

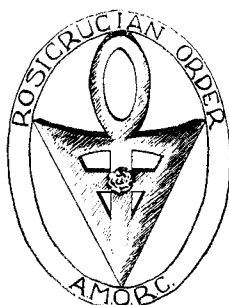
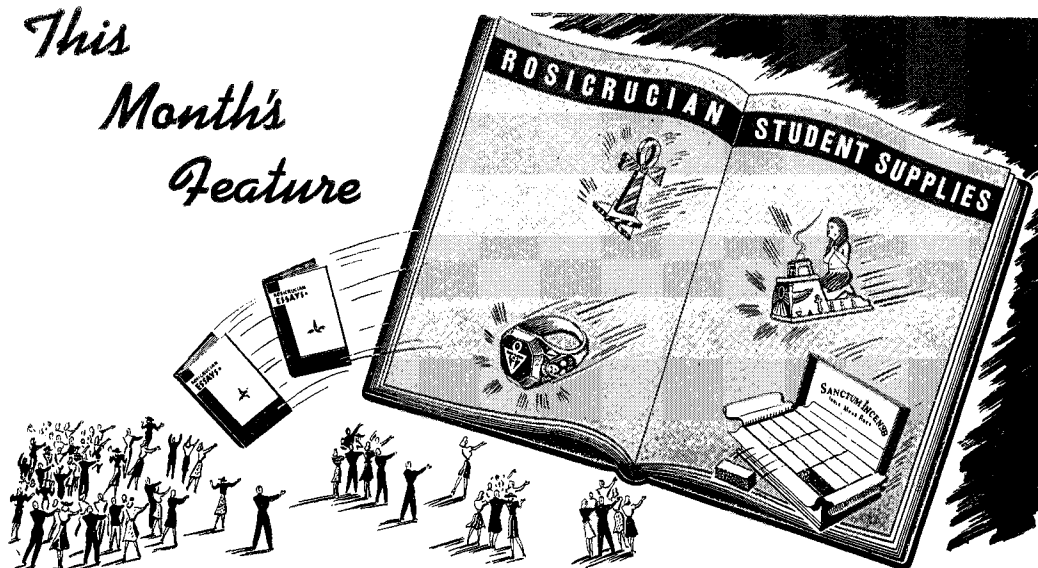
ROSICRUCIAN DIGEST

OCTOBER, 1946 • 25c per copy



Mysticism • Art • Science

*This
Month's
Feature*



One-Half Actual Size

AUTO EMBLEM

The design is an official emblem of the Rosicrucian Order. Embossed on oval panel, three-color durable enamel. The Rose in center is of a deep red hue. A special arrangement makes this emblem easily fastened to your car.

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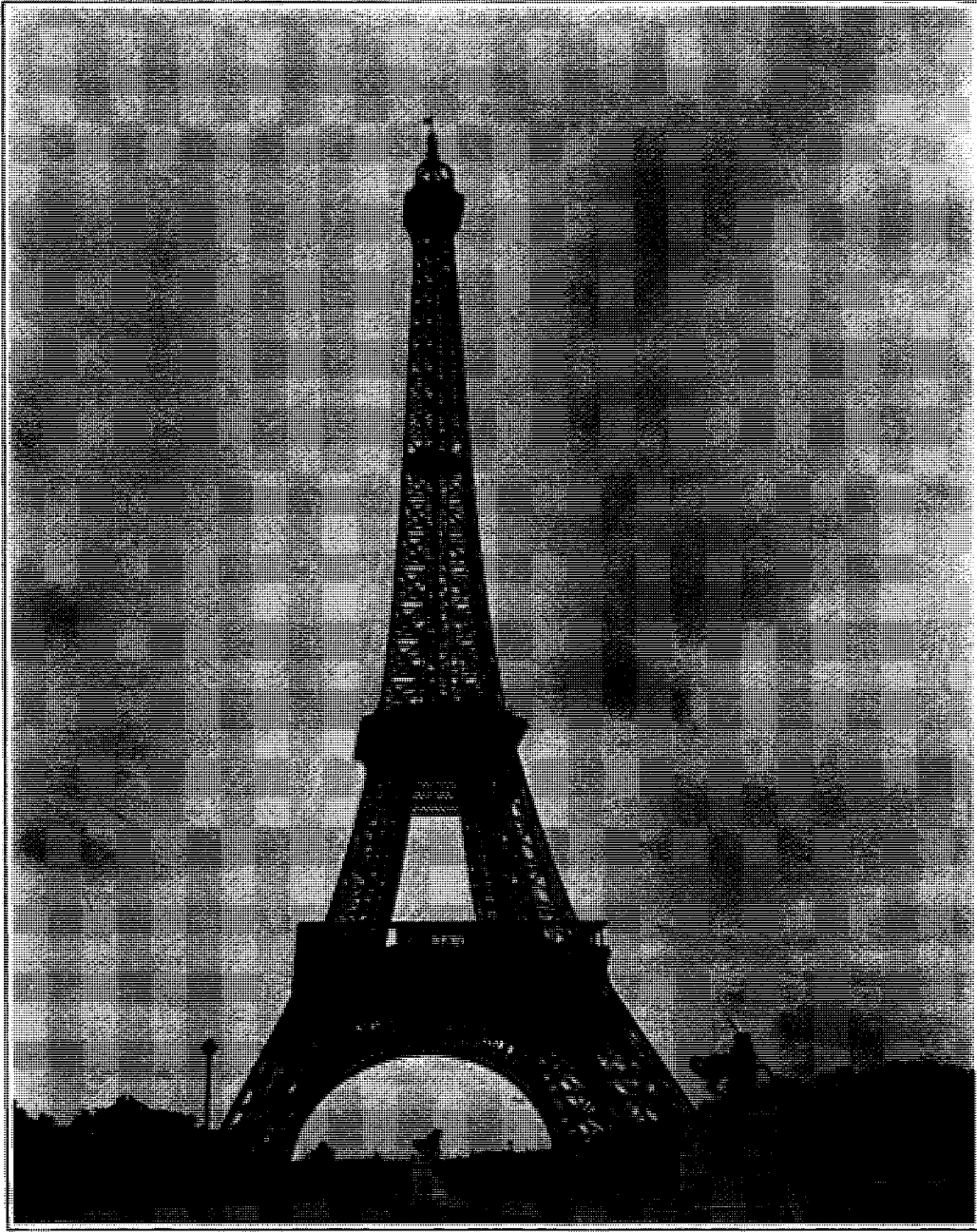
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SAN JOSE, CALIFORNIA, U. S. A.



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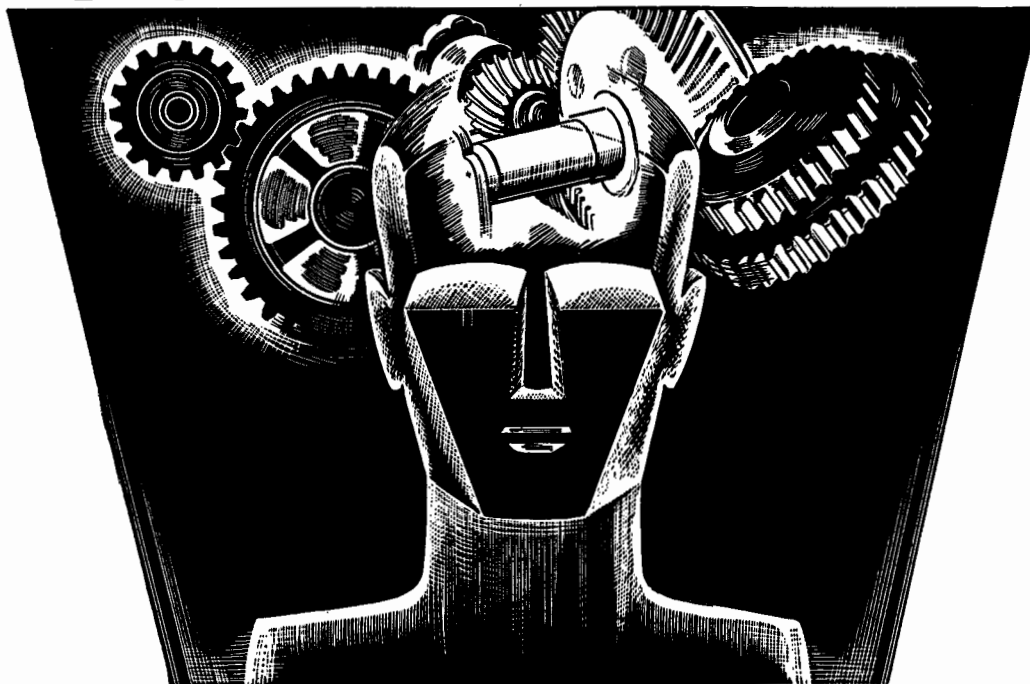


EIFFEL TOWER

The huge Eiffel Tower, visible at a distance of many miles from Paris, in which city it stands, has become a popular symbol of the French republic. We wonder if any of the delegates to the Peace Conference, now convening in the Luxembourg Palace, almost within the shadow of the Eiffel Tower, will look upon it, pointing heavenward, as a symbol of the Cosmic motives which should guide them in their deliberations.

(AMORC Photo)

The Mechanism of Mind



WHY YOU ARE AS YOU ARE— and *What You Can Do About It!*

DID you ever stop to think *why* you do the things you do? Have you often — when alone — censured yourself for impulsive urges, for things said or done that did not truly represent your *real thoughts*, and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—or *know how to control*. Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. *Today you must sell yourself* to others—bring forth your best abilities, manifest your personality, if you wish to hold a

position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which — if you understand them—make all this possible.

For centuries the Rosicrucians (not a religious organization), a world-wide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, *The Mastery of Life*, which will be sent to you without obligation, and will tell you of the Rosicrucians and what they can do for you.

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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. XXIV

OCTOBER, 1946

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

MISSION TO EUROPE

By THE IMPERATOR

This article begins a series by the Emperor, constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having just returned from an air journey to several of the principal countries in Europe, Emperor Ralph M. Lewis will comment on the prevailing economic and political conditions there—the results of his observations and experiences.

—EDITOR

PART ONE



THE blur of lights that was New York City had vanished. We withdrew our gaze from the outside darkness to the interior of the airliner. Psychologically an attitude of quiescence had been created by the switching-off of the harsh center-aisle lights. The soft indirect and individual seat lights gave each of our fellow-passengers the appearance of a portrait. Their heads and shoulders only were illuminated, the rest of their bodies merging with the surrounding deep shadows.

Approximately seventeen hours ahead was Paris! Transoceanic air travel was new, still in its embryonic stage, and yet its public acceptance was obvious. These passengers were not the swash-buckling, devil-may-care type of adventurers. They were a cross-section of people which you might find waiting for the five-fifteen at any suburban railroad depot: a mother with a child, busily preparing it for sleep; a Catholic priest in an animated conversation; across from him an aged rabbi, in orthodox rabbinical attire, engrossed in a Hebrew newspaper. What might be a young business or professional man was scanning papers in an open brief case lying upon his lap. To me the calm of these people symbolized our age—a resigned dependence upon scientific and

mechanical devices. One could not help but admire the inherent courage of these persons. Certainly each knew that his life for the next few hours depended upon the faultless functioning of the four rhythmically droning engines. Yet these people had confidence in the physicists, researchers, and aeronautical engineers who devised this equipment. By their patronage they showed their desire to advance our times. Unfortunately, this same courage and simple confidence of the people in their governments and political leaders is frequently exploited and abused.

Our own purposes and obligations now occupied my thoughts. We—Mrs. Lewis and I—were on a mission to Europe. We represented not a political ideology, not a trade alliance, but rather *a way of living*. We were empowered by the Supreme Grand Lodge of AMORC of the Jurisdiction of North and South America to extend fraternal support to the Rosicrucian Order in Europe. It was our solemn duty to assist, with the means at our disposal, in the revival of the Rosicrucian teachings in Europe wherever conditions were favorable to their re-establishment. We had no illusions as to these duties. We were not to instill the spirit of humanitarianism and the love of knowledge in the hearts and minds of those with whom we were to meet. Their fervor to stem bigotry and ignorance and to

raise the consciousness of the individual had not been obliterated by the horrors of the recent war. The war had only forced it underground where it continued as a fast-moving and deep river of emotions. The spirit of the Rosicrucians in Europe, we knew from correspondence, had never been higher. The sacrifices they endured had only made them more conscious of the need for humanity to have a fuller understanding of *life and self*.

The race now, each felt, was against time—the winner or loser to be humanity at large. Atheism, anarchy, and despair were competing with moral idealism and humanitarianism for the enlistment of the multitudes. By the former, humanity could only experience annihilation; by the latter, that refinement which we call true civilization could be attained. The material vehicle, the resources by which the teachings, which are the heritage of the Rosicrucian Order, AMORC, could be disseminated, had been mainly destroyed in the countries of Europe. Books, manuscripts, monographs, as well as the equipment for reproducing and issuing them, had been confiscated; and in Europe funds for purchasing more were not available. Members of the American Rosicrucian jurisdiction had generously donated—and are still doing so—funds to aid in acquiring such needed materials. Even before the close of World War II, appeals by means of the underground had reached the Emperor of the AMORC in America, imploring him to come to Europe, as soon as conditions permitted, to confer with the officers of the Order there, with regard to these matters.

The Sacred Heritage

There were still other reasons why we were winging our way across the Atlantic. AMORC throughout the world is a member of the F.U.D.O.S.I. These initials represent the words, *Federation Universelles des Ordres et Societes Initiatiques*. It is a federation composed of the authentic arcane esoteric orders of the world. Each of its member-orders has established by documentation the fact that its archives contain venerable arcana—a heritage of arcane esoteric teachings and liturgies. It was apparent,

a few decades ago, that clandestine movements were exploiting the sacred symbols and doctrines of these true esoteric orders. False meanings were being attributed to the liturgies and to the principles which these clandestine bodies had plagiarized. Seekers for mystical and hermetic truths were being misled and confounded by the misrepresentations. This was not only unfortunate for the individual, but it was also injurious to the time-honored integrity of the esoteric bodies.

