

# ROSICRUCIAN DIGEST

SEPTEMBER, 1949 • 30c per copy



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVII

SEPTEMBER, 1949

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

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

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

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

Published Monthly by the Supreme Council of

**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH

## RIVER OF PIETY

By THE IMPERATOR

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



**U**PON ONE of the many slopes of the vast Himalayan range is an ice cave. It is not unique; it is but one of innumerable glacial pits. This cave's altitude of 10,300 feet is relatively low in contrast to the great peaks towering above it. From the heights of the cave, there has been trickling a stream for eons of time. Through untold centuries it has cut gorges and channels through hills and plains alike. It has widened and deepened as it sought the sea at the Bay of Bengal, some 1500 miles distant.

To millions of people this stream is more than another river that quenches the thirst of parched lands. It is the great Ganges! It is the river of piety, a symbol of the purification of man's moral nature. Numerous villages and towns cling to the banks of the Ganges, as cities do to all great rivers. However, of all these towns, Benares, resting on the river's northern bank, is the most important city to the Hindu because of its religious traditions.

Benares or Kasi is the Holy City of the Hindus. Hsiian Tsang, Chinese pilgrim of the 7th century, A. D., relates that at that time there were thirty Buddhist monasteries in the city, having some three thousand monks. In the same period there were one hundred Hindu temples to various deities. Hinduism has long supplanted Buddhism,

the latter having its birth but a few miles distant at Sarnath.

In contrast to Calcutta and Bombay, Benares is not a vast city. It numbers but 300,000 population. The sacred area of Benares is bounded by a road fifty miles in circumference. It is the hope of every devout Hindu to travel this road once in his lifetime, just as every Mohammedan seeks to make a pilgrimage to Mecca. The population of the city fluctuates with the influx of devotees on the occasion of great religious holidays.

### *Hinduism, the Oldest of Religions*

To understand the rites and customs of a people, it is necessary to know the motive or intent behind their acts. Hinduism is perhaps the most complex of all the living organized religions. Indeed it is also the oldest of them. It is conservatively estimated to have begun in 1500 B.C. Undoubtedly its roots go back still farther. It is one of the largest religions as well, having more than 240,000,000 members and increases at the rate of 1,000,000 each decade. It is principally concentrated within the confines of India. Its theological concepts would obviously be affected by changing conventions and by contact with other thought. In most instances it would seem that Hinduism has absorbed these other concepts within itself, and that the result is evident in the varied and often confusing nature of its practices. However, do we not see this eclectic condition also reflected in



Christianity with its numerous sects and varying interpretations?

The main source of the authority of Hinduism is the Vedas, which literally means Books of Knowledge. There are four main Vedas: the Rig Veda (psalms and prayers); the Yajur Veda (sacred formulas); Sama Veda (the chants); and Atharva Veda (charms). These are written in Sanskrit, which is the root of most of the Indo-European languages. Of the four Vedas, the Rig Veda is the oldest and most important, having been written perhaps 1200 B. C.

The Rig Veda consists of nature worship. Its prayers are to about seventy-six objects of natural power, such as the sun, moon, stars, and the fertility of the soil. There are appeals to these forces and, as well, theurgic rites by which such powers are to be invoked for the benefit of man. This aspect of Hinduism is polytheistic, the worship of many deities. In justice to the Rig Veda, let us recall that all early religions had their primitive beginnings in the adoration of impressive natural phenomena upon which man was conscious that he depended. The function and efficacy of things to the primitive mind constitute its vital qualities, its *Spirit*. It is natural to respond and even to pay homage to the qualities of that upon which our own existence seems to be so dependent.

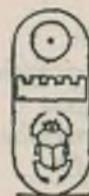
Hinduism has not been just polytheistic or theistic; it is likewise *pantheistic*. Its main theological belief is the omnipresence of a Divine Being known as *Brahma*. This Divine Being, as a world soul, permeates all and supersedes all. It is the divine essence which is the thread of continuity woven through all being. The word *Brahma* was used in the earliest scriptures of the Rig Veda without having the same import. Subsequently, with the development of Hindu culture, metaphysical speculation began about the origin of the universe and the nature of being. The Vedas were synthesized into a system of Hindu philosophy known as the Upanishads. It is within them that *Brahma* assumes the nature of the *Absolute Reality*, the Supreme Being. The metaphysical abstractions of the Upanishads are a profound and stimulating thought equal to anything which the

ancient Greeks offered. Human intellect, given equal opportunity, regardless of time and place, seems with like profundity to probe the depths of existence.

Hinduism likewise provides for a caste system or a succession of classes of society. This concept stems, in part, from the Hindu scriptures or the Vedas. Since this social regulation is interwoven with religious principles it has been faithfully adhered to by every devout Hindu. It is not uncommon for religious scriptures, as the Mosaic laws of the Hebrews, to lay down codes for the social relations of their followers. Such edicts are, of course, more likely to be obeyed, if it appears that they are the mandates of a Divine Power.

Hinduism prescribes four main castes. These are in successive subordinate order: the Brahman, the priestly or intellectual caste; the Kshatriyas, the rulers and warriors; the Vaisyas, the agriculturists and artisans; the Sudra, the lowest caste. Members of a caste are not permitted to marry out of it or even to eat with those of another caste. There are many modifications of these main castes; in all there are over 2,000 subdivisions. Each member of society inherits his caste from his parents. How this caste system began is not known. It probably dates back to the Aryan invasion of India and the attempt by the invaders to control the conquered indigenous peoples. The intention was undoubtedly to regulate society, to provide each man with certain inalienable or birth rights within the limits of his social background and training. Each man thus would never be deprived of his status in society. One might not himself have the qualities of an intellectual, but he would be eligible to such a status among his fellows because of his birth.

Perhaps an unanticipated result was the thwarting of initiative and the suppression of the expression of talents or abilities, that went beyond the particular caste of the individual. Thus it often imprisoned the individual instead of securing his place in life. The religious philosophy of the Hindu is perhaps the reason why the caste system has endured so long. One may violate almost any other part of the scripture and still be considered a Hindu but to





violate one's caste is a grave offense. Though the caste system has been abolished comparatively recently, its psychological effect upon the Hindu still remains. The older Hindus are reluctant to change caste. They are deeply imbued with the centuries-old influence on the lives of their countrymen.

### ***The Struggling Processional***

Inadvertently, we arrived in Benares on the occasion of a great religious holiday. The day which we selected to film the Ganges was one venerated by women. The weather was exceptionally warm, especially so for the month of November. It was more like a mid-summer day. We took a conveyance along a well-paved thoroughfare, passing bustees or native districts en route. Even at that early hour, throngs were headed in the direction of the Ganges. The multitude soon milled into the center of the roadway. We were obliged to abandon our conveyance and, with the help of our interpreter, engage bearers—that is, coolies—to carry our equipment.

These bearers are not accustomed to carrying weight in their hands or suspended at arm's length at their sides. They balance everything on their heads. We watched with trepidation as they raised our heavy cinema camera cases to their heads, supporting them at precarious angles with one hand. We were now caught up in a sea of humanity that surged around us. We desperately but unsuccessfully tried to remain together, as we sought each other by looking over or across the turbaned heads. We knew only one thing. These people pushing relentlessly forward were going where we were, to the Ganges. There was no escape. We moved with them. Their bare and sandaled feet stirred up clouds of dust which choked our nostrils. Dogs excited by the event chased each other, running between our legs, and making progress even more difficult.

The more affluent individuals rode haughty camels that looked down upon the struggling humanity with an air of utter contempt. Aside from the fact that this was a religious event, it was an occasion of festivity for many. Those who could afford it had engaged bear-

ers to carry foodstuffs and clothing or to pull them in rickshas. The wheels of the rickshas passed over the bare feet of many in the processional, bringing forth cries of anger and pain.

Here was every stratum of society. Mothers partly dragged or carried wide-eyed or crying children through the melee. Beggars from everywhere had converged upon Benares. Devotees lavish large sums of money upon charity on such occasions as these. This attracts deformed and often repulsive mendicants from afar. They were the lame, the blind, the lepers, and the hideous eccentrics representing the lower types of Hindu adherents. The latter are devotees of the popular Hindu sects which are a corruption of the higher aspects of the religion.

We were conscious of the fact that ours was a risky venture. The breath of the many persons about us, the dust and dirt, the exposure to contagious diseases—all of this was endangering to one's health. The fact that we had been legally compelled to receive several inoculations to immunize us, gave us no particular sense of security. Cholera and the plague were both prevalent. All of this, however, meant nothing to the Hindus. They were going to the Sacred River, the Mother of India! At the end of the road was a series of steps. These were slimy with mud from the river bank deposited on them by thousands of feet. We pushed our way through the throng into the sucking mud littered with all kinds of filth.

### ***Reception of Sacredness***

There was the Ganges! Broad and flowing majestically southward! The water at the edge was a slimy greyish color. The sights that greeted our eyes on this day were almost unbelievable and beggar full-description. Here was a wall of humanity, men, women, and children. Those in splendid health came to the water's edge as a religious rite to bathe, a spiritual ablution in the "blessed waters." There were those who came to indulge in its divine curative properties. There is no greater experience that a Hindu may have in this lifetime than to bathe in the Ganges as part of a traditional rite and to be sanctified as a result, especially here in Benares, the Holy City. Among many,



the ecstatic experience had produced a mass hysteria. They were crying, shouting, and waving their hands.

We succeeded in engaging a primitive barge just large enough to accommodate our party with our camera bearers. The means of propulsion was long poles. Setting up our equipment under the glorious blue sky, with its constant brilliant light, we slowly moved in and out from the shore. We could come as close to the devotees as though we were actually in the water and yet we were free from any encumbrance. Our position on top of the water prevented any obstruction of our view.

With due respect for the religious rites, we watched and filmed the happenings—just as they have occurred for centuries along the banks of this sacred river. Here were men bathing, standing waist-deep in the murky waters. Beside them, others were dipping their fingers into the river and applying the water to sores upon their bodies or heads. Others, obviously of higher caste, solemnly and with dignity—both men and women—knelt down and *drank* the sacred water. Still others filled small brass urns and turned to leave, taking the “holy waters” with them.

The refuse which was in the water,

the filth being deposited in it by thousands of persons, meant nothing to them. Was this not the Sacred Ganges? Hindu religious tradition relates that the Ganges is imbued with the essence of sanctity, capable of cleansing the pious bather of all sin and moral taint. Water from the Ganges is sent and taken in bottles to all parts of India as healing medicine and for sacramental purposes. In this latter regard, the water is used as it is by other religious sects, including Christianity. Thousands of Hindus come each year as pilgrims, if their circumstances permit. Others come with the definite intention of dying at Benares and having the last rites performed on the ghats of the Ganges. This assures them, according to the Vedas, “salvation and eternal bliss.”

Hindu scripture relates that to follow the entire course of one of the sacred rivers, the Ganges or the Jumna, in a “sun-wise direction,”—that is, always keeping the sun at one’s right hand—is an act resulting in salvation. Obviously, to follow down one side of the river in such a manner and then up the hundreds of miles on the other bank (often through jungle terrain) requires years, if not a lifetime to accomplish.

(To be continued)

### FOR PARENTS WHO CARE

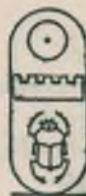
Love for a child is not sufficient. Parental love is often blind—it frequently overlooks the very elements so necessary to the future of children. A child may have the finest physical care—every objective requirement met—and yet talents and faculties that make for the fullness of living may be unconsciously neglected. Do you know which of the habits that seem harmless, even amusing, should be curbed in the young child? Are you aware of those indications disclosing the *creative abilities*, within the boy or the girl, that should be cultivated *early in life*?

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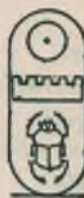
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## Alcoholism, a Social Tragedy

By BERT SHUR



HOW THAT alcoholism has has gained the recognition of being a malady, rather than a morality problem, the point of view for correction has shifted to serious and scientific bases. In addition to researches by the National Research Council, many of the state legislatures this year are giving consideration to bills, making provision for modern medical care for alcoholics, and for their rehabilitation. According to statistical information, alcoholism has become a larger public health problem than diseases such as cancer and tuberculosis. That it is a major social tragedy, I can testify to, for having myself been a chronic alcoholic, I know what it means to be sick in mind and body, ignored by friends and associates, to be ashamed of by the family, and ashamed of myself during rational periods, even to the point of contemplating suicide as an escape.

