heart cannot throb, the arteries cannot pulsate, the air cannot reach the lungs, the blood cannot get back to the heart, the various glands and tubular structures of the body cannot work; in short, no bodily commerce whatever can be accomplished except under my direct and personal supervision. The cerebrospinal system may boast of his senses and his power to transport the body from place to place and employ it to his liking, but he would have nobody to domineer over if it were not for me. Body building and repairing are my personal function, and my task is so confining that it would be a wearisome one indeed if it were not a labor of love. You see the cerebrospinal-system man sleep eight hours of the twenty-four and loaf a good deal of the remaining time if he

chooses to do so. But if I should sleep for an hour our entire family would be completely wiped out of existence; and whenever I even slow up or drag in my work, as I sometimes do from sheer exhaustion, serious mischief is sure to be visited upon some part of the human body, and the loss must be quickly made up or serious disaster is sure to follow."

To conclude, we say that the soul is incarnated in man's body direct from the Cosmic. It is not intended to become our prisoner and slave but to serve as our guardian and guide. It furnishes vital life force and Cosmic consciousness to every man regardless of color and creed or nationality and religion. By repeated incarnations on earth the soul-personality broadens and deepens its human knowledge and understanding. With its Cosmic wisdom and mundane learning it strives to tone and tune up the body to its utmost efficiency and gradually leads the individual along the evolutionary path to perfection. The soul keeps the right urge brightly limned against the wrong impulse. Because it speaks in the still, small voice deep within our hearts, it is often referred to as our conscience. It should be given free expression instead of being denied. To turn away from its illuminating rays is to ruin our body and fail our ego and personality. To abide by it is to align the Cosmic forces on our side and make us masters of our own destiny. It brings home to every human being the essential nature of God who is all Life and Mind, making all men equally the children of God and inseparably linked together with Him in one universal soul.

CAN YOU ANSWER THESE QUESTIONS?

Who are Grand Lodge members? What is the relationship of the Grand Lodge to the Supreme Grand Lodge? Does the Grand Lodge have its own officers?

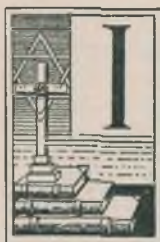
These and many other questions, all of which are vitally important in understanding your membership relation to the Order, are answered in the *Constitution and Statutes* of the Grand Lodge. Every member should avail himself of a copy of this Constitution which is available at cost, and can be secured from the Rosicrucian Supply Bureau. If you do not have a copy, order one today. The small cost to cover printing and mailing is fifteen cents.

*The
Rosicrucian
Digest
August
1946*



Do Thou Likewise

By ELOISE LAVRISCHEFF, F. R. C.



IT WAS the need for self-expression that led the Eternal One to extend Himself in Creation. It is this same urge that stirs within man—His reflection—and whispers constantly in the depths of his Soul: Go and do thou likewise. Create! CREATE!

So the artist prepares his canvas and oils, the sculptor makes ready his marble or clay, the author lays out his paper and his pen. All is in readiness. The tools are waiting. Each is ready for his task of creation.

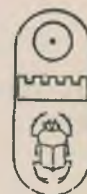
But the mystic, who wishes to create, looks for the tools within himself. He meditates first on Creation. He looks beyond the paints and the paper and clay to the One Substance from which all matter is made, the spirit energy of God. He sees this energy arranged everywhere in vibratory patterns, each pattern reacting upon the other according to the highest law then in effect. The lamp upon his table, for example, is a pattern held together by the cohesion of its particles. It remains in position upon the table by the repulsion of the molecules beneath it. If the table should be removed, another law would come into effect. The force of gravity would send the lamp to the floor, where the friction of impact would overcome the cohesion, and shatter the lamp to pieces.

Therefore, the mystic finds form to be nonexistent in the actuality of Creation—there is only vibratory energy, acting and reacting in patterns.

The mystic dwells upon these patterns and the images they reflect to his mind. He looks at the lamp; he looks at the table; he looks at the floor. And with each glance he recognizes a distinct pattern in his consciousness. Because of the relation of these patterns, one to the other, he conceives the objects as measurable with height and depth and breadth. But meditating further he comes to realize that man is able to perceive only one pattern at a time and thus experiences only one image at a time, as his conception. In truth there is no "here" nor "there." There is only the vibrating energy that IS.