The first in our times to attempt the formation of a protective federation of the esoteric societies was the celebrated mystic and philosopher known by the symbolic name of Papus. His was not a perfunctory effort but the operation of his plan was interfered with by World War I, in which the esoteric orders were engulfed. Finally, after considerable preliminary work, a fully successful F.U.D.O.S.I. conclave was held at Brussels, Belgium, in 1934. Thirteen of the principal esoteric societies met and solemnly subscribed to its ideals. AMORC was the only Order in America to be admitted. Other lesser but similarly worthy bodies dedicated to the advancement of mankind were petitioners for membership. Since 1934 and until the catastrophe of the recent war, the F.U.D.O.S.I. has held periodic conclaves in Brussels. Once again, however, war, the antipodal effect of man's constructive efforts, disrupted its activities. *This year*, on July 21 to 23, was to be the resumption of the functions of the F.U.D.O.S.I.! It would be the first conclave to be held in seven years, seven long years of privation and of suffering.

We knew that our journey would bring us in contact with many influential people. These people would not only be eminent in esoteric circles, but in business, professional, and political life as well. Their remarks, opinions, conclusions, and statements of fact would constitute an excellent and, as a whole, impartial survey of the social, economic, and political conditions prevailing in Europe today. I was determined that, as much as I could without any violation of confidence, I would divulge these facts, experiences, and opinions to the members of AMORC and the readers of our *Rosicrucian Di-*



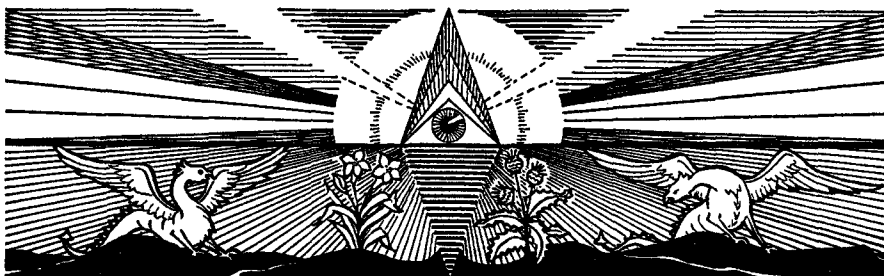
gest. If peace is to come through *understanding*, let us face realities and learn thereby. Ours, too, was a unique position. We would not be afraid to comment on our experiences and observations. We had no political nor economic commitments. We would not be obliged to "soft pedal" certain remarks because they might "hurt publication circulation" or because they might offend "political supporters." We were likewise determined to be nothing more than a channel for what came to our attention and to color it as little as possible with personal sentiments and opinions.

There was the customary flurry of anticipation among the passengers as the overseas lap of the journey drew to a close. We were several minutes from our landing. Yet the passengers were adjusting their apparel as if the preparation for departure would shorten the time. The tempo of conversation quickened, faces were pressed against the windows for the first glimpse of land after a nine-hour stretch across the North Atlantic from Newfoundland, the last point of land from which we embarked in the West. Above was an azure sky, below billowing white clouds concealing the sea—or had we reached European soil? Slowly, with the grace of a great bird, the plane lowered itself into the sea of clouds. Once or twice it shuddered as it encountered the different currents of air, not unlike an automobile striking a slight rut or obstacle in the roadway. Finally, as if by magic, an aperture appeared in the clouds, increasing in size uniformly like the opening of the iris of a camera lens. Framed in this clearing, far below, was the Emerald Isle. It was the southernmost tip of Ireland. Truly to us it appeared as an emerald isle. It was a beautiful, inviting green, the verdure being a pleasant relief from the previous monochrome of the sea and sky. Seconds later the plane rolled to a stop before the air depot. This was Shannon, Ireland, the terminus for many Atlantic east and west bound planes. The passengers welcomed the respite from confinement. They hurriedly clambered down to enter the depot and refresh themselves.

It was night again when we roared upward from the Shannon Field in the same four-engine plane. It would be a comparatively short flight in time, though it meant crossing the Irish Sea, the tip of Southern England, the Channel, and picturesque Normandy to Paris. A slight lurch awakened us. We were banking in preparation for a landing. Down below were beads of light, some forming definite geometric patterns, parallel lines, and right angles. Here and there were also irregular patches of light. This was Paris! Its monuments, its homes, its great boulevards and tortuous alleys alike were all obscured by the veil of darkness. Yet its thrilling history, its contribution to world events, seemed to reach mysteriously out and up from behind the curtain of night. Its impact was definitely felt by us.

We left Paris hurriedly, accompanied by Mlle. Guesdon, Grand Secretary of AMORC in France, for our first business was to be in Brussels, Belgium, the site of the F.U.D.O.S.I. conclave. We were to return to France for matters of great interest and these, therefore, will be related later in proper sequence. In preparing for the first conclave of the F.U.D.O.S.I., we were quite conscious of the responsibility that rested upon us. In our voting upon issues that arose, we would be committing the members of the AMORC to certain far-reaching policies. Our decisions, therefore, must not be without due reflection. They must not be solely influenced by the events of the moment, but must take into consideration the probabilities of the future. We waited anxiously for the hour of the first session with suppressed excitement. It is always a pleasure and a memorable experience to meet with the cultured and enlightened men and women who represent the esoteric bodies of the world at such conclaves. Their personalities and mental breadth portray the ideals of the orders which they serve. If only more of these enlightened personages could be placed in still greater positions of importance to serve humanity, such as participation in the present Peace Conference in Paris, was my passing thought.

(To be continued)



Crises in Development

By RAYMUND ANDREA, F. R. C.
Grand Master of AMORC of Great Britain



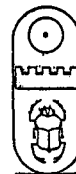
FOR the radical and permanent transformation of personality only one effective method has been discovered—that of the mystics. It is a difficult method, demanding from those who undertake it a great deal more patience, resolution, self-abnegation and awareness than most people are prepared to give, except perhaps in times of crisis, when they are ready for a short while to make the most enormous sacrifices. But unfortunately the amelioration of the world cannot be achieved by sacrifices in moments of crisis; it depends on the efforts made and constantly repeated during the humdrum, uninspiring periods, which separate one crisis from another, and of which normal lives mainly consist.” . . .

I have quoted this passage from Aldous Huxley, the biographer and novelist, not because he is a professed teacher of mysticism, or, so far as I know, himself a mystic, but because he intimates in it a fundamental truth about mystical development. In his sketch of the life of Father Joseph, the Catholic priest, and a power politician and collaborator of Cardinal Richelieu, Huxley expatiates on the mystical aspect as well as the political aspect of his subject, and very efficiently. In fact, if he is not himself a mystic, he has certainly taken pains to inform himself, through the guidance of acknowledged mystical writings, of the method of discipline

followed by the mystics of the early schools of thought, a discipline which the world is sadly in need of today.

During recent years the professional novelist, in an endeavor to appear thoroughly up to date and in line with the progressive thought of the time, has often given us the so-called mystical or psychological novel, as being calculated to seize the imagination of many who are attracted by the mysterious or uncanny, presented in a simple and arresting terminology. This type of literary work is not new. Many such stories have come down to us from the past, but with this important difference: they have usually been enlightening records of personal mystical experience—serious, authentic, and nonfictitious; whereas the modern counterfeits drag into their service the doctrine of reincarnation, astonishing feats of clairvoyance, and diabolic excursions into the realm of black magic. They may divert the mind for a moment from the prosaic routine of everyday life like the latest detective story; but they pass with the reading and are forgotten. For if this is indeed reincarnation, what a fearful business it must be; if this is clairvoyance, what a curse it must be to humanity; if these tricks of black magic are true, how eternally vigilant we must be to escape the effects of them.

This is the stuff of the modern writer of the occult novel, and sorry stuff most of it is. Hence the pleasure in reading a passage, like that which I have quoted above, by a professional novelist, from



a biographical sketch which, if admitting of some fictional touches, is mainly based upon facts, historical facts. For rarely has a mystical character been so truly placed in its native setting, or the conflicting elements in so powerful a character been presented with so much understanding and propriety.

However, I am interested here in the sober conclusion at which Huxley arrives after his survey of the life of Father Joseph and the mystical discipline which made him an outstanding character of his time. It is true that the holy monk fell from grace in the eyes of his biographer, because, almost unconsciously, he carried his mysticism over the forbidden frontier into the realm of power politics and became involved in affairs of state and war which it is not easy to reconcile with a professed contemplative and disciple of Christ. But that does not diminish his tremendous influence as a mystic of high degree and a man of exemplary self-abnegation and achievement. Huxley is fully sensible of this, and looking back over this richly colored life and the mysticism which had fashioned it, he concludes that there is but one effective method by which the transformation of personality can be attained, and that is, the method of the mystics.

Who Are Mystics?

The term mystic is a general and inclusive one. The Rosicrucians are mystics; and the aspirants of many cults and schools of thought claim to be mystics. Some schools distinguish between the mystic and occultist, as if the path of the one were diametrically opposite to that of the other, although the goal of both is fundamentally the same. Both seek supersensible knowledge through the unfoldment of higher faculties of cognition, the extension of consciousness and culture of sensitivity and increasing responsiveness to unusual vibrational rhythms and impulses. However a technique of procedure may differ in subsequent detail, contingent upon temperament, education and Karmic propensity, the same basic method underlies both of them: study, discipline, meditation, demonstration, and contact with the indwelling divine consciousness and the

application of the fruits of inspiration to the enlightenment of man.

As Rosicrucians, we teach that what constitutes the mystic is a conscious attunement with divinity and the Cosmic, which comes from knowledge and the ability to apply and use the laws of God and nature constructively. If the mystic is said to follow more specifically the way of the heart, and the occultist the way of the head, we accept that discrimination and as Rosicrucians endorse it; for we combine union with Christ with the scientific procedure of the same Great Master who in Himself set the perfect example of compassion and love and the demonstration of the laws of God and nature before the eyes of men.

No matter what name we choose to give it, the mystical procedure demands, as Huxley states, a great deal more than the majority are prepared to give, "except perhaps in times of crisis, when they are ready for a short while to make the most enormous sacrifices." This was written before the enormous sacrifices made by countless people under the demand of the world war. Indeed, so great have been those sacrifices made by so many that it might have been thought that a wave of mysticism had swept over the nations instead of that of the spirit of conquest. I am no optimist about the wave of mysticism; I was about the spirit of conquest. I discerned little of the former; the latter was overwhelming and sure. People prepared to make enormous sacrifices under the demand of a perilous war are not necessarily mystics; nor do such sacrifices make a mystic, although they may prove to be something of a preparation for advancement into a larger life. But, as Huxley truly says, "amelioration of the world cannot be achieved by sacrifices in moments of crisis."

Reaction to Threatening Death

Not in these days, but a few years ago we often beheld the entertaining spectacle of a fervent revivalist proclaiming to millions and threatening all and sundry with damnation if they did not straightway repent of their abominable sins and follow the leader. This is neither mysticism nor sanity. What happened to the repentants a year later, nobody knows. The "moments of crisis"

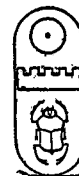
passed, as they always do, and more sober thoughts ensue. I do remember some periods of crisis in mysticism within the past thirty years, revivalistic in nature, when humanity seemed to be on the verge of a great illumination. They also passed, as did the others. Whether another wave will come now the war is over, and as a result of it, I cannot say. I see no sign of it. Undoubtedly, many have turned their minds to the deeper issues of life, because crises of suffering and loss have driven them to it; and these will presumably show an interest in higher development and take the first steps on the *path*. But, the fundamental tension being over, the majority, even most of those who have sacrificed most, will revert very nearly to the former plane of living.

I have little faith in religious revivalistic waves, or in waves of mysticism. What may appear to some to indicate a mystical revival, I believe to be to a large extent a reaction to the fear of imminent death. To some that may not sound very complimentary, but I am a psychologist and prefer the truth. I am not interested in soothing statements or occult platitudes. Nightly, for months, I have stood and waited, with countless others, under the bombing of the enemy, faced with the prospect, if not the expectation, of imminent death; and I know the kind of reaction that condition is calculated to produce upon serious-minded and religious people. It made them wonder and question about the possibilities of life beyond the flesh; and it is only natural that many of them, now the trial is passed, should wish to follow up that dire questioning and seek for more light. But that is no indication of a wave of mysticism, or of the attainment of a higher level of consciousness. It is the attitude of thinking persons having become conscious under the pressure of events of their ignorance of a department of culture which would bring fuller life and understanding and a peace and sense of security regarding the future which they had neglected and now feel prompted to take action to remedy. Now that the crisis has passed which stirred them deeply, it remains to be seen what efforts they will make for themselves during the

humdrum, uninspiring period which ensues and precedes the next crisis.

The Karma of a Hidden Past

There is another aspect of this matter of periods of crisis which is of considerable interest to those on the path. This applies to us who are making our way along the definite stages of it. We are acquainted only too well with the humdrum uninspiring periods when nothing seems to happen to distinguish us with all our good intention and effort, from those who make no effort at all but take life as it comes. The fault is largely in ourselves, not in our circumstances, that the pattern of our lives remains fixed and uninspiring and inwardly uneventful. We are pledged too rigidly to the word of mysticism, instead of living in the spirit of it. Sometimes a really live and progressive student writes me of a series of crises in his life which of course had not been foreseen and the possibility of which he could never have anticipated. The whole program of his life pattern has been altered as by a swift blow of relentless fate, and he finds the extreme difficulty of adjusting to it, and greater still the difficulty of assigning a meaning for it. But I have seen the *good* arising from this apparent evil at the first mention of it. This is the very law of the ascension of the soul. Evolution in nature is usually so silent and imperceptible that we are unaware of it. But the awakening soul, with the Karma of a hidden past pulsating within it and insisting upon expression and completion, can thunder and lighten throughout the personal domain of the man who has strongly evoked it, and create such a turmoil of thought and emotion as to threaten the foundations of a well-balanced life. And the reaction of the aspirant to this kind of crisis will be according to his formal adherence to the word of the *path* or his ability of flexible adjustment to the puissant and moving spirit of it. In the former case, he will be shocked and disappointed and perhaps regard askance the word in his hands and his faith in it, because life has not run true to the form of it; in the latter case, he will stand back, alert, poised, and obedient to the leading of the soul that announces



itself so peremptorily through its cultured instrument.

