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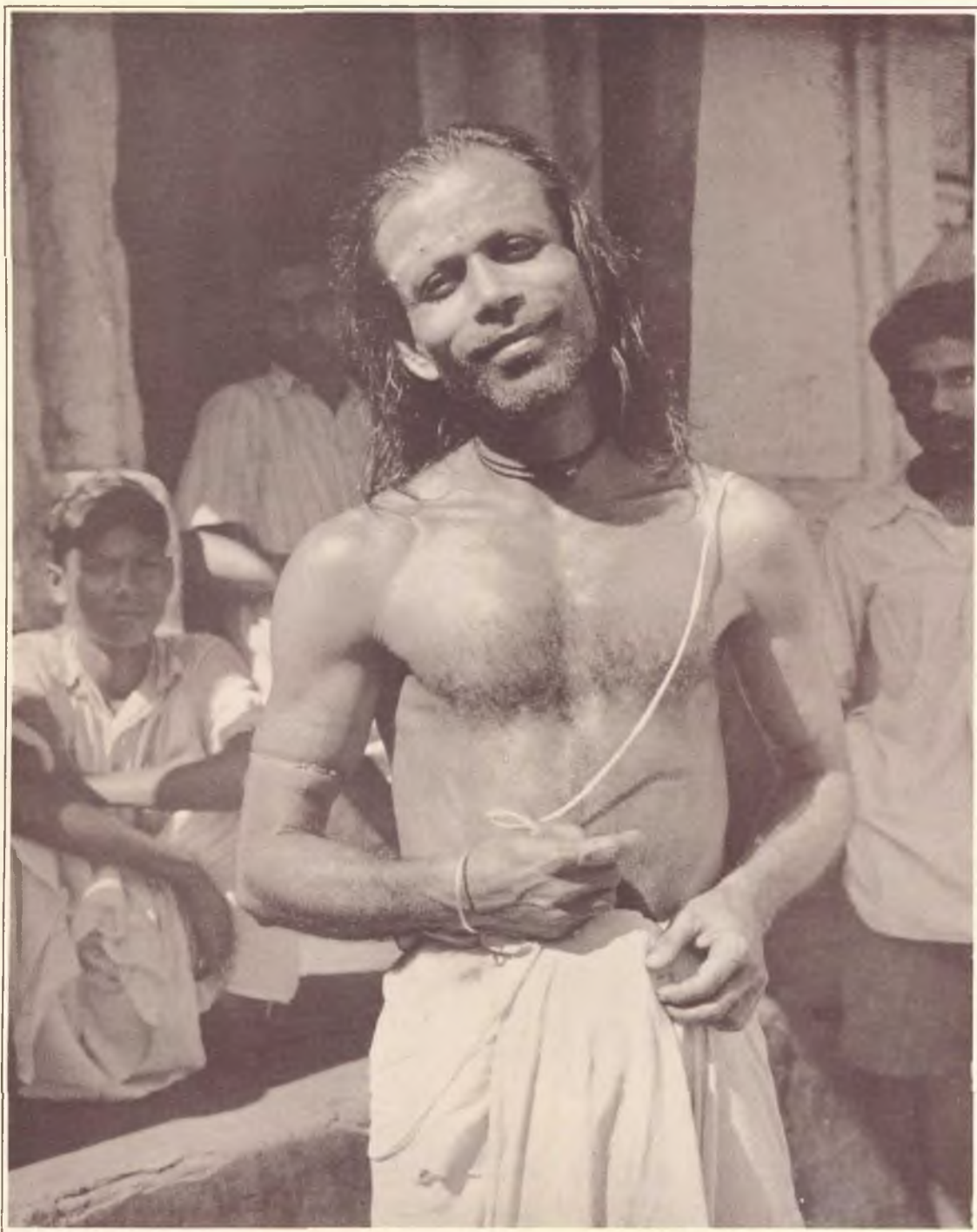
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SELF-DENIAL

Within the crowded precincts of Kali Temple, Calcutta, India, this Hindu devotee practices mortification of the flesh. Believing the mortal body and worldly pleasures an obstacle to spiritual attainment, he inflicts various discomfitures upon himself. Around his right arm is a tightly drawn wire with barbs turned inward. He exposes himself with disdain to the heat of the day and the swarms of insects. Notwithstanding this extremist conception, there is a whimsical appeal in his countenance that holds the visitor's interest.

(Photo by AMORC Camera Expedition)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVII

JUNE, 1949

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH INDIA, THE MYSTIC MAZE

By THE IMPERATOR

This is the third of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



THE lavish display of nature is not lost even upon the air traveler. He cannot fail to appreciate her extravagant endowment to large areas of the earth.

From Siam en route to India, we passed over tropical Burma. A ridge of high mountains forms a natural barrier between the rice paddies of Siam and the revolution-torn Burma. In between these high ranges, covered with dense verdure, are valleys, the floors of which are virtually a matrix of large rivers. From our altitude, these streams seemed like huge snakes coiled in and out of the jungle. So winding are they, that they bisect a straight line several times within one or two miles. The width of these rivers from our vantage point would indicate their great expanse on the surface. They drain from the high ranges, fed by innumerable underground springs and the frequent torrential rains, to ultimately pour their tremendous volume of muddy waters into the Bay of Bengal.

The abrupt ending of a river seemingly against a wall of green foliage indicates that the jungle at that point is dense enough to screen it completely from view. It was along the sides of these mountains and across these rivers, in stifling heat and exposure to poisonous reptiles, insects and fevers, that

American engineers and troops attempted to build the famed Burma Road. The purpose was to reach through to Central China, when the Japanese had cut off the China Coast to the Western powers. The futility of maintaining such a road successfully was apparent, as we gazed thousands of feet downward. A single high explosive missile would cause an avalanche of rock and earth to engulf hundreds of feet of roadway in minutes—sections that took days of torturous toil in a grueling sun to construct. In this region at least, nature reigns supreme. The cost of conquering her was greater than even the extravagance of war could bear.

Sweeping across the northern end of the Bay of Bengal and up the Hooghly River, we touched the soil of India at Calcutta. The great city of Calcutta has no glamorous historical or archaeological background as, for example, have Delhi, Lahore, or Madras. Calcutta was once one of several modest mud villages scattered along the Hooghly River. Tradition relates that Joe Charnock, an English merchant, while attempting to escape the intense summer heat and smoking an Indian hookah under the shade of a peepul tree, conceived the idea of establishing a British settlement at the little mud village. For many years the famous founder's tree stood where there is now a traffic intersection.

Calcutta, during the days of Joe

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Charnock, was mostly jungle and tanks (huge depressions of rain water forming lakes). At its best today Calcutta, though a great port and outlet for Northern and Central India, through which huge quantities of jute and tea pass, is *drab*. In contrast to the vivid hues of the tropical foliage which crowds in upon the city at its edges, the structures are soiled, unpainted, and mostly unmaintained. This is the first impact upon the visitor from the West. It is his first realization of the economic differences between his country and this land of sprawling millions of human beings. Each hour after that, while in India, the visitor must make many adjustments between his own environmental experience and the age-old customs and traditions of India.

The encroachment of extremes of living standards, one upon the other, makes the realities of differences stand out in brutal contrast. In the center of the great city, whose population is actually at the moment unknown, but which exceeds its normal number of about three millions by perhaps nearly that many more, are to be seen *semi-modern* office buildings. Though most of their exteriors are greatly in need of renovating, at least they are symbolic of modernity. Next to them are rough plots of ground upon which shacks have been built to constitute some of the most deplorable slums in the world. These shacks consist of strips of rusty corrugated iron standing on edge to comprise walls and are erected by the people themselves from whatever they may find. Over them are patched discarded paper, burlap, straw matting and other debris of the great city. They reach a height of about three feet, resembling an elongated doghouse. The floors of the shacks are mostly the contaminated ground, strewn with refuse and vermin-infected rags. Into these hovels the occupants are often forced to *crawl* because of the low height. In these places of almost indescribable filth and breeding of disease, live many persons, perhaps constituting one family, including infants.

In defense of such conditions or at least to mitigate them, it must be explained that the political partitioning of India, into what are now sections of East and West Pakistan, has caused one

of the greatest migrations of people in modern times. Millions of Hindus left Moslem Pakistan, taking with them in their hands and upon their backs the remnants of their worldly goods, having been forced to leave much behind, even their savings. Calcutta has received several millions of these refugees. They are jammed into her streets. These homeless persons sleep wherever there is an area to lie in. They are found upon the sidewalks of the great thoroughfares. Their once white dhotis (sheetlike trousers and skirt) are torn and dirty. They cover their faces with their filthy clothes to keep flies from crawling into their mouths and ears while they sleep. Dust, kicked up by pedestrians and traffic, litters them. Where else can they go? What other refuge can they find?

What would America do if, shall we say, within a matter of months, the major portion of the people west of the Mississippi River were to suddenly shift because of some catastrophe or circumstance and then pour into the Atlantic seaboard? Simultaneously with such an avalanche of refugees, suppose America were to have lost all of the territory west of the Mississippi River from whence these refugees came, all of the great fertile lands, industries, and transportation. It would mean that the remaining portion of the United States would be obliged to try to feed and house the equivalent of the whole population on drastically reduced resources. Even though, in comparison to economically impoverished India, America is extremely wealthy, such a catastrophe would stagger the United States. Consequently, India, in her present state, is almost helpless in appreciably remedying the situation which confronts her. It is the religio-philosophy of the people themselves which alone prevents national demoralization.

The peoples of India may be said to be religious-intoxicated as compared with the Occidental. To them religious idealism and the urges of the emotional and subjective self are the *real*. It is a world in which they can take refuge from the monotony and squalor of the temporal existence in which they find themselves. All real beauty and unchangeable happiness which the Indian has found is not in his mortal existence



but in his spiritual consciousness. At best, then, life to them is to serve their religious convictions, as the body is said to serve the beatitudes of the soul. There are not only numerous sects in India, into whose pattern of teachings one may fit his personal spiritual involvement, but varying interpretations of the same creeds as well. As in the great bazaars where merchandise is offered to fit everyone's purse, so a variety of religious consolation is offered in accordance with the spiritual concepts of the individual.

Kali Temple

One has only to visit a few of the several temples in Calcutta to observe the extremes between religious culture. One of the most famous temples, historically, is the Kali Temple. The goddess *Kali*, in Indian mythology, was the wife of the deity, Siva. In the *puranas* it is related that this goddess was destroyed. Parts of her remains were scattered from the heavens. Calcutta is one of the fifty-one "piths" or sacred places upon which these remains were broadcast by Siva. It is the little toe of the right foot of Kali which is said to have fallen upon the site of Calcutta. It is speculated that the word *Calcutta* is but a corruption of *Kalikata*, meaning the abode of Kali.

The temple is situated along the water's edge, and is supposed to have been erected by a member of the Sarmah Chudhury family, purported original owner of Calcutta. Here one may find the most superstitious indulgence of the Hindu doctrines. In justice to Hindu literature and hagiography, let it be said that they suffer from a too literal interpretation, as does the Bible by some of our Christian sects. The temple is now located in an area of *bustees*, or the poor native section. One enters the courtyard with a jam of chattering, perspiring, indigent people. Throngs of beggars, the afflicted, the poor, and the faithful press to enter and participate in the age-old ceremonies. The heat of the morning sun causes faces to shine and thus invites swarms of flies. The blind and crippled stand about awaiting an opportunity for spiritual solace.

There is a stench arising from the filth, including animal and human ex-

crement, which litters the ground. One tries to keep his head high, almost instinctively seeking to avoid inhaling the clouds of dirt and dust carried through the nostrils. A high priest, who functions in a managerial capacity, collects fees from all. The devotees pay what they can, perhaps an *anna* or two. We are looked upon with great curiosity. Our Western attire makes us stand out against this backdrop of Indian life. As we set up our elaborate camera equipment, both still and cinema, we are immediately hemmed in by the young and old. It is with extreme difficulty that we keep these curious people from deliberately staring into the lens of the camera at a most unpropitious moment and thus ruining many feet of expensive color film.

It was interesting to note the basic elements of human nature manifesting themselves. Here in the pronaos of this old temple, with a setting remote from anything suggesting Western culture, the human ego remains true to form. The high priest, evidently flattered by the attention being shown his sphere of influence and himself, immediately began ordering his subalterns about in an especially officious manner. It was indeed reminiscent of the officious attitude of some of our own countrymen upon whom some civil authority has been conferred.