My cure came by means of two ways: sodium pentothal treatments including psychiatry, and the realization that as all other human beings I am possessed of a dual existence—physical and psychic, and that it is possible for the psychic to control the physical.

Today I am physically well and mentally alert. I have many interests in life, friends, and peace of mind. However, before I can relate the details which purified and reclaimed my physical self, I cannot spare myself and you the image that I had been, and the procedure leading to degeneracy.

Although I had been drinking a pint of whiskey a day for over twenty years, and more than a quart of whiskey a day for over five years I somehow was able to work; I put in long hours, day in and day out, steadily year after year. However, as I had been warned by physicians, there came a time for payment. The last five years before my redemption I had nightmares, from which I would awake dazed and wondering where I had hid the bottle. I would break into a sweat at the thought that I might not be able to find the bottle or that it might be empty. Every cell in my body in its shattered state cried for relief, and whiskey was my relief.

Gradually I lost my appetite, my face became puffy and swollen, my abdomen distended. However, up to this time I still believed that I had my brain and mind under control; in other words, I looked upon my physical condition as a thing apart, until one day a shock came.

### A Mistake in Prescription

For more than thirty years I had been engaged in the drug business, most of the time as the owner of a store or stores. One day, and only by chance, I discovered that I had made a mistake in filling a prescription. Fortunately, for me and my would-be victim, my subconscious intelligence, the psychic, warned me and I had not yet reached the point of being entirely insensitive to its probing; otherwise, there would have been serious consequences. This shock brought a complete realization

*The  
Rosicrucian  
Digest  
September  
1949*



of my situation. My hands shook. I walked out of the drugstore knowing that my mind was no longer dependable and that even one drink was one too many. This happened in April, 1948, the beginning, in earnest, of my fight against myself.

A few hours previous to this incident, a friend of mine had driven two hundred miles from Seattle to warn me against myself. He urged that I take certain treatments which he himself had taken with good results. He had indirectly heard of my state and came to plead with me, but my brain had been too soggy to comprehend, and he rode away disappointed.

#### **A Weakened Will**

I made a decision. I took my car this same night and drove to Seattle. My friend was surprised but happy. He made immediate arrangements and I entered the sanitarium. There were reflex treatments, special diet, rest periods, vitamins, and medication for a fatty degenerated liver. After twenty-one days, still feeling very nervous, but having no desire for alcohol, I went home. All went well for a couple of months. My warning had been never to take another drink, for that in doing so I would risk becoming a worse alcoholic than before, but I began to reason. What harm could an occasional drink do? Soon, I was back on my old ration of alcohol, but trying to conceal from everyone that fact. In July I went back for more treatments. I was advised to try a new treatment that had just begun to be used effectively. I agreed that I would if I failed again, but this time *I felt sure of myself.*

Two days after my release from the sanitarium, I was back on whiskey; thus I continued until September, when despondency began tempting me to suicide. I could no longer face anyone, not even members of my family, and now I *knew* that there was no help for me. At least I could spare those I loved the pain of watching me destroying myself. However, in a critical moment I faced about.

#### **A Hunch**

This time I followed an urge to take a plane to San Francisco and have

a talk with my brother. He hardly recognized me; my appearance had changed so much. I begged him not to take me to his home, for I was ashamed to have his wife and sons see me.

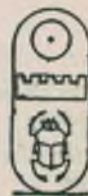
My brother realized my condition, both mental and physical, and took the day off from his work. Being himself grounded in metaphysics and mysticism, he undertook to introduce me to what was a part of his knowledge, to help me find and recognize my dual self, the psychic or true self. He stressed the power and perfection of the inner self, but that it was necessary to release it from the chains of the outer self and allow it to take control. This could be done by understanding and will power, the outer self voluntarily submitting to inner guidance. It was necessary also to heal and properly nourish the physical self.

#### **The Final Battle**

That night I flew to Seattle, instead of going home, and submitted to sodium pentothal (truth-serum) treatments, injected intravenously. During your first treatment, the psychiatrist (while you are unconscious) asks you many questions which you answer truthfully, without even knowing it; your answers come from the subconscious mind. The psychiatrist is under heavy bond to destroy all questions and answers, after trying to arrive at the cause of your drinking. This interview goes to your earliest childhood, and forward to the present.

One remains in this hypnotic sleep for about two hours and then slides into a normal sleep of from five to ten hours. On awakening, the body and mind are relaxed and most traces of nervousness have disappeared. This procedure is repeated, and while one is in this subconscious state, thoughts are implanted into the subjective mind, by the technician, for overcoming bad habits, and how to stop worrying about things that you think you should worry about.

In my case these treatments were repeated every day for six days. It was during this period that I definitely accepted as fact the principle of dual consciousness as explained by my brother, a knowledge taught him by the Rosi-





crucian Order, AMORC. I was experiencing in a concrete way the operation of natural laws from within me. The body could be governed by the soul through the subconscious mind, which gave out only the truth. My body had been governed by the objective mind and will. I had submitted to accept the consequences of my will instead of the will of the Cosmic coming from God.

#### **Release from Bondage**

By listening to the Cosmic as interpreted by the subjective mind, I discovered the channel to true happiness. It has nothing to do with artificial stimulants.

To one who has never experienced this, it is almost impossible to explain; to one who has received help through the Cosmic, the answer is clear. Simultaneously with the sanitarium treatments, I began to practice consciously the use of mystical principles and my cooperation with natural laws. Gradually a harmonium was established between my outer and inner selves, which selves should function as a unit, having two phases of expression.

I left the sanitarium after six treatments, and was advised to return in one week. Upon my return, the psychiatrist again checked me over, and re-

peated to me why I had been unhappy, according to my own confessions of truth. Knowing the causes, one can guard against the effects. The natural law of balances, or karma, is just and operates alike for all.

From then on I visited the sanitarium once every two or three weeks, *but I meditated daily* on my inner revelations, learning to live in harmony with the laws of the Cosmic instead of fighting against them. These laws were not made to torture us, not made to work against us but for us. Sometimes our lessons are learned very slowly. I am writing this with the hope that someone as sick as I have been will profit by my experience. I now have the strength and wisdom to know that there is *only one* drink between me as I am, and the alcoholic that I was.

The sodium pentothal treatments described herein are now beyond the experimental stage, and so far as I know they are administered only in two qualified sanitariums in the United States—staffed by medical men and psychiatrists who are among the highest in their profession. True to the ideal as befits a profession, the objective of these men is to reclaim the alcoholic without first considering for themselves the material gain.

### **SUPREME TEMPLE CONVOCATIONS RESUMED**

The weekly convocations in the Supreme Temple held each Tuesday night during the fall, winter, and spring seasons, will be resumed on Tuesday, September 27. Members living in the vicinity of San Jose, and those who might be visiting in San Jose on Tuesday evenings, are cordially invited to attend these convocations in the new Supreme Temple. Any active member is entitled to attend these sessions upon presentation of his membership credentials. Convocations will begin at 7:30 p.m.; the doors will be open at 7:00 p.m.

### **DEGREE INITIATIONS IN CHICAGO AND OAKLAND**

The Nefertiti Lodge in Chicago will conduct the First Degree Initiation on Sunday, September 25, at 3 p.m., and the Fourth Degree Initiation on Sunday, October 2, at 3 p.m.

The Oakland Lodge will conduct the Eighth Degree Initiation on Wednesday, October 5, at 8 p.m.

For addresses of the Secretaries of the above Lodges see the directory in this issue of the *Rosicrucian Digest*.



# The Precepts of Ptah-Hotep

One of the Oldest Moral Teachings in the World

By EDLA C. WAHLIN, F.R.C.

Librarian, the Rosicrucian Research Library

THE problems of human relations have existed in some form in every age and among all peoples. The degree of complexity of the questions which have presented themselves for solution among people as a result of such relations has been dependent on the advancement of the particular civilization in which it has been found. Since man's true education is a result of experience, and since experience is in turn contingent on human associations, it has been only natural that even in early civilizations man should be induced to begin the study of himself and his relation to the society about him, through the issues that grew out of social relationships.

Man's understanding of himself and of his environment moved him to formulate the truths he had acquired from experience into sayings or maxims. As the number of these maxims multiplied, and as the civilizations which they served became more complex in character, the truths which these principles embodied came to be expressed in codes, laws, or moral precepts. Thus the *Code of Hammurabi* was an attempt to put into a systematized statement the rules for social living accepted by the Babylonians as necessary to their mutual well-being.

Moral precepts likewise had an origin similar to that of codes. Just how

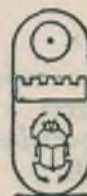


early in history, man began to perceive ethical truths and express them in the form of principles may never be known, for great thoughts belong to no particular era. However, the fact that certain proverbs and fables which cloak moral truths are universal in the sense that they have been found with but slight modifications in form among all races, and that the truths they convey have been accepted by all peoples, would indicate that these ethical concepts had a common origin. More-

over, as man's consciousness of his own soul and of his Creator developed, his awareness of a sense of responsibility toward his fellow man also evolved.

As the experiences of man grew more complex and more comprehensive, there emerged from his consciousness the recognition of certain principles of conduct and precepts for his guidance in relation to society, which he acknowledged and later perpetuated by imparting them to his children, as is shown by the following statements: "Act socially," declared Confucius; "Take care to act in such a way that people do not oppose thee," taught Kagemna; "Act in such a way that thy Lord shall say of thee: The teaching of his father must have been very, very good," said Ptah-Hotep.<sup>1</sup>

<sup>1</sup>Hastings, James, *Encyclopaedia of Religion and Ethics*, Charles Scribner's Sons, New York, 1928, v. 5, p. 626.





It was not until man found ways of preserving moral teachings in manners other than by word-of-mouth that he left records of what he had learned. Following the invention of the alphabet, certain men of wisdom began to assemble the precepts and record them, for the purpose of educating the populace in a better way of life. It thus became a common practice for scribes to commit to writing what had earlier been preserved only as folklore.

The prevalent notion that a person who recorded certain moral precepts and sayings was, therefore, also the author of them, is thus not necessarily true. It is entirely possible that such writings as the *Analects* of Confucius and the *Precepts of Ptah-Hotep* are far older than the period in which lived the men who were thought to be their author. Confucius has thus been called a transmitter, not a maker, because, according to his own words, he testifies: "I only hand on; I cannot create new things. I believe in the ancients, and therefore I love them."<sup>2</sup> Likewise the teachings which are ascribed to Ptah, the god of Memphis, and recorded by Shabaka on the black stone now in the British Museum, may well have been the record from which Ptah-Hotep derived his truths concerning ethical conduct, for, in speaking to King Assa, he is chronicled as having said: "I will repeat to you the sayings of those who have known the history of past times, and have heard the gods." To this the King replied: "Instruct me, then, in the sayings of olden times."<sup>3</sup>

In Egypt only a few papyri containing moral precepts have been discovered. The scarcity of their number makes it unlikely that those which have been found represent all that were ever written. Of those uncovered one of the most celebrated is the Prisse Papyrus which comprises the *Teaching of Kagemna* and the *Precepts of Ptah-Hotep*. Although both of these works have been preserved together on the same papyrus, it is quite well established that they were not written at the same period of time.

The *Precepts of Ptah-Hotep* are frequently referred to as the "oldest book in the world," or as "earth's oldest book."<sup>4</sup> Scholars, however, maintain that the *Teaching of Kagemna* antedates the *Precepts of Ptah-Hotep*, for the reason that Kagemna lived in the reign of King Humi, toward the end of the IIIrd dynasty, while Ptah-Hotep lived in the Vth (Memphite) dynasty, during the reign of King Assa or Issa, in what is known as the Middle Empire. In terms of modern chronology this period corresponds to about 3400 B.C.<sup>5</sup>

An interesting circumstance associated with the two personalities, Kagemna and Ptah-Hotep, is the coincidence that both were citizens of Memphis. This fact may account for certain similarities between their two works, and leads one to wonder whether Ptah-Hotep might have been familiar with the *Teaching of Kagemna* at the time that he recorded his *Precepts*.