Meeting the Soul's Challenge

It is not for nothing that these crises come to the advancing soul. They are a condition of that advancement. So true is this in the history of mysticism that I regard with some misgiving an aspirant who congratulates himself on the smoothness and uneventfulness of the path. Mastery never comes of this. The very word *mastery* rejects such an idea. I have never known an aspirant to attain to any degree of mastery on the path without having had a hard struggle for it. I would disillusion any who think otherwise, whatever their present experience may be. A man cannot evoke the living soul in all sincerity without having, sooner or later, to meet the response to that challenge. And it is well that it should be so: for if his word of service is ever to carry the inspirational force of the Spirit of God to men, he must descend into the

hell of mortal and wounded human nature with Christ and rise again in his own renewed strength before he may accomplish any works the least comparable to His.

It is therefore for the aspirant who seeks degrees of mastery on the path, to prepare himself by the discipline of the path to meet an opening of the doors of the soul; to know that in the periods of crisis when the waters of life are troubled and clouds lower over the horizon, the hour of opportunity has arrived; and to know not to turn back in doubt but to meet this discipline with humility because he is considered worthy to bear it in the name of suffering humanity, to gather new strength and experience from it, and give it back in due time in the helping and enlightening of his fellow men.

NOTE: The book referred to in this article is *Grey Eminence* by Aldous Huxley. Published in London, 1941.



Heart Force

Our blood is the protean tissue which is diffused through our entire being, giving to our bodies the color of its existence.

The supple litheness of our body, its flexibility in movement, is due to the fluid it contains, is derived from the blood. The adaptability of man to the variations in his physical environment lies in the ability of the blood to change, and to so change the constituency of the entire body. And it is the power of the heart that distributes the blood in a man's body.

That which resists a blow, feels more of the impact: the blood of man bestows upon the flesh the *givingness* that yields to a blow, so that it suffers the less. And in the liquid compassion of blood lies the ability to mend, when damage has been inflicted. And the subtler, gradual blow of autointoxication is offset, and made as nothing by the blood. In it is the power of rebuilding. And it is the heart which pumps ceaselessly, that the blood may create anew that which wears away.

It is the blood which contains the emotion and instinct of man—racial and individual; it is the blood which gives of itself when it is necessary, and removes that which is no longer needed. And it is the center of Love from which the ceaseless flow derives.

***The
Rosicrucian
Digest
October
1946***

We must conform to existence before we can change it. We must master what is, before we can create that which should be. The key is: change must come from within.

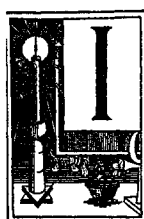
Love is acceptance, knowledge, and power.

From *Meditations on Love*—R. John Francis Knutson, F.R.C.

Discipline from Within

By PHILO T. FARNSWORTH, Ph. D.

The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.—PLATO

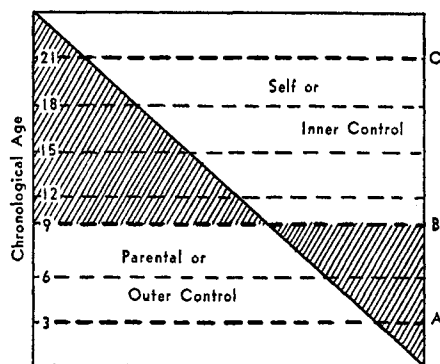


It is the mission of man in this earth experience to gain command of his life and to so exercise inner or self-control as to live in harmony with himself, with his fellows, and his God.

While man is gaining this inner control, this self-determination and the self-discipline, he must be guided by older and wiser individuals. Until man can apply the discipline from within, there appears to be a necessity for discipline imposed from without.

We recognize these facts as we teach and school our children and youth. However, we should stand ready to release this control just as fast and as sure as we can give it over to our youth and as they are able to go forward with self-control.

These principles of releasing parental or outer control and establishing self or inner control as we grow to maturity may be diagrammatically shown as follows:

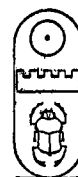


Diagrammatic representation of the areas of parental or outer control and of self or inner control at various ages.

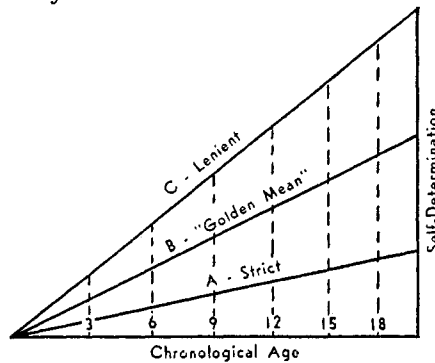
In the diagram, the horizontal lines A, B, C across from the various age or chronological levels indicate in the triangle areas right and left, cut by the lines, the extent of inner or self-control and outer or parental control at any given level. Slowly, even at one, two, and three years of age (see horizontal Line A), the child is taking on elements of self-control as indicated by the area of the triangle in the lower right-hand corner of the diagram. In later childhood the diagram at approximately the ninth year level (Line B) shows about one-half inner or self-control in the lower right-hand triangle and one-half outer or parental control in the upper left-hand triangle area.

As we approach maturity, the outer or parental control lessens (see Line C) as shown in the diminished area of the upper left-hand triangle and the inner or self-control increases as shown in the lower right-hand triangle until the grown, mature person assumes entire responsibility for his life and action. Perhaps a bit of outer or parental control will always remain, but this will be like silken bonds and will consist of standards, respect and filial love, engendered through life in the home.

As age, maturity and judgment come, the individual should more and more take on the responsibility of inner or self-control with a corresponding reduction and releasing of outer or parental control. We should be proud to release to our children and to others the factors of self-determination when they show the inner or self-control and the sound judgment necessary for the proper ordering of their own lives.



This same truth may be diagrammatically shown as follows:



Diagrammatic representation of the gradual widening of the angle of Self-Determination at various age levels: (A) Strict regulation, (B) the Golden Mean, (C) Overly lenient.

Some parents may be characterized as strict (Line A) and unwilling to relinquish control; hence, the angle of self-determination does not widen markedly as the child grows to maturity. Others may be overly lenient (Line C) and may be inclined to relax controls and give too much self-determination, too quickly to establish stability and sound judgment. The "Golden Mean" is indicated in the middle line (B) and shows a balanced releasing of control with a widening of the angle of self-determination as the child grows to maturity.

In life, we observe varying degrees of control as exercised by parents over their children. We may summarize these various groups as follows:

1. Some parents desire to take their children on a personally conducted tour through life. Parents make all the choices and personally try to live the life and make the decisions for the child all through life.

2. Some parents believe in "no lickin' no learnin'": the belief that physical punishment is necessary to impress the lessons upon the child characterizes their attitude and action.

3. Some parents are like the will o' the wisp: overly lenient, mushy and sentimental at times, stern and strict at other times with no definite course of action.

4. Some represent the Fagin or deceitful type, and accomplish discipline by trickery and deceit.

5. Others are well considered: characterized by fair, firm, and just treatment which is so recognized by the child.

The steps or levels of human behavior, may also be illustrated thusly:

LEVELS	DESCRIPTION	MOTIVATION
4	Altruism	Do the right—regardless of consequence
3	Social Approval	Social praise or freedom from blame
2	Reward	Material gain or worth
1	Fear	Fear of bodily harm or punishment

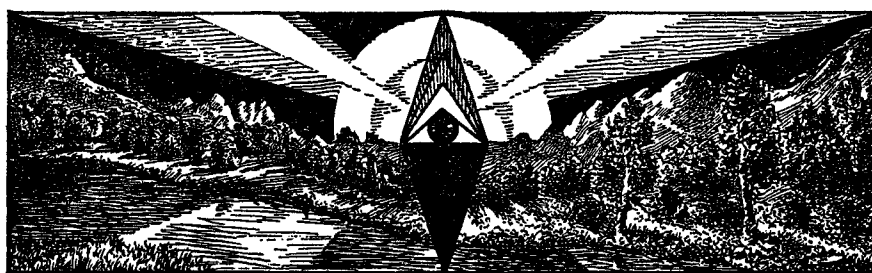
The lowest step or level is perhaps rightly named *fear*. On this level, freedom from bodily punishment is largely the dominating motivation for the behavior. It is an important first step.

To work for a reward is undoubtedly a step or level higher in motivating behavior than is fear. The seeking of social approval for one's acts and being relatively free from blame is a third level of motivation.

The highest form of human behavior is that characterized by altruism. On this level one does what one knows is right to do, regardless of consequence.

In any adequate description of constructive discipline, we propose to emphasize the inner controls, self-imposed, and largely self-determined. Once the standards of conduct are understood and the person has grown to an age of accountability, that person should take on more and more the self or inner control of his or her life.

We should be happy to relinquish control of our youth and of others once they have shown the growth and disposition to take command of their own lives in a proper manner. We should strive to awaken the discipline from within and relinquish our control progressively as the individual proves able to assume self-direction. We should be extremely happy when the inner controls have been sufficiently developed in an individual, so that little or no direction from the outside is needed for harmonious living.



Eternal Occult Principles

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

LESSON ONE



AS occultism any real merit in this day and age? It is held in bad repute in many public circles. Consequently, occultism either consists of superstitious beliefs and practices which should be abandoned in modern times, as worthless, or it constitutes a noble search for truth, a search which has been abused by charlatans, misrepresented, and exploited by frauds.

Popularly, the term occultism applies to things which are hidden or concealed. It suggests to the mind today that which concerns magic and the mysterious. In reality, the true occultist is not a dabbler in supernaturalism; in fact, to him there is no supernatural. All phenomena falls within the category of natural law. He is not a lover of the weird, the eerie, and the strange, and he is not a seeker of the sensational. The occultist is one who has an inner conviction that there are constructive principles in the universe which are causes of many of the so-called mysterious things which exist beyond the range of our normal senses. He believes we cannot hope to discern them objectively, and that they must be sought in other realms of human experience.

Through the centuries, occultism has developed its own sciences. It was incumbent upon it that it do so, for occultism was seeking something with which physical science could not assist. The occult sciences, therefore, were at

first derided by physical scientists. They were considered fantastic, absurd, and their results as being outside the bonds of reason and not to be contemplated. It so happens that eventually these very occult sciences became the parents of many of our reputable physical sciences of today. In fact, from the occult science of astrology, came the rudiments of *astronomy*. From alchemy, with its experimentation with herbs, its search for quintessences and elixirs, came those fundamentals, those elements and physical properties which developed into the useful physical science of *chemistry*. Again, it was occultism which favored the experiments of Franz Mesmer, when he startled the world by his proclamation that the human body had an ebb and flow of energy through it, which could emanate through the finger tips, which was curative in nature, and which could be detected by others and influence others. His claims, of course, were most sensational. They were on the border of the realm of the supernatural, insofar as the average man and woman were concerned, and he, too, was maligned as a charlatan, and accordingly was persecuted.

The occultist sought to investigate the truth of his statements, regardless of their unorthodoxy. Occultism, too, furthered the experiments in hypnotism of Mesmer, at a time when hypnotism was considered an indulgence of black magic practices. Successful demonstrations over a period of time by occultists, in hypnotism, finally compelled an in-



vestigation of the phenomenon by physical science, and the resulting discovery of the underlying psychological principles. Occult science, likewise, explored mental telepathy, hyperesthesia, the communication of the intelligence without physical means, and other aspects of psychic phenomena, when these things were proclaimed to be nothing short of devil practice and when such topics were absolutely taboo in circles of the intelligentsia and in universities. Today there are chairs of psychical research in many of the leading universities, with large funds for the exploration of that realm of phenomena, and several conservative universities have actually issued monographs on their experimentation with the subject of mental telepathy.

Occultism, however, is not a science, nor is it religion, mysticism, or philosophy. However, its revelations have very definitely influenced all of those channels of human thought and endeavor. The questions naturally arise: "Who were the first occultists? How did they come into existence as a group of people, or a type of mind?" The world will perhaps never know the names of the first occultists. We can say generally that they were those men and those women who saw beyond the limits of the objective vision of their eyes, and they were the ones who heard beyond the audible range of their ears. In other words, they were the men and women who were not content with the limitations of their objective senses. They were not willing to accept the mere appearance of things.

The First Occultists

Perhaps the oldest history of Egypt, a history written by the Egyptians, and taken from translations of the hieroglyphs in their own secret sources, is the history written by *Manetho*. He was a man of great learning, of great power, and with unlimited access to the arcane knowledge and teachings of the Egyptians. He was the supreme priest of Heliopolis, of the great Mystery School located in that city, which was dedicated to the sun, symbol of the positive, creative force in the universe, according to then current conception. Manetho lived approximately 280 B.C.

He is more generally renowned because he was the first to attempt a complete record or tracing of the Egyptian kings and dynasties from the earliest times. Even today, with the advancement of archaeology, his chronology of the dynasties is often referred to. What concerns us is that in some of his works it is disclosed that the early Egyptians, by their very interests, must have been *occultists*, and that therefore they were the oldest occultists, in point of time, in the world.

According to Manetho, the early Egyptians sought to discover when the first mortal appeared upon earth. Now we are not concerned with the fact that some of their conclusions may have been childish and their assumptions long since proven false. The fact is that they were willing and desirous of looking beyond the immediate. They were not content to accept things as they seemed to be; they did not want the unknown to remain so. According to their conclusions, the first mortal upon earth was one known as Hephaestus, a very early Greek physician. These Egyptians, likewise, held that he was the discoverer of fire, and they estimated that his appearance upon earth was approximately 24,000 years before their time, or about 30,000 years from our time. Since these early occult investigations, much matter has been amassed through the centuries, which has borne and still bears the appellation *occult*. Some of the tomes in which it appears should be discarded, for a great deal of this mass of material is worthless and reflects upon the integrity of the human mind; on the other hand, some of it is really worthy and shows a search for truth and the eventual acquisition of it.