A line was forming to enter the temple proper. To one side a group was standing. Pushing my way unobtrusively into the group, I observed a little niche in the side of the temple wall. From an aperture in it, a slimy, milky liquid was flowing. Apparently this liquid came from somewhere in the interior of the sacred precincts. Men and women, young and old, dipped their hands into this slowly flowing stream and applied it to their sores and afflictions. It was apparently believed that it had curative properties because it came from within the holy edifice. Some of the persons even cupped their hands so as to drink it.

The procession was now moving into the temple. All who wore shoes or slippers removed them in a gesture of reverence, as a Christian would his hat. The costumes were exotic to us, though indigenous to the country. Some women wore metal rings in their noses, and

those, whose financial status permitted, wore colorful saris. Still other women had red streaks painted along the line of the hair part. This signified that they were married. This painting in red was a marital rite performed by their husbands. Still others had a white streak painted in the same place, indicating that they were widows.

Animal Sacrifice

Our attention was now attracted to the quiet dignity of a personage moving about with the others. He had a face that held one's attention by the evident force of character and nobility. The forehead was high, the eyes large but not distorted in their appearance. The chin and mouth were firm and yet had a softness at the corners that suggested kindness. His long hair was piled high upon his head and he affected a black beard that was neat and showed meticulous care. He wore a loincloth but his legs and feet were bare. About his arms were several brass bracelets and on either cheek was a series of oblique marks, about an inch and a half in length. These were ritualistic incisions depicting his caste. This was a *Brahman priest*. He was one of the intellectuals of Hinduism. Though transcending in understanding the devotion of the other votaries, he displayed no aloofness nor any disdain of their elementary practices. His was the attitude that each shall lend the color of his understanding to his surroundings.

Not unlike the ancient Hebrews and other religious sects, the more primitive Hindus still practice animal sacrifice. A kid had been sacrificed just a few minutes before our arrival and the gory evidence remained. A heavy wooden stake, the upper portion of which was V-shaped so that the whole formed a Y, had been driven in between two heavy flagstones. The kid had been so tied that its head rested in the V. After appropriate sacerdotal ceremonies, the animal's throat had been slashed. The heavy crimson blood was still moist upon the stone. A few of the devotees were filing past and dipping their fingers into the blood and then touching various parts of their bodies as in the form of a benediction. It was indeed a sanguinary sight and wholly barbarian.

If we were inclined to think ill of these persons, who killed for ritualistic motives, we were reminded of the great slaughterhouses in our own and other Western countries where millions of animals are killed for food—in which most of us indulge. However, we overcame our compunctions and, as a matter of doctrinal record, the sacrificial post and surroundings were filmed.

Not far from the scene of sacrifice, four bamboo poles had been erected to support a canopy of cloth. This was a temporary shade for one of the religious subalterns who sat beneath it. Half-naked and sitting cross-legged, and with matted hair, he was dispensing amulets in exchange for coins. We presume that the revenue from the sale of these charms was intended for the coffers of the temple and not for the individual. Examination proved that the amulets consisted of small metal images of Hindu gods and goddesses. As talismans and amulets, they were intended to impart a certain efficacy from the deity they represented to the wearer. Thus, by the wearing of it, one might be protected from drowning or a woman could be assured of healthy children and the like.

This was indeed a reminder of the indulgence of a similar practice of phylactery by a large Christian sect of the Western world. The medallions, which the Christian sect permit to be sold, are of human personages whom the church has apotheosized or canonized, thus attributing to them certain exceptional spiritual powers. The majority of its followers who make such purchases and wear these medallions on their persons, not unlike the Hindus, believe that they are ensconced in a superficial protective influence. Hindu or Christian, the superstitious connotations remain the same.

The Symbol of Beauty

In contrast to this squalor and primitive rites is the magnificent Badri Das Jain Temple. The Jains are an ancient sect dating from before the time of Christ. Their religious traditions relate that the sect was founded by *Mahavira*, which literally means "great leader." Jainism, like Buddhism, is one of the two great refining influences on the re-

(Continued on Page 187)



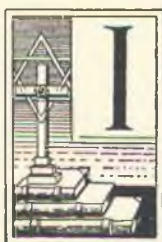


The Creative Power of Man's Mind

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

(From *The Mystic Triangle*, October, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IT is common for ancient rulers to begin a manifesto with the words: "By the Power in me decreed, I direct, etc., etc." The idea back of this and similar phrases was that by the physical power resulting from the station they held, they directed or commanded certain things to be done.

It is a notable fact that in most cases these rulers possessed no power to force their issues or command results from their decrees other than that residing in their armed forces; and individually and personally they seldom possessed sufficient mental or physical prowess to combat the attacks of the least of their serfs. But so great was the power of station, position, and authority that nations often trembled in fear at a proclamation.

Such autocrats, serenely safe in their guarded environment and omnipotent with a power foreign to their own beings, have at times found themselves conquered by the command and controlling influence of a master mind.

When Raymund VI, Count of Toulouse, himself a powerful ruler of the most progressive province of France, set his mind against the edicts of church

and class rule, he conquered the formidable forces of military and political mastership, as his great forebear, Raymund IV (of St-Gilles) had done in the Crusades to Jerusalem.

All through history we find record of the stupendous achievements and marvelous victories of those men, and women, who have possessed and exerted a power not physical and not dependent upon physical constitution. They have mastered kings, potentates, and rulers, and have swayed nations and empires by their seeming magnetic personalities and an invisible power coupled with that ability to assure a fulfillment of their desires.

What is this strange power? and how is it exerted?

First of all, one must bear in mind that the greatest, most potent and formidable power this side of the Cosmic circle is resident in the very spiritual being of man.

Whatever physical power man may inherit through clean, wholesome ancestry, and whatever further power he may acquire or develop in his physical body, is, after all, dependent upon the mind in his body to direct it and exert it.

In fact the mind of man has the natural, endowed ability and function,

to attract to itself, to draw to its aid and need, such power at times as man little understands.

Man is, essentially, a counterpart of God—created in God's spiritual and divine likeness. God gave unto man the directive, creative power, to a degree, that God possessed.

Let us look at the matter in an analytical way. Here we have the physical body of man: clay of clay, the "salt of the earth," a wonderful organization, a marvelous piece of mechanical design. Of and by itself, the body possesses not even strength enough to hold its individual cells together, or to hold itself upright without the power residing solely in the spiritual consciousness or in the psychic body within the physical.

The psychic body, invisible to most, recognized by few, is the divine power, the only power man possesses. The physical body is its mere tool, its gross mechanism, for the accomplishment of but a few of the activities that should be the occupation and devotion of man.

We may liken this combination to the great electrical motors which operate in large factories. The creator of these motors worked diligently and carefully in designing and evolving the mechanical and organic details, even adding grace and beauty to the outer form, ever mindful of two fundamentals—that it was to perform well and that it would be the tool of the power to be infused into it when it was completed.

Vitality Not Sufficient

But whereas man has learned that no motor is greater than the power operating through it, he has come to look upon his own body, and its demonstrations of power, as a wonderfully independent creature, possessing in its physical constitution a power unrelated to the divine source of all power.

Truly, man has learned that his personal abilities and physical activities depend upon life, that mysterious force which distinguishes the animate from the inanimate. But he seldom realizes that life, as a vitality of the flesh, is not

the directing power that gives him the other powers he enjoys. Think, if you will, of the body of man in an unconscious state! Life, as a vitality, an energy, a chemical action, is still there; but the man is a helpless being. Life, as a vitality in the flesh, is not sufficient to make the man mighty in all that is his Divine Heritage.

Mind, the inseparable segment of the Divine Will, resident in man as the creative principle, must function in order that man may utilize and demonstrate the real power that is his.

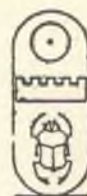
Man has the ability to direct his marvelous creative power, in invisible waves, to all points within his body, and to all points outside the body. When man decides to pick a lead pencil from the desk, his mind directs to the muscles of his arm and fingers the power to make those parts move. More power is directed to the same parts when he decides to lift from the floor fifty pounds of lead.

When man thinks, meditates, images, visualizes, and mentally pictures, he is directing waves of creative power to his mind centers. These waves are waves of energy and power. They can be directed to a point outside the consciousness more uniformly and more truly than radio waves can be directed from the antenna of a broadcasting station today.

But, again, only a few know and appreciate this fact, hence, the false belief that the physical power demonstrated by the body is the only power man possesses and the only way in which personal power can be made manifest.

When man comes to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, he will think more carefully, more constructively and more efficiently; then the likeness unto the image of God will dawn upon the consciousness of man to his greater glory and the eternal worship of his Creator.

Avarice has so seized upon mankind that their wealth seems rather to possess them than they to possess their wealth.—Pliny the Younger, 110 A. D.





The Psychic Readings of Edgar Cayce

By JULIA CHURCH

Condensed from a lecture delivered at the Nefertiti Lodge, Chicago, on January 18, 1949. Soror Church has had the personal experience of both a physical and a life reading by Edgar Cayce.



TRUTH, as we know, is not reserved for one organization or group of people, for one race, religion or section of the world; but it is available to all who have the ability to raise their consciousness to that high level where attunement with the Cosmic manifests. Edgar Cayce had this ability—an ability earned in previous incarnations and carried over into this lifetime as a potentiality which was easily awakened.

When Thomas Sugrue wrote the biography of Edgar Cayce, he chose the title from one of Cayce's favorite psalms—Psalm 46: "*There is a river, the streams whereof shall make glad the city of God, . . .*" Symbolically, many streams lead into the one River of Truth.

Born on a farm, in 1878, in the tobacco lands of Kentucky, Edgar Cayce's early childhood was spent close to nature. Very early he developed a deep interest in the Bible and decided to read it through once for every year of his life. This resolve he faithfully carried out. One day while reading his Bible in the woods, he had a vision. Later on, the memory of that experience was to give him strength of purpose when he so often longed just to be "normal" like other people; when he sometimes

doubted his psychic powers and wondered if perhaps they were the work of the devil rather than of God; when he was at times tested by the offer of large sums of money if he would use his powers in a way that did not seem to him good.

For a full account of Edgar Cayce's life, of his romance and marriage to Gertrude Evans, his career as a photographer, of the many investigations which various psychiatrists and doctors conducted in connection with his psychic powers, of the many disappointments which he met in his effort to carry out his dream of establishing a hospital where patients might receive treatments exactly as prescribed in the readings, I refer you to Thomas Sugrue's splendid book, *There is a River*.¹

Following the publication of this book in 1942 and of an article which appeared in *Coronet* in 1943, popular recognition was overwhelming. Mail was brought in in bushel baskets. The Association at Virginia Beach was not adequately staffed to handle the influx. Most of the letters were tales of misfortune, and ever eager to be a channel of service, Edgar's heart was heavy at his inability to cope with the situation. He increased the number of readings each day, but even so appointments

¹ Publishers: Henry Holt & Company, 257 Fourth Avenue, New York 10, New York.

had to be made for months and then for years ahead and still the requests piled up. This situation had a deleterious effect upon his health which rapidly declined, and in January, 1945, he passed through transition.

Edgar Cayce first discovered that he possessed unusual psychic abilities when he fell asleep one night with his head on his spelling book. When he awoke he had a photographic memory of every page in the book.

Later, it developed that he could, upon entering a certain type of sleep, not only diagnose his own ailments as accurately as could any doctor but that he could do this for other people. The other person did not have to be present, might have even been in another city, but it was necessary that Edgar be told where that person was at the time. The curative measures prescribed, although not orthodox, were always beneficial. Many people who had been given up as hopeless, by the medical profession, were healed. Edgar's use of medical terminology and knowledge of anatomy when in this state amazed doctors, because he was not a highly educated man, having gone only through the ninth grade.

Four Classifications

The readings may be divided into four classes: Health Readings which are called *Physical*, Reincarnation or Life Readings, Research Readings, and the miscellaneous. Edgar Cayce would remove his coat, loosen his collar, belt, and shoelaces and then lie on his back on a couch. To achieve better polarity he was advised to lie with his head to the north. Through the function of will he could enter when he wished that type of sleep necessary for the readings. The only requirement was that the digestion of his last meal be completed. In practising our Rosicrucian exercises, most of us have found that we are not so successful immediately after eating. This is probably true of most psychic work, since food increases the negative polarity of the body enabling it to cling more closely to the psychic self.

After Edgar Cayce had withdrawn from physical consciousness his soul-mind could be directed by suggestion to

specific persons, specific times and places. He could bring through, during this attunement, word descriptions of his impressions. This was clearly a matter of projection of consciousness, for he frequently described certain places, which descriptions could later be verified. There was always a stenographer present to record these data.