The Prisse Papyrus is not the original document in which the *Teaching of Kagemna* and the *Precepts of Ptah-Hotep* were recorded. It is a copy of some earlier source and was reproduced in the XIIth dynasty. The scribe who transcribed the record from the hieratic characters of the IIIrd and Vth dynasties seems to have found difficulty in copying the symbols that he probably could not understand, for on a later translation, which consists of a portion of two copies made under the New Empire—namely, the British Museum Papyrus, No. 10,509, and the Carnarvon Ostrakon—the text differs from the earlier work in many important respects.<sup>6</sup> Since the Prisse Papyrus is a fragment, on which only five paragraphs of the *Teaching of Kagemna* survive, it is believed that the remainder of this work has been lost.<sup>7-8</sup>

<sup>4</sup>*Sacred Books and Early Literature of the East*, Parke, Auston, and Lipscomb, Inc., New York, 1917, v. 2, p. 61.

<sup>5</sup>Budge, Wallis, *The Teaching of Amen-Em-Apt, Son of Kanekht*, Martin Hopkinson & Co., Ltd., London, 1924, p. 5.

<sup>6</sup>Op. cit. Budge, p. 7.

<sup>7</sup>Davidson, D., *A Connected History of Early Egypt, Babylonia, and Central Asia*, Leeds, D. Davidson, 1927. Chart No. 1.

<sup>8</sup>Broderick, M. and Morton, A.A., *Concise Dictionary of Egyptian Archaeology*, 4th ed., Methuen & Co., Ltd., London, 1936, p. 25.

<sup>2</sup>Müller, Max, *Introduction to the Science of Religion*, Longmans, Green and Co., New Ed. London, 1897, p. 92.

<sup>3</sup>Weigall, Arthur, *A History of the Pharaohs*, Dutton Co., New York, 1925, v. 1, p. 211.



Ptah-Hotep served at the Court of King Assa, where he acted as a tutor or guardian to a young child, either a prince or his own son, even though he may have filled some other important office under King Assa. History concedes to him the honor of being the oldest-known teacher of which the world has any record. His position at the Court was so important that he was very anxious that his own son, who was also named Ptah-Hotep, should be his successor in office.<sup>9</sup> His fame, however, rests entirely on his teachings which he conveyed to humanity through the *Precepts*.

### ***Conduct is Important***

The actual teachings of Ptah-Hotep are not religious in any sense. They are very practical, for in them the Sage exhorts his disciple to live in a way that is acceptable to both God and man. He presents God as a divinity who directs the destinies of men, for he declares that what God has decreed that happens; the eating of bread is under the dispensation of God; and it is God who advances the one who is advanced. Yet Ptah-Hotep never suggests that man has any duty toward God, or that man must worship or obey Him.<sup>10</sup>

The whole aim of the *Precepts of Ptah-Hotep* seems to be to guide the student in a way of life that is good and results in harmony among men. To achieve that good the student must first look to himself and his conduct, and then he must consider how to deport himself so that his influence on others will be elevating. First of all, the teacher exhorts his pupil not to be conceited because of his knowledge and position in life, and he tells him not to hold himself aloof from the ignorant man, for "Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill."<sup>11</sup>

The wise teacher also instructs his disciple in how to meet the garrulous person, but, in doing so, he tells his pupil that he must recognize the true nature of the man who does the talking. If the speaker is bold, the listener must make himself humble or small; if the speaker speaks evil, he must not be

stopped in order that he may be found out and called "The man who knows nothing about things." Ptah-Hotep says, "Bear thy disgust. It is his treasure (or, food)."<sup>12</sup>

The wise man also tells his student how to act if the "man of words" is one like himself in social position and then speaks evil. The youth must then keep silence. If the diffuse person is an inferior, he is to be left alone, for he will punish himself. Above all, Ptah-Hotep advises his disciple to speak only when he has full knowledge, for words are weighty. He is told not to repeat the words of an angry man nor any gossip. In giving orders he is exhorted to be calm and courteous and to control his tongue.

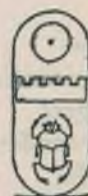
There is further excellent advice given to one in a position of leadership who gives orders to a great number of people. A leader is told to follow a course that is wholly admirable in order that there may be no defect in his administration, for, says the Sage, "Truth is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris. The man who transgresses the behest of Maat is sorely punished. . . . There is great power in Truth, for she is permanent; and the good man says: 'She was a possession of my father.'"

A leader is told that he should also consummate his own plans and execute his own commands, but he is warned that he must also look to the consequences of what he decides to do, for if a person is given a confidential mission to perform, he must carry it out carefully and faithfully. Furthermore, Ptah-Hotep also warns against the use of terror, for it achieves nothing. Rather, a guide must be courteous and listen sympathetically to a petitioner and hear his whole case, for if a leader is not praised for what he does, disaster will overtake him.

Above all, a leader who would be happy must guard himself against every evil deed—especially the vice of avarice. He should devote himself to what is good and should never forget the past from which he arose to his present position.

The subject who is ruled should show reverence to his chief by virtue of the

<sup>9-14</sup>Op. cit. Budge (8, 11, 53, 56, 59).





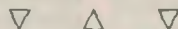
authority that is his. Prosperity will be the reward of the one who heeds this advice, for, says the Sage, "A man should never injure the shoulder that covers him. It is a bad thing to set oneself in opposition to the place that one has entered."

Interspersed among the precepts which have been quoted is excellent advice on manners in company and at table, the gist of which is the following: Consider the person in whose presence you are. Be courteous, gentle, considerate. If your host is lowly conceal your mind, for "the prayer of the long-suffering man is greater than force . . . even though he is destitute of the gift of speech."<sup>13</sup>

Strange as it may seem, Ptah-Hotep advises his student to follow his heart's desire as long as he lives; he tells him to do no more than is ordered. He is admonished to enjoy every hour that can be spent in following his own inclination, not to be concerned about business, but be happy at all costs.<sup>14</sup>

At the close of the *Precepts of Ptah-Hotep* are found the writer's own comments on what he has written. They

concern the rewards that result if the teachings are heeded. The preceptor promises his disciple that if he hears what has been taught, he will become beneficent and wise, and his wisdom will endure forever. The real purpose of the *Precepts*, according to their author, is to guide and develop the spiritual life of the student so that he may grow in wisdom and rejoice in completeness of living. Coordination of the whole man will be the result, for the Wise Soul is like a prince in well-doing; his heart balances his tongue; his lips speak the truth; his eyes see rightly; and his two ears hear at the same time. Hearing of these *Precepts* thus results in excellency. One who hears, that is, understands and heeds, grows in spiritual qualities. His heart makes him listen and to him come life, strength, and health. None of his plans fail. He who hears not, lives a futile existence. He is as one dead. In proof of the truth of his teachings, Ptah-Hotep concludes his sayings by relating that he himself has attained one hundred and ten years of life as a reward for doing what was right for the King.



### LOS ANGELES RALLY

The Hermes Lodge has scheduled its annual rally for Saturday and Sunday, October 8 and 9, to be held at the Masonic Temple, 6840 Hollywood Blvd., Hollywood.

An address by the Imperator will be the outstanding feature of a program filled with activities. An additional privilege will be the conferring of First and Ninth Degree Initiations upon eligible members.

For more information write to the secretary: Myrle Newman, Hermes Lodge, 148 N. Gramercy Place, Los Angeles.

### THE ROSE AND THE CROSS

A new piece of sheet music is now available through the Supply Bureau entitled *The Rose and the Cross*. It is dedicated to AMORC and published by the Cosmic Music Co., New York. The authors are Margaret Scott and Fred Black. This melodic and sentimental romance flashes a touch of color for your leisure moments. Price, 50¢.

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

**The  
Rosicrucian  
Digest  
September  
1949**





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.*)

## TIME TO THINK

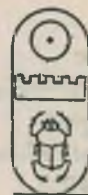


ERRORS cause an individual to wonder why he did not think more carefully so as to have avoided the error. Lack of time for thinking is usually an easy way to excuse an error after it has been committed. Most people who have had an accident, or lost time or property through a mistake, have actually tormented themselves with continued speculation as to what might have been, had they thought over the matter more carefully before the unfortunate act was committed. If it were possible to properly instill in the mind of every driver of an automobile the necessary alertness and exercise of independent thinking to make it possible for him to contemplate and take in a

situation that confronted him, probably the large accident toll on the highways would be decreased considerably.

Error is not always the penalty of lack of thought, but failure to take time to think is regularly a fundamental cause. Even when life and property are not involved, the price of failure to give proper thought is high in terms of disappointment and in wasted time. It is so easy to know how we might have done a thing if we had it to do over again. The repeated consideration we give to past errors is reason enough why it would be most prudent to give at least some consideration to possible future errors.

The fundamental cause underlying many thoughtless acts can possibly be traced to the objective training with which man is being constantly faced in





today's world. In education and in practical experience, there are increasing attempts being made, although possibly unconsciously, to do man's thinking for him. Children in schools are being given more and more visual training. Situations, often artificial, are placed before children as illustrations, and the whole problem is solved for the child, by demonstration and illustration. The child, in this sense, becomes an observer. He is constantly having presented to him situations in their entirety. Such a system of training, while it has definite advantages, carries with it the one disadvantage that there is no exercise of reasoning power on the part of the child.

Gradually, such children learn, or at least believe, that all life situations are somewhat of a cut-and-dried proposition. They see the problem, they see how it is solved, and how its correct solution makes everything satisfactory. Such a type of visualized training, frequently illustrated by pictures, tends to develop in the mind of a young person the concept that all situations in life follow a fixed pattern from cause to effect, and that the only requirement of an independent human being is to observe these steps taking place.

The same situation exists in the adult world. Most of our time is devoted to being informed through the newspaper, the radio, the motion-picture screen, and many periodicals. The information conveyed by printed words and by pictures presents us continually with an objective mental picture of the whole situation. There is very little in any popular newspaper periodical or radio program that comes into the average home in this country that is in any way conducive to creative thinking or the exercising of individual reasoning.

It is not my purpose here to state that the objectivity of our modern world may be the cause of our reaching the end of civilization, or that there is no hope for humanity. Such conclusions are extravagant and have been made about every era in the history of man's civilization. Nevertheless, there is an element of danger if our educational and informative systems in the modern world continue to be no more or less than a presentation in the form of a

realist's drama of ordinary events and consequences of living. The idea presented in this form puts into secondary position the important fact of individuality. In the first place, civilization, its accomplishments, its benefits and its faults, would not continue were it not for the human being. All culture and experience revolve around the human being and are either for him or because of him. To minimize the importance of individuality in such a scheme of things is to put into a secondary classification the very purpose for which the whole universal scheme exists.

Individuals are the seemingly separate units which constitute society, and in turn constitute the present-day civilization. Even casual examination brings out the significance of this situation. It is the individual who is the manifestation of life itself and who, as has already been indicated, is the purpose of all society. In that individual we find that while he (particularly in the present day) functions objectively in almost all his actions, the only real thing to him is his own being and his own thoughts. This fact should emphasize that the subjective phase of the individual is, after all, a very important phase, and that all things which have entered into his objective world have come through the subjective consciousness of individuals to survive in the modern world. As in the primitive world, the wits of the individual must be sharpened. A system of training devoted entirely to objective concepts dulls the ability of the individual to draw upon the resources of his own mind and his own reasoning. It deprives him of the opportunity to apply that thinking to the situations which confront him all the moments of his life.

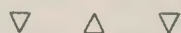
Reflection, or the turning of one's thoughts inwardly, so as to be able to rationalize the facts, experiences, and objective perceptions that go to make up our consciousness, is truly an art. If, to ourselves, we can take more time to reflect upon the business of life and apply to the best of our ability the knowledge, objective or otherwise, that we have accumulated, our way will be better and our errors will be less.

There is no need to deny to future generations the vast accomplishments



of material and objective knowledge and system of thought; and, before it is too late, we can pass on as an additional heritage the science of thinking, or the encouragement to reflect upon our own being and within our own consciousness. Time to think may save you from your next serious error. It may

save your life, or the life of someone whom you love. It may be the solution to the greatest problem with which you will ever be confronted. Learning to think, gaining the art of reflection before the emergency arises, is the only intelligent way to face the possibility of emergency in the future.



## Negro Masonry—Regular or Not?

(Reprinted from *Masonic Light*, April, 1949)



"WHAT DO YOU know about Negro Masonry?" asked one of our brethren, some evenings ago. He had met a colored man who was one of the instrumentalists in an orchestra. Noticing our friend's Masonic ring, he had identified himself as a member of the Craft—but, the "Caucasian" Mason had avoided saying much. . . because he "knew" Negro Masonry to be irregular!