Therefore, the mystic has found that *space*, as such, is nonexistent in the actuality of Creation.

Again he dwells upon this energy that seems to swirl about him. Again he looks at the lamp, the table, and the floor. But as his eye passes from one to the other he takes note of the reaction in his mind. When he looks at the table he says to himself that he is looking at it after he had first looked at the lamp. The floor he has not yet turned to; he will look at it next. But if he were to look at the table without a memory of the sight of the lamp, or without having the knowledge that he will experience another pattern when he moves his eyes to the floor, he would have no conception of "before" or "after." It is only as a man that he perceives thought patterns of events in the present, in relation to his memory of incidents in the past and his expectancy of other patterns in the future. It is only as a man that he con-



ceives of his experiences as taking place in measurable periods in relation to one another instead of in the eternal NOW.

Therefore, the mystic finds that *time*, as such, is nonexistent in the actuality of Creation.

Without form, without space, without time—how is the mystic, then, to create?

God (Being) IS. *Being* wished to create and therefore extended Itself. This extension became Existence. The Existence that we perceive as Creation consists of the energy, or negative attribute, of God directed and controlled by mind,

the positive attribute. In being thus directed it reflects to us in patterns which we consider in relation to each other and to ourselves as consisting of form, occupying space, and occurring in time. Existence to us consists in experiencing that which was once only a thought pattern.

How, then, are we to create?

God (Being) felt the need to create. God's Will was to extend Himself as Existence. Extension implies movement in time and space. Without time and space, there is only Will. MOTION IS WILL. To create, man must Will.



“With Earth’s First Clay . . .”

By THE DREAMER, F. R. C.



ONCE when Time was a beardless youth, I saw him planting as in a field. I examined some of the seeds which he had flung to the wind and saw the Mind as though in a dream. I saw how in the mind there arose certain powerful leaders—these were called *emotions* and their Generals were also powerful, and they were called *desires*; these leaders ruled over a people, and they were called *thoughts*.

Each leader worked and planned and tried to overthrow the other leaders. Their great ambition was to occupy permanently the eye of mind. Each leader would hold this coveted position for a moment and then attention would be changed by another powerful leader raising his Army and overthrowing the dominating chief. They fought and warred and made peace and united, and bound and were bound in treaties, but, in the end, each tried to betray his fellows and reign supreme in the world of consciousness. Each tried to work his own people into attention with every impulse that entered into mind's consciousness. Striving for wealth urged

Mind not to linger too long over food, or loss would be the heritage. Love of food insisted that wealth should serve its desires.

Pleasure coveted the hours spent in rest, and love of self fought with love of others. Love of power tried to strangle love of God. Each fought the other, and their strength, instead of diminishing, increased; for Habit, the diplomat, recruited new thoughts for each Army.

And so the struggle became more and more fierce and the conflict greater and greater. The ages flew and bodies became dense, and the people in the world of mind were scattered and hid behind a veil, but their fight went on.

When bearded Time was reaping as in a field, I awoke out of the dream and saw before me a world of great leaders and strong generals. They ruled over many people and these were called *nations*. These nations fought with others—all having a different ideal, all trying to stretch their instant of domination into a few seconds; and each worked behind a veil—secretly. But I remembered when Time was young, and I saw no mystery.



SEEDS FROM KING TUT'S TOMB

After being apparently "dead" for thousands of years in King Tut's Tomb, ancient peas have come to life in the vitalizing soil of our times. Above left, Jay R. McCullough, curator of the Rosicrucian Egyptian Museum, directs the chief gardener, P. D. Howland, in planting the seeds in Rosicrucian Park. The seeds are direct descendants from original "King Tut" peas reported to have been taken from the tomb of that Egyptian King by Mr. Howard Carter, who was a member of Lord Carnarvon's expedition in 1922 and 1923. The first planting of the seeds was in England under the sponsorship of Lady Gilbert to whom Howard Carter gave them. The first of these peas were eaten on January 29, 1945, and proved to have a very appetizing flavor.