The main purpose of the Association for Research and Enlightenment, Virginia Beach, Virginia, is to classify material from the 30,000 readings under various subject headings and make it available for general use. Abstracts have already been prepared on a number of the common diseases and also on various metaphysical subjects.

By far the major portion of the readings, about 25,000, were Physical or Health Readings. I will mention here only a few unusual recommendations which may have universal application.

All of the readings for diabetics stressed the use of *Jerusalem Artichokes* which contain natural food insulin that is easily assimilated and not habit forming. This is a root vegetable, different from the leafy artichoke.

Gelatin was recommended to promote glandular activity and aid in the assimilation of vitamins which cannot be utilized if the body lacks sufficient gelatin.

A three-day diet of Jonathan apples followed by one-half cup of olive oil was recommended to cleanse the body of all toxic forces.

A few unblanched raw almonds daily were recommended to ward off the growth of tumors and cancer. In this connection, Edgar's son, Hugh Lynn Cayce, told me of an interesting case in their files. A surgeon had developed a very serious cancerous condition in the glands of his arm. The best medical opinions recommended surgery as the only chance of prolonging life. The doctor was not anxious to lose his arm, especially since even then a complete cure could not be assured. He was familiar with the Cayce readings and began eating a few unblanched raw almonds daily. Very slowly the condition of his arm improved and in time all traces of malignancy had disappeared. A sworn affidavit states that he used no other therapeutic measures.



Of course, since we know he was interested in metaphysics, I think we may assume that he practiced meditation as well.

Akashic Records

Of the 30,000 readings only about 2,500 were Life Readings. For the Life Readings the name, date, and place of birth were needed. Here Edgar Cayce appeared to be reading the past history of the individual from the Universal Mind substance (that is, the Akashic Records), selecting those four or five incarnations in which the experiences and Karma related most to the present life situation and indicating what in each life had built or retarded the development.

A study of the Life Readings affords an interesting insight into the workings of the law of Karma and some of the ways in which that Biblical statement "As ye sow, so shall ye also reap" is fulfilled.

A young aviator instructor who was suffering from an inferiority complex learned that in a past incarnation he had been an eminent English critic. Having been hypercritical of others and thus the means of causing hurt and self-doubt, this time he was born into circumstances which caused him to be doubtful of his own self.

Since the technique was slightly different, reincarnation material was almost never included in a Physical Reading, but there was one exception. In 1926 an *ex-coal miner* wrote that he had been hurt in a car wreck four years before and was paralyzed from the neck down. Doctors were unable to help him. Although his reading did not offer a complete cure, it did suggest means of regaining partial locomotion. At the end of the reading, in an undertone, the voice of Mr. Cayce said: "This is Nero."

The man either was unable or unwilling to carry out the recommendations for a certain type of spinal surgery. There was more correspondence on the matter, but in 1940 a form letter from the Association was returned marked "Deceased." Apparently this man had been completely helpless for eighteen years and had been almost entirely dependent on *Christian* char-

ity. This experience probably enabled him to overcome much of the bad Karma incurred when as Nero he so relentlessly persecuted the Christians.

We all have very carefully built our present difficulties into our lives. Through knowledge and understanding we can build a better structure for the future, for Karma does not always manifest negatively. There is the case of a New York model whose unusually beautiful hands make her much in demand for modeling jewelry and other luxury items. Her reading revealed that in her last incarnation she had been a recluse in a convent performing menial tasks with her hands. She had performed even the dirtiest of tasks with such love and devotion that this consecration of spirit was symbolized in the extreme beauty of her hands.

Edgar Cayce's psychic ability was attributed principally to two incarnations, one in Persia as a desert tribal leader, in which he developed great healing powers, and one in early Egypt, when he served in a temple as the High Priest RA TA. Many people who knew him then were drawn to him in this incarnation, for readings.

The readings explain many psychological and marital problems. They show how people are often brought together in life after life through Karmic ties. They emphasize that no major relationship with another is the result of chance, but is born of mutual need and Karmic responsibility.

Searching for God

From the material in the readings a Study Group in Norfolk, Virginia, wrote and compiled a book called *A Search for God*. This book was written slowly and readings taken through Edgar Cayce from time to time on the progress. It was a year before the source of the readings was satisfied with the first chapter, "Meditation."

In this chapter any sincere student of mysticism will find many familiar concepts. Certain beneficial preparations are indicated for the purpose of deep meditation, such as cleansing the body with pure water, the use of incense, incantations or music, and the turning of the mind toward the highest ideal. The point is made that if

the ideal which we hold is in accord with the soul-mind that which will be of help to the physical mind and body will be transmitted into consciousness through the channel of the five senses. If the ideal is not in accord with the soul-mind, turmoil will result.

When an individual received a reading he was assigned a case number which was used for all subsequent readings. Case No. 311 was known to Mr. Cayce as a high degree Rosicrucian member. At the end of one of his readings this person asked the following question:

"Are the principles of life and living set forth by the Rosicrucian Order in general true and correct?"

The answer as might be expected was: "In general correct, very good!"

Here is a passage from the readings that contains a concept of God:

"For each entity in the earth is what it is because of what it has been! And each moment is dependent upon another moment. So a sojourn in the earth is a lesson in the school of life experiences. Just as it may be illustrated in that each entity, each soul entity, is a *corpuscle* in the body of God."

From the chapter on meditation, we glean the truth as to when man becomes a living soul:

"For while the physical begins at conception, the spiritual and mental is as the first breath taken into the physical—that becomes then a living soul, with a physical organism for manifestation during the sojourn of that particular experience."

The difference between prayer and meditation is defined as follows:

"Prayer is an appeal to the Divine, both within self and without. Meditation is keeping still in the body, in the mind, in the heart, and listening for the voice of God."

The readings also emphasize that "it is not what one knows of spiritual law that counts, but what one does about it."

Atlantis

There is much material, in the readings, on early Atlantis. When the poles shifted and Lemuria was submerged in

the Pacific the continent began to break up. The first disturbances were attributed to the use of high-powered explosives to destroy the enormous animals that then existed. Gas pockets were blown open and volcanic eruptions followed. Several thousand years later the second major destruction left only comparatively small island areas, the largest of which was called *Poseidia* or *Alta*. Descriptions of individual incarnations in the readings cover periods ranging from approximately 200,000 B.C. to about 9,500 B.C., the date given as the third and final destruction.

It is indicated that prior to each of these destructions there was extensive migration to other lands: Yucatán, the Mississippi Basin, Spain, Peru, and Egypt.

Again and again it is pointed out that many who lived at the height of this civilization are re-entering the world today. Here is a sample from the readings:

"This entity is an Atlantean. Hence it is manifesting in the earth at a period when many Atlanteans have entered. For ye may be very sure that there is not a leader in any country or any clime, whether friend or foe of what the entity thinks, that was not an Atlantean."

A parallel seems to exist between the highly complex civilization of Atlantis and our scientific civilization of today. Some modern astrologers claim that the aspects at the beginning of this century indicate suitable influences for the incarnation of those who had lived at the time of the Atlantean disintegration. Theirs was a highly scientific civilization. It was an age of electricity like ours with most of our modern conveniences and many that we have not yet achieved.

The readings are full of evidence that the secrets of atomic energy were well understood. For the Atlanteans were able through the use of "electrical and aeriatic [sic] formations, in the breaking-up of the atomic forces to produce the impelling force to means . . . of transportation, . . . or of lifting large weights, or of changing the faces or forces of nature itself."

We learn today from the radio and
(Continued on Page 186)





SANCTUM MUSINGS

TIME

By RODMAN R. CLAYSON, Grand Master

PART TWO



TIME, according to Einstein, must be associated with relativity. Space is defined as the relationship between temporarily co-existing bodies or events. On the basis of analysis of the experience of the Einstein school of thought, the formation of the concepts of time and space have no grounds for asserting the reality of space or the reality of time. Time and space are relative to one another and relative to real existents, to physical processes or events, and to mental events. This is relativity.

The theory of relativity started from the failure to find that the movement of the earth through the ether had any effect on the speed of light. Motion through ether is not accelerated or retarded by ether. The source of light or its motion has nothing to do with the velocity of light. By experiment it has been found impossible to detect uniform motion relative to the ether.

Newton, who discovered the law of gravity, said that the apple fell toward the earth at a uniform rate of thirty-two feet a second. Exponents of the philosophy of time and space ask the question, "Supposing a tiny human being was sitting on Newton's apple when

it fell, would the tiny human being know of the fall of the apple?" Probably he would say that the apple did not move and the earth rose to meet it. This brings up the old question of, Does the train go by the station, or does the station go by the train? We shall not go into the abstract intricacies of this question, but the answer is that both are true; that is, the train goes by the station, and also the station goes by the train. It is all a matter of the point of view of the observer from his position in time and space.

There are few, if any, instances of inertia in Einstein's theory of relativity. He feels that all that exists is in motion. This theory lends itself to the metaphysical concept of change. It also lends itself to the theory that all is energy, that matter is disintegrating or integrating through energy. Relativity reduces everything to relations, that is to say, to structure, not material.

The three-dimensional world which Euclid constructed for us is receding into the background. It is rapidly being replaced by the four-dimensional space-time universe. Newton regarded space and time as independent concepts, but this tenet is no longer acceptable. Even though space seems to be a fixed condition, we may move about in it at will. Wherever we go, we will find

that the properties of space are everywhere the same and are unalterable whether we are moving or are stationary. On the other hand, time is essentially a moving condition, and we must perforce move in it. If space is dimensional it may be measured, but time is essentially one-dimensional. Such terms as square hours or cubic minutes have no meaning to us. No connection can be recognized between time and space measures. For instance, how many feet make one hour?

Recasting Ideas

If we are to follow Einstein's postulations on relativity, we must recast our ideas on time and space in a way that seems fantastic. What has he done to the old fundamental concepts? Between what have always been supposed to be separate and distinct ideas, he has introduced a correlation or a connecting link. He has asserted that as we move about in the geometrical properties of space, other objects in space will be altered, depending upon the rate of speed of the motion of the observer, thus linking time with space. He asserts that the flow of time which has always been regarded as invariable will alter with the motion of the observer, again linking time with space.

Einstein gives a classical example. Suppose that we, with instruments for measuring space and time, are located on a platform which we believe to be stationary. If there is no other physical object to be seen, we cannot be certain whether we are stationary or moving. Now suppose that we observe another platform similar to our own, and after taking careful note of the relative motion between the respective platforms we may feel that our own plat-

form is at rest and ascribe all motion to the other. Einstein asserts that if only these two platforms existed we might notice some strange happenings. If a circle were painted on the side of the other platform which was moving at great velocity, and the speed were great enough, it would appear to us that the circle on the moving platform was in the shape of an ellipse with its short diameter in the direction of its

motion. The extent of this shortening would depend upon the speed with which the platform would be moving.

As the speed of the moving platform would approach that of light, the circle would flatten completely into a straight line with its diameter perpendicular to the direction of motion. An observer riding on the moving platform would not be conscious of the flattening of the circle in the direction of the platform's motion. The platform and all that it carries, including the observer, share in this shortening, says Einstein. Even the measuring stick of the rider on the moving platform would not be exempt.

If the measuring stick were laid along the diameter of the circle which is per-

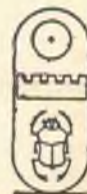
pendicular to the line of motion, the stick would indicate perhaps ten inches. Placed along the shortened diameter, the stick, now being shortened in the same ratio, would apparently indicate the same length as before, and the rider on the moving platform would have no suspicion of what we on our stationary platform were observing. In fact, he might with equal right suppose himself stationary and attribute all of the motion to our platform. And if our platform had a circle painted on its



By Erwin W. E. Watermeyer,
M.A., F.R.C.

Director, AMORC Technical Dept.

- Faculty members of the University of Pennsylvania, in collaboration with the Atlantic City Hospital, are planning to use television in color to teach surgery and medicine to physicians and medical students attending the June meeting of the American Medical Association in Atlantic City, New Jersey.
- Recent observations by astronomers at Yerkes and McDonald Observatories, corroborated by observations at the U. S. Naval Observatory, indicate that the light reaching the earth from the Milky Way is approximately 12 per cent polarized, and that this amount is the same for all colors. Inasmuch as light from other distant stars is not polarized, it is believed that unknown particles in interstellar space between the Milky Way and the earth must cause the polarization.
- Even the oyster's private life has now been invaded. A new instrument, named the ostreodynamometer, records the oyster's motions within its shell.



side, it would appear flattened to him but not to us.