Dismiss the idea that there is no place in Masonry for Negroes. Look up Anderson's constitution and see if you can find anything there that would exclude a colored man from the order. Does it not say that "all good men and true or men of honor and honesty" can become Masons?

In England, colored brethren are admitted in the Lodges, and from time to time the English Masonic publications print the photographs of eminent colored Masons who have been honored with the highest ranks basic Masonry can offer. In continental European Masonry, colored Masons sit in lodge on an equal footing with their white brethren.

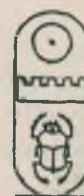
The exclusion of Negroes from Masonry is an American "peculiarity" which is not justified by the "old charges"—nor even the "Ahiman Rezon" of Lawrence Dermott which replaces Anderson's constitution in some American jurisdictions. Yet, this condition does exist—and in American ritualistic parlance they still talk of being "freeborn"—whereas this expres-

sion has disappeared from the English ritual to be replaced by the words "free man"; this, since 1847.

However, there is a jurisdiction, that of New Jersey, that has a regular lodge exclusively for Negroes—that word *exclusively* should be qualified, since this Negro lodge has one white member, Harold V. B. Voorhis, author of an authoritative book on Negro Masonry, a new edition of which has just been published by the Macoy Publishing Company of New York.

There have been many spurious bodies of so-called Negro Masonry—but there can be no doubt as to the regularity of the Grand body of the Prince Hall (Negro) Freemasonry, notwithstanding what has been said or written as to the irregularity of this body, which dates back 170 years. The founder of this African Lodge was Prince Hall, a wealthy Negro merchant of Boston, Massachusetts. He, with fourteen colored companions, was initiated into the mysteries of the fraternity by a British army lodge chartered by the Grand Lodge of England, attached to one of the regiments under General Gage stationed at Boston.

This occurred on March 6, 1775. In those days it was customary to permit brethren who were regularly made to assemble as a lodge and to confer degrees. On March 2, 1784, Prince Hall and his fourteen companions applied to the Grand Lodge of England for a charter, which was issued to them on September 29, 1784, under the designation of African Lodge, No. 459, with Prince Hall as Master. This Lodge





later constituted itself into a mother lodge—as did many another similar body whose regularity is not questioned—and eventually took the name of its founder, Prince Hall. Other Grand bodies for Negroes were constituted—as were many “Caucasian” grand lodges in the United States.

The existence of Prince Hall Grand Lodges in jurisdictions in which “regular” grand lodges existed caused the Negro bodies to be accused of violating the principle that no two Grand bodies could co-exist in any one jurisdiction. There are certainly many precedents since 1717 to disprove this theory. We all know that for many years there were two Grand Lodges in England (Ancients and Moderns). New York State at one time had three; South Carolina had two.

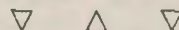
As recently as 1946, the Grand Master of Massachusetts appointed a committee of six past Grand Masters to investigate the subject of Negro Masonry. The report presented insisted that “in view of the existing social conditions in the United States (meaning the human prejudices that separate the white men from the black men in that country), it is advisable for the official and organized activities for white and colored Freemasons to proceed on parallel lines, but organically separate and without mutually embarrassing demands or commitments.” However, within these limitations informal co-

operation and mutual helpfulness between the two groups upon appropriate occasions are desirable.

Prince Hall Masonry activities are confined to Negroes, and it does not expect what is technically known as “recognition,” nor does it request the privilege of inter-visitation. All our own Grand bodies are asked to acknowledge its Masonic legitimacy. It is to be noted the Grand body most concerned, one of the oldest jurisdictions in the United States in which Negro Masonry was born, does not hesitate to recognize its legitimacy or does not object to its co-existence within the Massachusetts jurisdiction.

All other Grand Lodges, with one exception (Texas) have apparently tacitly approved Massachusetts’ views, as can be readily concluded by a look at the report in spurious Masonry issued by the Masonic Service Association of Washington. Practically all Grand Secretaries who mention Prince Hall Masonry state this body does not in any way conflict with the “regular” bodies—and in several cases a word of praise for Prince Hall Masonry is slipped in these meagre and dry reports.

Sources: “A Report on Negro Masonry,” Boston  
*The Evolution of Freemasonry*, by Darrah  
*History of F.M. concerning Negroes in America*, by Harry E. Davis  
*Prince Hall Primer*, by H. A. Williamson  
 Articles by Harry Williamson and Clifford N. Parkin in *Masonic Light*



## PORTLAND ROSICRUCIAN ASSEMBLY

The Portland Rose Lodge of the A.M.O.R.C., located at 2712 S. E. Salmon Street, will conduct a General Assembly of Rosicrucians in Portland, Oregon, and vicinity in October. During this Assembly, the following Initiations will be given:

FIRST DEGREE: Part I—Friday, October 14, 7:30 p.m. Part II—Saturday, October 15, 7:30 p.m.

NINTH DEGREE: Sunday, October 16, 9 a.m.

Interspersed between these Initiations will be discussion periods, experiments, convocations, instructive motion pictures, and many interesting social activities. Every Rosicrucian member is eligible upon presenting his credentials, whether a member of the Portland Rose Lodge or not.

*The  
 Rosicrucian  
 Digest  
 September  
 1949*



# Marshes of the Mind

"Lysenkoism" — Is It Science or Soviet Political Expediency?

By JOEL DISHER, F.R.C.

SPECIALIZATION has all but isolated the individual in his particular interest and activity. This makes him more dependent on other specialists, but it deprives him of a unified view of the whole. Division of labor is excellent except when it completely robs an individual of the ability to do, think, or be concerned about anything other than his particular task. A pigeonhole view has little to recommend it. When, in Emerson's phrase, the sailor becomes a rope of the ship, he advertises the fact that he has fallen to the level of a mere factor without the desire or opportunity to be anything more.

It is likely that the much publicized controversy in Russia between the Central Committee of the Communist Party and certain *geneticists* has seemed to the layman to be something which it is not. If we happen not to be interested in biology and its specialized department of genetics, the chances are we have missed the entire significance of what has taken place. It is not a disagreement between one group of scientific theorists and another: like the iceberg, the dangerous two-thirds of the so-called controversy are beneath the surface. Tangled as the threads of the story are, it is extremely important that the layman attempt to follow them, for this latest move, although of a piece with previous Russian policy, is more serious in its implications and more far-reaching in its outcome.

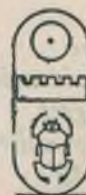


Briefly, the Communist Party through its Central Committee has set itself up as the guardian of science. Not approving of the conclusions which certain scientists recently came to as to the manner in which Nature's laws operate, the Central Committee has purged those scientists and expunged their findings from the record. Further, it has set up in their places men willing to be governed by political theory in their scientific findings. In other words, in the USSR, politics takes precedence over science, and Nature

has received a mandate that only such laws as are in consonance with political expediency will be recognized and given an opportunity to operate. Ridiculous and naive as such a position is, it must be accepted as a fact. Not only that, it must be examined in detail and all of its ramifications studied in order to be prepared against its spread.

The world has just been treated to the painful consequences attendant upon a government's fetish of racial superiority. There is abundant evidence that the situation in Russia is of the same kind as that to which Nazism gave itself so fiercely. The pattern of events which worked itself out so disastrously in Germany will go on repeating itself elsewhere until men and women are alert enough to break it up before it becomes serious.

Belief and fact are always at odds somewhere. When an individual chooses





to believe a thing and acts on the basis of it even when it is shortsighted and wrong, one may be charitable. When a group of individuals or a nation draws up a credo and bases it not on fact, but on belief, an untold number of persons suffer.

A man could believe the earth to be flat—as Oom Paul Kruger did—and refuse to do business with anyone who believed otherwise. Such belief could be set down as being harmlessly eccentric; yet, when an ecclesiastical counsel forced Galileo to give the lie to the fact that the earth moved around the sun, the consequences to human progress were decidedly detrimental.

There are places in the United States of America where it is not lawful even today to consider the theory of evolution in the classroom. It does not happen, however, that persons are subjected to humiliation in such states if their conclusions run counter to the lawful viewpoint; yet in Japan just before the recent war, men and women were prosecuted and convicted for having “dangerous thoughts.”

A newspaper account a few days ago told of an individual's being tied to an anthill in Mexico and left to die because he was believed to be a witch. Belief is and always has been a Procrustes, making everything fit its bed. While we may ignore the individual's attempt to deny fact, we cannot ignore with safety a nation's determination to substitute political theory and expediency for it.

#### **Belief vs. Fact**

The story of Belief vs. Fact in the chapters which concern Russia may be outlined as follows: Soviet political policy, having brought art and music into line, marked science as its next victim. Even Nature herself was not to be allowed to disprove the statements of Karl Marx.

It suited the Central Committee to preach the gospel that environment was the only thing necessary to bring in the millennium. It asked geneticists to establish the exclusive importance of the environment in their findings. Now, geneticists are specialists in a certain department of biology. Their researches are concerned with the problems of heredity, environment, and variation in

life forms. They have been trained as scientists to accept facts as careful experiments reveal them to be, rather than to seek by means of experiment to support previous opinions.

For a matter of ten years, Soviet scientists held out, refusing to endorse as scientific something which was wholly political. Then the Central Committee took another tack—ridicule. The scientists' position was held up as something to laugh at. A man of straw was set up and labelled “scientist” to front the attack. He was a plant breeder. His name was Trofim Lysenko. His “experiments” were said to prove environment as the most important life factor. His findings were advertised as proving all those who followed Mendel and Thomas Hunt Morgan to be wrong. Whatever background this “geneticist” had was doubtful. He seemed to be proceeding on a trial-and-error basis without any evidence presented that he was even acquainted with the principles of elementary genetics. Nor did his public statements indicate that he knew what a controlled experiment was. Nonetheless he was given top billing and made the Party Protagonist.

The fact that scientists the world over had studied in detail the work of Mendel and of Morgan and had endorsed them meant nothing. The layman needs to be mindful of just what those two men accomplished.

Gregor Johann Mendel was a monk. He spent many years experimenting with garden peas. His work was characterized by patient and unhurried cultivation and observation. He came to certain conclusions seeming to indicate a mathematical basis for the law of inheritance of certain characteristics. He could produce, at will, tall peas or dwarf peas, and he could explain the law's operation so that another layman or scientist could have exactly the same result. If the same result is obtained by anyone anywhere at any time, it is reliable evidence of a natural law.

Thomas Hunt Morgan in 1907 chose to study the fruit fly (*Drosophila melanogaster*). In two years he was able to cover the history of sixty generations of the fruit fly. Such an examination was the equivalent of over a thousand years if applied to human his-



tory. Again, his experiments were such as any conscientious researcher would accept as valid and capable of being duplicated. Russian geneticists were acquainted with the findings of both Mendel and Morgan in the field of genetics. They respected them and saw the impossibility of calling any work scientific which failed to recognize the value of their findings.

Last year, the situation was brought to climax by the closing of the Medico-Genetical Institute and the dispersal of its staff of biologists, psychologists, and physicians. Solomon Leavitt, the founder and director, "confessed" scientific guilt. Almost immediately he disappeared. This was perhaps to be expected since for ten years individual Soviet scientists have been similarly suppressed: some dropped out of sight altogether; some were banished to Siberia; and at least one was exiled to a labor camp in the European arctic.

It is time the world in general realized that Marxism is not a scientific theory—capable of being changed as facts warrant change. It is rather a faith which yields not to fact but rather demands that fact conform to party doctrine.

It may be, as Napoleon reportedly remarked, that history is only a fable agreed upon, but it certainly cannot be true that Nature's laws operate only in the way we decide upon as the way we want them to operate. Only chaos could result from the attempt to have it so. A universal madness would override order, and caprice would make study useless. What would happen if a color-blind individual were the supreme arbiter of matters relating to color? Would color have any meaning? If a government can decide that environment is the only life factor to be considered, it can declare all who are unwilling to abide by that decision *traitors* and therefore dangerous. It can go a step further and outlaw gravitation. Logically extended, it can legislate away the distinction between ignorance and knowledge. In some such way, the

Dark Ages came about. In the same way, they can be brought back. That is the hidden danger existing in the present situation.

It has been said that only two broad fields of study occupy man: the unchanging domain of Nature and the ever-changing world of human activity. Most of us are concerned more with the shifting scene in human affairs than we are with the orderly processes of Nature. We can all recognize, however, the fact that the two fields are separate and respond to different techniques. The scientist and the humanitarian can work in each other's field only by conforming to recognized procedures.