From this mass of material, there have emerged but *seven* fundamental occult principles. They have endured because they are practical and have a moral value as acceptable and useful to peoples today as to the peoples of the times in which they were conceived. The first of these occult principles may be called the *unity* of all being. In other words, it was the attempt to try and find some basic principle or force, or fundamental by which it could be proven that there was a unity in all

existence. This was a daring thought, indicating a tremendous breadth of mind in a world of apparent diversity. Even today, with our knowledge and access to sources of knowledge, as we look about us and see the myriad realities, the great numbers of different things which comprise our world, it seems almost impossible to conceive that there could be any basis for a relationship between these things so extremely different in appearance and in function. For men as far removed from our time to make a search for a unity in such a world of variety, shows serious contemplation.

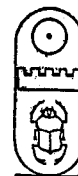
The Principle of Unity

According to the *Sacred Book*, which was the name of one of the works of Manetho, prepared by him for one of the Ptolemies, and to be placed in a library at Alexandria, the ancient Egyptians had long contemplated this unity of existence. To them, the Goddess *Isis* was the mother aspect of the universe. Moreover, according to this work by Manetho, the name *Isis* meant, "I come from myself." This would indicate that *Isis* was a self-originating movement, that she perpetuated her own existence, had no creator, and that she continued from out of the nature of her own existence. It further indicated that *what is always is*, in essence. Now there are, of course, numerous legends among the Egyptians to show that *Isis* as a goddess came from some other source, but among the adepts of the mystery schools and the true occultists, *Isis*, the *mother* aspect, always was, as a fundamental attribute of the Being of which the universe consists. Further, in this work, the loadstone, the magnetic ore, was referred to as the bones of Horus. Horus was one of the gods of Egypt. According to their theogony, he was the son of *Ra*, *Ra* being the sun and the symbol of the positive creative force emanating throughout the universe. Iron ore was referred to as *Typhon*, another god symbolizing the destructive, negative force of the universe, and these two forces acted upon each other in the same manner as iron is often either attracted or repelled by the loadstone. The Egyptians attempted to explain that in like manner the *good*, the rational move-

ment of the world, often attracts *Typhon*, or the negative aspect, and this good, rational movement persuades and mollifies the negative and evil force; therefore, according to this ancient writing, there is in the world a continuous struggle between these two great opposites.

The *Sacred Book* reasons that all being, in its primary state, always was. It never had a beginning. There never were any parts to it as we seem to discern in our world. There was just the eternal *motion*, the attraction and repulsion between the two opposite forces, just as one perceives the relationship between a loadstone and iron ore. According to the *Sacred Book*, this oscillation or this continuous motion brought forth four principles. These four principles were really four expressions of nature, in other words, *fire*, *air*, *water*, and *earth*. And the four expressions traverse the entire world, exist and move about everywhere, and in doing so they transform themselves; they change into the infinite variety of creations and forms which we perceive as the realities, the particulars of our world. At that early time, centuries before the Greek atomists, before the time of Heraclitus and Empedocles, for example, it was declared by these occultists that all things are in everything else—namely, that the essence of each thing is the same as the essence of everything else, meaning that at their bottom all things are primarily related. Also, it was declared that nothing, therefore, in the world, regardless of its complexity or its seeming importance, is independent of these primary forces of nature, and nothing can rise above them.

Meister Eckhart, famous German mystic and occultist, often referred to as the Father of German Mysticism, contended that God is everywhere. God is the same in every guise, to those who can and who will see Him. He exhorts man not to search within his own heart for God, as though He were located therein, nor to search for God as a shining light in some remote darkness, in some corner of the universe, but to look for and to find God in every mode of nature.



The occultist says that God is a disperser of *mind* throughout the entire universe. He reaches this conclusion, not because it satisfies his whim or his fancy, but because after his investigations that explanation seems to confirm more readily what he has experienced. The occultist contends that you can only draw upon the power of this mind of God to utilize it, by first having a knowledge of its expressions, its infinite variety of manifestations—its works, in other words. Therefore, it behooves man to *study* self and nature in order fully to utilize the power of God. The occultist further advocates that it is not sufficient just to satisfy ourselves with the belief in a God, or to know God and to have the conviction that He is. We must also *use* Him everywhere, for only in the use of God can we benefit by His power and His nature.

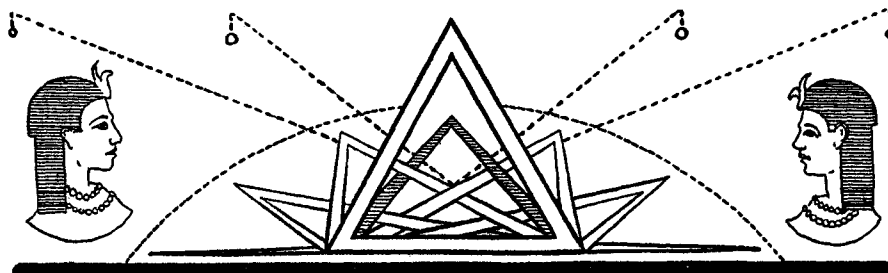
The Mystery of Number

The second time-honored occult principle concerns *number*. Within this great unity of being which the occultist has established as his first necessary principle, there must be a plan of operation. There cannot be just an eternal motion, or oscillation, of forces throughout the universe that is capricious. This motion must be according to an order, and it is held, in this second principle, that number is the key to the understanding and the direction by man of this order, as it relates to himself. Number is the length between the material and immaterial worlds. The occultist understands, of course, that there is no separation between the microcosm and macrocosm; otherwise there would be no unity of being. As a whole, however, the microcosm is more discernible by man. His objective senses can perceive more of it and the so-called immaterial or intangible is more difficult for him to comprehend and to realize his relationship thereto. Number becomes the key by which the true nature of the so-called immaterial world becomes revealed, and he is able to see the manner in which it is contiguous to his material existence and being.

This occult principle of number was first expressed in the ancient Hebrew

Cabala. The word *Cabala*, literally translated, means traditional, secret teachings. According to the tradition of the Cabala, its origin is traced back to the time of Moses when he stood upon Mt. Sinai, and when, legend and tradition relate, he had his theophanic experience. Tradition further relates that upon that occasion he received both canonical knowledge—that is, a knowledge which was reduced to writing and inscribed on tablets, which it is said he brought with him in his descent from the mountaintop—and also a knowledge of *wondrous* things. This knowledge of “wondrous things,” however, was not reduced by him to writing, for it is said he was told by the Lord, upon this occasion: “These words shalt thou disclose, and these words shalt thou hide.” It was the latter that constituted the knowledge of the wondrous things. According to Cabalistic lore, the ancient Cabalist was prohibited to expound the chapter of creation before more than one hearer at a time. He likewise was not permitted to discourse to more than one person at a time upon the heavenly chariot, in turn, referring to the nature of God. These topics were only to be discussed, or to be conversed with a wise man, one of profound understanding. Consequently, Cosmogony and theosophy, the study of God, were made esoteric studies, the *inner* teachings of the Cabala. We might say that the Cabala traditionally consisted of a contemplation of God’s being, whether God was self-originating, whether He had beginning, whether His nature could terminate, and also the teachings consisted of a contemplation of the origin of the universe, and its relation to the nature of God. There were twenty-four books of the *Canon*, the law of the Cabala, published—that is, reduced to writing, which could be perused by the profane, by those who were merely curious as well as those who were students. There were, however, *seventy* books of the Cabala which were hidden, which were concealed from the profane, and were made available only to the wise and the worthy.

(To be continued)



A Visit to a Mystery School

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, May 1935)



SEVERAL days ago I had occasion to translate a few paragraphs of writing carved in an old stone that stands in the center of a glass case in our Oriental Museum here at Rosicrucian Park. The hieroglyphic inscription on this stone indicates that it was prepared as an everlasting record of some of the mystery schools of Egypt centuries ago.

As I translated some of the phrases, my mind naturally turned backward to the time when the mystery schools of Egypt were in the height of their glory and power, and I thought of the many references to be found in our ancient Rosicrucian manuscripts and in other historical documents regarding the purposes and magnificent accomplishments of these ancient institutions.

I wonder how many of our members and our readers and friends have any real conception of these ancient mystery schools as they were called. In many books dealing with the mystical teachings of the ancients there are references to these mystery schools, but usually such references are very vague and it is always evident that the writers of the books, translating paragraphs from ancient manuscripts, had no knowledge of the conditions surrounding the preparation of these ancient writings and teachings.

I know that if any of our members could afford to do so they would like

to take a hurried trip to Egypt, and as they would travel eastward would want to have the clock and the calendar turned backward so that when they arrived in the Valley of the Nile they would find themselves standing in that country in the twelfth or thirteenth century B.C. If it were possible to do this, we would find a magnificent nation of people divided intellectually, philosophically, and religiously into two classes: the true mystics and the followers of the false priesthood. They would find temples devoted to the promulgation of the priesthood's false religions and they would find these people in political control of a great land of mystery. They would find also a magnificent power, a grandeur of wealth, of material things, and a land seemingly filled with prosperity and luxuriousness. But unless they were admitted to the mystic brotherhoods by initiation and could qualify themselves through initiations, they would never contact the secret portals of the mystery schools nor ever meet the leaders of the real hierarchy of Egypt, who were preserving for all time the secret wisdom and the secret heritage of the ancient mystery schools.

Long before the so-called pagan religion of Egypt became outwardly and very definitely dethroned in its grip on the lives of the people of Egypt, there were small groups in every large community meeting in secret and carrying on a very careful study and analysis of the secret teachings which had come down to them through the ages. It was



not until the immediate forefathers of Amenhotep IV began to publicly and officially attack the power of the pagan priesthood that mighty changes and important modifications took place in the thinking and acting of the majority of the citizens of Egypt.

The pagan religion of the priesthood was based upon mythology, superstition, and the deliberately falsified principles of life. It became not only an artificial religion but a means for political control. In the hands of the priests of the pagan priesthood rested most of the political power of Egypt to such an extent that even the Pharaohs in the thirteenth and fourteenth centuries B.C. were dominated by unknown and secret chiefs of the pagan priesthood who delivered their orders and carried out their malicious desires through emissaries in the courts and representatives in every branch of the government.

The teachings of this priesthood were carefully designed, from century to century, to hide and destroy the great wisdom that had come into Egypt centuries before from the refugees of the lost continent of Atlantis. From that continent and its great attainment in wisdom and human accomplishment had come the knowledge of nature's laws or of secret principles that had enabled Egypt to lift itself out of the most primitive state of existence to a masterful place in all of the arts and sciences, and it was during this period of only a hundred years, when the great wisdom was brought to Egypt and gladly accepted by its rulers, that Egypt abandoned its crude huts and underground habitations and created its magnificent architecture, structures, and developed its wonderful art to the point where it became the most magnificent in the world. But the pagan priests soon discovered that this great knowledge and wisdom was weakening its hold upon the people and it therefore invented and officially established its mythological religious tenets which gradually led the Egyptian people into beliefs based upon superstitious ideas and broke down their faith in their own powers and abilities and made stupid, unthinking hirelings and slaves out of them.

It was for the purpose of preventing this secret wisdom and great heritage of knowledge from completely disappearing in the land of Egypt that led some of the wisest of the rulers and the wisest of the Egyptian diplomats to establish the secret mystery schools.

We speak of these schools as though there were many of them or they were plural in number. The fact of the matter is, however, that there was but one mystery school, although it had a number of branches or places for instruction in different parts of the Egyptian territory. But the teachings and activities of this organization represented one school. It was not given any name and had no definite symbol other than a mark by which a member could identify it or identify himself as an initiate. The records indicate that the See or chief center of the mystery schools of Egypt was located first in the ancient city of Philadelphia, then later in Memphis and with a branch in a place called *Mizraim*, and then later at Thebes and Luxor. Finally the last headquarters of the mystery schools was located at the city of Akhnaton on the banks of the Nile on the site of the ancient city of Tell el-Amarna.

In order that the carefully selected, carefully tested, tried, and prepared members and students of these mystery schools might have their lives protected and might meet safely for lectures and studies a very complicated system of secret activity was invented or gradually evolved. It appears that at first only those who were true-blooded Egyptians of a known ancestry and of tested and tried honesty and integrity were admitted to the secret school. And even so, these selected persons had to show by their lives and by their general activities that they were not in support of the pagan priesthood or its teachings, but had vision and understanding and were sincere and loyal in their separateness from the priesthood. It must have been a serious condition indeed. It was hardly possible for an Egyptian to buy or secure in any manner a piece of land upon which to build a home of any kind, or to establish himself permanently, or to enter any occupation or trade without first securing the approval and indorsement of the priesthood. It

was impossible, in fact, for an Egyptian as an individual to accumulate any material assets or to have anything upon which he could place an individual claim unless he was a member of the pagan priesthood's religion.

This religion was organized in outer and inner circles and the representatives of the priesthood, acting as spies in every community, reported to the priesthood the name and identity of any individual who did not attend the priesthood's religious services and who did not bow down to the pagan god and pay allegiance at the same time to the rulers of the priesthood. To ever give the least manifestation outwardly of any doubt regarding the powers of the mythological gods, or to even question the authority of any of the priests of the priesthood or any of their teachings meant not only a loss of all worldly possessions and a loss of all political standing in Egypt, but it meant most certainly the eventual imprisonment or loss of life.

The great majority of citizens in Egypt gradually became slaves in their employment, poverty stricken in every material sense, and woefully ignorant of even nature's most fundamental laws. Not only were those who had any assets heavily taxed to support the priesthood in its elaborate expenditures for personal things and for pagan temples and monuments, but sometimes in the middle classes every material asset was taken as a contribution to the priesthood. Yet there were those who were able to meet at firesides occasionally and very secretly and confidentially express their disregard for the priesthood's ruling and their doubt regarding the priesthood's teachings.