In connection with this hypothetical example, it is said that a clock on the passing platform would exhibit eccentric behavior to us but not to the man riding on the other platform. If the other platform stopped opposite us long enough for a comparison of clocks, it would be found that they were exactly the same. With the other platform in motion, the other clock would apparently be slow as compared to ours.

On the other hand, if we were moving, and the rider on the other platform could observe a clock on our platform, he would perceive that our clock was slower than his. It would seem that this is a paradox: the clock of A appears to be slower than that of B, while at the same time the clock of B appears to be slower than that of A. According to Einstein, either can be right. It all depends upon the point of view. If the rate of the moving clock is altered by its motion, it has not been altered because of the motion of the moving platform. The motion does not interfere with the proper functioning of the pendulum or balance wheel of the clock. Einstein has in mind something deeper and more abstruse than that. He answers that the flow of time itself is changed by the motion of the platform and that the clock is fulfilling its normal function in keeping pace with the altered rate of time.

Another imperfect illustration may help to clarify this matter. Supposing we were to travel by train from New York to San Francisco. In certain time zones along the route it would be necessary for us to set our watch back an hour. A less practical but more mathematically elegant plan would be to alter the rate of our watch before beginning our journey so that it would indicate the correct time as we passed through each time zone. Less frequent alteration would be required, of course, on a slow train. The point is that if we were endeavoring to have our timepiece compensate for the various time zones, its rate would depend on the speed of the train. Einstein asserts that similar concepts apply to all moving systems and that a clock in such system would appear to run more slowly as the system gained in speed.

Such assertions of course encounter general incredulity. One may quite properly ask, "What is the evidence?" To this question Einstein has replied, "Does your memory go back thirty or forty years? or have you not at least read of the serious contradiction in which theoretical physics felt itself involved at the beginning of this century?" His reference is to the difficulty which arose as a consequence of the negative results of the theories of others on materiality, time and space, and reality.

Let us give another illustration of this problem in abstract time. If we were in a stationary boat which was anchored in one position while trains of water waves were passing us, it would be possible to determine the speed of the waves by timing their passage over the length of our boat. If the boat were set in motion in the same direction traveled by the waves, the apparent speed of the waves in respect to the boat would be decreased. This speed would reach zero when the boat attained the same speed as that of the waves. On the other hand, if the boat were set in motion in the opposite direction, the apparent speed of the waves would be increased. If, with uniform speed, the boat would move in a circular path, the apparent speed of the waves would fluctuate periodically. The speed, the boat would move in a circle by the magnitude of this fluctuation.

Astronomers advise us that the earth is moving around the sun in a nearly circular orbit with a speed of about nineteen miles a second, and that at all points in this orbit light waves from the stars are streaming by constantly.

It has been suggested that the analogy of the boat and the water waves may possibly verify the earth's motion by experiments on the speed of light. The speed of the earth in its orbit is about one ten-thousandth of the speed of light. There are methods of sufficient precision to pick up an effect of this order of magnitude. Oddly enough, with the knowledge of present-day physics, the analogy has been broken down. The results of the experiments were found to be negative. The breakdown was between mechanics and optics. It was found that while the speed of water waves varied as it should with the speed

of the observer, the velocity of light from the stars seemed completely unaffected by such motion. The breakdown of analogy between mechanics and optics introduced a line of division into physical science.

The Three Laws

The general trend of scientific thought since the days of Newton has been in the direction of removing sharp lines indicating differences in kind and replacing them by differences in degree. The present scientific trend seeks one ultimate explanation for all phenomena. It was Kepler who, by his study of the planets, discovered the three well-known laws which their motion obeys. To Kepler these laws were empirically separate, and the distinct results of observation. Newton endeavored to show that these three laws were mathematical consequences of one general law, that of gravitation. Faraday proved that electricity and magnetism were closely allied. Mayer and others revealed the equivalence of heat and work. Light was correlated with electricity and magnetism by Maxwell. Even at the beginning of the twentieth century great scientific minds had reached the conclusion that physical phenomena of all kinds form one vast interrelated web governed by one far-reaching law, a law which was unknown at that time. Gravitation alone resisted all attempts to be coordinated with other phenomena.

For a time Einstein centered his work on the problem of mechanics and optics, and he found it necessary to alter fundamental ideas regarding time and space. The evidence submitted thus far by him explains known facts and removes difficulties. However, this great physicist is under no delusion. He feels that no amount of experimentation can prove that he is right, and that it is quite possible for a single revolutionary experiment to prove him wrong at any time. His aim has been to bring order out of confusion. Einstein has endeavored to exhibit all the laws of nature as special attributes or principles of one all-embracing law. In this regard the words of Tennyson are reminiscent, "One law, one element, and one far-off divine event to which the whole creation moves."

One school of thought has said that time is the fourth dimension of space. Actually, however, time is not a dimension of space. Real time is continuity in succession. It is the overlapping of events; while space is the extension or coexistence of simultaneous events which seem to have extension. The seeming largeness of space has nothing to do with its possible limitations. We do not know that space is limited and, therefore, finite. Thus far we know only of those things which seem to exist in space. We are told that space may be a network of distances—distances between moving points of energy.

Time is an infinite thing. It cannot possibly be finite. It would be self-contradictory to think of time with a beginning and ending because this would imply that there was time before time began and that there would be time after time ceased to exist. No real meaning can be attached to the idea of timelessness since reality is a dynamic process and time is the measure or ratio of processes. If time were to cease altogether, reality would cease; nothing would exist, and eternity would have no reality in time.

Starting from rigid mechanistic conceptions, modern science is progressively approaching the Rosicrucian viewpoint that all matter is in conditions of change. As Heraclitus said, "All is becoming." Literally, matter is being born out from and returning to the unfathomable sea of energy which science calls the field of force, or space. Space is looked upon as a continuum of three perpendicular dimensions, but the dimensions must be curved because light rays and all possible observational data concerning them involve only curved lines. Geometrically a straight line is an impossibility. We cannot relate space to an imaginary set of straight lines, a conception which is highly artificial and mechanistic. Actually it is practicable only for certain mathematical formulas.

In our conclusions we find that time may be construed as the transcendent flowing framework of events, lives, and matter. Time flows past these things much as a river flows past trees on its banks. To this we may add that matter or an event is a coincidence of vibra-



tions which is dependent upon the vibratory positions. The positions of vibrations are coincident with combinations of causative vibrations and are manifested as an event or a series of events. Actually time is nothing more than the result brought about by successive alternations, or vibrations, resolved into energy.

In abstract physics we can regard matter as consisting of a series of events with an interval of recurrence which is shorter than minimum sense perception

intervals. Other than a relative standard of vibration frequency measurement, time has no existence. Scientific evidence supports the contention that vibrations are primarily responsible for the existence of manifestations of matter and energy. This principle will ultimately be embodied in mathematical formulas. In *time* all is relative. The only time of which we have any awareness is the present, which is our consciousness of the moment which was the future and now is of the past.



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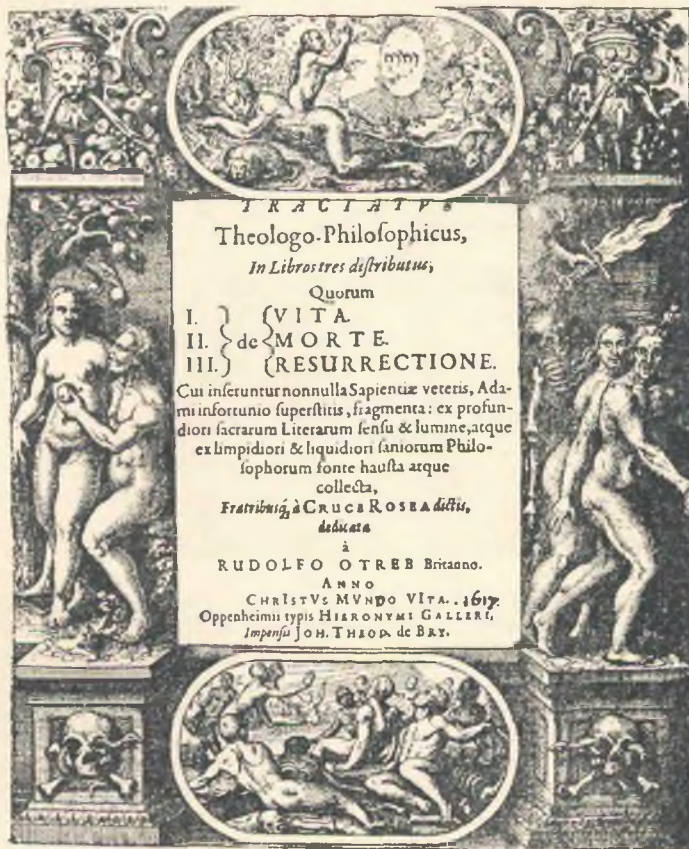
The
Rosicrucian
Digest
June
1949

From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

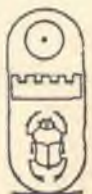


THE work illustrated deals with the origin of the world from a metaphysical point of view. It is addressed to the Fraters of the Rosy Cross and dedicated to Rudolfo Otreb. Robert Fludd is the author and Otreb is himself. He published anonymously, cryptically or using a pseudonym.

This work is illustrated by Johannes Theodorus de Bry, an engraver whose artistry is well indicated in this excellent title page. To Fludd (1574-1637) must be given credit for arousing wide

interest in England, in the Rosicrucians and their work. He has been called the first Rosicrucian in England although the title is not exact. Nevertheless, he was a tireless worker and an able apologist.

It has been said that the German Rosicrucian, Michael Maier, was his initiator. Maier did come to England and did meet Fludd; but it is likely that he came as a European legate of the Order and that he met Fludd, already a member, in his official capacity.



The Mystic Philosophy of Plotinus

EARLY ROOTS OF CURRENT TRUTHS

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

LESSON TWO

THE most influential of all the mystery schools at this period was the *Orphic*. Its peregrine initiators were the first missionaries in the pre-Christian world. They journeyed from island to island, community to community, in the Hellenic world, extolling the advantages of initiation into the Orphic mysteries and initiating candidates. Wherever they went, they established branches of the ever-expanding school. It is related that the founder of the Orphic mysteries was Orpheus, a partly legendary and partly historical character. It is said that he lived, before the Trojan War, in Thrace. Thrace was that section of ancient Greece that now corresponds to Northeast Macedonia.

Orpheus was a priest of the Dionysiac mysteries, also one of the early mystery schools of Greece. He was held to be a magician and a theologian, the latter in the sense of an exponent of the life of the gods. Most of all, he was famed as a great musician. It is said that he charmed everyone with the music of his lyre. There is a report that he journeyed into Hades. Hades was not necessarily hell, as we think of it today, but rather another world, another plane of existence, in which man dwelt, sometimes in torment and at other times in a state of paradise. Orpheus went to Hades in search of his sweetheart and while there his beautiful music, we are told, won for him her release.



Orpheus' adventures in Hades became the basis of the Orphic doctrines. Each of his experiences was interpreted from a mystical point of view. The Orphic doctrines contended that a man's soul is of divine origin, that it lives for thousands of years in the body and forever out of the body. Thus the Orphic doctrines expounded *immortality*. The soul, however, is of a mixed nature. Aside from its divine content, there clings to it an evil aspect. The main object

of human existence, therefore, is to rid the soul of its evil contamination. The body is the prison, the tomb of the soul, and the soul is imprisoned within it.

Only purity of living cleanses man of sin and begins the lessening of that evil aspect of the soul. In fact, only purification will finally release the soul from its imprisonment in the mortal body. This final release cannot be accomplished in just one lifetime. There must be several incarnations until the soul is eventually free from sin. After any one exemplary life, the soul enters Hades. There it resides for a thousand years of joy and then it resurrects to once again enter a mortal body.

There must be *triple* good lives here and on the other side before final release of the soul, so the Orphic doctrines expound. Each life must purge the soul of its titan or evil aspect. When the three lives of purity here and in Hades have been lived, then the soul resides

in eternal happiness, in a state of paradise. The initiatory rite, to which the candidate was obliged to submit, set forth the obligations which he must take. It also defined the kind of life which he must live on earth. It admonished him, for example, not to eat meat, to thereafter clothe himself in white garments and be chaste in his conduct. These initiations, sometimes held in grottoes, sometimes out in the open when the moon was full, dramatically depict for the tyro the journey into Hades and what he must expect. He must display courage, he must display temperance.