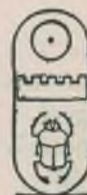
For the Rosicrucian student the object lesson is pointed. He knows that man lives by his realization rather than by the actuality, but he is always careful to recognize that the realization of every individual is different. He, therefore, makes every effort to distinguish between fact and belief. He never dictates to Nature, nor does he allow another to pass off fiction for fact without making the distinction clear.

Perhaps the Rosicrucian student may find a great opportunity at this time in calling this present situation to men's attention. He, better than others, can see the dangers inherent in it.

Russia is a great country. Its influence at the present time is wide. If men and women living within the sphere of its influence must bow to political speculation as universal law, then for them all distinction is lost and the opportunity for independent thought is nonexistent. If such a viewpoint is permitted to spread, the veil of illusion and ignorance will once again engulf mankind and the little progress made will be wiped out. To be pulled back into the jungle of half-truth and distortion would be a disaster of atomic-bomb proportions. A part of the world is already forced back. At least the Rosicrucian can call attention to such marshes of the mind and warn all within hearing of their danger.

▽   △   ▽

Perhaps when we understand the fourth dimension, we shall know what *love* is.—Prue Yarbrough.







## SANCTUM MUSINGS

### CREATURES OF HABIT

By RODMAN R. CLAYSON, Grand Master



WE HAVE often heard it said that man is a creature of habit. This is a truism, for his habits have contributed toward making man what he is today. The endurance of habit is witnessed every day of our lives, and may be traced backward to the beginning of life. Habits of thought and action are expressions of our personal lives. We may go back to the beginning of life on earth and perceive the repeated attempts and constantly recurring efforts in the establishment of life. The sensing of life itself by the minute cell involved a struggle, but a habit, more or less weak at first, was established and developed until animal life and the human race began to inhabit the earth.

Habit results in action. Muscles become stronger with habitual use. With action, sensation is registered in the upper regions of the brain. Nerve energy or nerve currents are the result of very early habits. William James, psychologist and philosopher, said: "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil. Every smallest stroke of virtue or of vice leaves its never-so-little scar. We are imitators and copiers of our past lives."

But our habits, good or otherwise, were not always habits. What we now do habitually we once did first, then again and again. We repeated a pattern until it became fixed upon us. That which we persist in doing becomes easier to do. The nature of the thing has not changed, but the power to do has increased. Habit, then, being what it is and the all-important factor in all we do, should be governed. We must make our actions and thought patterns useful, and guard against growing into ways that are likely to be disadvantageous to us. Self-education is necessary. Continuity of training is the great means of making our habits proper and in accord with what is best for us.

Of habit, William James also wrote: "Our virtues are habits as much as our vices. Ninety-nine one hundredths of our activity is purely habitual. Our nervous systems have grown to the way in which they have been exercised, just as a sheet of paper or a coat once creased or folded tends to fall forever afterward in the same identical folds." Man, of course, is much more than a bundle of habits. Other forces may be at work in designing his destiny. But much of life is lived by the falling of the folds into the places in which they have been accustomed to fall.

Most of our habits are the result of unconscious repetition of an act. Many of our personal acts were self-willed before they became habits. Most of us



realize that many personal habits are detrimental to our well-being. Eminent scientists say that the average person commits over thirty important errors of living each day, and that at least ten of these affect the mind and body in a destructive manner. At least another ten of these are repeated so often that they become habits and eventually produce some chronic ailments. It is a well-known fact that as a person willfully changes his course of living and thinking, and refuses to be subjected to unnecessary habits, he begins to change or modify the serious errors of his life.

Thinking very definitely affects our lives. For instance, if a person thinks and believes that he can eat any and all kinds of combinations of food at any hour of the day and night and that nature will always maintain good health in his body, he is making a great mistake. One who partakes of snacks around the clock does so because the conscious repetition of the act eventually established the habit. We say *conscious repetition*, for when we do a thing repeatedly without being conscious of it, the habit is already formed. One should try to avoid doing anything habitual until he has at some time thoroughly analyzed the action.

Since the way we react to almost everything may become a habit, it is necessary to think before we act. We should not allow ourselves to do anything unless we know why we do it, and also whether or not the action is necessary. If we perform acts, the result of which we are quite aware are detrimental, and if we repeat them, we are then, of course, willfully creating our own bad habits. Conversely, by thinking before we act, we can institute and willfully create good habits.

Most people who give any thought at all to habits think only of those which seem to have an adverse nature. Our own personal little world, however, can be imbued with good habits of right thought and right action. It is just as easy to exercise self-control and enjoy good habits as it is to have those of the contrary nature. For instance, one can so systematize the events and activities of his life that he can actually create more time in which he can experience happiness and the good things of life.

### **How to Create Freedom**

The matter of breaking wrong habits of long standing poses a seemingly difficult problem to many people. To break yourself of an old habit, it is necessary to bring the habit out for an airing. Analyze it and look upon it in the clear light of reason. Decide that you are going to do away with the unnecessary habit. In so doing you are filling your mind with a new idea, a new force—a force which affects your muscles and nerve centers. In making up your mind to overcome your habit, you are beginning to create a new habit. Each time you encounter conditions which are suggestive of the old habit, think

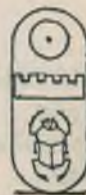
and determine not to let the old suggestion provoke the undesired habit. By this means you are establishing a counterhabit to oppose the undesired one.

Will must be exercised. When we will to do something, it is because we are dominated by that thought above all else. That thought is supreme. It is of no avail to make affirmations to the effect that "I will not do this," or "I must stop this habit." Affirmations will not help in this regard. When the urge to perform the old habit is felt, it is time to stop and think and create competition for the undesired habit. At the



By Erwin W. E. Watermeyer,  
M.A., F.R.C.  
Director, AMOBC Technical Dept.

- Special radio equipment has been designed by William M. Barret, a geophysicist of Shreveport, La., making it possible to send radio waves into the earth through rock and salt to a depth of approximately 1100 feet.
- A photographic flashlight, seven to fifteen times as intense as sunlight, has been developed by the General Electric Company.
- A new television antenna has been invented which can receive television signals from only one direction at any given time.
- The lower part of the heart is slightly warmer than the upper part, according to a discovery by Drs. Chernoff and Nahum of Yale University.





time the urge is felt, create the opportunity to do something which is more important. Doing the new thing will require far less effort than attempting to repress the detrimental habit. If this procedure is followed each time you are tempted, you will eventually form another habit—a good one.

There are thousands of people who do the same routine things every day of their lives. Their conduct may not be one of choice. At one time it may have been preference, but now it has become the path of least resistance. Some day these people will learn to govern their habits so that they will not do anything that does not represent a careful decision that it is the best thing for them to do under the circumstances.

Whether or not a habit is undesirable depends upon the personal point of view, the health, and one's social activities and customs. No one has to tell us when we are a slave to undesirable habits. We are conscious of being so and, perhaps, worry about it. If this be the case, we should stop exaggerating the importance or seriousness of the thing. Try to give it little importance in your life; feel that it is no longer acceptable to your manner of living, and direct your attention to something you wish to do. Ordinarily the breaking of a habit is not done at the time we decide to do away with it, for that which was once willfully directed by the thinking consciousness has now become a law of the subconscious mind and, therefore, a habit.

Basic psychology, as yet, does not accept the conclusion of philosophers that in man there is a counterpart of the brain, referred to as the subconscious or subjective, which carries on our unconscious or involuntary acts. Philosophic schools of thought, however, are of the opinion—and there are excellent reasons to support their contention—that the things we do without thinking are habit patterns of the subjective mind. If we knowingly perform an act over and over again, it is willed by the brain, or objective mind. If continued, the performance goes on without objective will and becomes a law and habit of the subjective mind. We perform the act without conscious thought or effort. The pattern which

becomes the habit is transferred from the objective to the subjective. The subjective does not reason as to why the pattern was released to it. It does what is objectively suggested or directed. It is obvious that this is a tremendous field to which the searchlight of scientific research can be directed.

We do not change our habits merely by thinking about doing it. The change comes about through action. The way to leave undesirable habits behind is to *leave them behind* and to offset their urge by doing something more desirable. Putting it off to the future is not going to make it any easier, for with the passing of time, habits develop a stronger hold upon us.

Erasmus wrote a truth when he stated: "A nail is driven out by another nail. Habit is overcome by habit." Combatting a bad habit is usually much more difficult than acquiring a new one. It takes much more time to get out of a rut than to get into it. But the fact remains that we usually acquire habits gradually, and it is quite likely, therefore, that we can gradually overcome them by replacing the old undesirable habits with new and good habits.

Breaking an unwanted habit need not be so mysterious or difficult in procedure as it is often made to appear. It is necessary to understand the basic nature of the habit, and it is helpful to reverse the method by which the habit was acquired. Habits, as a general rule, are very regular and usually follow some incident which is related to them. Ask yourself what condition, circumstance, or state of mind preceded the habit. Knowing, then, the condition, circumstance, or state of mind which preceded the habit, *will* yourself to do or think the opposite. This establishing of a new objective and doing something else will prevent you from indulging in the old habit.

Acquisition of knowledge and experience helps us to direct our habits. While it is true that we are creatures of habit, our habits can be controlled, and we can direct them into constructive and proper channels. Thus we may enjoy the best of health in mind and body, and bring to ourselves a realization of well-being and happiness.





## Struggle for Security

By PAUL J. VEATCH, F.R.C.



**E**VER since man first sought shelter in a cave and built a fire as protection from wild beasts, he has been aware of the need of security for himself and his loved ones. As the population increased and life became more complex, it was found helpful for human beings to form into groups, and these groups each as a whole strove for its own security. By the power of muscle and mind, the individual and his immediate group attempted to maintain their own security without too much consideration for the well-being of others.

At long intervals, a light would flash across the gloomy sky of this turbulent world, and a great teacher would arise to admonish men to work together for the good of all, to look within themselves to find their common origin and brotherhood, and to place the greatest emphasis on spiritual instead of material values.

Each time the light would kindle a flame that would burn for a while, consuming some of the dross of human nature. But little by little it would die down, smothered by human passions and greed. Only by the grace of God was it kept smouldering until a new teacher arose.

Today, we find mankind still caught in the struggle for security. The battle is more violent, if not more widespread, than ever before. It has been nearly two thousand years since the greatest teacher of all brought His Light into the world and it is growing dim. Evolution has brought man to a higher

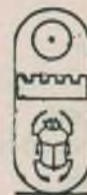
state of understanding, so he does better than he did before, but he still seeks to guarantee his security by the power of muscle and mind, instead of the power of the spirit.

The demand for security is greater now than at any previous time. After two world wars, an almost continual succession of local ones, and several varieties of "cold" wars, not to mention financial depressions, people have learned through experience that no one is safe: the rich, the poor; the strong, the weak; the old, the young; the prominent and the obscure. All of these are affected by the vast changes taking place in world society today.

For many generations, men have been devising new forms of government which they thought would bring them greater security. Some have favored democracy, some socialism, some fascism, some communism. Yet all of these have been tried but with inadequate results. Finally, men set up the United Nations with its Security Council, in an effort to bring the world the four freedoms, in spite of varied forms of government. The idea thus far seems to evade perfection.

Dr. J. Robert Oppenheimer, professor and scientist, known as "the man who built the atom bomb," not long ago returned from a trip to Europe with a gloomy view.

He says, "I was deeply impressed that the feeling of the intellectual world of Europe is one of lack of security in the future . . . we must realize how long a pull is ahead of us or men of our times will never have a sense of security again."





One would think that, by this time, humanity should have realized that there is no true security through material means. All the various devices which have been set up to protect us against specific dangers, such as insurance, social security, pensions, parity payments, cooperatives, unions, manufacturers' associations, and government bureaus, have shown their inadequacy.

#### **Wrong Approach**

How could it be otherwise when these plans are founded upon conditions which may change at any time? And when one form of so-called security is undermined by another? Insurance is founded upon conservative investments, which are weakened by the demands of radical union leaders. Social security depends on taxes but high taxes reduce the people's prosperity. Government bureaus are made up, not of supermen, but of those having the same human frailties as you and I.

Even if it were possible to guarantee everyone freedom from want and fear, the possession of free speech, and the choice of religion, many hazards would yet remain to render life insecure. Who can guarantee us health, love, happiness, or success? And the various dangers of death remain to be faced by everyone.