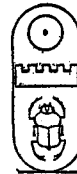
The secret schools, too, had their representatives, their spies, and their delegated investigators. When they found a sincere and worthy person who in every condition reluctantly submitted to the dictates of the priesthood, he became a marked man or a marked woman and was eventually brought in contact with an individual who would consider him carefully, observe him for days and nights, and finally introduce him to another investigator or representative of the mystery school. In this way the sincere and worthy seeker for truth and the one worthy of aiding in the main-

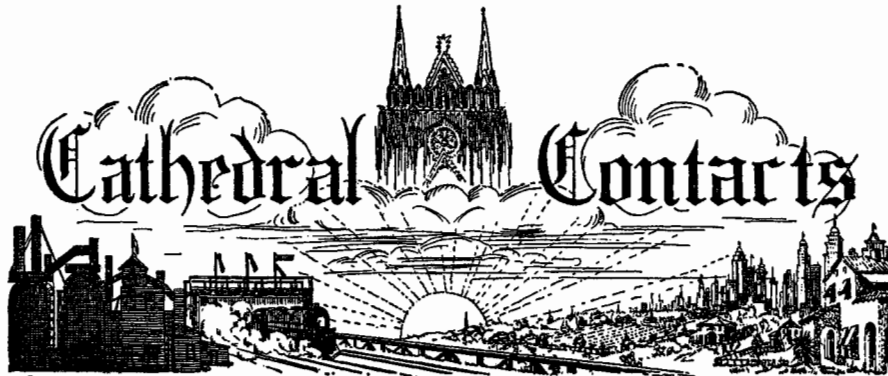
tenance of the ancient wisdom and the preservation of the secret knowledge was brought before a group of persons called a tribunal, but which we might call today a membership court. After various examinations revealing that he was worthy, he was permitted to begin a series of initiations to test his sincerity, his integrity, and perseverance. For this purpose the mystery schools had invented the test by fire, the test by water, and the test by air, as contained in the initiation rituals explained in the higher Degrees of our present-day Rosicrucian teachings.

Such prospective candidates were taken to an abandoned pagan temple far off in a ruined city in the darkness of the night and there in the company of only a few guides were left to go through the ordeals of initiation revealed by the chiefs of the mystery schools. These initiations required the nighttime attendance of candidates for several weeks. If such initiations were required today of the average candidate seeking the teachings of the ancients, it is doubtful whether one in a hundred persons would survive the ordeal or attempt to go through more than one of them. We have other ways today of testing the sincerity of a seeker for truth, and we do not have to test seekers for their loyalty or for their possible association with any such organization, political or otherwise, as was represented in ancient times by the pagan priesthood. The mystery schools today do have their enemies, but because of the laws of the land and because of our modern living conditions, these enemies of Light are forced to work more or less in the open and it is an easier matter to discover who is associated with these enemies than was possible in ancient times.

After the candidate had been initiated by the tests and ordeals, the worthy ones were then allowed to contact one of the mystery temples for the spiritual and philosophical initiations such as we use today, and which we call the mystical or psychic initiations. Most of these initiations were held in underground grottos or in the lower parts of abandoned temples. When the priesthood of ancient times had abandoned one of its

(Continued on Page 343)





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.*)

IS POSSESSION AN ADVANTAGE?

Learn that advantage lies not in possessing good things, but in knowing the use of them.—UNTO THEE I GRANT



IT is normally considered that possession of a desired object is of a definite advantage. Possession carries with it a certain amount of control and direction of the utility of the thing possessed. Relying upon this idea, insofar as physical objects are concerned, all of us have accepted the concept of possession as adding to the value of a thing desired. In this respect, possession is our standard of value for everything.

Money, for example, the thing for which many people strive and devote their lives to attain, has little value

without possession. To expend money prior to receiving or earning it is to create an obligation or a debt, and as a result, possession becomes even a more desirable quality in order that we may control that to which we assign value.

It is because of such thinking, which no doubt will be recognized as essentially materialistic, that we have learned to associate possession and attainment. Most of the marks of achievement in this world are closely related to the ability to possess. The men or women who through their own efforts and activities are able to accumulate possessions are judged as being successful. Money and all that money can buy is

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a common criterion by which to judge success. He who has possession of those things which others hope to possess is considered successful because of that possession.

It is nevertheless a well-known fact that possession and the attainment so achieved is not necessarily an indication of contentment. Many who could desire nothing that was within their ability to possess, insofar as the obtaining of physical articles is concerned, have not found contentment nor have they found complete satisfaction in having reached attainment. It is because of this obvious fact that the question becomes noticeable as to whether or not the possession of physical things has true value after all. It matters little what we possess, insofar as wealth and material things might be concerned, if in that possession we do not find the key to that which brings a certain degree of satisfaction, contentment, and happiness. While physical possession will help, it will not produce these conditions. It will not produce health and peace of mind: the two things for the possession of which almost anyone would give up any physical thing.

Probably the whole philosophy of possession and the attitude which we normally take toward the process is built upon a misconception of the advantages of possession. There are many things which we cannot possess but which we can know—and in knowing we can use them. We do not mean here that the word *use* is in the meaning of the immediate manipulation or controlling of a thing by ourselves, so that it is unavailable to anyone else. We mean "use" in the sense that a thing or a condition can be beneficial or have utilitarian value in bringing about either satisfaction, contentment, or enjoyment in our own lives. None of us can possess a beautiful sunrise, but a sunrise can be appreciated, and in being appreciated it is being used to enhance the esthetic appreciation that comes from seeing this manifestation of nature.

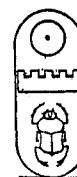
Landscapes, the unusual formations of the earth's surface, such as preserved by the National Parks of this country, are things which are sincerely appreciated even by the casual individual, as

indicated by his attempt to journey to these places and enjoy them. Yet, they are not possessed by any individual in the sense of complete possession and domination, as are most physical things. In these things, however, lies sometimes a key to more satisfaction and worthwhileness in life than in all of the things that can be purchased for a fixed value. They are not possessable but they are useable. They form a part of us in a manner not easy to describe and are certainly impossible to attain in the same way as we would think of the attainment of a physical thing.

The wonders that go to make up our everyday living—those things which we accept without too much consideration, such as friendship, companionship, the beauty of the day or the manifestation of the arrangement of the Cosmic scheme, insofar as the repetition of days and nights, the seasons, and the permanency of the law of gravity are concerned—are all of the things used by us, and to a certain extent, even if not vocally appreciated, at least they can be acknowledged as having value. Yet we cannot possess them; we cannot even control them or make them exclusively ours, and in that very fact their value is enhanced, and regardless of the material achievements of any human being, he still has the ability to conceive and appreciate these good things that are made for all and not controlled by anyone.

This is not an attempt to state that all things physical or otherwise should be made the common property of all humanity. Such a philosophy would not necessarily be the solution of all of man's problems, but rather, there should be an education on the part of the individual which will make him realize that possession of individual things is secondary to humanity's use of all things.

In the final analysis, each of us actually owns nothing we possess. We come into this world an immaterial thing and take on a physical body. Not even that body can be taken from this world with us, and things which we presume to possess are merely of the body itself, articles made accessible for our use. They are a loan, in a sense, from a greater Being than we can conceive our-



selves to be. Therefore, a life absorbed in a continual strife to possess the physical things about it leaves the essential part of that life little time or energy to really see the good things in the world and in the universe. Such a life is so

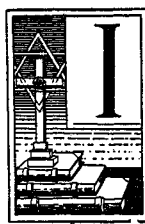
restricted that even if it is able to possess all the physical things of the world, in the end it is found to be poor indeed, because its wealth is merely possession and not permanence of being and growth.



Mealtime Madness

By HOWARD VINCENT O'BRIEN

(As condensed in *The Reader's Digest*, August, 1946)



IN A laboratory, the other day, I visited the interior of a sleek and thoroughly contented cat. She had been fed a bounteous repast of liver and other feline delicacies; and as she lay stretched in a purring doze, science peered into her viscera with a fluoroscope.

Digestion appeared to be proceeding without a hitch. Tabby was as tranquil as a summer sea. Then, suddenly, a hidden phonograph played a recording of a dog's bark. The dozing cat sprang to life. Her back arched, her hair stood on end, her eyes were wide, her claws were out.

These exterior reactions were nothing to what went on in the cat's interior. Her adrenals gushed fluid and her stomach was awash with gastric juices. Peristalsis went into reverse; and for all the pleasure that liver now gave her, it might just as well have been so much brick.

Observing all this, I reflected ruefully on the mistake I made—a mistake I'm afraid most parents continue to make.

Nobody can doubt, now, that a serene atmosphere at the dinner table is essential to digestion. Eating has to be done in peace, or it does more harm than good. But in our curious way of life, mealtime is about the only period when a father sees his children. It is his one opportunity for preaching and remonstrance.

So, instead of approaching his victuals with normal enthusiasm, Junior is reasonably certain that somewhere between soup and dessert he will hear reproachful comment on his report card.

If you could put a fluoroscope on him, you would find his intestines tied in a double bowline and his stomach flooded with muriatic acid.

His sister, with an appetite of adolescent vigor, nibbles listlessly at her food, waiting in apprehension for daddy to deliver a few remarks on the way girls behave nowadays.

Even mother, who has been toughened by years of submission to mealtime discussion of her frailties, secretes a dangerous excess of adrenaline, preparatory to defending herself against strictures on her management of the family budget.

The insides of these people are behaving exactly as the cat's did when she heard the bark of the dog. And father is no exception. The poor man also suffers from his ill-timed lawgiving. His dinner doesn't "set well," and sometimes he has a pain which makes him think maybe he has an ulcer or worse.

There isn't much any of us can do about settling the larger problems of this world. But if everybody made a practice of keeping unpleasant subjects away from the dining table, I believe the world would have fewer problems to settle.

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A Visit to a Mystery School (Continued from Page 339)

old temples because of the building of newer ones, more magnificent than any previously built, they partially destroyed the structures and believed that no one would think of entering the ruined place. The secret chambers beneath such temples were sealed up with huge stones placed in the doorways and with sand covered over all evidences of the passageways that led to them. For many centuries the priesthood never suspected that some of these underground chambers had been opened and that new passages leading to them from a mile or more distant had been constructed, and that in these chambers large groups of tested and tried mystics were being initiated, instructed, and prepared for the carrying out of the great wisdom that was to keep Egypt alive in its mighty mystical power.

Later on, mystical ceremonies were held in the dark of the night before the Sphinx, and through a secret passageway from the Sphinx the candidates entered an underground chamber beneath the center of the Great Pyramid and from this they were led through various passageways to initiation into the upper chambers.

At Heliopolis another great ruined temple had been converted into a temple for the mystery schools and similar smaller temples and secret chambers were located in various parts of Egypt by the time that Amenhotep IV became the young Pharaoh of his country. His forebears for several generations had been secret chiefs and rulers of the mystery schools and the membership in these schools had increased to a number sufficient to report a real political strength in the country.

It was Amenhotep IV who, realizing the strength of the mystery school members and realizing his own Divine gifts of certain powers and abilities, decided to make the strength of the mystery school known and he openly proclaimed a new religion, a new philosophy with new sciences and arts for the two sections of Egypt under his direction, and thereby began his open war against the priesthood and against the superstitious political powers of the pagan priests. This warfare is recorded in all the

histories of Egypt and culminated in Amenhotep's moving his palace and the homes of his great mystical leaders from Luxor and Thebes to the new site on the banks of the Nile where his mystical City of the Sun was built in a few years. For less than twenty years the religion of the everliving God became the official religion of Egypt under his proclamations and direction. All of the mystics of Egypt, except the secret diplomats, made themselves known and congregated openly. Thousands of them moved to the new mystic city on the Nile and there built homes and structures and introduced scientific principles, the like of which Egypt had never known.

Our organization of AMORC in North America has helped to support in various years the excavations made at this mystical city and we have in our museum here in San Jose relics that have come to us from those excavations. The Egypt Exploration Society of England has published and sent to us photographs and drawings of the plans of that city and the interpretations of the excavated buildings. From these plans, drawings, and photographs, we see that in this most modern city of the twelfth century before Christ the homes had bathrooms and were equipped with underground plumbing. There were flower gardens and sleeping porches, swimming pools, and gymnasiums. Every worker had his home and his garden which were protected against excessive taxation and intrusion. Every artist and artisan was put upon government pay in order that he might devote his time without worry to the creation of beautiful things. Out of this period came into Egypt a complete revolution in its art and architecture, and some of the most magnificent pieces of sculpture, painting, carving, even in jewelry, and household articles were created in this period and are on exhibition in museums of the world today. Some of them have never been equalled since then for daintiness and refinement and interpretation of natural laws.

But there was also preserved for posterity the great secret wisdom. In manuscripts cut into stone or into leaves of the papyrus, or carved on the walls of this Great Pyramid, the secret teach-



ings, the long-preserved knowledge of the Atlanteans, the discoveries of the mystics in their centuries of work in Egypt, the divine inspirations that had come to them from the Cosmic in the long hours of meditation, were carefully preserved for future generations, and this great wisdom passed on from their teachers and workers to emissaries and carefully prepared legates whom they sent to Greece, Rome, India, and other countries, and from this have come the present-day teachings of the Rosicrucians and similar mystic schools of the past.

Think of the secret students in the ancient days journeying by camel or on foot many miles at a time in the hot sun and in the cold of the night over desert sands and along the banks of the Nile and through abandoned cities to reach the hidden, secret, underground grottos where a few of the great truths might be revealed at the hands of a master teacher! Think of the sacrifices that had to be made by those students and the risk to their lives and property! Think of the difficulties they experienced in meeting in dark chambers poorly illuminated by burning torches and without the aid of textbooks, printed matter, pamphlets, or paper. Think of having to memorize every phrase and every word so that it might be preserved in their consciousness and repeated to other students later on. Very often these secret classes were held in underground chambers that had been burial tombs and were filled with impure air because of the decaying mummies that were lying on the ground at their feet or on stone shelves around the walls of the

room. Think of their having to disperse at the break of dawn and go quietly and secretly on their way again to their distant homes. Think of the manner in which each of them tried to apply the principles they had learned and yet do so without attracting the attention of the spies of the priesthood who were everywhere on guard. Certainly, we all owe a great debt of gratitude to those loyal and sincere torchbearers of ancient times for holding steadfastly to that which they believed to be the truth and at the same time devoting their lives to the perpetuation of these truths.

Many of our students today feel that they are greatly inconveniencing themselves by setting aside one night a week to sit comfortably in their own homes safe and protected, unchallenged by any spies or enemies, and able to read and study peacefully the lessons that have been so carefully preserved for them. And think of the liberalities that the modern student has in being able not only to practice his principles outwardly and apply them in every affair of life, but to discuss them with others, to preach them, and to advocate them. Think of being able to go to lodge rooms and chapter meetings openly and without fear of life or property, and of coming to conventions and openly associating with thousands of others. Certainly the students of today have much to be thankful for, even in lands where political conditions seem to be adverse.