The guidance of the neophyte's life was outlined for him. This guidance was given in allegorical terms by one preceptor. Another preceptor would explain the often ambiguous terms, giving their full and rich esoteric meaning. The allegorical terms were meaningless to the outer, profane world, sounding like so much gibberish. Whenever the tyro, the neophyte, after his initiation, was asked about the wisdom, he would truthfully relate that he had been told thus and thus, and he would give just the allegorical terms, which were meaningless to others, but to which he, the candidate, had the inner key.

Pythagoras, it has been held, was the greatest of the converts to the Orphic mysteries. In his writings, he gives us some of this allegorical guidance. A few of the sayings we shall set forth, and likewise give the esoteric interpretations of them:

Allegorical Guidance—

Pass not over a balance.

Wear not a ring!

Lay not hold of everyone readily with the right hand!

Eat not the heart.

Sleep not at noon!

Esoteric Interpretations—

'Pass not over a balance' refers to justice and equality.

'Wear not a ring' is an admonishment not to bind one's soul about with a chain of ignorance, as the finger is bound with a ring.

'Lay not hold of everyone readily with the right hand' you will understand to mean: try and prove everyone before you admit

him to your society as a friend and brother.

'Eat not the heart' you will construe as: rend not asunder the social bond which unites your society, by unnecessary disputes and useless differences.

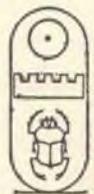
'Sleep not at noon' is an admonishment to shut not your eyes against the Light of Knowledge at a time when its hidden stores are more clearly displayed before you.

Philosophy Reasons

The Orphic doctrines won an immortal place in philosophy beginning with Socrates. According to Socrates, as related to us in the *Dialogues* of Plato, the soul is immortal. It has descended into man from its high estate, but in the mortal it is transient. Eventually, it returns to its infinite source, nature. In nature the soul is akin to the first wisdom of nature. Therefore, the soul has innate wisdom or the wisdom of nature. The soul is the high good and its knowledge is the only true knowledge. The knowledge of the world of sensation, the knowledge received through our senses, is illusory and false. It becomes incumbent on man to awaken the knowledge of the soul, to *recollect* that which is within him. All men are thus made equal, because the wisdom of the soul is alike in all mortals, regardless of their station in life or their birth.

In the *Phaedo*, Socrates tells Simmias that the purification is necessary for the separation of the soul from the body. This, of course, is a direct example of the Orphic doctrines. Socrates expounds that every philosopher seeks death instead of fearing it, but it is not the death that the man in the street knows about. It is the release of the soul, it is the allowing of the soul to aspire to higher things, it is the liberation of the soul from those physical joys and pains which nail it to the body.

Plato enlarged upon the concepts of his master. To him the conscious life is the ordeal which the soul must experience before it can be released from its confinement in mortal form. He expounded that the soul is the only



reality and is unchanging. Furthermore, the knowledge of the soul is the only true knowledge. The soul has inherent within it certain *universals*, certain fundamental ideas which all humans have alike, regardless of their station in life. Such ideas are the ideas of beauty, of love, of justice. The things of the world have no true reality; they do not actually have form until they come to participate in these universals or these ideas of the soul. In other words, things of the world must bind themselves to the soul, must find a relationship to those inherent ideas which we have or else they are just illusory.

If something of the world appears to be beautiful, then that is a real form, because it is participating in that universal idea of beauty which is of the soul. In seeking the beautiful, man is, therefore, realizing the content of the soul. He is trying to give objectification to his subjective and divine impulses. Art, music, poetry, these cause man to know the perfection of his soul. When he pursues these things, his consciousness is actually dwelling upon the nature of his soul. He is being motivated by his divine self.

If these doctrines which we have just related seem familiar to you, it is because you have read, for example, the *Dialogues* of Plato or else you have experienced the perpetuation of some of these Orphic concepts in contemporary religion.

Civilization Decays

Let us now advance to the third century, after Christ, to a time some seven hundred years later. Historically, we find the third century very dull and uninteresting. A sort of pall hangs over it. The death of Marcus Aurelius, philosopher-emperor of Rome, which occurred sometime before the third century, ended a line of good Roman emperors—by good we mean efficient, intelligent administrators. Roman progress stopped with his death. Decline set in. During this period of the third century, Christianity was criticized by so-called *pagan apologists*, the defenders of Oriental philosophy and religion, as being the cause of the decay of civilization.

There is one cause for the despon-

dency and the brooding which prevailed throughout the entire Roman world at this time and that is the realization of the corruption and consequent internal weakness. This period was marked by *eclecticism*. There was a continual and open combining of various ideas, the elements of all the different philosophies, with an infusion of Oriental religions. In Rome, Zoroastrianism, the Orphic teachings, Osirism, the philosophies of Greece, Judaism, and Christianity vied with each other for power and for followers. But immorality ran high. The ancient Romans were temperate drinkers and their diet was almost vegetarian. During this third century, however, the Romans swilled wine and gorged themselves with beef until they became stupid and almost drugged from their excessive eating. Prevalent powers forbade the senators to participate in the affairs of government. They were emasculated from all power; they were not even permitted to trade. Consequently, they fell into idleness and into dissipation. I believe an excellent example of the instability of the government of that time is the fact that there were seven different emperors during a period of fourteen years—a new emperor for the Roman Empire every two years!

The barbarians of the North, the Germanic peoples, the Franks, the Vandals, the Goths, were flowing like a stream into Rome and the Roman world. They were like a breath from the wilderness, strong of body, virile, hardy, free from the corruption and degeneracy which was sapping the Roman people. Yet they were not far removed from savagery. There was little in the way of culture to greet and to influence them. Literature, science, the arts, which had been born in Greece and which had never greatly thrived in the Roman world, were now dying rapidly with a decaying Rome.

It is a sad commentary on the times that in the third century no man was ashamed of his superstitions. He found some way of justifying them and reason was never employed to execrate them. Each individual, however, abhorred atheism. All sought some kind of a god. Gods of every description prevailed. The Roman Pantheon expanded rapidly. Henotheism prevailed with its suc-

cession of gods. Ahura-Mazda, Isis, Moses, Zeus, Jupiter, Saturn and a host of others were extolled everywhere.

Magic and sorcery were common. Incantations were openly practiced. At every street corner vendors were offering talismans and amulets for protection or for the invoking of supernatural powers and deities. All sorts of divination was practiced from the Assyrian and Babylonian methods of reading the convolutions of a calf's liver to palmistry and astrology. At the same time various versions of Stoicism were expounded. These philosophies, or rather corruptions of philosophies, advocated the destroying of common decency. They inveighed against compassion, against sympathy, against conformity to virtue.

During this same period Christianity was developing into a syncretic religion. It was assiduously *borrowing* the best from the leading schools of philosophy and the Oriental religions. Its apologists were incorporating these ideas into the early doctrines of Christianity. Thus, Christianity was able to compete with any of the other systems of thought and religions alike. Christianity was not liked by the masses of people. To some, because of these syncretic methods, it lacked originality. Principally it was not liked because of its recognition of women and slaves, the ascribing to them of the same equal-

ity as the Roman people enjoyed. Christianity received the opprobrious title of *third race*, the Jews being called the *second race*. This term implied that they were a subordinate people, that the Christians were third in line with the Romans at this time.

At this time, Alexandria, Egypt, remained the center of learning of the ancient world. In that colorful, fascinating city East met West. Thoughts, ideas, systems of philosophy, religious doctrines, all intermingled. With the decline of Athens, Alexandria had become the center of philosophy. The disciples, or shall we say the descendants of the great schools, had made an exodus to Alexandria. All of the philosophies were expounded within the city of Alexandria. The teaching was not limited to one or two buildings as we think of the buildings of a college or a university today. The classes were held in private homes or on grounds adjacent to the homes: some of them, along the narrow tortuous streets and alleys of the city; others, in shady nooks just beyond the city. Here was being taught Hermeticism, the doctrine of Hermes Trismegistus. Here, too, the Christian apologists, such as Origen, were formulating the early doctrines and expounding them. Here in ancient Alexandria, then, was a true crucible of thought.

(To be continued.)

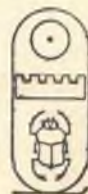


AFTER TEN YEARS

On a certain night a few weeks ago, when the lights of Britain went on again for the first time in ten years, the incident was a subject for world news from London. Restrictions on electricity for outdoor use had been lifted. The children of Britain who grew up in *street darkness* looked with wonder at the blazing signs and advertisements. Crowds gathered, hundreds of them coming in special buses from rural districts. There was cheering and singing. A nation had awakened from the stupor of war.

The Daily Graphic commented: "Britain has lived in shadows and half-light too long. The ban on bright lights has been symbolic of too much in our national life. Let the 'lightsup' be symbolic, too. Let it herald a new drive for a brighter Britain, for more color and gaiety."

Does not the world in general read in this reflection a confession of its own needs and the hope for a fulfillment?



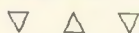


MEMBER in Johannesburg, South Africa, has made some excellent suggestions as to features he would like to see included in the *Rosicrucian Digest*. Especially would he, and he thinks other members generally, like to see the

Order's various activities described in detail. In the main, this has been done in the many separate and specialized pamphlets available to anyone upon request. It may be possible occasionally, however, to follow some of his suggestions. One or two new features, we can promise, will please him, and we hope others. Temple Echoes is always open for comment and suggestion.



Some sixteen boxes of used clothing were recently shipped to needy persons in different parts of the world, as a part of the Grand Lodge relief activity. The clothing (all donated) is received here at Rosicrucian Park, and when sufficient amounts have been collected, it is boxed and addressed to persons whose requirements are known. Mrs. Irene Allen is in direct charge of this activity. She reports that the current shipments went to individuals in Poland, Denmark, France, Germany, Italy, Greece, and the Philippines.



An interesting session took place in the Conference Room of the Administration building recently. The Emperor called department heads together to consider some phases of Convention activity. Working on the basis of membership suggestions and past experience, plans were made for what it is hoped will be the smoothest running and most successful convention ever

held in Rosicrucian Park. The dates, remember, are from August 14 to 19.



Looking through an old *Digest* the other day, we found this paragraph which is significant and quite appropriate at this time when we are on the threshold of another session of Rose-Croix University here at Rosicrucian Park: "Our university is quite distinct from the mundane universities of our time; different in its aims, different in its purpose, and different in its methods. . . . It is the object of our Rose-Croix University to train our students to arrive at a true understanding of themselves and the relations which exist between the individual and the universe, and the relation between man and God."—Erwin Watermeyer, "Science and the Rosicrucian."



Not long ago, a Neophyte member reported a successful experiment which should be encouraging to others. It concerned itself with *suggestion* and its successful operation. He wrote: "I have a friend living about sixty miles north of me whom I have known for nineteen years. I taught him radio theory and in 1933 he became a duly licensed amateur. The war came on and we lost contact for about eight years.

"Recently I met him, discovered that he had learned to fly and was preparing to become a missionary. I asked him about his interest in radio and learned he had given it up, allowing his license to expire. Later, I thought what an excellent means of cheap communication radio would be and how much it would help him in his missionary work. I transmitted this thought to him along the line of our experiment.

"Two weeks later when I saw him,

he said: 'You know, I've had some funny thoughts recently.'

"'Yes,' I said, 'I know. You've been thinking about radio and getting your license back.' He admitted it, but was astounded that I should know! There is no need to comment on my satisfaction with this experiment."—T. R. S.

* * * * *

Another experiment of a slightly different nature was reported by a soror in the East. She wrote: "My profession for many years has been that of music and drama critic for newspapers. I love music, am a patroness member of Sigma Alpha Iota, National Music Fraternity for Women, and of course, very keen on the promotion of music and its enjoyment by all sorts of persons, whether educated musicians or merely music lovers.

"Whittemore and Lowe, those two talented, intelligent duo-pianists, gave a concert here. Apparently their knowledge or conception of interpretation includes all background pictures of the composition being played. In several of their numbers I could plainly see the settings in elaborate detail. Particularly, in a cluster of Brahms waltzes. The formal salon with sumptuously gowned ladies, their equally splendidly dressed escorts, appeared before me in the stately melodic rhythms of the dances. And where the music accelerated and rose in volume, I could plainly see one dashing blade swoop and swing his dainty partner in dizzy whirls of rapid steps. It was most enjoyable imaging, I assure you. I have never experienced its like before, though I have heard, through the years, the best of artists."—T. T. S.

* * * * *

A soror in Montana shares a page of her study notebook with us:

Words are things, and a small drop of ink,

Falling like dew upon a thought, produces

That which makes thousands, perhaps millions, think.