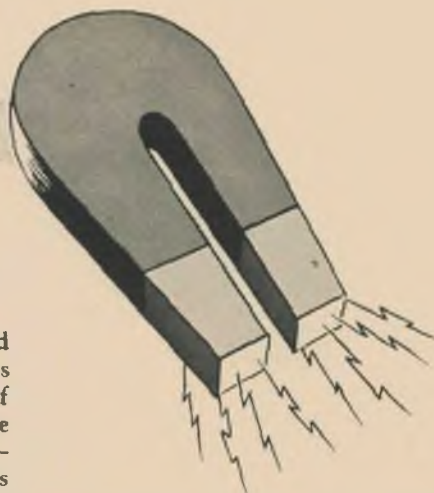
The **PASSION** *of* **MATTER!**

The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

By means of *simple home experiments*, you can explore this fascinating phenomenon of magne-



tism. You can learn the useful fundamental laws of this realm of nature which has intrigued scientists and philosophers for centuries.

Demonstrate to yourself how magnetism is introduced into objects—and the ways it can be destroyed. Make your own compass; investigate the relationship of polarity to the magnetic poles of the earth.

Rosicrucian Laboratory **HOURS OF FASCINATING EXPERIMENTS**

Unit Number One of the *Rosicrucian Laboratory* has been created to make it possible for you to perform all of the *magnetism experiments* in the Rosicrucian teachings—and many more. *No scientific knowledge or training is necessary.* Anyone using the devices and simple instructions of this unit can spend many enjoyable and profitable evenings at home.

You receive: 25 pages of instructions; 20 pieces of equipment; 16 basic experiments; and supplementary electro-magnetic experiments. There is no greater teacher than nature. Send your remittance and order for the *Rosicrucian Laboratory, Unit One*, to the address below.

COMPLETE
WITH ALL
EQUIPMENT,
DIAGRAMS,
EXPERIMENTS,
and
INSTRUCTION
\$4.00
POSTPAID



The ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIF.



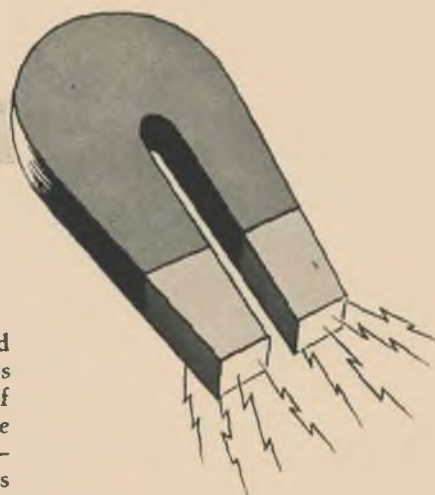
The PASSION of MATTER!

The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

By means of *simple home experiments*, you can explore this fascinating phenomenon of magne-



tism. You can learn the useful fundamental laws of this realm of nature which has intrigued scientists and philosophers for centuries.

Demonstrate to yourself how magnetism is introduced into objects—and the ways it can be destroyed. Make your own compass; investigate the relationship of polarity to the magnetic poles of the earth.

Rosicrucian Laboratory HOURS OF FASCINATING EXPERIMENTS

Unit Number One of the *Rosicrucian Laboratory* has been created to make it possible for you to perform all of the *magnetism experiments* in the Rosicrucian teachings—and many more. *No scientific knowledge or training is necessary.* Anyone using the devices and simple instructions of this unit can spend many enjoyable and profitable evenings at home.

You receive: 25 pages of instructions; 20 pieces of equipment; 16 basic experiments; and supplementary

electro-magnetic experiments. There is no greater teacher than nature. Send your remittance and order for the *Rosicrucian Laboratory, Unit One*, to the address below.

COMPLETE
WITH ALL
EQUIPMENT,
DIAGRAMS,
EXPERIMENTS,
and
INSTRUCTION
\$4.00
POSTPAID



The ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIF.