Our mystery schools today are schools of the mysteries and not mysteriously hidden because of our inability to enjoy many of the divine privileges that civilization assures us.

ATTENTION HIERARCHY MEMBERS

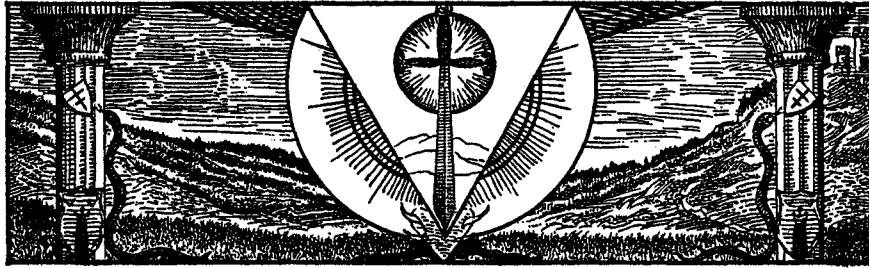
Members of the Esoteric Hierarchy of the Rosicrucian Order, AMORC, are asked to participate in the following special Meditation Period, with the nature of which they are familiar. Please keep in mind that you must select an hour, adjusted to your local time system, which corresponds to 8 p.m., Pacific Standard Time. This is the hour when the Imperators of Europe and of America will participate.

THURSDAY, JANUARY 16, 1947.

You are requested to send your report directly to the Imperator of AMORC, Rosicrucian Park, San Jose, California.

So that you will not overlook this date, given you far in advance, *mark it on your calendar* several days in advance of the actual time.

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The Law's Fulfillment

By ETTORE DA FANO



HERE is no manifestation of life, no organism nor man-made organization, without a heart to create a difference of potential and to maintain a perfect balance, according to the law of compensation. It may not be called heart in all instances. It may be called *nucleus* by the cell physiologist, *generator* or *pump* by the engineer, and *general operating fund* by the business man. Man-made organisms, no matter whether they are machines, department stores or railroad systems, show vitality only if they are based on biological principles; there is one law for all organisms, and only those which conform to the one great pattern have a chance of survival.

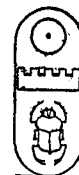
The Cosmic law rules all things; those we call *small* as well as those we call *large*. Each one of the millions of little cells forming a body, no matter how different they may appear on superficial examination, are built on the same pattern. This will become evident to us if, instead of concentrating our attention on the differences, we look for what they have in common. Higher organisms have developed from single cells in the course of the ages, because the single cell, in its comparative simplicity, was formed on the same pattern from which the higher organisms later developed. The idea inspiring an architect to design a Gothic window may be elaborated by him to design a great

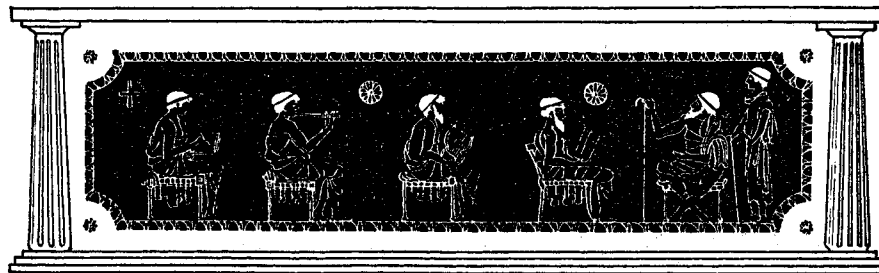
cathedral with hundreds of spires and columns. The first cell and man were created on the pattern of a higher Cosmic Order. If we marvel at the wonderful organization of our body and functioning of our mind, how perfect and marvelous must we assume the whole Cosmic Order to be—so inconceivably wonderful, that some people even refuse to believe in it.

There must be a great Cosmic Heart on the pattern of which all hearts are shaped. All the goodness and beauty and life of the universe flows from this heart, day and night, always fulfilling, always giving to all the organs which are prepared for the twofold process of receiving and giving.

It all makes sense. The heart gives and takes. It takes because it gives, and gives because it takes; for giving and taking are but the two phases of the same process. The more the heart gives, the more it can give, and it is never empty.

To those who suffer from hunger, from thirst or from want in a world where all is so plentiful and rich, it may be said: "Put yourselves in the great stream, so that the riches will flow through you. You will always give and never be empty. If your channels will grow wider so that you can give more, they will grow wider so that you will receive more, according to the law of compensation. Only then, you will be rich and in tune with the Great Cosmic Heart."





SANCTUM MUSINGS

THE FLEETING HOUR

By THOR KIIMALEHTO, Sovereign Grand Master



FOR many of us life is passing so swiftly that we find it difficult to keep up with the pace. It seems that we are either too slow, or that the world events move too fast. Our understanding of planetary movements tells us that they are the same forever. Law and order operate with clocklike precision. It is, then, we ourselves who do not keep up to date.

In this world of material phenomena and our present state of consciousness, where everything material has a beginning and an end, because of our limited conception of time and space, life is fleeting. Youth, with its alluring beauty, strength, and power is a brief moment in our lives. Then comes maturity with its responsibilities, and lastly old age and reflection. The periods seem short, and we must be continually alert in order to keep step with the irrevocable march of time.

About one third of our lives is spent in bringing up and developing that organism which the soul needs for proper expression. Many think it bliss to be a babe in arms, but of what use is bliss so unconscious? Many think youth is a glorious time of life—youth, with its hope, ambition, dreams, and passionate love—but who, that has passed through

this brief period, can really desire to experience once more the disillusionments, soul-searing at the time, the heartaches and the struggles encountered on the way? Some float unconsciously through the period of youth until rudely awakened to its lost opportunities; others are thrown into responsibilities while still mere children, and they pass through youth without even knowing of its existence. To them life is one drudgery after another, without light and hope.

The second period permits the enjoyment of a life we are not really aware of. Maturity is a time of responsibility—the building of a home, and the raising of a family. At every step of the way iron discipline is necessary and continual sacrifice demanded. If you are the average man or woman, then through all these years there is little time to breathe, little time to think, to study, and to create. The joyous moments have been few and fleeting. Anxiety ever hovers close to the threshold. Youth often enters into the state of maturity too early, and is pressed down by its responsibilities, thereby missing its own opportunity to learn and understand the world into which it is entering. Life, then, becomes a humdrum fight for existence until old age.

The last third is marked by a rapidly declining curve. It is a continual dis-

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integration and loss of that which has been so painfully built up during the other periods of life. Whenever one thinks about it one must inevitably conclude that there is something fundamentally wrong either in the universal laws and the forces of nature, or in man. We must admit that the universal laws are fundamentally constructive and harmonious, and therefore the trouble must be with ourselves and the social system we have developed. In our social system alone is the cause for all human ills and troubles, sorrows, and sufferings. When we know the cause we can eliminate it. One of the greatest privileges and powers man has is his free will, which can be used constructively or destructively. Man creates his own Heaven or Hell here on earth. They are man-made conditions and not created by God or Cosmic forces. They are states of consciousness, not localities, but last as long as one remains a willing host to them.

Requisite For Happiness

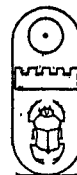
The first requisite for happiness in later years is a philosophy of life—an outlook comprehensive enough to include every aspect of life in all its fullness. It makes all the difference in the world whether you see the years roll by in resentment and anxiety because of unfulfilled ambitions, unrealized hopes, and painful disillusionments, or whether you stand poised and composed in life's turbulent stream, knowing that everything you experience is the effect of a cause you yourself have created. But no effort is lost, no experience is utterly in vain, no dream forever lost. Many incarnations await your endeavors.

Scientifically speaking, because of our unnatural social life the average human being does not die a natural death. He commits suicide, consciously or unconsciously. If he would only permit the body to be developed and sustained according to the laws of nature the body would live almost indefinitely, or at least very much longer. It has been proven that individual cells of the body cannot only sustain life but can develop and increase, and as the body is composed of about fifty billion of these cells, one must come to the logical conclusion that the whole of the body

could live and prosper for long periods of time if permitted to do so without interference.

Ignorance and our artificial life are the causes of trouble. We do not realize the vital importance of attuning ourselves to the Cosmic laws of harmony, which mean life eternal. We are relying all the time on the limited reserves of the life force within us, and are spending them faster than our bodies can supply them to us, instead of being in constant conscious communication with the Cosmic forces. We continually transgress natural laws by eating food, improper in quality and quantity, and by wearing improper clothing which interferes with the normal functions of the body, either through pressure or through preventing the body from getting all the benefit of the surrounding invigorating atmosphere. We do not exercise the body sufficiently and therefore undermine its resistance, and we resort to drugs and medicines of all kinds as corrective measures, often using alcoholic concoctions or harmful drugs when we are not actually ill. We think inharmonious thoughts, and those thoughts of ours must return eventually as effects of the causes created by the thought. The same is true of our negative emotions, such as hatred, jealousy, revenge, and so forth. Even if we feel these emotions toward other individuals, ultimately we are the ones who must suffer harm, because of the natural law of cause and effect. Like a magnet we attract to ourselves those conditions that are predominant in heart and mind. In addition to all this, the body has to fight all kinds of outside disintegrating influences such as certain temperature changes and atmospheric conditions and the insistent assault of innumerable armies of microbes and deadly germs.

Instead of supplying and stimulating each cell of our bodies with life force from within and without, we tax each of these cells to the limit of its endurance. No wonder that after a certain time they become depleted of life force: the activity is lessened, and the symptoms of old age appear. Under those conditions it is really surprising that our material bodies can live at all. In order to do justice to our own systems,



we should start to live a normal and constructive life physically, mentally, and emotionally. We should attune ourselves with the laws of the universe and the forces of nature, and the Cosmic life force which will fill to its utmost capacity every cell of the body, thus making it grow and prosper in every direction. Each one of us should devote from a quarter to a half hour daily in concentration and meditation for general invigoration and rejuvenation of the body, obtain sufficient exercise and proper food. Think harmony, youth, and beauty; wish them, feel them, knowing that they are the result of eternal laws of life and love expressing themselves through each individual. It is like bathing the human organism in a living stream of life force, and, if this is faithfully performed, the results will far exceed our expectations. Each cell of the body will experience a greater constructive activity; each organ of the body will perform its duties with an ever-increasing power, thus permitting the possibility of manifesting the activities of the soul. We must always bear in mind that the body is the statue, molded and cut by the soul with the chisel of our thoughts, the life force of the universe supplying both the material and the energy which the soul-personality needs to perform its work.

The harmonious cooperation of the physical, mental, and emotional activities is an absolute necessity; yet the vital life force is most important because without it, thought, and even the soul itself, is powerless. The more we are aware of the Cosmic life force dur-

ing the conscious stimulation of the body, the better the process of reconstruction and rejuvenation will proceed. A vigorous, harmonious, and beautiful body, a proper channel for the expression of the soul, will ultimately be the result. In this way the limits between death and birth will be moved further apart. Health and longevity will be increased and the preservation of our physical, mental and emotional powers increased in strength and activity, giving us the sensation and appearance of youth and beauty to the very end of our days.

Death, the last enemy of the human race, will be destroyed and man will be lifted into higher spheres of activity by merely raising the vibration of his body to the plane of his next life-expression. The transition will take place without the loss of consciousness and without any apparent interruption in the course of life, and will be as natural as the stepping from one room to another. We will then be invisible to those whom we have left because their lower rate of vibration will render it impossible for them to see us any longer. Life and being are eternal, immaterial, and do not die. It is only the expression or manifestation of life that is subject to change. Time and space exist only in the material world; they are man-made mental conditions. In the infinite, the unlimited, there is only a state of being—a consciousness of being. The sting of death will be removed and the uninterrupted eternal life, now only a hope, will become a radiant reality.

ATTEND THE DENVER ASSEMBLY

An invitation to their third annual assembly, to be held on October 18 and 19, is extended by the Denver Chapter to all members of AMORC who are able to attend.

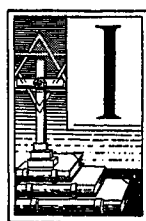
Registration will begin on Friday, at 10 a.m., October 18. An educational as well as social program is planned. There will be music, motion pictures, experiments, discussions, and lectures. The closing event, Saturday evening, will be a banquet and entertainment, to which families and friends may also be invited. For further information write to: Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2.

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Temple Echoes

By PLATONICUS, F. R. C.



It is always refreshing and stimulating to leave one's own country and to attain the perspective offered by national customs and ideas different from those to which one is accustomed. Much of Canada is very similar to the United States, but French Canada in the east offers some interesting contrasts.

Montreal is a beautiful modern city, the largest in the Dominion. Situated on the St. Lawrence River, it has access to the Atlantic and is a thriving commercial center. Culturally it is bi-lingual, that is, two languages are spoken and one is informed that nearly seventy-five per cent of the population is "French-Canadian," or French-speaking. The other language is, of course, English. In some sections of Montreal, there is spoken practically no English.

To a visiting American, sensitive to the relationship between Church and State, there is an immediate impression gained of the vast temporal power of the Church, specifically, the Roman Catholic Church. The Church plays a very prominent role in education and all cultural life, and behind the scenes in politics and economic affairs.

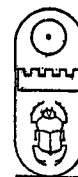
Instead of the American concept of universal free public education, free from the dominance of any ecclesiastical body, in Montreal one finds a multifaceted educational "system." Parents elect whether to send their children to

a Catholic, Protestant, or Jewish school, all of which exist as separate institutions and with great duplication of effort and expense. Furthermore, they militate against a true cultural unity, in the opinion of this observer. In many aspects of its culture, Montreal suggests Europe more than America, and the power of the Church takes one's mind back to the history of medieval France and the struggles of the Huguenots for religious and personal freedom.