"Truly that is the essence of Rosicrucian monographs! For the first time in my life, I've been endeavoring to think, for it is not all written on the pages of the monographs—the truths of life. They are like outlines for the

great play called 'Living' but we, the students, must furnish the acting that makes the drama a reality. . . .

"The Rosicrucian monographs, 'small drops of ink,' are material dictionaries for us to turn to, to catalog our emotions and thoughts so that the pages of our days are well written and well directed dramas and so that we may turn back to them tomorrow, next year, or in another flight in earthly time for direction to produce even greater Peace and Happiness."—J. B.

▽ △ ▽

In November of last year, the George Washington Carver Chapter, AMORC, was established by our negro fraters and sorores in Washington, D.C. A very attractive bulletin is already being published by this new Chapter of our Order. It is indeed encouraging to see this evidence of acceptance of Rosicrucian teachings by such fine representatives of the negro race, and we congratulate our Washington fraters for success as to their new Chapter.

In April, the Chapter had its first christening. It was that of Emerson Carlyle Taylor, fourteen-month-old son of Frater and Soror James Taylor of Beltsville, Maryland. This is indeed laying foundations for future growth. We shall expect to hear more of this Chapter's activities later.

* * * * *

In strange contrast to the above and all the fine work done today by Negroes in all fields of endeavor stands the fact that in 1840 a statute of the State of Georgia prohibited the sale or gift of books, paper or ink, to any colored person, slave or free, without the permission of the owner or guardian.

▽ △ ▽

Word has reached the Emperor's office that a member of the Supreme International Council, Frater I. Gridneff, long associated with the work of the Order in China, is now in Australia.

Forced by conditions to leave Manchuria in 1937, he moved to Shanghai. There he was not molested, but his Rosicrucian activity had to be carried on virtually underground.



With the war's end, the new policy of "China for the Chinese" made necessary the closing of many offices and businesses operated by Europeans. For this reason, our frater chose Australia as a place which might not only furnish him with a quiet home but also

provide the opportunity for educating a son.

This frater, no doubt, has much to tell of his Manchuria and China days. When he has established himself, it is possible that he will write some of his experiences for the *Digest*.



THE PSYCHIC READINGS OF EDGAR CAYCE

(Continued from Page 173)

the newspapers of space platforms projected beyond the pull of the earth's gravity where they might circle the earth as satellites, and that these might be used for the launching of atomic bombs or perhaps for a device which would concentrate and focus energy from the sun to any given spot on the earth. Let us not think that this is an entirely new idea. I quote from the readings:

"For when those facets were prepared for the harnessing of motive forces from the rays of the sun, to be effective upon the activities of ships and other consumers of the electrical forces, these forces when turned upon the elements of the earth—caused the first upheavals."

The Atlanteans used a device for focusing energy from the sun which was called the "terrible Crystal." Here is one excerpt in which it is mentioned:

"The entity was in Atlantis when there was the use of elements known as electrical forces today, connected with the various ways in which crafts carried individuals from place to place, what may be known in the present as photographing from a distance, or the fields of activity that claimed the ability for reading inscriptions through walls, and the preparations through the crystal, the mighty, *terrible Crystal*. . . . All of these were a portion of the entity's activity in that experience and much of it brought destruction."

The readings are full of the struggle between the spiritually enlightened who were called the Children of the Law of One, and the unawakened materialists, called the Sons of Belial, who sought to misuse spiritual power and eventually succeeded in creating great havoc.

It is also stated that records of this civilization have been preserved in Egypt and Yucatán, and that they will be found following the changes which will take place when part of the old continent will again emerge from the Atlantic, which is to be before the end of this century.

Those of you who have read *The Symbolic Prophecy of the Great Pyramid*,^{*} by Dr. H. Spencer Lewis, will recall that the prophecies listed therein also end with this century. In this connection it may also be interesting to note that the Cayce readings state that there is a sealed room in the Pyramid, which will not be discovered for some time. This room contains the prophecies for the next age. The reason for this is indicated in the fact that today humanity stands at a crossroads. It can go the way of either of two directions. With free will, it is possible that through the misuse of atomic power mankind can destroy this world in which we live, or at least a great part of it, thus setting evolution back for many centuries. But it is also possible for humanity, through the power of brotherly love and the elevation of consciousness, to usher in the Aquarian Age—the Age of the Brotherhood of Man. And it is toward reaching this latter goal that we, as Rosicrucians, should dedicate our lives in service.

Our Karmic Burden

According to the psychic readings, the burden as to world affairs is for mankind to take up its cross. We stand today on the cusp of a new age, in a period of transition. The world is labor-

^{*} Rosicrucian Supply Bureau, San Jose, California.

ing under a terrific Karmic debt which has been accumulated during the centuries. We all have erred in the past. We all have contributed our part, however great—however small, to this Karmic burden. We must each of us accept full responsibility for our share in this Karma.

Perhaps many of us who are incarnated today lived upon that long lost continent of Atlantis more than 10,000 years ago, when humanity also faced a great world crisis, when the forces of darkness had likewise taken a great hold upon the minds of men. The readings say:

"Bear in mind that the Atlanteans were exceptional; they either wielded woe or great development and their influences are felt.

"They were those who had reached a great advancement, had been entrusted with divine activities in the earth. But they forgot in whom all live and have their being; and they brought about within themselves, that which destroyed the body but not the soul."

If we were among that portion of humanity who set in motion, in those early days, the forces which eventually brought about the destruction of a whole continent—or if we at that time failed to use our creative forces constructively in service to mankind—then, we today in facing a similar situation are being given another chance. This time—*we must not fail!*

The following passage from the readings is very expressive:

"Mind is the builder; knowledge not

lived becomes sin; in every person of whatever station look not for things to criticize, but for something you adore in your Creator; for you will not enter the Kingdom of Heaven, except leaning upon the arm of someone you have helped."

We may feel that individually we can do very little in this serious world crisis, but there is one very effective way in which the least of us can help. We can devote a portion of our meditation period each day to world affairs. We can project vibrations of peace, harmony, and love, to our President, his Cabinet, the Congress, the members of the United Nations and to all our representatives in foreign lands.

These persons are in a position where it is necessary for them to make decisions in world conditions. We should share in those decisions—not that we should concentrate that they should vote or argue this way or that way about a certain matter, but concentrate on the idea that these our representatives may become ever more receptive to Cosmic guidance, that they may become ever more in attunement with the finer forces, and that motivated by the highest aspect of their beings they may make their decisions in the light of the greatest good for all.

My little channel, or your little channel, may seem feeble in itself, but if enough channels are joined together in *meditation*, even as the little streams, they will make a mighty river, the power of which can shape the destiny of the world.



INDIA, THE MYSTIC MAZE

(Continued from Page 167)

ligious culture of India. In fact, Jainism sought to elevate Hinduism and it has done so by numerous prohibitions, including animal sacrifice.

Because Jainism has attempted to exorcise certain objectionable elements of Hinduism, it has made a strong appeal to the intellectuals and the progressive-minded of India. The sect is, numerically, one of the lesser ones of India but it does include many wealthy merchants among its followers.

This particular Jain Temple was the result of large donations upon the part of a wealthy merchant of Calcutta. It has become a symbol of the beauty which the human mind can perceive in the harmony of sensible things when under spiritual stimulus. The temple was obviously the attempt by this grateful merchant to objectify or materialize the ecstasy which he experienced *within* as a result of the Jain teachings.

The basic material of which the tem-



ple is constructed is white marble. This marble is covered with a mosaic of brilliant small stones, gems, and colored glass. The whole is a most dazzling fantasy in the brilliant sunlight. In fact, as one gazes at it in awe, he is reminded of some magnificent jewel, having a natural setting in spacious lawns of multicolored flowers. The gardens alone are one of the show places of Calcutta. The experience of this temple after the depression of the Kali Temple is like a fresh breeze from distant mountains.

Inside the temple is an ornate alcove, in which sacrosanct relics and images are placed. This constitutes a *sanctum sanctorum* or holy of holies. In this area have been deposited those elements that represent the spiritual precepts of the faith of the devotees. In this sense, it is not unlike Roman Catholic cathedrals in Europe, in which are found relics, proclaimed holy because they were once the possession of those now recognized as saints.

Before this holy of holies knelt four barefooted girls, attired in pure white saris, which constituted a frame for the aesthetic or spiritual qualities of their facial expressions. As they softly and sweetly chanted, they swayed in rhythm to the cadence of their voices. As we gazed, almost reverently, at this scene of devotion, it seemed to us that the flames of the candles, which were arranged in a semicircle behind them, pulsated in unison with their swaying. They were reciting age-old liturgies or prayers. Their voices were the Jain equivalent for the soft melody of an organ in a cathedral. The vibrations of the human intonations were, at least to us, much more effective than would have been the mechanical means of producing them.

The Brahman cow or famous *sacred cow* of India is everywhere in evidence. The Westerner may believe, before traveling in India, that the animal is immured only within the sacred or private areas of temple grounds. It is, however, given *carte blanche* to the whole Hindu social life. The cows are seen strolling the main streets of Calcutta with an air of immunity. They lie upon the sidewalks before the entrance to shops. Every deference is shown them by carefully walking

around them. They walk between vehicles and even before trams, while drivers frantically avoid injuring them—knowing the consequences if they do. These animals invade private gardens, relentlessly crunching flowers and shrubs, while the owners of the gardens strive to distract them without causing any offence to their religious precepts.

These animals, through centuries of breeding and the exceptional domestication which they have received because of their place in Hinduism, have acquired an unusual gentleness. There is something almost uncanny about the appealing expression in their large, limpid brown eyes. Their gaze seems to penetrate the depths of your being. You have a sense of uneasiness, extreme self-consciousness. You feel that there is something too much like the light of human eyes. The feeling is even heightened when the animal strolls up and places its damp muzzle in your hand or nudges you. It is quite comprehensible that one reared in the traditional Hindu beliefs and devoted to its doctrines could well conceive of this animal as being endowed with some ethereal qualities.

The belief in the sacredness of the cow came to the Hindu religion from prehistoric times. It is in no sense limited to India. In the Rig Veda, ancient Aryan hymns which constitute the foundation of Hindu religion, there are many references to the mystical relationship between the cow and the universe. The cow has come to symbolize many things—not only generation and fruitfulness, but certain fundamental human relations as well. The *milk* of the cow, in the Vedic hymns, depicts the basic food of the soul, compassion or kindness upon which the spiritual life feeds.

Among primitive peoples similes were often drawn from everyday life to illustrate mystical principles. For analogy, Christ used fishermen and their activities in his parables so that the truths he expounded might be understood by the humble people of Galilee. So, too, in antiquity, the cow, a prominent element in the economic life of a simple people, was used by the writers of the hymns of the Rig Veda to depict mystical concepts. Eventually such allegories came to be taken liter-

ally by the masses of the people, perhaps because they lack a true mystical conception. The mystical connotations with respect to the cow have been more or less lost among the lower caste of Hindus. To them the cow itself is intrinsically a sacred being and not because of any mystical significance.

It is a heinous sin to kill or eat the flesh of the cow. One of the verses of the Rig Veda reads: "All that kill, eat and permit the slaughter of the cow, rot in Hell for as many years as there are hairs on the body of the cow so slain." Cows are not only considered sacred but, as well, the products which they create.

While we were in India, a *non-Hindu* railroad-locomotive engineer inadvertently killed one of the sacred cows which had strolled into the path of the train—why this does not occur more frequently is a mystery to us. The indignation caused by this rose to a high pitch. A whole division of Hindu railroad employees went on a strike until the guilty employee had been severely reprimanded by the court for his inexcusable "negligence." Thus the ramifications of India's religions reach far and deeply into the everyday modes of living of its people.

(To be continued)



Onward and Upward

By HENRIETTE PHILLIPS, F.R.C.



THE Greatest of all Composers conceived a glorious symphony. It symbolizes Life, Light, and Love. Because three is the symbol of perfect creation, this symphony consists of three movements.

The *first* movement is a saga of evolution, of motion, and of change: a tiny spark of creative energy in a microscopic bit of protoplasm, becoming ever more complex, until that which is inherent in its seed emerges, the physical body of human kind.

The *second* movement symbolizes mind, intelligence—sense impressions transmuted into ideas. The intelligence directs the involuntary processes within the body. The mind is capable of grasping great truths and from these truths advancing to still greater *light*—another aspect of energy.