So, what are we going to do about it? The only sensible thing is to seek a new method of approach. We have been going about our solutions in the wrong way. We have been endeavoring to protect ourselves from outward dangers by material means. What we need is investigation beneath the surface of things for the real sources of these dangers and then to attack them by spiritual means.

Why do we fear? Why do we want? Why do we feel insecure? Only because we are uncertain of ourselves. If we were certain of our ability to cope with any situation which might arise, there would be no feeling of insecurity. But we know that those parts of us with which we are best acquainted—the physical and mental—are limited and weak; hence, we seek for something outside ourselves to strengthen us.

What we should do is to look within, for only there can be found the wisdom, the strength, the power that is in-

finite. This has been said before; so many times, in fact, that it has become almost trite. However, most people make little or no effort to practice or attain this truth. Long ago, Christ said, "Seek first the Kingdom of Heaven . . ."

If past experience is any guide, suffering alone will cause people to turn from their dependence on material things and make them willing to put forth the effort to find the Kingdom within—the Kingdom of peace and security.

#### **Elevation of Consciousness**

The only true security is founded upon Cosmic consciousness. This state of being creates a unity with the wisdom, power, and presence of God, that gives dominion over all worldly things. It is the consciousness that was in Daniel in the lions' den; with Shadrach, Meshach, and Abednego in the fiery furnace; and in Christ when he came forth from the tomb.

As elevated as this state of consciousness is, it still can be attained by everyone. Not immediately perhaps, and certainly not without effort, but in due season for a fair price. It does not come all at once, but in flashes—flashes that reveal its glory and give courage to the beholder to go on seeking and earning.

While we are on the path to the attainment of this consciousness, a knowledge of certain universal laws will add to our feeling of security, until it is made perfect in Cosmic unity.

One of these laws is that of evolution—the law that makes things move ever onward and upward. No matter how mankind may seem to be going backward, no matter how discouraging the future may look, it is certain that out of the confusion of change, growth and progress will come. Thus there is no need to be doubtful or fearful. *Know* that God's divine love is guiding all.

Then there is the law of cause and effect. It is not difficult to prove that throughout the universe every cause is followed by a corresponding effect. To control effects, therefore, we have but to govern causes. Guarded thoughts and actions produce only good causes, and thus one may be assured of good effects. This is guaranteed by another law, that like produces like. One does not get figs from thistles.



Other helpful laws also might be cited, but no matter how intellectually convinced one may be of the existence of a higher power or the immutability of Cosmic laws, there will be times when that conviction will be shaken by the storm of emotion evoked by what Shakespeare has called "outrageous fortune." Not until at least some measure of Cosmic consciousness is attained can one be assured of maintaining emotional balance in times of adversity.

Complete instruction for the development of Cosmic consciousness is outside the scope of this article. This is an attempt merely to emphasize the fact that real or true security comes from within and that the only method of obtaining it is through one's growth in consciousness. No laws, arms, money, friends, or other material safeguards will accomplish it.

Unfortunately, the cry for security is so strong today, that if people are to be turned from their habit of depending solely upon material protection, which gives such temporary but obvious relief, some method of approach that will satisfy their immediate need must be offered them.

### Silence

The practice of silence, which is largely a matter of relaxation, is a true method for spiritual upliftment. It is not offered as a substitute for material protection but as a supplement and a first step on the road to Cosmic consciousness. As long as we live on this earth in material bodies, due attention should be given to material safeguards but until we add the spiritual ones, there can be no real security.

A feeling of insecurity is a feeling of fear, and fear is simply a disturbance of the emotions. If the emotions can be quieted and brought back into balance, the fear disappears. This is accom-

plished in the silence. The method is comparatively simple but much practice may be required for its efficient use.

When disturbed by a feeling of fear and insecurity, go to your room, or any quiet place, sit down in a comfortable chair, and relax. When one has become masterful, it is possible to enter the silence even in the most disturbing environment, but in the beginning it is well to have peaceful surroundings if at all possible.

In attempting to relax, close the eyes and turn the attention away from material things. Concentrate on stilling every muscle and quieting every function of the body. When the body has come to rest, begin to relax the mind by concentrating on the one thought of peace. When some measure of peace has been attained, let go of all thought, and simply be still. After a few moments of this, contact will be established with a higher consciousness, from which flow automatically: strength, poise, and peace.

In the great depth of one's inner stillness, all fear will disappear. But more important than this, an inner strength is acquired which will make the recurrence of fear less likely and which, when nurtured and developed through practice, will give a feeling of security that no material power can equal.

The stoutest walls may crumble, the strongest arm may break, but no material vicissitude can disturb the inner peace of the soul. One may seek to the ends of the earth for security without finding it, but by the process of learning to enter *within*, one can find the only true security. This comes from hearing the still, small voice of the Infinite assure us: "Let not your heart be troubled, neither let it be afraid. . . . Lo, I am with you always."

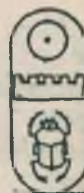
### NEW YORK CITY LODGE RALLY

The annual rally of the New York City Lodge is scheduled for Saturday and Sunday, October 8 and 9. All active AMORC members are invited.

An entertaining and instructive program has been planned. The Ninth Degree Initiation will be conferred upon eligible members Saturday at 10:30 a.m.

Hotel rooms are limited. We suggest that reservations be made promptly.

For further information please write to the Rally Chairman, c/o New York City Lodge, AMORC, 250 West 57th Street, New York 19, N.Y.





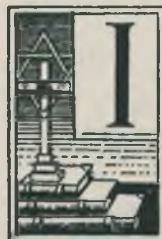


## Work—A Lost Art?

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

(From *Rosicrucian Digest*, June, 1939)

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 HAS often been said about the indolent person who makes a pretext of searching for employment that "he is hunting for work and praying that he does not find it." If we consider many of the nations of the world today as individuals, we find that their social conduct parallels that of the indolent person.

In the congresses and parliaments of the respective nations, the well-meaning representatives of the people orate at length, on the one hand, on the unemployment situation [1939]. They point out that millions have no resources to purchase the necessities of life because the mills, farms, and industries are not able to engage them at any wage whereby they can acquire a livelihood. To this condition they attribute all the ills of the times—restlessness, crime, tyranny, immorality, and disease. On the other hand, equally well-meaning but often ill-advised representatives before these same law-making bodies expound in such a manner on the nature of work that it seems to become a vile, vicious, menacing influence in modern society. They refer to work as something that must be endured only because a way of completely eliminating it has not yet been found.

It is referred to as an enslaving condition, one that frequently belittles a man, throttles his individuality, stifles his initiative, curtails his finer faculties, and is a heritage from a coarser and more vulgar period remote in the history of man.

Further, one hears a deploring of the tremendous mechanization of industry and agriculture, and the proposal that men work a minimum of four hours a day and four days a week. This suggested restriction of work is not offered merely as a means to provide more employment, but rather so that even in normal times large industrial plants shall *be prevented* from operating beyond a certain number of hours daily if such operation tends to lengthen the period of individual work. This continual inveighing against work has left an indelible and unfortunate impression upon many minds. Hundreds of thousands, perhaps millions, of our younger generation look upon work as a *necessary evil*. To them it is but a means of providing revenue with which the necessities of life and some of the pleasures can be procured. To put it concisely, the prevalent attitude of mind seems to be that no one likes to work—and yet he must.

Is it, frankly, *work* that is objected to or what it seems to accomplish? There is no human endeavor, whether



pleasurable or not, that does not require mental or physical exertion or both. In other words, if we want to accomplish we must expend an effort, and such constitutes work. The man who paddles a canoe against a strong river-current for hours or who toils up a mountain slope may classify his exertions as a vacation pleasure. Yet, fundamentally, they are just as much work from the etymological point of view as though he were being paid for doing them. Would the true mountain-climbing enthusiast lose his love for the sport if it were suddenly entitled "work" by the alchemy of his being? Hardly. He would revel in the fact that he had the opportunity of pursuing an interest and deriving an income from it at the same time. From this, it is clearly apparent that the aversion to work exists only if the work is such that it is not enjoyable and is of a kind that would only be sought as a livelihood. The person who works at something he enjoys never works like a robot with his whole thought and consciousness centered upon the occasional hour or day of freedom. To thousands of persons, perhaps millions, the first five or six days of the week are a nightmare, a sort of ordeal eventually leading to liberation and real living on Saturday night and Sunday. Over the week end, they crowd into a few hours more expenditure of energy than in the performance of their weekly duties. But it constitutes doing what they like.

### **Joy in Creating**

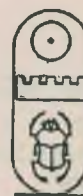
On the other hand, did you ever find a person who loved mechanics, for example, and who had a job in a shop surrounded by tools, instruments, and machines for which he had an affection and which he could use in the following of his trade, who pined each hour for Sunday? Sunday, undoubtedly, would find him pursuing some hobby approaching very closely the nature of his trade. Certainly no *successful* commercial photographer loathes his lenses, filters, tripods, plates, and the paraphernalia and technique he must use. He may become tired on some assignments and others may not interest him quite so much, but his work on the whole is most gratifying.

Work becomes a burden only when it does not correspond to our interests, or when the purposes of its details are not understandable to us. There are multitudes today working in factories, at benches or on assembly lines, who have not the slightest conception of the contrivance upon which they are working. They neither know what it is nor how it is to be used. Each day for them consists of hours of soldering perhaps, or the tightening of something that has a name but no meaning to the employees. They despise work, because after all it only means to them a harnessing of their bodies to a task from which their minds are divorced. Their minds are idle, they long, desire, imagine, and the body is forbidden to serve the mind.

If many of these employees could be educated in the importance of their part in mass production, to feel that they are not merely cogs in a machine, but that they are really doing something essentially important as a unit, as individuals, many of them would assume a sense of responsibility. Further, if they were permitted and encouraged to experiment at certain times on improving the things that they are working upon by being offered a reward, then their work would become more purposeful. Aside from providing a livelihood it would constitute a challenge to their mental selves, a chance to relate their mental activities to their physical ones while on the job.

Our main interests in life may be of a kind that afford little chance to find employment in them, but most of us have secondary interests, things we like to do nearly as well, and perhaps third or fourth interests, one of which may make employment possible. If life is to become something more than a drudgery, we must train ourselves to fit into an occupation that corresponds to these interests that we have, whether they pay big money or not. After all, it is far better, reasonably, to have continual satisfaction and mild enjoyment in your job than daily to do something you detest only because it pays you that big money which makes the occasional and more extensive pleasures possible.

Enjoyable work is creative work, and  
(Continued on Page 313)



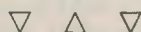




## Temple Echoes



ORD has been received in the Emperor's office that certain gifts, including a Tibetan temple bell, are being shipped from Tibet to San Jose. Last year the Emperor's party, as official representatives of the Order, visited the territory of the Maharajah of Sikkim near the Tibetan frontier. Attached to the Court of the Maharajah was a young man, the personal friend of our Emperor. It is he who is responsible for the gifts which are now on their way to Rosicrucian Park from Lhasa, Tibet. Because of the distance which they must come and the many transportation obstacles they must surmount, their arrival in San Jose will be delayed. A more detailed account will be given in a later issue.

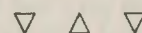


Those who have followed the Emperor's *Digest* accounts of his trip to the Far East will recall his statements that the Nationalist Regime did not have the wholehearted support within China which the Western world had been led to believe, and that the rout of Nationalist forces would not bring either terror or unmitigated suffering to the Chinese. Although something in the nature of a blockade has kept mail from China out of the United States, a recent letter to the Emperor seems, successfully, to have by-passed restrictions. It is interesting in that it substantiates the Emperor's earlier statements. Its tone is calm, matter-of-fact, hopeful. It is valuable as firsthand comment. It is dated Shanghai, June 7, 1949: "Well, now all is over but the shouting as far as the Shanghai situation is concerned, and even the shouting is dying down. On May 24 about

2:00 p.m. thousands of country folk were streaming past my house, soldiers of the old regime—people on the streets as thick as sardines, all coming from Zikaney and Gunghua airfield areas.

"About 6:00 all was quiet; then machine gun and rifle fire outside my home for twenty minutes; after that, quiet. Fighting continued toward the Bund for another two days and then it was all over.

"For fourteen days previous to the 24th, all day long and throughout the night, there was bombing and shooting some two miles from where I live. However, we never worried ourselves about it and I went to the office daily as usual. The new army is well behaved—in fact, better so than the old one."—V. R.