I am happy to report that the Rosicrucian Order, AMORC, is going forward encouragingly in Montreal—and throughout Canada, in fact. A splendid group of persons forms the Mount Royal Chapter of AMORC, which meets twice monthly in the Windsor Hotel. Frater Frank Peck and his charming, intelligent wife worked very hard in establishing the Chapter more than a year ago, and the Master's responsibility has descended upon the capable shoulders of Frater Charles Capier, who is also ably assisted by his fine wife. Trustees Ellis, Nickerson, and Le Garde, along with all the officers and members, are helping the Chapter in its growth.

We hope that all AMORC members in the greater Montreal area will support the Chapter by attendance at its convocations and by active affiliation with it.

Our recent public lecture in Montreal was very well attended; in fact, a capacity audience overflowed the York Room of the Windsor Hotel. We hope to present further lectures in the fu-



ture, if the programs of the AMORC national lecturers can be arranged for this purpose.

Like all life, Montreal is a fascinating study in contrasts. The *old* hangs on grimly, while the *new* struggles to be born, to find adequate expression. The spirit and purpose of the Rosicrucians places them in the forward ranks of progressive, liberating forces battling for the freedom of the human mind and soul. Out of this tempering, refining crucible of experience comes the sweetness and spirituality of true culture. All the cities of North America are now in the fires of transition, or change. Out of this fiery test, we believe, Montreal has the promise of emerging in the New Age as a focal point of advancing Western civilization.

* * *

For many pleasing months this column has emanated from Hermes Lodge of Los Angeles, sunny Southern California. Our mission is now transferred to the East, and we are back in old and friendly haunts of New York City. Rosicrucian free public assemblies are being conducted every *Tuesday* evening in the spacious Pythian auditorium, 135 West 70th St., New York City. More than one thousand persons attend each week. On Thursday evenings, in the same building, we are conducting a private class session in the fundamentals of Rosicrucian philosophy and its mystical technique. This class is organized especially for new members coming into the Order at this time as a result of our public meetings and propaganda, and is an additional inducement for AMORC membership.

On Sunday evenings our lecture schedule carries the message and fundamental doctrines of the Order to Newark, Philadelphia, Baltimore, Washington, D.C., and Boston. It is hoped that Lodges and Chapters in all these cities will receive additional stimulation and membership growth as a result of these occasional public meetings. There is manifestly a great hunger throughout the East (and everywhere else, for that matter) for the spiritual and philosophical sustenance which AMORC is so well constituted to give. All members can help the Organization by directing friends and acquaintances to these pub-

lic meetings. Watch for announcements in your local newspapers, and do your part!

The personal services of a Rosicrucian counselor are available to members *and the public* on Wednesday, Thursday, and Friday from 2 to 5 p.m. and Friday from 7:30 to 10 p.m. in the offices of the New York City Lodge of AMORC, 250 West 57th St., Suite 814, New York City, 19. You may telephone CIRCLe 6-0736 for an appointment, or simply present yourself during office hours and you will be assisted in every way possible.

Hermes Lodge is now the largest subordinate body of AMORC, but we of New York and other Eastern cities are hot on the heels of you "Hermes" of Los Angeles! Hard work is suggested for you in the coming months, lest we of the East forge far ahead in quantity and quality of activity!

* * *

ATTENTION ALL ROSE-CROIX UNIVERSITY ALUMNI! At one of the regular alumni meetings held during the 1946 session of the RCU it was decided to publish during the coming year an alumni bulletin, to be known as *The Echo of RCU*. Your Alumni Editorial Board is now ready to receive your contributions for this publication.

The following suggestions are given for the preparation of your *copy*: Write not more than 200 words (and less if possible) on some phase of Rose-Croix University life that has benefited you personally, or write on some knowledge that has served you well at home during the remainder of the year, or some suggestion you would like to offer for the improvement of the University. Perhaps you can visualize a greater role for the alumni, even a program of alumni aid that would assist in creating new facilities, laboratories, and buildings for students and research workers.

As an alumnus looking back on the experience of attending the RCU, what was its unique contribution to your life? What personal message would you like to extend to other alumni through the medium of *The Echo of RCU*? These suggestions for the preparation of your literary contribution are not binding, and you are entirely free to write as you wish, but remember to be brief.

We hope to hear from every son and daughter of the RCU no later than January 1, 1947. Address your letter to: Editorial Committee, Rose-Croix University Alumni, 250 West 57th Street, Suite 814, New York City 19, New York. Let us hear from you as soon as possible, and not later than January! If our plans are successful, and we expect them to be, you will receive your copy as an alumnus or alumna next February. By the sacred obligation of the lowly cowbell, Fellow-alumni, do not fail your trust!

* * *

A young frater of New York City who wishes to be known esoterically as Frater Theodore Masterson submits these meditations on Cosmic love:

"Love is the highest energy, the supreme vibration, the very essence of all being. God is all being: all being is the manifestation of vibrating Cosmic love. All that exists is integrated into one essence, one harmonious unity. Every individual thing or seemingly isolated particular is but an aspect or a manifestation, necessarily limited in nature, of the essence of God.

"Beyond God is the Unmanifested Absolute, the Godhead. This is abstract Cosmic love. God is Love in action—Love manifesting in its positive polarity. Love in action creates or manifests the objective and the—to us—subjective universe. Love in its negative polarity absorbs that which was formerly manifested. The universe undergoes two states or conditions in harmony with these fluctuations in the polarity of Cosmic love.

"There are three centers: Man, the Hierarchy, and the Cosmic mind. These three are one in essence and in Being. The differences are but variations in energy levels. Man is a lower center of energy. The Hierarchy is that center through which the energies released by the Cosmic mind are filtered down in usable form to the lower center, Man.

"As we repolarize our consciousness in order to raise the inner energy level, we shall progress from man to the Cosmic mind and then we shall serve in the Hierarchy of the Infinite One.

"Man and the Hierarchy are not aligned. This is a basic cause of world discord. The task of the New Age is

to align successfully the three centers into one Triad of Cosmic power, so that Love may manifest in more and more positive forms!"

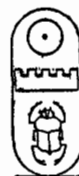
* * *

The United States of America faces a cruel dilemma in this new era of atomic power and weapons. There seem to be three recognized courses of action open to us: (1) use the awful might of the atomic bomb to conquer the world now and establish an Anglo-American hegemony over the entire earth; (2) submit the atomic bomb and all other new lethal armaments to an effective *international control* in the interests of peace by some world commission or organization; or (3) let matters drift as they are now drifting, along the inevitable road to war and future terrible destruction.

The first alternative is not a feasible one at present because of the established principles and idealism of the Anglo-American peoples. Public opinion would hardly support a war of world aggression and conquest at this time, even if argued on the basis of ultimate self-defense. There is great war-weariness; the public is sick of war, and longs to return fully to the ways of peace. There is a false sense of security in the possession of the atom bomb, and a willingness to let things drift into a hazy future.

Unhappily, the second alternative is almost daily becoming less feasible. The rupture between East and West, the bifurcation of the world into the Russian and the Anglo-American spheres is too far advanced to permit of effective international cooperation for peace in terms of the strict international control of atomic and other new weapons. There is profound distrust and lack of confidence, fanned into increasing grimness by the steady warfare of the Church and its propaganda instruments, and by vested interests, against the East. Russia is giving her enemies much fuel for this warfare by her diplomatic intransigence and by the frequent absurdities of doctrinaire Marxism. The world is terribly split in two, and it would require a miracle to unite the two spheres peacefully through voluntary international cooperation.

We are thrown back, then, into the



bleakness of the third alternative, which is to drift along the present road of power-politics and military and diplomatic jockeying for position, which for thousands of years has had only one outcome—war. The atomic war, all scientists tell us, will be unique in its awesome destructiveness. It will destroy much of modern civilization, and perhaps two thirds or even more of the present world-population.

What is the individual citizen to do? He is caught in the vise of this frightful dilemma, and the way out is hard to find. Some will drift off into the wilderness, hoping to find in a state of nature some relief from the death-dance of modern civilization; others, without a supporting spiritual philosophy, will undoubtedly destroy themselves in large numbers when the situation seems to them materially hopeless.

Forced right up against the wall of this impending adversity, there is no intelligent course save that of *spiritual unfoldment*, mystical philosophy and higher personal culture. In the time

between now and the holocaust all possible spiritual progress should be made! Then, if we are obliterated materially, we need have no fear, for we shall have built well for the interval in the Cosmic realm, and for the next life.

If we are spared from the fires of destruction, then we shall be privileged to aid in the reconstruction of human society along more truly spiritual and cooperative lines. The old order is morally and spiritually bankrupt, and ultimately self-destructive. Those lifted into spiritual awareness will be privileged by the Cosmic to rebuild and revitalize the world.

Therefore, my friends, we should not fear. A calm, positive attitude of spiritual optimism will hasten our development in the years immediately ahead, and carry us well through the crisis, whatever may befall us. The chips are down, as the saying goes, and we who side with the spiritual powers of the universe can never lose, for our cause is rooted in the timeless, the all-knowing, all-loving and all-powerful.

Have You a Preschool Child in Your Home?

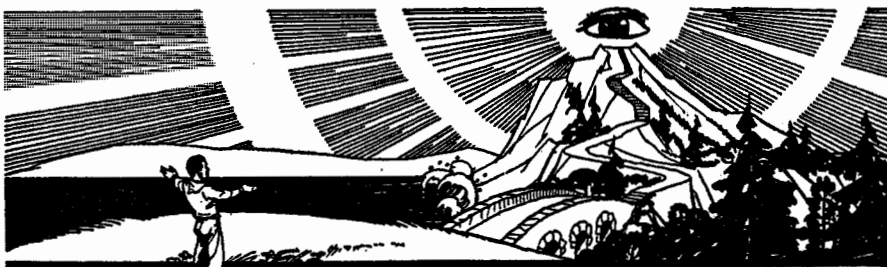
The most fundamental and yet the most neglected field is the study of proper guidance for the intellectual and emotional growth of the child under six years. The *problem* child arriving at school age is the dread of every teacher, and schools in general are yet but poorly equipped to find the cause and apply the remedy, which even when known involves a prolonged and painstaking process.

While courts are pinning the blame for juvenile delinquency on the home, while psychiatrists are seeking and discovering causes for illnesses and adult personality-maladjustments in the mind of infancy, what assistance is being given to the parent or guardian of the preschool child?

Are you aware that many behavior disorders, such as falsifying, stealing, and tantrums, and even seeming organic disorders, such as bed-wetting and stuttering, may have a common basic association for their cause? that they may be traced to failure of normal emotional development of the victim? It is said that one person in every one hundred is a stutterer to some degree and that perhaps no human being is entirely free from some personality maladjustment rooted in the days of his infancy. As much as it needs material food, a child needs parental affection, the feeling of being wanted and of belonging—in other words, the security of harmonious home environment and consistent, united parental guidance.

From infancy, every child should be given the opportunity for a balanced threefold growth: *physical, emotional, and intellectual*. Are you as a guardian or parent prepared to give such guidance to the child in your care? Are you able to identify yourself in its emotional life of anger, fear, anxiety, and laughter, which are the natural expressions of every child?

The *Child Culture Institute* offers to assist you, with an especially prepared course, in the understanding and training of your preschool child. For detailed information write to: The Secretary of the Child Culture Institute, Rosicrucian Park, San Jose, California.



Atoms and the Stars

By RODMAN R. CLAYSON, F. R. C.

Director, Rosicrucian Planetarium

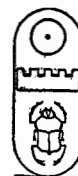


WE STAND today in a bewildered world, for we have become the custodians of atomic energy. Ever since the first atom bomb was dropped on the homeland of the dark-skinned race of people on the far side of the Pacific Ocean a little over a year ago, all mankind have been stirred from their complacency. Far-reaching good or bad possibilities are now indicated and highly significant. There was a time when the progress of science seemed safe and sure and while all problems had not been solved, solutions were thought to be imminent. But now the thought of our world being energized by the internal power of atoms is just a little disconcerting and this is probably due to a lack of common knowledge regarding the potentialities of nature and her forces. Because of its possible effect upon our business, personal, and home environment, let us consider this newly found thing which man has unearthed. Why not roughly take a survey of this apparent enigma called an *atom*?

In 1805 when John Dalton made his amazing postulations about atoms, the tranquility of the thinking people was not molested in the least. It is far different now, but in those days people were not concerned about atoms. They did not realize that the cornerstone was being laid for a development of earth-shaking importance one hundred and forty years later. Dalton's statement and contribution to the scientific world

of his time was the fact that matter is made up of invisible particles called *atoms* and that the weight of an atom of one element is different from the weight of an atom of another element. For the first time in the recorded history of man, atoms became scientifically important.

In 1913 Dr. Niels Bohr pointed out that the structure of an atom can be compared to the solar system. This aroused considerable interesting speculation, and do not miss the point that this was the opening wedge for scientific research and the premise upon which subsequent far-reaching developments were built. Every school boy knows that it was Copernicus who said that the sun is at the center of our solar system. At present we know that there are nine planets revolving around the sun in orbits. Bohr reasoned that "as above, so below" the atoms could be a miniature solar system. But, how can a scientist know that an atom has a sun-like nucleus with planetary electrons revolving around it in orbits, especially when they are too small to be seen with the best of instruments, for a million or more atoms can be placed on a straight line one inch long without being crowded! However, our scientists do know, for like their early predecessors they have contemplative, inquiring minds and among other things they have found that it is possible to photograph the elusive atom's movements. They are also well aware of the tremendous contributions of astronomy to the sciences of chemistry and physics.



Astronomers have proclaimed that stars are suns and that all are emitting heat and light just as does our own sun. They say that the nearly unmeasurable internal heat of the sun is maintained by a kind of continuous atom-splitting energy.

In January of 1946, the moon was reached by radar impulses directed by the U.S. Army, and this proved that the moon was 238,000 miles from the earth, just as astronomers have calculated it to be. The work of such scientific men has a definite part to play in this atomic age in which we find ourselves.

Ancient Greek Contemplations

It is interesting to note the remarks of some of the early Greek thinkers pertaining to the subject of atoms. From Thales to Epicurus the Greeks were concerned with the "reality" and "existence" of the universe in which they felt a basic pattern and a changeless something which gave creation and existence to all things, according to certain fundamentals of law and order. Anaximander declared there was an undetermined permanent substance in the universe from which all elements were composed. Anaximenes expounded about a first substance from which all things have come. Heraclitus stated that all things are in motion and that through constant change are becoming something else. He observed that "existence" is a matter of either devolution or evolution. From Pythagoras came serious ideas on polarity with the odd and even relationship of matter in mathematical proportion. The doctrine of Parmenides taught that all which exists had existed previously and shall continue to exist eternally through the duality of nature's contraries.