A *third* movement symbolizes soul. When man's consciousness is able to realize his selfhood, then man really

begins to live. He is an entity, an individual, a trinity in one. Thereafter the ascent is threefold—refinement of the physical, an increasing awareness of environment, and a fuller realization of spiritual qualities. Step by step, individuality adds its knowledge and experience to the personality.

In this symphony there is no finale. Life forms devolve, only to reassemble, in obedience to that Cosmic urge to move forever onward and upward. There is no end to energy and its manifestations.

And so the great symphony of life plays on and on. We may sense it in the harmony of a beautiful chord of music, and discern it in the immutable laws of numbers. We may sense it in the sighing of the wind in the treetops; in the glorious colors of the flowers smiling and nodding in the breeze; in the precision of the stars in their courses; and in the love of a mother for her babe. It is everywhere if we will but attune ourselves to its cadences. Some who hear it call it the Music of the Spheres.

FIRST DEGREE INITIATION

The First Pennsylvania Lodge, 615 W. Diamond Street, North Side (near the Buhl Planetarium) will give the First Temple Degree Initiation—Part One on Wednesday, June 15, and Part Two on Wednesday, June 22, at 8:00 p.m. All qualified Grand Lodge members in this vicinity are cordially invited.





What the United Nations Has Accomplished

(Reprinted from *United Nations World*, November, 1948—New York, N.Y.)



A PRIMARY premise behind the founding of the UN was that it would be based upon unanimity among the Big Powers. In the minds of those who framed the UN Charter was the underlying assumption that it would take up after peace treaties with Germany and Japan, and the delineation of power relationships, had cleared the way. In short, the UN was originally designed as an agency to *maintain* the peace, and stabilize it, and perpetuate it, rather than an agency that would itself be compelled to try to *establish* the conditions necessary to its existence.

Nonetheless, despite its handicaps, and without fanfare, the UN and its fourteen specialized agencies are building new habit patterns of international comity and co-operation.

The strength of the UN derives from the identity of aspirations actuating mankind, the human hopes which cannot be realized without peace now and a secure future.

When the International Children's Emergency Fund (ICEF) helped save five million children in Europe and Asia from starvation, it reflected the primordial instinct of all parents everywhere to protect children and thus to insure the survival of the race. But there are still 230 million badly undernourished children in the world.

For them, to date, the ICEF:

- Has supplied more than 100 million pounds of powdered milk, and substantial quantities of meat, fish, fats, and cod-liver oil, along with raw cotton, leather and wool.
- Opened the first international campaign against tuberculosis.
- Established an anti-syphilis program in Poland.
- Set up a program to provide \$3 million in medical aid throughout Southeast Asia and the Middle East.

Allied with the urge to sustain the race is the need of men for homes and a homeland, a longing that the International Refugee Organization (IRO), in its first year of existence, fulfilled for 256,000 persons who were returned to their country of origin or resettled in countries of adoption. Some 700,000 refugees and displaced persons are still receiving IRO aid.

The fledgling World Health Organization (WHO), in the fall of 1947, arrested a major cholera epidemic in Egypt. In this WHO was assisted by the ICAO (International Civil Aviation Organization), which synchronized the flying in of critically needed medical personnel together with vaccines, serums, disinfectants and other supplies. WHO also:

- Took steps to prevent the outbreak of epidemic among an estimated 323,000 Arab and some 7,000 Jewish refugees in Israel, Lebanon, Syria, and Transjordan.

- Sprayed swampy areas of Italy, China, Greece, and Ethiopia with DDT against malaria.

- Established at various universities more than 300 advance training fellowships in public health and sanitary engineering.

- Started a BCG vaccination program for India's tubercular millions.

- Wages still other campaigns to improve maternity care, stamp out venereal disease, establish new disciplines for nutrition and hygiene.

On the social front, the Economic and Social Council has improved international control of narcotics, and is conducting little publicized but essential population studies which form the basis not only for broad health and economic policy but also for sound immigration planning.

In the economic sphere, the International Bank of Reconstruction and Development has already lent \$513,000,000 to spark world recovery. Its loans range from massive credits granted to governments (France, Denmark, Chile, etc.) to the \$12,000,000 encouragement lent to a private Dutch shipping firm.

The UN Economic and Social Council, through projects carried out by the UN Secretariat, and through its synthesis and supervision of the work done by the UN's specialized agencies, must be credited with the lion's share of UN achievements to date.

It has set up Economic Commissions for Europe, for Asia and the Far East, and for Latin America. The first, the famous ECE, with its headquarters in Geneva, has immeasurably quickened the pace of orderly European recovery through surveys and integration of data on Europe's production, trade, transport, and agricultural needs—for East and West.

The Asian Commission is proceeding with basic surveys of the economic needs of the turbulent area under its jurisdiction.

The Latin American Commission has only begun to function; one for the Middle East is yet to be formed.

To overcome the hindrances to world trade embodied in high tariff walls, dumping, quotas, exchange restrictions,

and blocked currencies, the Economic and Social Council strenuously advocated establishment of the International Trade Organization (ITO). Last spring in Havana delegates from 54 nations signed the draft charter, committing their governments to a policy of gradually abandoning restrictions on international trade. . . .

The Atlantic Charter, the preamble of the UN Charter, the cumulative patrimony of basic declarations of human rights throughout history, constitute the foundation upon which the UN Commission on Human Rights has based its draft convention. Although this document is still far from having legal force in member states of the UN, the very fact that it has been discussed has increased active interest in the convention and in fulfillment of its promise.

Similarly, discussion of the conventions drafted by the Conference on Freedom of Information awakened concern in problems of free collection and transmission of news and freedom of the press. Steps have been taken toward granting women rights equal to those enjoyed by men. . . .

The vast potentialities in the field of international cultural co-operation are made evident by the numerous and varied accomplishments of UNESCO (Educational, Scientific, and Cultural Organization), in the brief period of its existence. Among its activities:

- International Teachers' Seminars at Ashridge College, U.K., at Adelphi College, U.S., and Pödebradi, Czechoslovakia. A Seminar in Caracas on Latin American education problems.

- Founding of an International Theater Institute in Prague.

- International Conference on Public Education in Geneva.

- Meeting of University leaders in Utrecht which laid plans for establishment of International Association of Universities.

- Conference on High Altitude Research at Interlaken.

- Summer School for Librarians in Manchester and London.

- Latin American Conference on Development of Science in Montevideo.

- Authors, Publishers, Editors meeting



in Paris to plan worldwide translations of great books.

- International Federation of Children's Communities in Switzerland.
- Founding of the International Institute of Hylean Amazon to promote scientific studies in this region.
- Pilot projects to test techniques and methods in the field of fundamental education begun in Marbial Valley, Haiti; Szechwan and Wusih areas in China; Nyasaland, British East Africa, and in Peru.
- Four Field Science Co-operative offices set up at Rio de Janeiro, Cairo, New Delhi, and Nanking.

The Security Council has effectively exercised its peace-keeping function on several significant occasions.

- It induced the Soviet Union to withdraw its troops from Iran.
- It induced France and England to withdraw their troops from Syria and Lebanon.
- Its intervention in the Greek border fighting was instrumental in localizing this strife mainly within the confines of Greece itself.
- It stopped the Netherlands-Indonesian war.
- It is aiding India and Pakistan to allay discord over Kashmir.
- It achieved a cease-fire order and truce between Jews and Arabs in Palestine.

The International Civil Aviation Organization (ICAO) first came into the limelight last fall when one of its weather ships, the US Coast Guard Cutter *Bibb* rescued 69 passengers of the *Bermuda Sky Queen*, forced down into a rough sea. Less publicized are the

eight weather stations (five more are to be added by June, 1949) which it maintains in the North Atlantic.

The International Labor Organization (ILO) in its San Francisco sessions last summer approved a convention which will, once ratified by member states, guarantee to employer and employee alike the right to form and join organizations of their own choosing.

Currently, the ILO is surveying conditions of domestic workers and of glass and aircraft labor to make sure that the last two are granted full protection of national laws.

The purpose of the Food and Agricultural Organization (FAO) is to help all peoples get enough to eat. It has set up the World Food Council to assist in the global allocation of surplus food and fertilizer and to promote output of agricultural tools and machinery. It is now preparing for a 1950 World Census of Agriculture, and it has also:

- Sponsored international conferences to expand the yield of cereals and of wood.
- Assisted Peru, Iran, Czechoslovakia and China to set up food refrigeration and storage facilities.
- Established field demonstration schools in Europe on the cultivation of hybrid corn, on artificial insemination of cattle, on advanced veterinary techniques.
- Inaugurated extensive programs of deep-well irrigation and drainage projects throughout the Middle East.
- Set up a technical training school for agricultural statisticians in Bagdad, Iraq.
- Sent missions to Greece, Poland, Siam, and Burma to assist in modernizing agricultural methods.

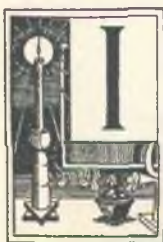
ATTENTION, HIERARCHY MEMBERS

To insure your being "with us," we suggest that you mark upon your calendar the date for the October special Hierarchy Meditation Period in which the Imperators of America and Europe will participate. Pacific standard time is indicated; kindly adjust to your local time.

Those who have attained to the Hierarchy understand the purpose and importance of this attunement, and will report to the Imperator. Please indicate *degree* and key number.

The date: October 13 at 8:00 p.m., P.S.T.

Senior Citizens Colony



IN MANY parts of the United States lie acres of idle land, practically valueless commercially, while in the crowded cities exorbitant prices keep people in homelessness, insecurity, and in various emotional disturbances and ill-health which arise as a consequence. The Senior Citizens Colony has been designed to penetrate this problem. Its originator, Frater Aaron G. Cohen of West Hartford, Connecticut, has already put the plan into operation.

It is directly aimed to assist those who have reached sixty years of age or more and who are as yet able to take care of themselves. In fact, provisions are being made so that the colony may provide some kind of industrial opportunities to make the elderly citizens financially productive as well, if they wish to or need more income to live in dignity.

"We are living in an age with longevity on the increase and employment for older people on the decline," reminds Mr. Cohen. "While aging is a continuous process, the tragedy of age-awareness, resulting in worry and fear, causes people to break down physically and mentally, thus placing a burden on the State, the relatives, or the community, to care for these people until death.

"On the other hand, elderly folks are good citizens. They contribute to the world through their knowledge of experience . . . It is not fair to keep these people in the same house as their children and grandchildren (in a state of dependency) or in institutions where their declining years are wasted."

The New Era, a newspaper of Deep River, Connecticut, in its issues of March 17 and 26, 1949, reports that steps have been taken to organize the

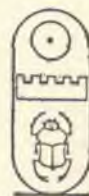


Senior Citizens Colony of Westbrook (Connecticut) with land provided and preparations made to build the first units in the United States under this plan.

The basic unit, which includes garden space, is a three-dwelling, one-story cottage, each dwelling consisting of a living room, a bedroom, a bath, and a kitchenette. The plan, in general, is for the land to be owned in common and the dwelling units rented, or purchased for the life of the occupant at the end of which the unit would revert to the colony. The homes are to be within the means of persons with small incomes or those with pensions. The organization is nonsectarian, nonprofit, and nontaxable. It is proposed to finance the operations through insurance companies or federal aid, and if a bill passes, which has been introduced before the Connecticut legislature (No. 1349) by Mr. Cohen, then the sum of \$2,000,000 will be allocated at a low rate of interest for mortgaging this property. This is not a subsidy, but a first mortgage.

"I have sponsored the Senior Colony to avoid sectarian homes, where old people sit around waiting for death," Mr. Cohen concludes, "and to diminish the now existing 50 per cent, or over, elderly people railroaded to mental hospitals, in most cases without a fair trial.

"Such people as Governor Chester Bowles, Francis Murphy of the *Hartford Times*, Monsignor Hayes, Mayor Coleman, Commissioner Hickey of the State Police, and many others in civic life have expressed their hearty approval and think it is about the best plan to come forth to date."





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 the 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 benefit 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.*)

THE ROLE OF CONSCIENCE



THE study of certain subjective manifestations of the human mind has been the task of both philosophy and psychology. In recent years the tendency of psychology to favor the scientific attitude, and by so doing place the subject upon a more objective basis, has had the effect of returning certain subjective phenomena to the field of metaphysical speculation. The objective psychologist is fully concerned with behavior. It is through the study of behavior that the psychologist can analyze the response of the human being to environment and to his own thoughts.

While certain schools of psychology have dealt with the content of mind

and the effect of subjective manifestations and phenomena, the tendency outside these few schools is to leave such study more and more to other fields of investigation. The result has been to increase knowledge as to human behavior, and, at the same time, to cause an air of mystery to be associated with such phenomenon of mind that cannot readily relate itself to the behavior patterns of an individual.