The following are selected excerpts from the various Lodge and Chapter Bulletins which come from all parts of the present jurisdiction:

To the mystical student, progress does not consist in a mere succession of events but in the refinement of the elements entering into given circumstances which result in a greater co-ordination of the whole. Thus, progress resembles growth as we know it in the plant and animal kingdoms, and the achievement of a plus element with qualities not originally apparent at the onset but inherent nevertheless in the setup.

Progress may be measured in various ways, by changes in our visible surroundings, by changes in our mental outlook, or in both. As AMORC members we come to understand that by changing our mental attitudes we affect our outer circumstances also, and to the degree we want the outer world to conform more closely to our desires

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we must make improved changes in our thinking.—*New York Rosae Crucis*, New York.

\* \* \*

Some members object to ritual, but the music, soft lights, incense, and salutation are not accidental. Neither are they useless symbols. They have been carefully planned to awaken the heart-mind by an appeal to our emotions. If we resent this emotional approach, if we are supercilious about its appeal, we delay our own development. We need not give up our knowledge, but we must cease to make our brains our real God. Once we understand that all knowledge is open to us through the heart-mind, we shall not hold fast to the tiny amount our brains have mastered in one lifetime.

The entrance to the heart-mind is through the senses. Music is perhaps the easiest approach. Incense helps, as does the beauty of the Master's robe or the gold of the Rosy Cross. The emotions can be aroused through the appeal to the ear, the eye, and the nose. We should not permit blind vanity of intellectual knowledge to delay this great discovery.—*The Rocky Mountain Rosicrucian*, Denver, Colorado

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Zofie Kossack, in her novel, *Blessed are the Meek*, tells the piteous story of John a Capello who joined the little band of followers of St. Francis of Assisi because he had heard that the great mystic performed miracles, and from childhood John had been fascinated by the miraculous; instead of works of wonder he found weariness, hard work aplenty, and a dog's life. He was convinced that he had been misled, so he wandered away with a glib-tongued, sanctimonious rogue, along a path which looked like a short cut to spectacular glory, but which led through much evil into degrading slavery. Only the realization that the miracle of Francis lay in a life sincerely and humbly dedicated to Cosmic direction brought peace, freedom, and satisfying service.

All Masters have been hemmed around with miracle seekers, devotees of the Higher Laziness, who have soon become weary of a life of service and study and thought and have wandered off in search of some new thing. Many

join the Rosicrucian Order and early suffer themselves to be enticed away into what appear to be more flowery paths. Many spend their lives seeking an easy and entertaining way to power, fame or wealth, if not to Cosmic Illumination.

There is no such path, no smooth-running escalator to the heights. Although the Rosicrucian Order can show us great reserves of hidden power and wisdom, still sincerity and continuous effort are needed to find and tap them.—*Vancouver Lodge Bulletin*, Vancouver, B.C.

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Unquestionably, each one of us has a mission in life, a channel through which we must express the natural gifts of the Cosmic.

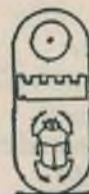
Until we know what that mission is, we can be sure that other minor purposes must be fulfilled: We must live healthy, happy, and proper lives; we must spread some of that health, happiness, and peace to others; we must create, evolve, and manifest the Kingdom of Heaven on earth, and we must acquaint ourselves with God and His laws and be prepared for our life's mission whatever it may be.—*Bulletin of Thebes Lodge*, Detroit, Michigan

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Rosicrucians are rational, normal people. In Baltimore, for instance, we range in age from 12 (our Temple Colombe) to late 70's. We are of almost every faith. We follow many occupations: we are doctors, dentists, nurses, teachers, homemakers, educators, precision mechanics and inspectors, electronic experts, machinists, plumbers, salesmen, telephone supervisors, organists, clothing manufacturers, telegraph and teletype operators, students, interpreters, clerks, instrument makers, secretaries, bakers, artists, poets, beauticians.

We have a few unusual traits, as measured in some quarters. We have been told that we are an exceptionally friendly lot; we do not allow ourselves to be stiff and formal; we learn that we are all brothers and sisters, and we try sincerely to practice this brotherhood. Most of us enjoy it!—John O'Donnell Lodge, Baltimore, Md.

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The law of compensation is inexorable and we cannot escape its influence. When we speak of "giving," our first thought is nearly always of money. True, it is often most necessary because our present-day existence requires it to cover expenses. But as lodge members, we are banded together to give of all we possess for our mutual advancement in the studies and practice of our Rosicrucian teachings and principles. There are many who think they do not need the lodge; but it affords an excellent opportunity to put into practice what we have learned, and will directly help in our personal development. Experience has shown that those who do not avail themselves of lodge membership are often more in need than those who are most active and enthusiastic. All of us have many rough edges and corners to be chipped off and scores of imperfections to be eliminated.—*Bulletin*, Benjamin Franklin Lodge, Philadelphia

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Like produces like. If you plant an apple seed you will surely get apples, not oranges. This statement refers to the operation of natural law. A natural law so unerring in its operation that it is equally as certain as the mathematical law which always proves that two and two makes four.

Since we are natural human beings, do you not think it wise that we should devote some time to learning how to operate the natural law which governs human beings?—*Bulletin*, H. Spencer Lewis Chapter, Newark, N.J.

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In Hyderabad, in the province of that name in India, there is Unani Hospital where no modern drugs are prescribed. Instead, patients are treated to doses of powdered gold, crushed pearls, as well as 2,000 other equally unusual medicines. In spite of that, Unani is a successful modern hospital. Its vice-president, Dr. F. Kahn, according to newspaper reports, states that medical secrets proved successful by ages of testing are the only ones used. He says, "We ourselves cannot always explain why our medicines work; but they have been working for centuries." Hippocrates wrote "in order to cure the human body, it is necessary to have a

knowledge of the whole of things." Perhaps it is something of this knowledge of the whole of things which has brought success to Unani Hospital physicians.

▽ △ ▽

A Canadian brain surgeon, Dr. Wilder Penfield, in a radiocast recently advanced the theory that the upper brain stem is the seat of the mind. According to Dr. Penfield's definition, the mind is that "faculty which is responsible for that portion of human behavior which does not seem to be automatic." The seat of this "consciousness," he feels, may very possibly be the stem which links the two hemispheres of the brain.

It is likely that Rosicrucian students will be interested in this contention because of Dr. Oscar Brunler's article in the July *Digest* as well as because of information on the subject contained in their monographs.

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Frazer Carl J. Gustafson, who lives in San Jose, is co-inventor with William Caustin of a cane which will free the blind from the dread of nighttime activity. Of light plastic material, called *lumniferous*, the cane has a divided shaft of white and red which can be illuminated. At night, especially when one is crossing a street, a flashlight which is built into the cane can be turned on. This causes the white and red sections of the shaft to glow brightly and thus warn motorists of the pedestrian's crossing.

Although it will be at least two months before the cane is ready for the market, great interest and enthusiasm has been aroused. The State Office of the Blind through its field representative in San Jose has declared it to be a genuine boon to those handicapped in sight, and the local Lions Club has enthusiastically endorsed the idea. It is gratifying that such a useful invention should have been partly the work of a Rosicrucian.

▽ △ ▽

A Rosicrucian rally, as those know who have attended one, can be an altogether satisfying and exciting affair. Thebes Lodge of AMORC, Detroit,

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Michigan, is holding such a rally on the dates of October 21, 22, and 23. This will be a splendid opportunity for Rosicrucians in the Midwest to come together for a three-day session of pleasure and profit. Those planning to attend should make their desires known to the Secretary of Thebes Lodge immediately.

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During the recent Convention, a tiny visitor to the Oriental Museum walked up to the Museum Hostess, Soror Irene Reid-Selth, and said: "Are you the mummy here?"

"Only of a sort," answered our charming hostess with the ever-ready answer. "The real one is upstairs. See Mr. McCullough, the Curator."

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## WORK—A LOST ART?

(Continued from Page 309)

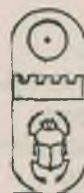
that does not necessarily mean being a designer, an architect, an artist, or a promoter. It means doing something which requires skill and which would fall short of its high purpose if such skill were not exercised. If we think about it we can realize that an insurance salesman exercises creative ability, if he is at all successful. His job is to obtain policies for his company. He can be creative, however, in devising ways and means of persuasive argument and of eliminating unsound objections to his proposals. He can conceive methods whereby the features of his company can be presented uniquely, differently from the way his competitors present theirs. In other words, he can devise a *technique* for his vocation.

Everyone likes to see something well done through his or her own efforts, whether it is the baking of a cake or the painting of a fence. If a man were blindfolded and had to go through the motions of actually painting a fence without realizing what he was doing, the work would become laborious and obnoxious. The monotony would be grueling. On the other hand, if he were shown the fence first and told that it was to be painted so as to beautify the surrounding grounds, and that that could only be accomplished by having the texture of the paint, when applied, smooth-appearing and that this required the exercise of individual skill, it is safe to say that it would challenge the ability of this worker to do his best. As he would apply each stroke, he would see in it its relation to the whole task. He would actually see himself as a creator and realize his accomplishment as he proceeded, and he would derive consequent satisfaction from each hour of his work.

### Variety in Skills

We find, therefore, two kinds of persons in the world who abhor work: First, those whose work is far afield from their interests and to whom it seems a barrier to the exercise of their personal talents and abilities. Second, those who have never been given a chance to discover their talents or creative attributes, hence all effort of any kind other than that needed to sustain themselves is considered futile, without purpose, and to whom the height of life is loafing, even though that may result in ennui. This growing hatred of work can be largely overcome by obliging college students, for example, to seek—without particular thought as to the amount of compensation to be derived—work during their vacation periods which simulates to some degree the profession for which they are being trained. Many do this but many more could discover certain elements of their contemplated profession to be to them so objectionable that they would never find ultimate happiness in such an occupation and that in time they would abandon it for another.

Furthermore, if every boy who could not afford to go further than high school, or even the eighth grade, were given the opportunity to be analyzed for his vocation (that is, as to what tendencies he displayed, what inclinations he had) and given a chance to work in a government-sponsored shop or office at something that corresponded to those inclinations, for a month or two, his creative abilities would be awakened and he would immediately orient himself, find his true place in life. He would not need to guess that he would like this or like that, and get himself ensconced in a trade or job





which later he would come to despise but could not easily forsake. If difficulty was encountered in determining a lad's tendencies and abilities, he could be placed at various tasks, in the industrial arts and sciences for example, until the discovery was made of what intrigued his imagination and reasoning. Those who refused to submit to this vocational selection and preparation, now done on a very small scale, would have to suffer performance of uninspiring menial work. They would have to live just for the occasional Sunday or time-off interval, as millions now do, finding their happiness only periodically.

The great industrialist, Henry Ford, in his broad vision saw this problem and conducted successful experiments in the attempt to solve it. He took boys

with no aptitude for urban occupations, and to whom the usual jobs available meant work in a disagreeable form, and placed them on his great experimental farm. Each was assigned to a group, which group was given certain responsibilities of performing a task. Members of the group had every opportunity of creating ways and means of successfully performing the task. Thus the competitive spirit was encouraged, yet the pay remained the same whether or not the boys succeeded or failed. Everything they did was shown them to be in a definite relationship to their responsibility and to the duties of their group. Each of their acts could be seen by them to contribute to the whole. Work, then, is not labor but a continual means to an end. It becomes the *art of living* instead of serfdom of civilization.

▽   △   ▽

## Cagliostro—Illustrious Wayfarer

By PIERRE MARIEL

(Member of the Grand Lodge of A.M.O.R.C. of France)

"Enough ill has been said of Cagliostro. I intend to speak well of him, because I think this is always preferable, providing one can."—*Baron de Gleichen*



AT THE corner of Rue Saint-Cloud and Boulevard Beaumarchais, stands a fine mansion, its courtyard, according to Lenôtre, "confined between modern buildings . . . gloomy, solemn looking." At the very back, a flight of stone steps spared by time, having the original iron handrail, lead from the paved porch to the floor above.<sup>1</sup> Doubling this staircase is a secret one now walled up which once rose to sumptuously decorated rooms. In the anteroom to these chambers, Pope's *Universal Prayer*, beginning "Father of the Universe, Supreme Intelligence," was once engraved in gold letters on black marble. In this mansion, Count Alessandro di Cagliostro established himself in February 1785, making a secret laboratory on the second floor.