Later having been schooled in the theories just mentioned Democritus was in an excellent position to come forth with his atomic postulations. He stated that all matter exists through the various combinations of atoms and that atoms are not governed by an external power but rather by having a power inherent within themselves.

In those days there were two schools of thought. It was held by one that matter could be continuously subdi-

vided. The belief was held by the other that a state of subdivision would finally be reached in which there would be a primary, all-prevailing particle. They gave the name *atom* to this particle. Eventually, these scholarly minds reconciled these points by saying that the problem of change and permanence could be resolved if we refrained from extremes and examined "reality" as a whole. With this conception, it is understandable that the universe is made up of particles of "reality" that are indestructible, indeterminable, imperishable, and permanent. These particles can be combined, rearranged, separated, and recombined into millions of varieties to form the various types of matter that give us the colorful universe in which we live.

What is known as chance is only the rearrangement of these particles, and they are not atoms as thought by the Greeks, but their component parts, now known as *electrons*. Some of our contemporary writers are convinced that in the nature study of the Greeks their consideration of the structure of the universe was augmented by observation and contemplation of the stars and planets. We are told that Pythagoras taught that the world was round and that the sun was the center of the solar system in which the earth was one of the planets. This modern conception was not accepted until the time of Copernicus hundreds of years later.

Could it be that these early thinkers had a far-sighted vision of what the future would bring and of the necessary scientific channels which were to be used?

Far Visions

In his *Republic VII*, Plato has Socrates say, "Shall we make astronomy the main study? You — Glaucon — are so afraid that the public will accuse you of recommending unprofitable studies."

In his mystical vision Ali Hassam, the son-in-law of Mohammed, must have glimpsed a preview of the twentieth century when he wrote "Split whatsoever atom you will and in its heart you will find a sun."

The alchemists did much to develop chemistry and physical science and what we know of today as atomic ener-

gy must be the realization of their dreams, for they asserted there was a universal solvent and also that the transmutation of the elements was not to be taken lightly. The alchemists sought perfection for *men's souls*, and they believed that this perfection was equally applicable to metals; that is, imperfections could be removed from metals of lower order and transmutations made into gold or perhaps some grander and more beautiful metal. If extractions of a concentrated essence could be made from gold or other matter, this essence would have Divine Power to accomplish many things. By applying it to a base substance, the latter could be raised to a higher degree of perfection. This essence could also be applied to the human body to make it a fit habitation for the soul. They called the former goal the *philosopher's stone* and the latter, the *elixir of life*. The "highest alchemy is the evolution of a Divine and immortal being out of a highly mortal semi-animal mind."

What alchemists sought, physicists and chemists of today have achieved, for they have succeeded in transmuting the elements and have been able to discover the basic essence underlying all matter. The alchemists called it the *principle of perfection*, while today our scientists call it *energy*. The alchemists were searching for that basic nature of matter which we have found in the electrons, protons, and neutrons, for these are the building blocks of all of the ninety-two kinds of matter which are composed of nothing more or less than energy. The constitution of atoms can be added to or taken from in the form of energy through waves of electrons. Perhaps this is the philosopher's stone, and if it is, man should be able to achieve almost all of his material desires.

The Origin of Energy

Once scientists had found the pattern of an atom in the heavens, it became necessary to seek, again in stellar regions, for the answer as to its origin. Through several means, which included the astronomer's telescope and spectroscopic observations were made of the actions and reactions of the sun. Among other things it was found that the sun is heated and lighted by atomic energy

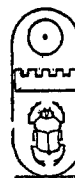
which in turn makes life on earth possible. The billions of stars in our celestial sphere, which is the great dome of the heavens, shine because they create and utilize atomic energy. This is true of the entire Cosmos. The stars feed upon their own substance, but this does not mean that the universe of matter is going out of existence. The radiation given off from the stars remains in the Cosmos to be eventually changed back into matter.

In a distant star, according to scientists, an atom may be converted into energy, and for hundreds of thousands of years it may travel through space as radiation and then arrive on earth as a Cosmic ray which may be transformed into a particle, and this particle in turn may become a part of the substance of the earth. In what we call our sky, every star is giving of itself to illuminate the universe and in so doing radiates part of its mass which becomes a part of other stars which are carrying on the same process. In the universe as a whole, each star lives again and again.

The Power That Creates

Atomic energy is not new. All that exists had its origin in an atomic source and the fact of the matter is that the earth has never used anything else but atomic energy. It has, however, been used indirectly. Now we are learning how to take it directly from the source at the heart of atoms—from their sun-like nucleus.

In the energy processes carried on in the sun, our astronomers firmly believe that hydrogen is the fuel. Hydrogen is the lightest and simplest of all the elements. Its atom consists of a proton having a positive, electrically charged nucleus around which revolves a single planetary electron carrying a charge of negative electricity. In the sun a cyclic process of several steps is repeated over and over again continually. This is called the carbon cycle. The process starts with four atoms of hydrogen and an atom of carbon coming together and resulting in the emission of energy which causes these atoms to be transmuted into nitrogen, into carbon, into oxygen, and then into helium. The helium finally becomes carbon. In the process, Dr. Hans Bethe states that



1/140 of the total energy of the hydrogen is set free. This energy works its way to the sun's surface and shines out as heat and light.

The cycle is completed and starts over. The step from nitrogen to oxygen requires possibly millions of years for one atom, but there is so much material in the sun that this process occurs continually. With hydrogen used as the "fuel," helium is produced as the "ash." It is unlikely that man will ever be able to reproduce this process on earth, for it takes place only under the effects of a high temperature of millions of degrees, and of enormous pressures that prevail inside the star-suns where conditions are right for solar-atomic chain action.

Without a doubt atomic energy on earth will continue to be dependent upon the process of fission where a neutron, which is a noncharged electron, is fired into the nucleus of atoms of Uranium or similar heavy elements. Electrons revolve in their orbits around the nucleus of their atoms at speeds between 1,400 and 90,000 miles per second, and the movement of atoms is constant in every bit of physical matter that one can think of. Even though not obvious, all things consist of this energy and the impulses of vibration. Heat from a split atom reaches several million degrees while the energy released is equal to 200 million electron volts. In the atomic bomb, only 1/1000 of the total energy was set free.

Thoughts For the Future

As man builds on the sands of time he gains experience. It may be that the knowledge gathered for two thousand years from, and even before, the Greek philosophers has created a new world for mankind. Now more than ever be-

fore does man need vision and foresight. Perhaps he will become conscious of just what "reality" is.

May all sects and nations observe the result of the unselfish, combined, intelligent research and endeavor of men and of scientists from many religious nationalities to promote the significant development of earthly atomic energy, for it is a reassuring proof of lasting virtues of collective and democratic methods for solving complex problems for a common cause. May the development of this energy be constructively used for the advancement of all men.

Modern knowledge is a far cry from early times when man thought that all the earth was the center of the universe and all other heavenly bodies were mere attendants. We now know that the earth is but a grain of sand upon the beach of time. Now we endeavor to comprehend a Cosmos where the overwhelming vastness of our solar system is but one of billions of such systems. Perhaps there are other star-suns in the center of solar systems—systems of planets whirling around their suns. Perhaps the men who gaze at the stars will tell us more about the model atoms in the sky as having their infinitesimal counterparts in earthly matter.

Man, lift up your eyes to the heavens for new insight. Raise your ideals so that you may be a worthy carrier of the energy from the stars. Think! The most powerful of all nature's forces, atomic energy, is—like its originator—invisibly manifesting through definite laws of the universe.

Perceive the vision of King David who said, "The heaven's declared the glory of God, for His handiwork is seen in the firmament."

TO THOSE OF SWEDISH DESCENT

Would you like to help the Grand Lodge of Sweden to have its own property in Stockholm? If you are an AMORC member of Swedish descent, perhaps you would take pride in assisting the Grand Lodge in Sweden. How you may do this will be explained by addressing a letter, and asking for further information, to: The Supreme Secretary, Rosicrucian Park, San Jose, California.



ARC DE TRIOMPHE

A structure dedicated to the glory of military triumph and patterned after those of the ancient Romans, this triumphal arch in Paris has looked down upon columns of victorious French troops, and those of their defiant conquerors alike, who have marched beneath it. Built according to the design of Chalgrin in 1805, it more aptly depicts the achievements of man's creative genius. It is remarkable for its architectural proportions and the grandeur of its sculpture. Beneath the arch lies the tomb of the Unknown Soldier, over which there burns each night the Flamme du Souvenir.

(AMORC Photo)



What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

The Ancient System of Numerology

The Reader's Research Academy presents a series of enlightening discourses on the subject of numerology. It is an exposé of the many false systems which have suppressed the truth about this fascinating topic. It goes back to the mystical meaning and divine virtue of numbers which formed the important part of the philosophy of Pythagoras. It discloses the trickery in the NAME NUMBER systems sold generally in book form. Two of these especially prepared manuscripts will be sent for the nominal sum of 50 cents monthly. You may subscribe for but one month, or as many months as you desire. The discourses are easily understood and they will prove interesting and entertaining to you. Just send your remittance and request to the address below.

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

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

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

DIRECTORY

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

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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., 8 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 E. 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, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions 1st Wed. and 2nd and 4th Thursdays, 8 p. m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Irvin H. Cohl, Master, Tel. OV-6991; Vincent Matkovich, Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p. m., for review classes phone Secretary.

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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.

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

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(Directory Continued on Next Page)

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

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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, 5¼ S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions every Sunday evening, 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. Howard F. Le Fevre, Master; Edna M. Mathi-

sen, Sec., Box 6424, Point Breeze Sta. 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., 819 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.

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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. Lodge open—7:30 p. m.

Victoria, British Columbia:
Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davis Street.

Windsor, Ontario:
Windsor Chapter, 808 Marion Avenue. 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 AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Grand Sec., Manogade 13, Strand.

DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master.
(Initiations are performed.)

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Sapporta, Sec., 27 Rue Salimon Pacha.

Heliopolis:

The Grand Orient of AMORC, House of the Temple. M. A. Ramayvelim, F. R. C., Grand Sec., c/o Mr. Levy, 60 Rue Stefano.

ENGLAND

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

FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

SOUTH AFRICA

Johannesburg, Transvaal:

Johannesburg Chapter, 10th Floor, Ansteys Bldg. F. E. Gray, Master; E. E. Laurent, Sec., P. O. Box 9346.

SWEDEN

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

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

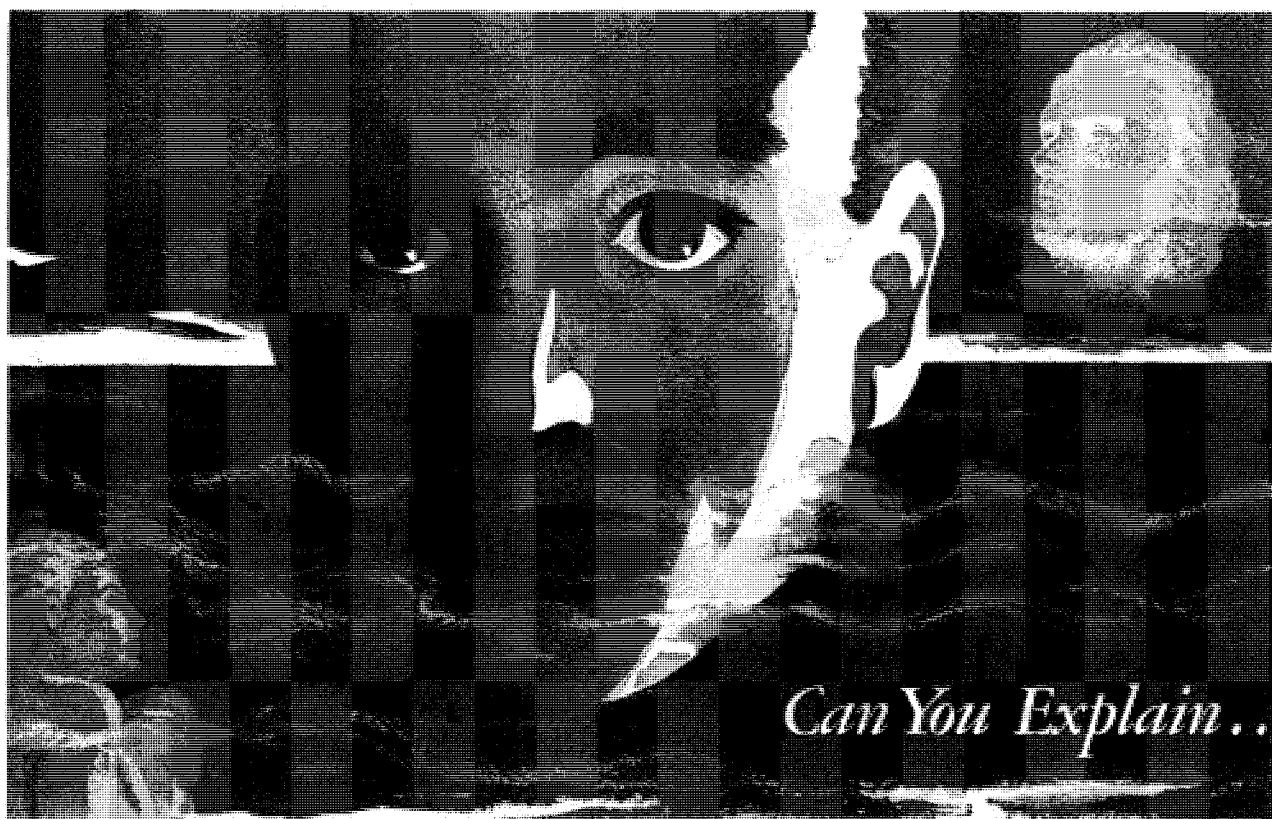
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Armando Font De La Jara, F. R. C., Deputy Grand Master

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

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