Member of
"FUDOSI"

(Federation Uni-
verselles des
Ordres et
Societes
Initiatiques)

THE PURPOSE OF THE ROSICRUCIAN ORDER

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

AMORC TEMPLE

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

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

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. 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, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Douglas Stockall, Master; Rose Buonocore, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

Oakland:*

Oakland Lodge, 610—16th St. Tel. Higate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9 p. m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Sacramento:

Clement B. LeBrun Chapter, Odd Fellows' Bldg., 9th and K St. Joseph N. Kovell, Master; Mrs. Gladys M. Crosby, Sec. Sessions 2nd and 4th Thurs., 8 p. m.

San Diego:

San Diego Chapter, 2302—30th St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Irvin H. Cohl, Master; Vincent Matkovich, Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p. m., for review classes phone Secretary.

COLORADO

Denver:

Denver Chapter, 509—17th St., Room 302. Mrs. Minnie E. Helton, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington, D. C.

Thomas Jefferson Chapter, 1322 Vermont Ave. Chrystel F. Anderson, Master; Mrs. Jadwiga Gluchowska, Sec., 1673 Park Rd., N. W., Apt. 25. Sessions every Fri., 8 p. m.

FLORIDA

Miami:

Miami Chapter, 124 N. W. 15th Ave. L. F. Hollingsworth, Master; Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave.

ILLINOIS

Chicago:*

Nefertiti Lodge, 116 S. Michigan Avenue. L. F. Wiegand, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun. 2 to 5:30 p. m. only. Rooms 408-9-10. Sessions for all members every Tues., 8 p. m.

INDIANA

South Bend:

South Bend Chapter, 207½ S. Main St., Harold H. Hosford, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sunday, 7 p. m.

Indianapolis:

Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

LOUISIANA

New Orleans:

New Orleans Chapter, 403 Industries Bldg., Box 589. Jones K. Kneece, Master; Miss Emily Frey, Sec., Box 2452. Sessions 2nd and 4th Fri., 8 p. m.

MARYLAND

Baltimore:

John O'Donnell Chapter, 100 W. Saratoga St. John E. Jost, Master; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p. m.

MASSACHUSETTS

Boston:*

Johannes Kelpius Lodge, 739 Boylston St., Earl R. Hamilton, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun. and Wed., 7:30 p. m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave., Carl J. Gustafson, Master, 23230 Prospect, Tel. Farmington-0394; Mathew G. Tyler, Sec., Tel. O'Regon 1854. Sessions every Tues., 8:15 p. m.

MINNESOTA

Minneapolis:

Essene Chapter, Andrews Hotel. Mrs. Alfred Heifferon, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:*

Thutmose Lodge, 3008 S. Grand. Mrs. Italine Merrick, Master, Tel. RO-6151; Miss Myrna Gardner, Sec., 5215 Enright. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 37 Washington Street. Morris J. Weeks, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p. m.

NEW YORK

Buffalo:

Buffalo Chapter, 225 Delaware Ave., Room 9. Mrs. Eleanor K. Rodner, Master; Mrs. Helen C. Palczewski, Sec., 80 Charles St. Sessions every Wed., 7:30 p. m.

New York City:*

New York City Lodge, 250 W. 57th St. Ruth Farran, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.

Booker T. Washington Chapter, 69 W. 125 St., Room 63. J. B. Campbell, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

(Directory Continued on Next Page)

OHIO

Akron:

Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sun., 7:30 p. m.

Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Howard L. Kistner, Master, 3846 Davis Ave.; Mildred M. Eichler, Sec. Sessions every Friday, 7:30 p. m.

Cleveland:

Cleveland Chapter, 2040 E. 100th St. Walter W. Hirsch, Master, 10602 Harvard Ave.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p. m.

Dayton:

Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Wava W. Stultz, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p. m.

Toledo:

Michael Faraday Chapter, 1420 Monroe St. A. H. Menne, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA

Oklahoma City:

Amenhotep Chapter, Odd Fellows' Hall, 5½ S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

OREGON

Portland:

Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

PENNSYLVANIA

Philadelphia:*

Benjamin Franklin Lodge, 219 S. Broad St. Rudolph J. Kling, Master; Mrs. Lucille B. Nen-

ner, Sec., 1711 W. Huntingdon St. Sessions every Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 West Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p. m.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p. m.