Mind itself has become an indefinite term. Although the objective psychologist is concerned with the brain and nervous system, the mind is treated as an all-inclusive means of designating the thought process of man. Of all the subjective phenomena that make up the content of consciousness, probably the conscience lends itself least to analysis and study. Conscience, like

consciousness, of which it must be a part, cannot be analyzed as a unit of man's physical structure or of his nervous system. Technically, the objective psychologist might even go so far as to ignore it. The psychologist or philosopher who is mainly interested in the internal working of man's mind finds that he cannot ignore it, because even though conscience cannot be isolated or localized, its manifestation creeps into the behavior pattern of most individuals.

Conscience has been dismissed by many students of philosophy and psychology because of a feeling that it has a certain artificiality. Some believe that conscience is no more nor less than the ideas which are developed in our conscious thinking through the effect of paternal discipline while still in childhood, or the pressure of religious conviction. The conscience of the average individual, according to such a viewpoint, is merely the reflection of the thinking processes of any individual based upon his training and reasoning concept of good and evil. The individual who is taught to believe that good is the expression of God which will be rewarded in its degree of use and manifestation, and that evil is the work of the devil which will be punished by its expression in life, can relate conscience only to the factor that man must attempt to do good either to gain reward or to avoid punishment.

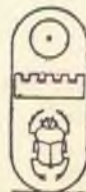
This concept of conscience, then, merely becomes man's inner thought as he contemplates any action in terms of his training and beliefs. Such a definition of conscience would cause us to conclude that, if man had no hope of reward or fear of punishment, his behavior and general life pattern would be considerably different than if he were more or less constantly directing his thought and action toward the good and avoiding the evil. Much can be said in favor of such a definition. It is true that fear of punishment and hope of reward for good actions are strong motivating factors in human behavior. This human reaction is capitalized upon from birth to death. The child is directed in his manner of behavior by the holding out of reward or punishment as the basis of his choice of action. Adults outside of religious beliefs are

constantly appealed to on the basis of reward or punishment for many of their acts.

This condition also exists outside of the moral code. Industry takes advantage of this trait in man by offering reward as an incentive to do certain things, such as using their products or speaking well of them. We are constantly, in a subtle manner, being threatened with punishment—punishment of ill-health or social ostracism if we do not consume certain products or use certain forms of cosmetics, or other prepared items that help to fit us into the social structure. It seems to be almost inherent in man to seek approval or reward, and to avoid punishment in even its mildest forms.

To consider conscience, however, only in terms of man's attempt to gain approval or avoid pain is to place the whole of human personality in a rather unimportant position. Without meaning to minimize the findings of modern scientific psychology or putting in a subordinate position the contemplation of metaphysics, it is still possible to give conscience a more important status in human thought and behavior. Conscience is the subjective impression of composite character. The character that is the true content of consciousness which makes up man's attitude toward himself and his environment is expressed by his own innermost thoughts, which, as a whole, go to make up conscience. If man's character is such that his thoughts are honest, just, and wise, then the subjective impression that is made upon his subconscious mind is the total reaction from such a concept of character. This also can be expressed objectively from the point of view of the observations of man's overt expressions.

Conscience expresses a behavior pattern that indicates to another individual or group of individuals the true personality of a person examined or seen. There is no question as to the fact that character is developed through training and experience, but there are potentialities in man to develop high degrees of character, or, we might say, an ideal form of character. The Universe, as a whole, functions in accordance with a pattern. Those who believe in a final purpose as being the end of all Cosmic



manifestation usually accept, at the same time, a belief that the power or force behind this manifestation is good. A man, then, who is said to have a good character is one who is to the best of his understanding and ability relating his thinking processes, and the resulting physical behavior, into the pattern which is compatible with the total universal scheme and Cosmic concept.

Conscience, then, while immediately

reflecting within the mind the character of an individual, and expressing in behavior this individual's true personality, is more than a mere individual attribute. It is, at the same time, an expression of a degree of relationship to the purposefulness of the universe. A man who denies his conscience, or ignores its promptings, is ignoring the fundamental dignity of human existence.

A BOOK ON CREATION

A TRANSLATION is now available of what has been called the oldest philosophical work in the world in the Hebrew tongue. Scholars know it by its Hebrew title: *Sepher Yezirah*. It represents Jewish metaphysical thought of remote times. Its language is simple; its thought profound. In six short chapters, it outlines the highly intricate and mystical conception of the work of creation.

One of the really important philosophical books of antiquity, the *Sepher Yezirah* is little known except by title in spite of its many translations. Having become almost exclusively the property of students of the Kabala, it has too often been neglected by the general reader as without meaning for him. This is far from true. Its terse and somewhat enigmatic statements may challenge but they will not baffle the thoughtful and meditative reader, whatever his religion or philosophy.

Being one of the two authentic sources of Kabalistic speculation, the *Sepher Yezirah* makes the best possible introduction to such study. Too long has the Kabala been a word to conjure with. In general, it simply means Jewish speculation on the mysteries of God and the universe. Only in a mistaken sense has it been thought of as a cover word for everything incomprehensible and fantastic.

The reason for such mistaken notions is that the Kabala is neither a science nor a revealed study but rather mystical speculations of individual students on the mysteries of creation. Such speculations, being highly esoteric, could supposedly only be communicated safely to qualified initiates. Undoubtedly, through the centuries, such speculations many times became meaningless excrescences—the metaphysical woolgathering of apprentices rather than of masters of mystical philosophy. Had the student confined himself more closely to the pattern set forth in the *Sepher Yezirah*, he would have found the Kabala a more rewarding study.

But the book was not easily accessible, and commentaries and speculations concerning it were; therefore, counterfeit and confused thinking was accepted. One has only to acquaint himself thoroughly with the *Sepher Yezirah* to appreciate what a satisfying study the Kabala can be.

Fortunately, this *Book on Creation* has had a very scholarly and readable translation into English. It has very complete notes and carries the original Hebrew text on the facing pages. It is the work of Dr. Isidor Kalisch which was first published in 1877. Long out of print, this oldest of philosophical works in the Hebrew tongue has now been added in English translation as the newest book in The Rosicrucian Library. It is now available in the inexpensive and convenient student's edition from the Rosicrucian Supply Bureau for \$1.25 postpaid.

1949 ROSE-CROIX UNIVERSITY TERM

You have the opportunity to attend the 1949 term of the Rose-Croix University if you will make arrangements now. Matriculations will be accepted up to and including June 24. The Rose-Croix University term will begin July 25. Write now for full information about the many interesting courses and activities for this year's term. Address your request to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.


The
Rosicrucian
Digest
June
1949



JAIN TEMPLE

This magnificent temple in the vicinity of Calcutta is inlaid with delicately colored mosaics. Lavish flora, shrubs, vines, and flowers that arrange themselves in a spectrum of color vie with this structural symbol of man's conception of beauty. Inspired by the noble precepts of Jainism, which sought a reformation of Hinduism before the time of Christ, this temple is the contribution of a wealthy Indian merchant.

(Photo by AMORC Camera Expedition)



IS THERE Life On Other Planets?

The Majesty Of the Heavens

HAVE YOU EVER, in the stillness of night, gazed at the heavens overhead? Have you wondered if there are *intelligent*, breathing beings moving about on the numerous planets—out there in that vast thrilling universe? Are you curious about meteors, comets, asteroids, and solar systems *other* than our own? In comparison with the vast canopy overhead, our earth is but a grain of sand in an infinite sea. Does the mysterious vault above contain the answers to the reason of the universe and the purpose of human existence?

Thought-Provoking Facts

Astronomy—the oldest science on earth—is one of the special subjects taught by the Readers' Research Academy. Two discourses are sent you each month for only 75¢. You may subscribe for as many months as you wish. There are 23 discourses. Real enjoyment and pleasure—plus firsthand knowledge of an intriguing subject—in the comfort and privacy of your own home! Please be sure to mention *Series No. 12, Astronomy*, when ordering.

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SAN JOSE, CALIFORNIA



THE PURPOSE OF THE ROSICRUCIAN ORDER

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

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

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

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

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

CALIFORNIA

Long Beach:*

Abdiel Lodge, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. Robert B. T. Brown, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Hlgate 4-5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m., at Sciots Hall, 5117 E. 14th St.

Pasadena:

Akhmaton Chapter, Altadena Masonic Temple, Geneva O. Boston, Sec. Sessions 2nd and 4th Tues., 8 p.m.

Sacramento:

Clement B. LeBrun Chapter, 2130 "I" St. Jose de la Rosa, Master; Alta Rowe, Sec. Sessions 2nd and 4th Wed., 8 p.m.

San Diego:

San Diego Chapter, Sunset Hall, 3911 Kansas St. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd and 4th Thurs., 8 p.m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. J. O. Kinzie, Master; Lois F. Hathcock, Sec. Sessions for all members every Mon., 8 p.m., for review classes phone secretary.

COLORADO

Denver:

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:

Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N.W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p.m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S.W. 23rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

INDIANA

South Bend:

South Bend Chapter, 207½ S. Main St. Mrs. Louisa M. Weaver, Master; Amelia Nyers, Sec., 1031 W. DuBall Ave. Sessions every Sun., 7 p.m.

Indianapolis:

Indianapolis Chapter, 2615½ E. 10th St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*

John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*

Johannes Kelpius Lodge, 281 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:

Essene Chapter, Trafficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Der'a Coose, Sec., 2016 Emerson Ave. So. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louis M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo

Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*

New York City Lodge, 250 W. 57th St. William Stillwagon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63, David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p.m.

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Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:

Elbert Hubbard Chapter, 56 East 4th St. Mary C. High, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p.m.

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Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Walter G. Allen, Sec. Sessions every Wed., 8 p.m. and Sun., 7 p.m.

PENNSYLVANIA**Philadelphia:***

Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmerman, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Thurs., 7-10 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p.m.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA**Sydney, N.S.W.:**

Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. Sessions 1st, 3rd, and 5th Saturday afternoons.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpha Cox, Sec., 179 Rathmines Rd., Hawthorne, EE3.

BRAZIL**Sao Paulo:**

Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA**Montreal, P.Q.:**

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Engelhard, Master; Jean Pierre Trickey, Sec., 444 Sherbrook "Est." Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:

Toronto Chapter, Sons of England Hall, 58 Richmond St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every Mon., 8:15 p.m.

Vancouver, B.C.:*

Vancouver Lodge, 878 Hornby St. Mrs. Dorothy Bolsover, Master; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B.C.:*

Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

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EGYPT**Cairo:**

Amenhotep Grand Lodge. Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

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El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

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Houston Chapter, 1320 Rusk Ave. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH**Salt Lake City:**

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Clarence R. Parry, Master; Clara J. Parker, Sec., 243 S. 7th, East. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

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

London:

London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex.

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Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

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De Roze kruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraut 141.

ITALY**Rome:**

Italian Grand Lodge of AMORC. Orlando Timpanaro Perrotta, Sec., c/o Mrs. De Gorga, Via G. Baglivi, 5-D, 1, Quartiere Italia.

MEXICO**Mexico, D.F.:***

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis.

INDONESIA**Semarang, Java:***

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47.

NEW ZEALAND**Auckland:**

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl., Giffords Bldg., Vulcan Lane, C. 1; John O. Andersen, Sec. Sessions every Mon., 8 p.m.

SWEDEN**Malmö:***

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken; Inez Akesson, Sec., Vastergatan 55, Malmö.

SWITZERLAND**Lausanne:***

AMORC Grand Lodge, 21 Ave. Dupples. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

VENEZUELA**Caracas:**

Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

*(Initiations are performed.)

Latin-American Division

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

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

Were the
Ancients Right--



Will Man Create Life?

DOES the secret of life belong to Divinity alone?

Will Nature's last frontier give way to man's inquiring mind? Can man become a creator, peopling the world with creatures of his own fancy? Was the ancient sage right, who said: "To the Gods the Soul belongs, but to man will belong the power of Life."? Will the future know a superior, Godlike race of humans—each a genius and each the masterful creation of an unerring formula—or will Soulless beings, shorn of the feelings which have bound mortals together in understanding, dominate the earth?

For centuries, man has dared to invade realms which theology has

declared sacred. He has revealed the secret of organic functions and measured the forces of mind—*now*, breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation?

It is one of the greatest controversies of the day. Orthodox religion pronounces it a diabolical experiment—some schools of science declare it *possible* and *justifiable*—but metaphysicians startlingly announce . . .

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