Forgetting for the moment the bitter calumnies of the Inquisition and the

malicious judgments of his enemies, let us contemplate the man depicted in the celebrated bust of Jean Antoine Houdon. What a noble head, what a fascinating calmness! Looking at it, one easily understands his ascendancy over all who approached him. One understands, too, the enthusiasm recorded by the Baroness d'Oberkirch in her *Mémoires*: "It will never be possible to imagine the intense, passionate interest everyone took in Cagliostro; reproductions of his bust, carved by Houdon, were in all living-rooms; his picture was everywhere: on fans, on rings, on snuff boxes. Pictures of him and his wife were stocked in bookshops."

According to worldly opinion, Cagliostro was an adventurer, a swindler, even worse. But not so to the initiate. To him, this "illustrious wayfarer" was a divinely inspired avatar.

Comte de Beugnot made him appear an altogether different individual from the man described by Mark Haven. In his *Mémoires*, de Beugnot wrote: "He

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<sup>1</sup>See photograph, June 1947, *Rosicrucian Digest*.



spoke some sort of medley, half French and half Italian, and made many quotations which may have been in Arabic, but which he did not trouble himself to translate. I could not remember any more (of his conversation) than that the hero had spoken of heaven, of the stars, of the Great Secret, of Memphis, of the high priest, of transcendental chemistry, of giants and monstrous beasts, of a city ten times as large as Paris, in the middle of Africa, where he had correspondents."

Mark Haven, on the other hand, with a larger view, wrote: "Just as, at times, unexpected heavenly bodies or fugitive comets of which only a few scientists were waiting for the recurrence, suddenly loom up in a dull, apparently immutable sky, so at certain times strange beings who, like magnets attract the attention of the whole world, strike their way through mankind.

"They are neither heroes nor conquerors, founders of races or discoverers of a new world. They appear, shine and disappear; and after they are gone the world seems unchanged. But during their dazzling manifestation, all eyes are invincibly drawn to them.

"The scientists have been disturbed by their statements; men of action have been amazed to meet such individuals who easily swayed them; the multitude of simple folks followed them, for they felt that they radiated such an intense vitality, such an unheard of kindness, a hidden power ready to help their weakness and to alleviate their sufferings. . . .

"Thus was Cagliostro. In the midst of disillusioned priests, of wealthy and bored noblemen, of doubting scientists, of destitute and unhappy people, he roused hope and life through the strength of his words and the power of his actions."

Cagliostro's description of himself may indicate the reason for the variety of judgment regarding him. "I do not belong to any era, to any place. Beyond time and space my spiritual being lives its everlasting life, and if I lose myself in my thoughts, going back through aeons and aeons, if I project my mind towards a mode of life remote from that which you perceive, then I become he whom I desire. Participating consciously of the Absolute Being,

I shape my action according to my surroundings. My name is that of my office, and I choose it, as well as my office, because I am free. My country is that where I temporarily settle down. I am that I am!

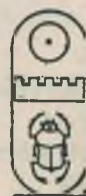
"I have been granted the favour to be admitted, like unto Moses, before the Almighty. At that time I received, with a new name, a unique mission. Free and master of life, I have thought but to use this freedom for the work of God. . . . There are beings who have no more guardian angels. I am one of those."

#### **Strange Activities**

It was at Cardinal de Rohan's insistence that Cagliostro rented the mansion at the corner of Rue Saint-Cloud and Boulevard Beaumarchais. He wanted the Count near him. Three or four times a week, the Cardinal had supper with Cagliostro. Afterwards, they locked themselves into the laboratory and worked far into the night. They were searching for the Philosopher's Stone.

Once or twice a month, with the help of his wife, Cagliostro gave evening parties to which both Court and Townspeople sought invitations. When facts are not known, they are often invented. A case in point is the story of the famous dinner party of March 1785 in which it is said places were laid for thirteen: six places for living personalities, among them a prince of the blood, a place for the Master and six for the illustrious ghosts of Choiseul, Voltaire, d'Alembert, Diderot, the Abbot of Voisenon, and Montesquieu! Did such a party take place? Certainly not. The story is just an example of the ridiculous calumnies circulated about Cagliostro by ignorant newsmongers.

What, then, were Cagliostro's activities? One of them was the creation of a new Masonic obedience, the Egyptian or Coptic Rite, which long before the Droit Humain admitted both men and women. Its Grand Master was the Duke de Montmorency and its Grand Chancellor, the banker, Saint-James. Its ritual, spiritual and inspiring, was of elevated tone as is evidenced by the following excerpt: "O God, have pity—according to the greatness of Thy mercy and forget his iniquity according to the multiplicity of Thy blessings. Cleanse him more and more of his sins,





and purify him of his trespasses, for he admits his iniquity, and his crime is always against himself. He has sinned before Thee alone, he has made mistakes in Thy sight, in order that Thou be justified in Thy words and victorious when Thou deemest it advisable."

Both men and women were accepted by the Egyptian Rite although each met as separate Lodges. Countess Cagliostro was Grand Mistress of the feminine Lodge. The inaugural session was held in the beautiful mansion of Rue Bertedu-Faubourg Saint-Honoré (on the present site of Avenue Matignon). There were thirty-six postulants. They took off their outdoor array and donned white robes, girded with colored ribbons. Veils covered their faces. The Grand Mistress sat in state in an armchair of scarlet satin, and two masked forms attended her. The neophytes bared the left thigh and right arm and formed a chain limb to limb bound together by two ribbons. They then submitted to various other tests.

The scandal of the Queen's necklace brought an end to the Egyptian Rite and marked the beginning of Cagliostro's downfall although personally he had nothing whatever to do with it. Of that everyone has heard and wrongly, mainly, says Maurice Magre, through "an amazing memorial of hatred and calumny, on which an ignorant posterity has for a century and a half based its judgment."<sup>2</sup>

Were it not for its tragic consequences, the incident of the necklace would have been of ridiculously little moment except to those immediately concerned. Unfortunately, Count Ca-

gliostro was presumed to have had a part in it because he was known to be both an alchemist and a magician, and was a great friend of one of the principals involved, Cardinal de Rohan. He was imprisoned, brought to trial, and wholly acquitted after nine months of legal bickering. He suffered humiliation and defamation of character. His altruistic endeavors were made to appear ridiculous and selfish. His mission was doomed to failure and his name made synonymous with all that was tawdry, fraudulent and sinister. And history has so recorded it. Nevertheless, at his release, eight or ten thousand people thronged round his house and acclaimed him with shouts of joy and the rolling of drums. "They forced their way in," he wrote. "The courtyard, the staircases, the rooms were full of people. . . . I cannot describe the many sentiments that dominate my heart; my knees give way beneath me, I fall in a swoon."

Such acclaim alarmed the Government, and the following day the Count and Countess were asked to leave both Paris and the country immediately. The record of what followed can be said only to match in degradation and suffering the happiness and good fortune which both had hitherto enjoyed.

An article such as this cannot hope to set forth the whole of such a brilliant and yet enigmatic life. It can, however, ask the reader who passes judgment to remember the following from the Koran: "Whenever a Messenger has brought you a revelation that did not humour your passions, you have been puffed up with pride; some of them you have called *liars* and the other ones you have murdered."

<sup>2</sup>Magre, Maurice, *Magicians. Seers and Mystics*, Dutton, N. Y.

## GREAT LAKES RALLY

The Thebes Lodge of Detroit will hold its annual Great Lakes Rally on October 21, 22, and 23, at the Federation of Women's Clubs Building, 616 Hancock Street, W.

Inspirational addresses and personal interviews by our Grand Master will be high lights of the program. Color and sound demonstrations, experiments and instructive lectures, are also planned. First, Fourth, and Ninth Temple Degree initiations will be conferred upon those who are eligible. An additional attraction will be a specially-conducted tour of the Ford Motor Company and of the Edison Institute Museum.

All active members of AMORC are invited to attend. For hotel reservations write to the secretary: Mrs. Clarissa Dicks, 13955 Longacre Street, Detroit 27.





### THE SACRED GANGES

On the occasion of a holy day, thousands of Hindus participate in spiritual ablutions in the Ganges. Many Hindus, like those of other religious faiths, believe that sacred water purges one of moral taint. To many other Hindus, it is but a symbolic rite of lustration depicting purification of the mind.

*(Photo by AMORC Camera Expedition)*





## TEMPLE ECHOES

### *Meditation Music*

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

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

Supreme Executive for the 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. Loren G. Rubeck, Master; Lorena Christopher, 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 2-5 p.m.; 7-10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

##### Oakland:\*

Oakland Lodge, Office and Library—610 16th St., Tel. HIGate 4-5996. G. W. Mapes, Master; Virginia O'Connell, 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. Aubrey G. Wooderman, Master, 1523 Encino Ave., Monrovia, Tel. DO. 7-2311; Eloise Anderson, Sec. Sessions 2nd and 4th Tues., 8 p.m.

##### Sacramento:

Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; F. G. Christian, Sec. Sessions 2nd and 4th Wed., 8 p.m.

##### San Diego:

San Diego Chapter, House of Hospitality, Balboa Park. 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; Ann Covals, Sec., 2928 York St. 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, 1-5 p.m. and 7:30-10 p.m.; Sun., 2-5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

#### INDIANA

##### South Bend:

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

##### Indianapolis:

Indianapolis Chapter, 311 Ober Bldg., 38 N. Pennsylvania St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Sun., 8:15 p.m.

#### MARYLAND

##### Baltimore:\*

John O'Donnell Lodge, 100 W. Saratoga St. E. Warren Spencer, Master; Beatrice B. Dickey, Sec., 102 Alleghany Ave. Sessions 1st and 3rd Wed., 8:15 p.m.

#### MASSACHUSETTS

##### Boston:\*

Johannes Kelpius Lodge, 284 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.

##### Lansing:

Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p.m.

#### MINNESOTA

##### Minneapolis:

Essene Chapter, Trafficante Accordion School Bldg., 41 S. 8th St. Mrs. Joan Nixon, Master; Delia Coose, Sec., 2016 Emerson Ave. S. 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, 443-5 Broad St. John D. McCarthy, Master; Johanna Buhbe, Sec., 30 Montgomery St., Bloomfield, N. J. Sessions every Tues., 8:30 p.m.

#### NEW YORK

##### Buffalo:

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

##### New York City:\*

New York City Lodge, 250 W. 57th St. William Stillwaggon, 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., 1-8 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.

(Directory Continued on Next Page)



**Rochester:**  
Rochester Chapter, Hotel Seneca. Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p.m.

#### OHIO

**Cincinnati:**  
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. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p.m.

#### OREGON

**Portland:**  
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. F. R. Goodman, Master, 2 "Girvan" 129 Kurra Rd., Neutral Bay; Victor Bell, Sec., 60 Dennison St., Bondi Junction. Sessions 1st, 3rd and 5th Saturday afternoons.

**Melbourne, Victoria:**  
Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

#### BRAZIL

**Sao Paulo:**  
Sao Paulo Chapter, Rua Tabatinguera 165, Sylvio E. Polati, 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. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

**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.

#### DENMARK AND NORWAY

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

#### EGYPT

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

\*(Initiations are performed.)

#### TEXAS

**El Paso:**  
El Amarna Chapter, 519 N. 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. Marjorie P. Doty, Master; Robert L. Proctor, Sec. Sessions every Fri., 8 p.m.

**Houston:**  
Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 3105 Chenevert. 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., 213 S. 7th East. Sessions every Thurs., 8:15 p.m.

#### WASHINGTON

**Seattle:**  
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Maurice V. Boldrin, Master. Tel. De. 5324; Ethel Jefferson, Sec. Tel. Ra. 5059. Sessions every Fri., 8 p.m. Library open Tues., Thurs., 1-4 p.m.; Mon., Wed., 7-9 p.m.; Sat., 1-3 p.m.

#### WISCONSIN

**Milwaukee:**  
Karnak Chapter, Republican Hotel, 907 N. 3rd St. George W. Wood, Master, 3934 N. 2nd St.; Bessie F. Smith, Sec. Sessions every Mon., 8:15 p.m.

#### ENGLAND

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

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

#### FRANCE

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

#### HOLLAND

**Amsterdam:**  
De Roze kruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 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. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

#### 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.

#### PUERTO RICO

**San Juan:**  
San Juan Chapter, 1655 Progreso St., Stop 23, Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p.m.

#### SWEDEN

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

#### SWITZERLAND

**Lausanne:**  
AMORC Grand Lodge, 21 Ave. Dapples. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

#### VENEZUELA

**Caracas:**  
Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceño de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

### 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.





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