Houston:

Houston Chapter, 606 Milam Bldg. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 119 Yorkshire St. Sessions every Sun., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Philo T. Farnsworth, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*

Michael Maier Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie B. Umbenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p. m. Library open Mon. through Sat., 1 to 4 p. m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Metzendorf, Master; Wilfred E. Bloedow, Sec. Sessions every Mon., 8:15 p. m.

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.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rathmines Road, Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.

Mount Royal Chapter, Hotel Windsor, Rm. 129. Frank Lyons Peck, Master; Shirley M. Fyles, Sec., 410-1253 McGill College Ave.

Toronto, Ontario:

Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Thurs., 7:45 p. m.

Vancouver, British Columbia:*

Canadian Grand Lodge, 878 Hornby St., H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri.

Victoria, British Columbia:*

Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:

Windsor Chapter, Norton Palmer Hotel, S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p. m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

DENMARK

Copenhagen:

The AMORC Grand Lodge of Denmark. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manogade 13, Strand.

DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master.

*(Initiations are performed.)

Latin-American Division

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

Direct inquiries regarding this division to the Latin-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.

THE ROSICRUCIAN PRESS, LTD., PRINTED IN U. S. A.



Can You Explain...

Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings* mean?

Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Discourse

"Interpreting our Impressions" is a simply written, intelligent exposition of the facts of this phenomenon of self. This large discourse frankly discusses both the psychological and the psychic principles concerned. It is yours for the asking—*absolutely free*. Merely subscribe or re-subscribe to this magazine, the ROSICRUCIAN DIGEST, for six months (6 issues) at the usual rate of \$1.50—and ask for your free discourse. It will be sent, postage paid, at once. You will be grateful for the useful, *sensible* information it contains. Send subscription and request to:

ROSIKRUCIAN LIBRARY

Adventures in Reading

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

ROSIKRUCIAN PRINCIPLES FOR HOME AND BUSINESS—By H. Spencer Lewis, Ph. D.

This volume contains such principles of practical Rosicrucian teaching as are applicable to the solution of everyday problems of life in business and in the affairs of the home. Hundreds of practical points. Price, postpaid, \$2.35.

"UNTO THEE I GRANT..."—By Sri. Ramatherio

A strange book prepared from a secret manuscript written two thousand years ago and hidden in the monastery of Tibet. It is filled with the most sublime teachings of ancient Masters of the Far East, which were translated by special permission of the Grand Lama and Disciples of the Sacred College in the Grand Temple in Tibet. Eleventh edition, well-printed with attractive, stiff cover, \$1.35 per copy, postpaid.

A THOUSAND YEARS OF YESTERDAYS

By H. Spencer Lewis, Ph. D.

A beautiful story of reincarnation and mystic lessons. This unusual book has been translated and sold in many languages. It is universally endorsed. Well-printed, bound in cloth. Prepaid, at only \$1.20 per copy.

MANSIONS OF THE SOUL, The Cosmic Conception—By H. Spencer Lewis, Ph. D.

Reincarnation, the world's most disputed doctrine, completely and scientifically explained. Substantiated by quotations from eminent authorities and from Biblical and various other Sacred works. This volume places the doctrine of reincarnation high above mere speculation. Illustrated, bound in cloth. 334 pages. Price, \$2.45, postage prepaid.

MYSTICS AT PRAYER—By Many Cihlar

Austrian philosopher and mystic.

The first complete compilation of the famous prayers of the renowned mystics and adepts of all ages. This book also explains, in simple language, the reason for prayer, how to pray, and the Cosmic laws involved. Well-bound in cloth, printed on art paper in two colors, with deckled-edge and tinted pages. Postpaid at \$1.25 per copy.

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. What are these teachings and why had man deleted them from the context of the Bible? The answer may be found in this beautifully bound book, illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, postpaid, \$2.50.

The
Rosicrucian Supply Bureau
— AMORC —

SAN JOSE, CALIFORNIA, U. S. A.



R
SEPT

Mys